# COMPARATIVE ANALYSIS OF RURAL-URBAN DIFFERENTIALS IN SEX PREFERENCE IN KADUNA STATE, NIGERIA

BY

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**(M.SC GOEGRAPHY)**

A THESIS DISSERTATION SUBMITTED TO THE DEPARTMENT OF GEOGRAPHY, FACULTY OF SCIENCE, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF SCIENCE IN GEOGRAPHY

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**NOVEMBER, 2015**

## DECLARATION

I hereby declare that this dissertation entitled 'COMPARATIVE ANALYSIS OF RURAL URBAN DIFFERENTIALS IN SEX PREFERENCE IN KADUNA STATE, NIGERIA' has been written by me in the Department of Geography, Ahmadu Bello University, Zaria, under the supervision of Prof. M. Mamman and Prof. J.G. La'ah. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis has been submitted for the award of degree in any other University.

_____ _____

Angela Uwanuakwa Date

**CERTIFICATION**

This dissertation entitled, "COMPARATIVE ANALYSIS OF RURAL –URBAN DIFFERENTIALS IN SEX PREFERENCE IN KADUNA STATE, NIGERIA" meets the regulations governing the awards of the degree of Master of Science of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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## DEDICATION

This research work is dedicated to my heavenly father the Almighty God, who makes the impossible become possible.

**ACKNOWLEDGEMENT**

I thank the Almighty God, the author of my life, who has been keeping me from birth to date for granting me the grace to complete this dissertation.

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## ABSTRACT

In spite of the significant campaign for the equality and desirability of both sexes of children, empirical evidence and reality indicate that the practice of child-sex preference is still rampant in Nigeria. The study examined differentials in sex preference between rural and urban areas in Kaduna state. A total of 400 respondents, were sampled randomly for questionnaire administration with urban and rural areas having 200 respondents each. Focus Group Discussion (FGDs) and In Depth Interviews were employed to elicit information for the study. The collected data were analyzed respectively using frequencies in simple percentages and chi-square. Sex preference was found in both urban and rural areas of the state. However, majority of the rural respondents (57.5%) prefer more males and few female than those in the urban areas with (46.0%). Also, preference for more males and few females was higher among the men respondents (61.3%) when compared with the women respondents with (51.9%) in the rural areas. The chi- square result revealed a significant difference in sex preference in urban and rural areas ($\chi^2$= 13.616, df= 3, p-value = 0.003). Also, the study shows that perpetuation of family lineage accounted for the major reason for male child preference in both urban (52.5%) and rural (54.0%). It further revealed that support for old age and security as a reason for female preference was higher in the rural areas (57.0%) when compared with the urban areas (55.5%). In addition, the study showed that the absence of a preferred sex leads to continued child bearing in both urban and rural areas and this view was higher among the male respondents than the female respondents. The study further show that majority of the male respondents in both urban and rural areas agreed that the absence of a male child could result to marriage instability which was on the contrary in the absence of a female child, while the commonest type of instability experienced by couples in the absence of the preferred sex is sexual deprivation. The study therefore recommended that family education especially on sex equality and sensitivity should be carried out. Also, social insurance scheme by the government should be more effective especially in the rural areas to enable people move away from long time cultural belief that are gender bias.

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# CHAPTER ONE

# INTRODUCTION

## 1.1 BACKGROUND TO THE STUDY

The world population is increasing, In the year 2000, it was estimated that the population of the world was growing by about 78 million per year at the rate of 1.4%, and was projected to rise to over 8 billion in 2025 (UNFPA,1999). The growth is as a result of persistently high fertility, and at the same time, the level of infant and child mortality decreases significantly during the last decades, mainly due to immunization programme together with discoveries of life-saving drugs and other antibiotics, and to some extent due to various public health measures and nutritional in-take recorded in some parts of the world (Kamla, 2007).

While the developed countries of the world have experienced a decline in fertility and demographic transition from an already low level of 2.8 children per woman in 1950-1955 to an extremely low level of 1.6 children per woman in 2005-2010, fertility is only beginning to decline in the developing countries where fertility rate is still in excess of 5.2 children per woman (UNFPA, 1999). Accordingly, May (2006) reported that despite a new awareness and great efforts by African governments, the continent is a late comer, the last region in the world to begin to seriously address over population. But it is like a runner on a tread mill, they are running very fast but unfortunately the tread mill is running faster than they are, the population growth is so fast and so rapid in many ways that they cannot just cope with the challenges of providing services, especially in education, health and employment for the population.

The preference for a particular sex among couples, and the continued support given by socio–cultural factors such as patriarchy, support for parents at old age, title inheritance, and morbidity issues are some of the factors that have been identified as

contributing directly to continued high fertility in developing countries of Asia, Latin America and Africa (Caldwell, 2004). Continued insistence on achieving desired fertility by couples has brought serious strain on the families and marriages thereby leading to a breakdown in family ties, separation and subsequently divorce. The rising rate of marital instability in Nigeria is caused by so many socio-cultural and economic factors but most importantly sex preference (Akpan, 1998).

Sex refers to the biological and physical differences between men and women (Hamm, 1996; Mason, 2000; and Moser, 2001). Sex preference which is the wish of individuals to have a particular sex of child has been documented in a large number of countries though the degree of such preference varies from one country to another depending on such factors as the level of economic development, social norms, cultural and religious practices, marriage and family systems, degree of urbanization and the nature of social security system (Das Gupta, 1997; Caldwell and Caldwell, 1997; Ottong, 1997; Akpan, 1998; Bairagi, 2001; Isiugo-Abanihe, 2003).

In this study, a rural area is an area with population of less than 20,000 which has agriculture as its main occupation while an urban area is a large settlement, with population of 20,000 and above which greatly depend on cash income and lower reliance on agricultural activities (Onyemelukwa, 1982; Salau, 1982; UN, 1990). Morris (2005) and Mott (2005) in their separate studies observed that the economic motivation for children exerts a weaker influence in the urban area than in rural areas where the demand for child labor in agriculture and allied activities is greater. The changing behavior of parents then turns towards the sex composition of children; as they expect more old age support from male children, they prefer sons resulting in an increase in fertility and poor attitudes towards family planning. Also, in rural areas, intergenerational transfer of land is critical, thus land inheritance norms may affect

perceptions of the relative importance of sons and daughters considering the fact that in some societies, land is passed on only to sons regardless of inheritance laws but since urbanites engage in non-agricultural labor, intergenerational transfer of property such as land may be less significant issue. Therefore, urban residents and individual in the non – agricultural labor force may be less likely to have sex preferences for children.

Studies investigating gender preferences at different stages of development have reported substantial gender heterogeneity across developed countries with a tendency towards a mild preference for a mixed sex composition (Marleau and Saucier, 2002). In developing countries, most of the literature document son preference (Arnold 1992; Kuate, 1998). The strongest result documenting son preference occurs in the Asian and African countries. There are few instances in which a preference for daughter has been documented. For example, the World Fertility Survey (WFS) found that considerably more women wanted a daughter for their next child than a son in Jamaica and Venezuela (Cleland, Vaessen and Verrall 1983). It has also been observed that once parents are closer to achieving their total desired number of children, the gender composition of children already born becomes an important determinant of whether parents have another child (Eguavoen, Obetoh and Odiagbe 2007).

For centuries, traditional African societies have remained patriarchal. It is believed that the family line could only be carried on solely by descendants on the male side. Only the male offspring belonged to the clan community (Isiugo-Abanihe, 1994). According to some authors; Isiuigo-Abanihe, (2003) and Lundberg (2005), sons were traditionally considered advantageous for two economic reasons; first as a means of support for their parents in old age and secondly, for the provision of labor for the farm or family business. In Nigeria as in other parts of Africa, the preference for a particular sex derives from the perceived value or benefits of that particular sex to parents (Karki,

1988). In many parts of Nigeria, male children are valued for their role in retaining or perpetuating family name, staying permanently in or near family or residence, provision of old age security and serving as source of defense and social prestige to parents. This holds true with studies conducted in India Arnold (1996); Bollen, Glanville, and Stecklov (2001) which heighted three dimensions of the utility of having a son. The first is the economic utility, which is mainly based on assistance in agricultural production, wage earnings and security in the case of illness and during old age. The social utility stems from the kinship and descent system, the status and strength provided to the family by sons, and the premium to be expected from having a son in the form of dowry payments.

Studies have also shown that in Kaduna state as, sex preference may not be pronounced as in China, South Asia, South Korea, and India but it exist nonetheless, a variety of historical, moral, ethical and economic factors underlie sex preference, the patriarchal family structure and the resulting strong preference for sons became institutionalized values and therefore formed part of the way of life of the people. These traditions also stress the significance of carrying on the family line through male progeny. Also, sex preference has not kept pace with societal changes because of posterity; the desire for a son to carry on the family name and guarantee father's pseudo-immortality. Mother's are blamed for producing girls, even by those who know that a father's chromosomes determine the sex of the child. The general acceptance among the educated classes is that a daughter is as good as a son but sons, are still preferred.

Although, the subject of sex preference of children has been studied by many scholars in diverse culture (Arnold, 1992), to the best of my knowledge there is no systematic study of rural – urban differentials in sex preference in Kaduna state. There

is thus a need for studying sex preference among urban and rural dwellers of Kaduna state where fertility rates are very high. In the light of the above, this study aims at examining the differentials in sex preference between rural and urban dwellers of Kaduna state.

## 1.2 STATEMENT OF THE RESEARCH PROBLEM

In spite of the significant campaign for the equality and desirability of both sexes of children, empirical evidence and reality indicate that the practice of child-sex preference is still rampant in Nigeria (Eguavoen, 2007). Data available from the Nigerian National Demographic and Health Surveys are silent on the issue of sex preference; attention is paid mainly to family size and not to the preferred sex composition of the family. The problem with this is that the preferred family size is usually mediated by the actual sex composition of the children. For example, a couple who wishes to have just three or four children may have to alter this preference if the actual fertility outcome does not satisfy their hopes and aspirations with regards to sex composition, this practice hinders desired fertility decline. The desire to have a particular sex of a child can lead to sex selective abortion as advanced medical technologies such as ultra sound and amniocentesis in health facilities have been used to determine the sex of an unborn child. Therefore, most parents abort a foetus which is not in a preferred sex (Ruffolo and Wongboons, 1995). The persistence and adherence to this can lead to an imbalance in the sex ratio of the population (Coale and Banister, 1994; Cho and Park, 1995).

The value traditionally placed on a particular sex is higher for one sex than the other. This, according to Ahmed (1990), was the reason for the low status accorded to the females relative to the males in many African societies. For instance, reports have variously described the position in which many girl-children are weaned earlier than

their brothers, and enjoy health facilities less often both in terms of immunization and therapeutic treatment. By the time a girl goes to school she is discriminated in more obvious ways, as she does not have the same opportunity to study as her brothers. Indeed, existing information on the attitude of parents indicates that the girl child is discriminated against even before she is born; this attitude is also manifested as most people find it very difficult to stop having children when they do not have at least a son, even with many daughters (Akpan, 1998; Isiugo-Abanihe, 2003).

Several authors also have attested to the facts that in most countries of the world parents prefer male children to female children as a result, the girl child has often been seen as a "second class citizen "and this perception, affects marital harmony as most marriages get dissolved for the sake of the absence of male child (Das Gupta, 1987; Adepoju, 1994; Mundigo, 1995). In many instances most men go for a second or more wives just to get a male child (Lundberg and Rose, 2003). The search for male child seems to be one of the major sources of high fertility and marital instability with its attendant problems of stigmatization of women and subsequent breakdown of marital values (Isiugo-Abanihe, 1994a; 1994b). With the above perception, this study will be interested in finding out if this situation is applicable to Kaduna state.

In Nigeria, the prevalence of patriarchy dictates the importance and prominence of the boy-child over the girl in several cultures. A man with many children particularly male children seem to command much prestige while the man with few children is a man of minor influence (Benedict, 2002). This holds true with the study of McSweeney (1993) who notes that in many countries people feel that life is not complete without a son to carry on the family name. The author further observed that a more serious problem is that the traditional legal system does not allow females to inherit property in most cultures, and that although the husband and wife may be quite contented with

girls; most often relatives persistently make life difficult for the husband unless he marries another wife to continue the search for a male child. Because of this attitude, the number of children a couple wants, considers ideal, expects and desire becomes relatively high with the result that fertility is geared to match the desired or preferred family size. With this, the study sets to find out the relevance of the above situation in the case of Kaduna state.

According to Ware (1998), in a study of the Yoruba people of western Nigeria, families of fewer than four children and with no son's were looked upon with horror. Ware reported that even if it could be guaranteed that two children would survive to adulthood, Yoruba parents would find such a family very lonely, and would always prefer that the two survivors be males so that they can get married in the future and bring in more members for the family. Also, amongst the Igbo's of eastern Nigeria, a five year old male is valued more than a full grown woman (Nnadi, 2013). With the above notion, one may ask; is this situation observable in Kaduna state? This research intends to find out.

A review of literature shows that the situation in Kaduna State North-West of Nigeria may not be different as there has been a long standing discrepancy against the girl-child in many traditions when it comes to choice of sex of the child. The society tends to develop strong preference for male–children which also led to female infanticide and denial of meaningful education for the girl-child. In many parts of Kaduna state where chastity before marriage is given a high value, girls are married off at a young age often to men many years older than them. This practice to a large extent, influence sex preference within the state (Yakubu, 2011). Also, another aspect is the cultural belief of the people in which females are not to be trained as to do this will

amount to a waste of family resources. Once girls are married, the emphasis therefore is to train boys who will take care of the family when the parent die.

A handful of empirical studies have investigated gender preferences around the world, using data from the family and fertility surveys. Some investigators demonstrated that couples in the eastern part of Germany had female child preferences, while those in the western part had male preferences (Hank and Kohler, 2000). The literature shows that western societies appear to have experienced a transition from male first child preference to no gender preference (Marleau and Saucier, 2002). This contrast with the situation in an Indian community where, in a recent study, 70% of men favored a son and 2 % favored a daughter as their first child. Among female respondents, the respective values were 55 and 2.5 % (Verma and Babu, 2007). Also In a study conducted in Nyeri District, Kenya, women's preference for male children was shown to be associated with high parity. The investigators attributed the son preference to possible fear among the women that they would have no share in the inheritance if they had no sons through whom they would access the inheritance (Kirti and Tisdell, 2005).

In Nigeria studies on sex preference have been carried out by scholars from a wide range of discipline and interest. For instance, Uzochukwu (2011) carried out a research on child gender preferences in an urban and rural community in Enugu state. The Author used a multistage sampling method to select 245 urban and 243 rural women from households in Enugu State. A structured questionnaire was administered to ascertain child gender preferences in urban and rural areas. The result showed that 74.4% and 71.6% of women in urban and rural areas respectively prefer to have a male child if they could have only one child. Considering having more children however a balanced preference was more prevalent in an urban area (56.7%) than in rural area (27.2%) was found .As many as 92.3% and 84.2% of the women in the urban and rural

areas with four living  males had completed their families compared with 25% and 83% of those with four living females . Although the above study focused on child-gender preferences in rural and urban areas of Enugu State, never the less it differs in location and socio- cultural background as Enugu State was the study area while the present study area is Kaduna state.

Eguavoen *et al* (2007) examined gender relationship and how this affects sex preference and decision–making in the home with particular reference to fertility in locality, seven hundred households were randomly selected for the study with larger concentration of educated respondents. The findings revealed that with the level of education notwithstanding, people are still holding to tradition and customs in matters affecting gender. Their attitudes are influenced by the never changing inheritance pattern, supremacy of the patriarchal system and the love for tradition. Though this study examined gender relationship and how it affects sex preference and decision making in the home, rural-urban differentials in sex preference was not the focus of the study.

Adeleye (2010) investigated men's gender preferences and the possible association with their knowledge of related maternal mortality indices. Using a cross – sectional design, a structured questionnaire was administered to 369 randomly selected males aged 18–75years in Ekiadolor, Nigeria. The study shows that the variability in gender preference with respect to age, marital status and educational level were not statistically significant.  Never the less, rural – urban differentials in sex preference was not the focus of the study as it is in this case.

Despite the volume of research on sex preference carried out in Nigeria, none of the above mentioned studies was carried out in Kaduna state which comparatively differs in background characteristics. Although, Yakubu (2011) studied the influence of

sex preference and sex stereotyping on the education of girl- child in Kaduna metropolis but did not consider rural –urban differentials in sex preference which is the gap that this study seeks to fill .Thus, it is against this background that this study will address the following questions:

1. Which is the preferred sex of children in rural and urban areas in Kaduna state?
2. What are the socio-cultural reasons for sex preference in the study area?
3. Does sex preference have any effect on completed fertility in the study area?
4. What is the effect of sex preference on marital stability in the study area?

## 1.3 AIM AND OBJECTIVES

The aim of the study is to examine differentials in sex preference between rural and urban areas in Kaduna state. This will be achieved through the following objectives which are to:

i. examine the level of sex preference between rural and urban areas in the study area.

ii. analyze the socio-cultural reasons for sex preference between rural and urban areas in the state.

iii. analyze the effect of sex preference on completed fertility in rural and urban areas of the state.

iv. examine the effect of sex preference on marital stability in rural and urban areas of Kaduna state.

## 1.4 SCOPE OF THE STUDY

The study covered three (3) Local Government Areas of Kaduna State .The selected LGAs are: Zaria, Igabi, and Zangon-Kataf. In terms of content coverage, the study identified the differentials that exist between rural and urban in sex preference in

Kaduna state. The respondent were married persons (males and females) that is ,whether currently married, widowed, separated, or divorced between the ages of 18 and 60 ,who reside in both rural and urban areas of the state. The time frame for carrying out this study was between the periods of three (6) months.

## 1.5 JUSTIFICATION FOR THE STUDY

An analysis of sex preference of children is important from the demographic perspective. Firstly preferences for children of a particular sex can have a profound effect on the actual completed family size. Any policy directed towards fertility reduction must take into account not only overall family size desired but also sex composition of the desired number of children and the reason for the existence of such preferences. Secondly, there is an inverse relationship between the degree of son preference and the status of women in a particular society. Thirdly, the importance of studying sex preference of children is derived from the fact that these preferences have the potentials of shaping the fertility behavior of couples. Information on reproductive attitudes may be helpful in understanding the factors that affect fertility, marital stability and types of marriage in the society. The information derived from this study will be useful to research institutions, Federal, State and Local Government; International Agencies, Non-governmental Organizations (NGOs) and individual researchers. It will also provide a baseline data for policy formulation, planning and further research.

# CHAPTER TWO

# LITERATURE REVIEW

## 2.1 INTRODUCTION

Globally, sex preferences for children have been a prominent issue in demographic work because of its negative social and demographic implications (Arnold, 1992; Fuse and Kana, 2010).The reasons for the preference of a particular sex to the other vary from society to society. They could be economic, social, political, traditional as well as religious. These reasons help to guide couples in deciding on the sex and number of children they desire. In most traditional societies, manhood is defined in terms of the number of male children a man is able to have. Cox (1999), observed that the actual family sizes of couples are sometimes not really their desired family size. He however sees psychological, economic and moral factors as strong in determining family size. Other factors he noted include variations in the average age at marriage, changes in marriage rate such as those resulting from alteration in the balance of the sexes, trends in divorce, medical advances and many other factors.

## 2.2 Concept of Sex Preference

Except in few exceptional cases, a baby is either born as a boy or a girl. This is known as sex. From religious point of view, sex is biologically determined, permanent, unchangeable and God-given (Awopegba, 2004). Sex can also be defined as the biological and physical differences between men and women ( Hamm, 1996; Mason, 2000; and Moser, 2001).On the other hand, the term sex preference is used to describe the desire of biological parents for either a male or a female child and in the extreme use a range of odious methods such as infanticide and sex- selective abortions to achieve the result. Sex preference can also be seen as the preference for a particular sex over the other (Adeleye, 2010). It is also seen as generally the desire, expressed by parents in

time to have a child of a particular sex (Leone, zoe and Gianpiro, 2003). The question continuously asked by researchers is; why should parents prefer having children of one sex over having children of another sex at all. According to Andersson et al (2006), children of a particular sex are desired to provide certain utilities, such as financial, social, or psychological benefits. In their research they revealed that developing countries are good examples in showing that , sons are presumed to have greater economic net utility than daughters, since male offspring is better able to provide assistance in agriculture, serve as a simple 'social security system " and also continue the family name. Daughters on the other hand, are viewed as being more reliable in providing old-age assistance, help in house hold task or to care for younger siblings. Parent's perceptions of these benefits of male and female children influence their fertility attitudes and preferences as well as actual fertility (Orubuloye, 1987; Isiugo-Abanihe, 1994; Edewor, 2001).

### 2.3 Nature of Sex Preference Overview

Sex preference exists in divergent forms globally. Most often it comprises of a variety of norms and rituals deeply embedded in obvious favoritism of the male child in the family with sometimes blatant disregard for the female child. Different societies show some amount of preference for male children under their custom, most of these cases are however unnoticeable as this preference is very mild and do not raise any eyebrows. However, excessive son preference strong enough to result in substantial levels of excess female child mortality is prevalent in East and South Asia, including China, South Korea and India (Arnold, 1992). However, the situation in South Korea has substantially reduced as a result of development that elicited tremendous normative changes in that country. This change was achieved by dramatic increases which occurred in the country's levels of education, industrialization, and urbanization, as well

as in women's education and participation in the formal labor force. Also, Chapera (1996) discovered that among the Kgatla people in South Africa it is inconceivable that a married couple should for economic or personal reasons deliberately seek to restrict the number of its off-spring. He however found several social factors that encouraged the Kgatla people to desire male children: A woman with many sons is honoured. Married couples acquire new dignity after the birth of their first child. Since the Kgatla people have a patrilineal decent system (inheritance passes through the son); the birth of a son makes the father the founder of a line that will perpetrate his name and memory, the mother's kins are pleased because the birth saves them from shame.

In most countries where son preference is strong, it is closely linked to the low status accorded women in the society, where everything that is derogatory is associated with being woman. Thus we see several countries making efforts, though with little results, at achieving some level of equality for men and women. The Chinese government for example has always advocated and promoted sexual equality, and it regards the reduction of sexual inequality as one of the major long-range goals that it must achieve. Although women in China enjoy a relatively high status compared with women in many other countries, the gender inequalities that persist make it difficult to achieve further reduction in son preference, (Arnold and Zhaoxiang, 1986). Furthermore, in developed countries like USA, UK, South America, Sri Lanka among others there has been a shift from specific sex preference to no gender preference (Marleau and Saucier, 2002). Never the less, in countries with matrilineal cultures, daughters are preferred to sons for instance daughter preference has been observed in some West African countries including Ghana (21.3%), Malawi (21.2%) and Liberia (22.2%) (Fuse2010).Also, Arnold and Kuo(1984), reported a tendency towards daughter

preference in a few south eastern Asian countries with a Malayo-Polynesian background, including Indonesia, Philippians and in the countries of North Africa.

Since creation, most traditional societies of Africa have strictly remained patriarchal. It is believed that the family line could only be carried on solely by descendants on the male side. Only the male offspring belonged to the clan community. The traditional customs of marriage and the family constituted the foundations of male supremacy. The improvement in marriage and divorce laws of some countries as well as improvement in education, occupation and job opportunities for women have not helped much in improving the status of women in the society. This has led to their continued treatment as second class citizens. According to some authors, (Lundberg, 2005; Isiugo-Abanihe, 2003) sons were traditionally considered advantageous for two economic reasons: support for their parents in old age and the provision of labor for the farm or family business.

As in many parts of sub-Saharan Africa, the Nigerian society is organized around the extended family which still represents the most basic unit of social organization. Family ties are strong and play an important role in shaping individual behavior, even though there are signs that the extended family system is weakening for some ethnic groups (Wusu and Isiugo-Abanihe, 2003). There is an extraordinary ethnic diversity in Nigeria, but all ethnic groups are predominantly characterized by patrilineality and patrilocality. The anthropological and demographic literature emphasizes the dominant role of males in these traditional patrilineal societies where descent and inheritance are transmitted through the male line. Large progenies are strongly valued because they strengthen a man's family status (Caldwell and Caldwell, 1987). Sons are highly valued by women as well because they represent the only way through which they can inherit part of their deceased husband's property (Fapohunda

and Todaro, 1988). This consequently generates pressure for bearing male children as a way to protect them in the state of widowhood. It may also lead to competition among co-wives as described in Bledsoe et al (1998).

The Nigerian communities tend to differentiate between girls and boys in health matters because of socio-cultural beliefs. This generally happens in communities where son preference is prevalent and where girls are not considered as members of their birth-family because they are usually married off and have to leave home (Annan-Yao, 1998). In some parts of Nigeria, girls tend to be more under-nourished than boys of the same age and are taken for medical treatment and vaccinations less frequently-especially if there is a fee for the services. The situation is worse in most rural societies where girls are generally faced with the obligation to help their mothers in the household chores of fetching wood and water, cooking, cleaning-up, attending to family members etc. This implies heavy and long working hours for the girls. Hard-work and inappropriate diet tell on girls' health and place them at disadvantage compared to boys. Unfortunately, when girls become teenagers, they are exposed to gender specific reproductive health problems like early pregnancy due to early marriages and premature sex, unwanted pregnancy, abortion, sexual exploitation and commercial sex and consequences of STD and HIV/AIDS. This explains why pregnancy, childbirth and abortion related mortality and morbidity are high in Nigeria. For instance, of the over 500 000 women known to die from complications associated with pregnancy and child birth worldwide annually, over 55,000 deaths occur in Nigeria. Of the two million women affected by fistulas in the developing countries more than 40% are Nigerians (Okonofua, 2007).

The situation in Kaduna state which is situated in Nigeria's North geopolitical zone may not be different from other parts of the country as review of existing literature has shown that most women want a male child to secure their marriage while the men

are of the view that the family line could only be carried on solely by descendants on the male side.

Christianity and Islam are the two main religious groups in the study area, the third being the indigenous traditional religion which comprises a number of traditional beliefs and practices. The influence of religious dogma on fertility is well recognized and it is true that religious beliefs affect fertility levels in societies. According to Nam and Gustavus (1996)**,** the Roman Catholic Church looks with disfavor on the use of artificial family planning methods. Also certain protestant denominations, while not prohibiting family planning methods are quite liberal in their interpretation of the biblical dictum "Be fruitful and multiply". Among the Moslem, the level of fertility is equally high as; Kirk (1997) had noted that among the Moslems, belief in male dominance, the belief that sexual relation is a God- given pleasure to be enjoyed, early marriage for the young girls, and encouragement of early re-marriages for the widowed and divorced combine to produce a very high fertility level. Also, Arigbede (2012) in her study on gender preference and child hood diseases prevalence in Kaduna state have shown that there is preference for male to female child in Igabi and Zaria which are the most populated LGA's in the study area and it's mostly dominated by Muslims. Shaheed (1994) documented that sex preferences for children in Muslim societies may be shaped by cultural factors arising from the subordinate position of women within the family and in the society at large. Muslim family laws have remained unchanged in most countries over the centuries and have been buttressed by Islamic doctrine (Shaheed 1994). While there are some differences in the Muslim family law across countries, Morgan *et al* (2003) identifies several common features. Although the law gives women the right to own property, they are entitled to inherit less property than men. The law grants men unconditional rights to divorce their wives, but makes divorce rights

conditional for women. It is necessary for women to obtain permission from their father or husband to marry, seek employment, start a business, or travel (Ahmed, 1990). A child's guardianship is automatically granted to the father or to the father's family. Moreover, polygamy, whereby men can take up to four wives, is still legal in the traditional Islamic world. In more extreme cases, veiling and sex-segregation have also been legitimated on the basis of the Islamic doctrine. Under these circumstances, Muslim women are disadvantaged from birth and it is no surprise that son preference is prevalent in predominantly Muslim societies just like the one under study. On the other hand, female child preference was observed in Zangon Kataf which is the most populated LGA in the southern part of the state and mostly dominated by Christians. Some of the reason for this preference ranges from enrichment during wedding ceremonies, security at old age and grand children for eager mothers (Arigbede, 2012).

Learning from society and backed with literatures, it has been observed that sex preference is global and not peculiar to developed or developing societies; it is a trans-cultural phenomenon that is embedded in the culture and value systems of several societies even though its prevalence varies from one society to the other. One basic factor about sex preference is that, the practice is rooted in culture and economics and it is stronger in countries where patriarchy is firmly rooted. How sex preference differs in rural and urban areas would be interesting to see. Thus, the focus of this study is to compare and analyze rural- urban differentials in sex preference in Kaduna state.

### 2.4 Effect of Socio-Cultural Factors on Sex Preference

The society's culture regarding sex preferences for children is a contextual factor that shapes an individual's sex preference attitude. Cultural regimes that have inherent sex preferences resulting from patriarchal systems rooted in past sustenance environments are likely to be resistant to change. Thus, it may take longer time for these

regimes to adapt to new environments that encourage gender equity through socioeconomic development and diffusion of new attitudes and behaviors. In virtually every society, individuals feel pressured to have children, although in some societies these pro-natalist pressures are stronger than in others. This view is corroborated by Caldwell (1998). He found that the position in sub-Saharan Africa often seems to be that "there is an abhorrence of a family with no sons which might mean the extinction of descendants needed to perform the services for their ancestors.In traditional society nearly all parents have social and usually economic gains which increase almost indefinitely with the size of the family and the birth of a son.

Societies everywhere have developed social institutions to encourage child-bearing and reward parenthood in various ways. For instance, Chapera (1996) discovered that among the Kgatla people in South Africa it is inconceivable that a married couple should for economic or personal reasons deliberately seek to restrict the number of its off-spring. He found several social factors that encouraged the Kgatla people to desire male children: A woman with many sons is honoured. Married couples acquire new dignity after the birth of their first child. Since the Kgatla people have a patrilineal decent system (inheritance passes through the son); the birth of a son makes the father the founder of a line that will perpetrate his name and memory, the mother's kins are pleased because the birth saves them from shame also, It was reported in one of the National dailies, years ago (National Concord, Feb.25, 1983 in Igbolo,2011) that 15 Chinese women had publicly declared that they will rather die than give up their chances of having baby boys. As mothers of girls they lacked status and were targets of maltreatment by their husbands, mothers' in-law and even their own parents. Failure to produce a male offspring in their region was a lot "worse than death" they said. Such cultural and social values attached to male children can have very great effect on total

fertility. In his study in China, Gaisie (1995) found that the Tallensis' regard the perpetuation of their line of decent as of transcendent importance. To the Asante, prolific child bearing is honored. A mother often boasts of her achievement and is given a public ceremony of congratulation if she is able to give birth to three male children in a row. By contrast, barren women and those unable to give birth to male children are given little or no prestige and are regarded with contempt and malicious pity. Also, El-Gilany and Shady (2007) observed that the preference for sons by culture and custom is a widely known phenomenon in several developing nations where the status of women is low and subordinate to their male counterparts. It is particularly common, where women depend on men for both economic and social support. For instance, among the Arabs, the word, *"Abu Banaat"* meaning, father of daughters is considered as an insult to a man in Arabic. This phrase, represents one of the several ways a woman in the Arab world learns how little she is valued.

The value traditionally placed on a particular sex is higher for one sex than the other; this according to Ahmed (1990) was the reason for the low status accorded to the female relative to the males in some cultures of the world. The male is seen as the only legitimate future successor to the family (retention of family name) whereas; the role of the female is to be seen as no more than a productive mother and housekeeper.

In the same vein, Arnold and Kuo (1984) in their study of sex preference in seven Asian countries observed that cultural traditions and random biological process, rather than the general levels of development determine sex preferences. Past studies have shown that preference for a particular sex sustains higher level of childbearing than would be the case if parents were indifferent to the sex of their children. He also observed that couples continue to bear children beyond their overall desired family size.

The traditional African society is rooted in patriarchy where women cannot hold traditional titles and headship; couples tend to desire more male children who will take over from them when they are no more and from where descent and ancestry will be perpetuated. This was corroborated by the study of Ware (1998) in the study of the Yoruba people of Western Nigeria; he observed that families of fewer than four children and with no sons were looked upon with horror. Ware reports that even if it could be guaranteed that two children would survive to adulthood, Yoruba parents would find such a family very lonely, and would always prefer that the two survivors be males so that they can get married in the future and bring in more members for the family. Because, many of the features of large family sizes, which have come to be negatively valued in the west, such as noise and bustle, are positively valued by them. Sex preference in particular falls under close cultural influence because of its fundamental value for fertility increase. Sons perpetuate the family name and give social and psychological satisfaction to parents, the more male children a mother has, the more blessed she is regardless of the means to sustain the children, which, in the providentialist conception will be provided by God. Therefore performing her procreative function becomes an obsession even to the point of death.

The Nigerian cultural environment exerts very strong influence on a couple's sex preferences as well as their fertility behaviors, through the transmission of concepts about acceptable norms, values and sex role behavior for men and women, desire for male children tends to increase . Similarly, cultural attitudes towards sex preference may also have direct impact on fertility behavior as well as the stability of marriage. Thus the insistence of some couples on having at least a male child to carry on the family name. Therefore, it is observed that the perception, attitudes and actions of individuals in relation to fertility are largely determined within the context of the socio-

cultural norms and values of the society. Izugbara (2010), summarizes this carefully, when he noted that the available opportunities, the role models, the reinforcement, contingencies that further shape behaviors, the social norms, the perceptions, the beliefs, attitude and values of an individual are mostly influenced by his social environment, which affects his behavior. In Nigeria, the prevalence of patriarchy dictates the importance and prominence of the boy-child over the girl child in several cultures. The birth of a girl is usually not accepted as an additional benefit to her family, a girl is rather considered as surplus age in the home. Once married, a daughter becomes practically alienated from the activities of her birth place except in cases of burial ceremonies and certain family engagements (Nnadi, 2012). Also, Isiugo-Abanihe (2003) revealed that preference for male child is strong and widespread in Nigeria. The reason for son preference vary "from concern over successor ship which is influenced by exogamous and virilocal patterns of marriage, to the persistent belief in the breadwinner system, inheritance rights, and the coarse utilitarian needs for manual labour on the farms". He observed that most of the participants (males and females) in the focus group discussion (FGD's) conducted agreed that both male and female children are important in their own right because of the different roles they perform. Though the participants emphasized the need for a balance between sons and daughters, the necessity of having somebody to carry on the family name compel parents to prefer sons to daughters.

Review of past literature have shown that the effect of socio-cultural factors on sex preference in Kaduna State may not be different from other parts of the country as some socio-cultural factors that have been identified as contributing to sex preference among couples include: title inheritance, old age security, patriarchy and child morbidity among others (Caldwell, 2004). How this socio-cultural factors

influence sex preference in rural and urban areas of Kaduna state will be interesting to see. Thus, the study focuses on comparative analysis of rural –urban differentials in sex preference in Kaduna state.

## 2.5 Effect of Sex Preference on Completed Fertility

A woman's family size is the total number of children she has at the end of her child bearing years. This is called her total fertility. The number of children a woman eventually has could be different from her desired number, but the desire number has a good predictive value for the actual number (James 1991). Societies in Nigeria as in other developing nations consider higher fertility a blessing. The man with many children, particularly male children seem to command much prestige while the man with few children is a man of minor influence, (Benedict 2006). Mcsweeney (1993) notes that in many countries people feel that life is not complete without a son to carry on the family name. She further observed that a more serious problem is that the traditional legal system does not allow females to inherit property in most cultures, and that, although the husband and wife may be quite contented with girls, most often relatives persistently make life difficult for the husband unless he marries another wife to continue the search for a male child. Because of this attitude, the number of children a couple wants, considers ideal, expects and desires becomes relatively high with the result that fertility is geared to match the desired or preferred family size.

Review of existing literature (Ottong, 1997 and Arikpo, 1999) show that most Nigerians still prefer a family of between six and seven children. These may vary due to the knowledge, acceptability and practice of family planning. Also, from the World Fertility Survey (WFS) data reported in Okojie, (1996) state that most sub-Saharan African countries portray a pro-natalist culture with desired family size ranging between six and eight children (Okogie, 1996). Izugbara (2010) argues that, Nigerian culture

tends to place male and female children as separate persons with different capabilities, potentials and constitutions. For instance the importance of the male child as compared to his female counterpart can be seen in the inheritance rights of males and females in certain African and Asian cultures. The boy child inherits his father whereas the girl child does not inherit her father's landed property as she is expected to quickly get married and become a member of another household. What is more, the first-born male child at birth is immediately seen as the head of the family who is to succeed his father and continue the family lineage, as well as providing support for parents in old age. In most rural areas women are seen as property purchased by men. They are expected to obey their husbands, get pregnant when they want them to, and in most occasions any disobedience may earn them a divorce .The more a woman sees herself as tied to the apron of the husband, the more children she bears, (Ottong, 1997). This cultural construct attributed to women and the roles they play seems to be the major reason why women and indeed couples desire sons than daughters.

Total Fertility Rate (TFR) is higher in rural than in urban areas (Singh, 1996). This may be due to the fact that changes accompanying urbanization and industrialization have implications for sex preferences for children. For instance, in agrarian societies, intergenerational transfer of land is critical, thus land inheritance norms may affect perceptions of the relative importance of sons and daughters. In some societies, land is passed on only to sons regardless of inheritance laws. In extreme situations such as in strictly patrilineal societies, wives are not considered as members of the family for land inheritance purposes, and daughters of the deceased cannot inherit any land (Butegwa 1994). Under these circumstances, sons may be more highly valued than daughters. Also, it has been reported that in rural Kenya, women want sons because women are granted access to land only through male children when they

become widows (Kiriti and Tisdel 2005). However, gender preferences may be alleviated with urbanization and industrialization. Since urbanites engage in non-agricultural labor, intergenerational transfer of property such as land may be a less significant issue. Therefore, urban residents and individuals in the non-agricultural labor force may be less likely to have gender preferences for children, especially son preference. Also, review of related literature have shown that individuals who are wealthier and whose opportunity costs are higher (especially women in the labor force) desire higher quality children, and would therefore prefer the sex of the child that brings relatively more important qualities. It is conceivable that wealthier couples may have less preference for sons while less wealthy families desire sons. Among couples who are already well-off, having a son that brings financial help to the family may not be as important. On the other hand, couples who are less well-off may have high hopes for a son for their economic returns. Also, employed women may perceive that their opportunity costs for raising a daughter are lower than for raising a son. Since daughters are expected to provide help with household chores, women may not require as much time off from employment to perform household duties if they are raising daughters. Additionally, "companionship" for psychological gratification may be what wealthier employed women want most from a child since they have the means to acquire everything else (i.e. goods and services). Hence, wealthy individuals and employed women are less likely to have son preference. Employed women may in fact have a preference for a daughter.

Education also is one of the socio-economic variables that may influence individual's sex preference for children. As emphasized in the wealth-flows theory, mass education serves to reverse the wealth-flow from child-to-parent and parent-to-child because it alters children's roles (Caldwell 1980). In addition, mass education

exposes people to new values including egalitarian values and the notion of Westernized nuclear families. Therefore, exposure to Western values promoted through education may modify sex preferences for children. In other words, individuals who have had schooling may have egalitarian values, hence may not have strong preferences for children of a particular sex. The above information is in corroboration with the findings of Kane and Ruzicka (1996) who had noted that family composition preferences are associated with the education of both women and their husbands.

The knowledge and accessibility of family planning methods and services as well as the influence of strong cultural and traditional beliefs are factors that determine the use of family planning methods. These cultural factors such as sex preference can help to explain reasons for the low acceptability and accessibility of family planning methods and services. In most rural areas in Nigeria, knowledge is lacking, and the acceptance rate is very low. In the African Demographic and Health Survey Chart book (1992), cited in Igbolo(2011), a publication of the United Nations, it is noted that contraceptive use is lower in Africa than in any other region of the world. According to Kim (1996) and Ottong (1997), living in rural areas could affect family planning in four ways; the first is that people in rural areas could desire more children; secondly, willingness to exceed the desired number of children as a result of the desire for a particular sex could be greater in rural than in urban areas; thirdly, rural residents could know but approve less of family planning, and fourthly, family planning services could be less available in rural areas. In a survey on controlling family size, Ekanem (2008) had observed that apart from traditional methods of abstinence, rhythm and withdrawal, the use of other modern methods is very low. Etukudo (2001) observed that in most rural areas information on contraceptive and contraception methods is lacking among the people, thus the low incidence of use.

Review of existing literature has shown that sex preference may be specific for boys or girls, as has been reported from various developing countries (Becker, 1981). A preference for one sex could be present, irrespective of the number and sexes of previous children in the family. For example, if the dowry of brides imposes a large economic burden on the family, this could lead to a generally decreased desire for daughters. Such a scenario has been reported in Morocco, India and Bangladesh, where daughters are a financial burden whereas sons contribute to family income. In other situations, sex preference may depend on the sex combination of previous children. For example, with traditional patrilineal inheritance, there may be a strong desire to have at least one son who can inherit the crown, the farm or the business, but the preference for additional sons beyond the first son may be diminishing, (Jacobson, 1999).

Past literatures have shown that age at marriage is one of the most important determinants of ultimate completed family size; a late age at marriage can be more than compensated for by a shortened spacing between births, leading to a large family size. However, on average, a group of people who marry late will probably have fewer children and will not so much be concerned with the issue of sex preference, Caldwell (2001), in a paper presented during a proceeding of the Expert Group Meeting on fertility and mortality, supported the crucial role of age factor at marriage. He said that much of the fertility decline in the contemporary Third World can be attributed to delayed female marriage; the proper time to marry rather than any desire to control ultimate family size. Female age at marriage is rising in most areas in Nigeria due to longer years spent in acquiring education and women's involvement in paid/formal occupations. Nevertheless, According to the Nigerian National Demographic and Health Survey (NDHS 2008), the median age at first marriage in Nigeria is 17 years, with variations occasioned by religion, culture and level of educational attainment. Again,

result of multivariate analysis of age at first marriage carried out by Babalola (2002) revealed that women in the rural areas marry much earlier than their counterparts in the urban areas. According to him the average age at first marriage is 22.8 percent for urban dwellers and 19.8 for rural dwellers. Also, Thomlinson (1989) noted that the age of marriage and the age when sexual intercourse begins have a considerable effect on completed fertility, or actual number of children a woman has.

The situation in Kaduna state may not be different from what is observed in other parts of Nigeria. For instance, it has been noted that majority of women, particularly girls in the Northern part of the country including Kaduna state marry at the age of 15 or even lower (NPC, 2007). Also, (Tahir,2005) noted that Young girls particularly in Northern Nigeria where the study area is located are denied the benefit of education and early marriage is common in the region as girls are often married shortly after puberty within the ages of 12 to 13years and this is the period when most are expected to transit to secondary school. This high rate of early marriage not only deprives them from pursuing their education but it also linked to early sexual initiation and early exposure to reproductive risk, early and unattended first birth, and other related health and social problems like VVF, divorce, broken homes which by extension has its attendant problems on society. Thus, this study tends to compare and analyze rural – urban differentials in sex preference in Kaduna state.

### 2.6 Effect of Sex Preference on Marriage Type and Marital Stability

Marriage is a population phenomenon and is known to be universal in Nigeria as revealed by the results of the 1991 census (Obono, 1995). It is also associated with fertility because it is correlated with exposure to the risk of pregnancy (NDHS, 2008). Marital status constitute a demographic characteristics which involve biological,

economic, legal, cultural, and in many cases religious aspects. It is the most important factor in population dynamic since it affects fertility tremendously (Mamman, 1992). Couples once married want to have children. This is expected because of the need for the expansion of the lineages' demographic strength. Men and women have different reasons for wanting some offspring. Women's primary reason as traditionally conceived is to prove that they are fertile and can physically produce children. According to Fapohunda and Michael (1998), child bearing has traditionally been the most important way a woman could prove her value to family continuity. For men, their reasons include, among others, tradition, religion and to prove sexual prowess. These reasons help in no small measure to keep Nigerian fertility rate as high as it is. The high fertility according to the United Nations Economic Commission for Africa (UNECA 2006) is caused, particularly in Nigeria by a broad mix of economic, social and cultural factors including early age at marriage, diminishing practice of prolonged breast feeding, limited use of modern contraceptives, relative low status of women and the relative lack of a clear population policy in many countries.

In addition, Caldwell's theory of intergenerational wealth flow emphasizes the fact that the desire for sons increases as a result of a person's desire for an heir who will carry on the lineage and through whom the family's wealth will be transferred. In most societies, particularly African societies, one of the noble roles of the family is the replacement of its members through reproduction, so the advent of children in the family is not only an expected occurrence but an approved societal role. To an average African, child bearing and child rearing are about the first and most important reasons for marriage. According to Johnson (1994), the Nigerian society places so much value on male child bearing, so much so that marriage becomes meaningless if at least one male child is not produced in the marital union. This is why couples will do anything

within their power to ensure they get at least a son, including marrying more wives. The fact remains that children are wanted not just for social, cultural or economic reasons, but for what Roam and Railey (1990) calls dynastic imperative. This implies the desire to pass on the family name and to be remembered. It is true that one will be remembered by friends and colleagues but the surest and most obvious way of proving ones existence for posterity is to produce children particularly sons who will carry on the family name. Moreover the society expects children to be a sort of economic assert to aged parents, and an avenue through which the family's wealth can be transferred and sustained, thus children especially sons are desired in the family as a sort of economic security and a form of insurance against the unexpected.

Past literature has shown that the birth of a son relative to a daughter increases both the quality and stability of the parents' relationship (Lundberg, 2005; Graham, 1998). Also,(Barnett and Baruch, 2006, Katzev et al 1996) have found that both partners in marriage with sons report higher levels of marital satisfaction than do husbands and wives in marriages who have only daughters. Boys also reduce their mothers' perceptions of the likelihood of divorce ( Katzev et al, 1996). Studies by sociologists during the past 30 years, however, have documented consistent discrepancies between the behaviour of parents of sons and parents of daughters as boys tend to increase marital stability and marital satisfaction relative to girls, fathers spend more time with, and are more involved with sons than daughters (Lundberg, 2005). A recent study of subjective reports of well being among a sample of Danish twins, by Kohler et al, (2004) found that the birth of a first child increases repeated happiness, and that men enjoy an almost 75 percent larger happiness gain from a first born son than from a first born daughter. In the 1980s, several studies by sociologists, reported that, in the United States, having a son relative to a daughter increases the likelihood that a marriage will

remain intact. Spanier and Glick (2001) found that divorce is more likely if all children are girls, especially if the mother has relative little education. Morgan, Lye and Condran (2003) found that sons reduce the risk of marital disruption by a percent more than do daughters. Census based analysis have also shown significant child gender effects on divorce that increase with family size and decline over time. Berdard and Deschene (2005) and Ananat and Michaels (2004) find significant effects of sons on divorce probabilities using the 1980 U.S. Census. The two studies found comparable positive effects of a first born daughter on the probability that her mother's first marriage may end in divorce. In a 1962 study of the Bekwari of the Cameroon, Ardener found a positive correlation between high fertility and marital stability. This should however be expected because in the rural setting, children born outside marriage are not regarded much in their society which holds true with the study area. There is a convergence of interests at several levels to put a premium on sons and discriminate against daughters. Son preference is in the interest of the lineage, whose continuity depends on sons alone. It is also in the interest of the household, for whom daughters are transitory members. For every individual, brothers and sons are more valuable than sisters and daughters. This does not mean that sisters and daughters may not be loved as much as brothers and sons. However, a girl values her brother more than her sister because the former will do much for her throughout life, while the later will effectively disappear after marriage. Similarly, a woman values her sons more than her daughters because the former will be her major source of support. Indeed, a woman's position in her husband's home is not consolidated unless she produces at least one son, (DasGupta, 1997).

In Nigeria as in other parts of the world, the rising rate of marital instability is caused by so many socio- cultural and economic factors but most importantly sex preference (Akpan, 1998). As has been observed, marriage is much important as having

a male child and because of this, most people find it very difficult to stop having children when they do not have at least a son, even with many daughters (Akpan, 1998; Isiugo-Abanihe, 2003). Most marriages get dissolved for the sake of the absence of a male child (Katzev et al, 1996). In many instances most men go for a second or more wives just for the simple reason of getting a male child (Lundberg and Rose, 2003). This search for a male child seems to be an important factor causing marital instability in Nigeria with its attendant problems of stigmatization of women and subsequent breakdown of marital values. According to Ottong, (1987) the major roles of a woman are child bearing, child rearing and ultimately the care of the home. Therefore the inability of any woman to fulfill these all important roles is viewed with contempt and great disapproval and thus can lead to some major consequences such as separation and divorce.

There are various reasons why men and women, even educated persons prefer to enter polygamous marriage. For a man, these may include sterility of the previous wife, lack of a male child by a previous wife, cultural, economic or social. (Mott , 2005). A woman may also decide to enter a polygamous marriage for some anticipated economic and security reasons as observed by Oyeka (2002) that Polygamy is more frequently observed among the rural, less educated and Moslem population than among their urban, more educated and Christian counterpart. Marriage type is significant to levels of fertility. Fertility for women in monogamous marriages was significantly higher than the fertility of women in polygamous unions. This contention is supported by studies from Eastern Nigeria, although studies in Mali showed higher fertility among polygamous marriages. However Mott, (2005) contributing to this debate pointed out that available evidence on the relationship between marriage type and fertility level produces ambiguous results. Data for monogamous marriages indicate a greater

completed family size in some instances, and in others, the opposite result. The case of Kaduna state may not be different from the ones discussed above therefore, this study tends to compare and analyze rural- urban differentials in sex preference in Kaduna state.

## 2.7 Theoretical Framework

This study adopts a framework that is built on Caldwell's intergenerational wealth flow theory. The theory was adopted because it provides adequate understanding on the issue of sex preference. Caldwell's theory of intergenerational wealth flow emphasizes the fact that the desire for sons increases as a result of a person's desire for an heir who will carry on the lineage and through whom the family's wealth will be transferred. In most societies, particularly African societies, one of the noble roles of the family is the replacement of its members through reproduction, so the advent of children in the family is not only an expected occurrence but an approved societal role. To an average African, Nigerians inclusive, child bearing and child rearing are about the first and most important reasons for marriage. According to Johnson (1994), the Nigerian society places so much value on male child bearing, so much so that marriage becomes meaningless if at least one male child is not produced in the marital union. This is why couples will do anything within their power to ensure they get at least a son, including marrying more wives. The fact remains that children are wanted not just for social, cultural or economic reasons, but for what Roam and Railey (1990) calls dynastic imperative. This implies the desire to pass on the family name and to be remembered. It is true that one will be remembered by friends and colleagues but the surest and most obvious way of proving ones existence for posterity is to produce children particularly sons who will carry on the family name. Moreover the society expects children to be a sort of economic assert to aged parents, and an avenue through

which the family's wealth can be transferred and sustained, thus children especially sons are desired in the family as a sort of economic security and a form of insurance against the unexpected.

# CHAPTER THREE

# THE STUDY AREA AND RESEARCH METHODOLOGY

## 3.1 STUDY AREA

### 3.1.1 Location

Kaduna State is located in the North of Nigeria, and lies between Latitudes $11^{o}$ 34′ and $9^{o}$ 01′ North of the equator and longitude $6^{o}$ 11′ and $8^{o}$ 49′ east of the Greenwich meridian as shown on the map in Figure3.1. The state is divided into three senatorial zones namely Kaduna North, Central and South and comprise of 23 Local Government Areas with 255 political wards (NPC, 2006). Kaduna State shares boundaries with Katsina State to the North, Niger state and Abuja to the West, Plateau State to the south and Kano state to the East.

### 3.1.2 Relief and Geology

The basement complex forms the central major geological unit of Kaduna state, and the bed rock geology of the state is predominantly metamorphic rocks of the Nigerian Basement Complex consisting of biotite gneises and older granite .This is principally made up of metamorphic and igneous rock including banded gneisses and migmatite, with locally extensive areas of sedimentary rocks which includes ;schist, phyllite, quartzite and marbles with the latter outside the study area. Pegmatite and basic igneous rock such as amphibolites, diorites and gabnros also occur. (KRB Report; 1978). In the south-eastern corner, younger granite and batholiths are evident. Deep chemical weathering and fluvial erosion, influenced by the bioclimatic nature of the environment, have developed the characteristics high undulating plains with subdued interfluves (Mortimore, 1970).

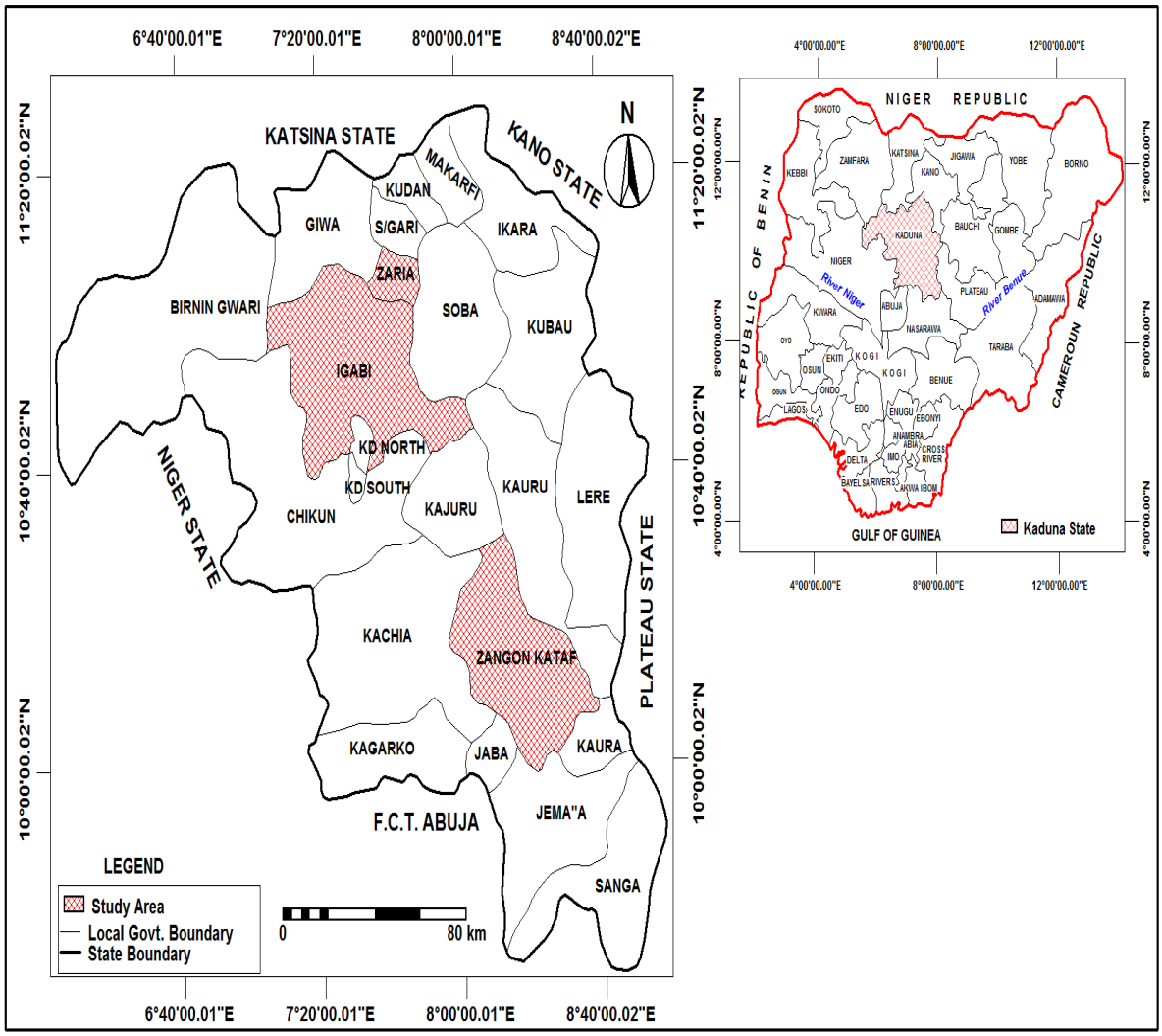



**Figure 1: Kaduna state showing the study area**
Source: Adapted and modified from administrative map of Kaduna state

### 3.1.3 Climate and Hydrology

There are two distinct season experienced in Kaduna the wet (rainy) season, lasting from April to October and the dry season ( harmattan) lasting from November to March. The seasonality of the weather is pronounced with the cool to hot dry season being longer than the rainy season. These two seasons reflect the influence of tropical continental and equatorial maritime air masses which sweep over the entire country. The rainy season is characterized by thunderstorms which lead to loss of lives and property in the severe cases. Again, the spatial and temporal distribution of the rain varies, decreasing from an average of about 153mm in Kafanchan – Kagoro areas in the

Southeast to about 1015 in Ikara – Makarfi district in the Northeast. The dry season is characterized by North Easterly winds, which blow cold and dust from the Sahara desert .The temperature in Kaduna state usually reaches its peak in the month of April, at about 32°C and drops to its lowest in the hamarttern months dipping to about 16° C. These seasons have implications on human health (Mamman, 1992). High evaporation during the long dry season poses serious limitation on available water resources especially in Igabi. Giwa, Soba, Makarfi and Ikara Local Government Area. The relative humidity is about 70% in the rainy season and drops to about 30% or could be as low as 15% in the dry season (Ali, 1989).

The two large river systems, the Kaduna and Gurara that run through the state provide opportunities for good sources of water supply, although many of the tributary streams dry up during the long dry season. Regardless of this treand, the wide alleviated valley bottomlands in many drainage basins such as Galma, Tubo,Karami,Sarkin Pawa and Damari favor extraction of underground water from shallow aquifers. Presently, there are five completed large and medium river, Birnin Gwari dam on Kusheriki river, and Kaduna dam on Kaduna river. Also,one or two boreholes in every LGA have been completed and now in operation to complement water supply for rural domestic uses.

### 3.1.4 Soil and Vegetation

The soils of Kaduna State are of the ferruginous tropical type (Laah, 2003). The soils do not support extensive agricultural practices because of the fact that they are heavily leacehed. Fertility of the soil is regained with the application of chemical fertilizers and or manure. Some parts of the state are permanently waterlogged. Most of the vegetation of Kaduna state is parkland and woodland. Kaduna sate lies in the Guinea Savannah zone. The zone comprises savannah woodland with trees like the shea butter, locust bean, and tamarind shade trees like baobab, silk cotton and date palm. Most of

the trees are deciduous in nature, that is, they shed their leaves in the dry season. They also have deep tap roots to obtain underground water. Population pressure manifested by rapid process of urbanization, farming, building and road construction, have altered the natural vegetation. However, as you move southwards the vegetation becomes denser, taller and more robust.

### 3.1.5 Historical Development

Kaduna state is one of the oldest states in Nigeria. Formerly known as North Central state during the 12 states structure, made up of Katsina and Zaria provinces, the present state came into being in 1987 when the state was split to create Katsina state. Before the establishment of Kaduna as the capital of the northern regional government by Lord Luggard, Kaduna state had widely scattered and sparse population. Apart from Zaria, there was hardly any major area of high population concentration. The settlements in Kaduna metropolis were just along the banks of the river Kaduna. However, the establishment of a base for the West African Frontier Forces (WAFF) in Kaduna town and the transfer of the regional capital from Zungeru to Kaduna were very important landmarks that led to migration into the state. Then the making of Kaduna as the seat of regional government attracted migrants from all other parts of the country in search of greener pastures and job opportunities. This contributed to the growth of the town in particular and Kaduna State in general. The administrative divisions known as Local Government Areas have grown from 7 in 1987 to 13 in 1989, 19 in 1991 and to 23 in 1996 (Laah, 2003).

### 3.1.6 Population and People

The state is heterogeneous in composition with about 36 ethnic groups scattered across the length and breadth of the state. Most of these ethnic groups have a long history of migrations and legend. Some are said to be descendants of bayajidda while

others claimed to migrate from other geographical enclaves within and outside the Blackman's continent. The ethnic groups within the southern part are culturally homogenous. With Christian faith as the main religion. Example of such ethnic groups include: Bajju, Atyab, Kagoro, Moroa, Jaba, Ninzam, Ikulu, Kamantan ,Kadara among others. The Northern belt comprises Hausa/Fulani's who are predominantly adherents of the Islamic faith.

Kaduna state has a total population of 6,113,503 people (NPC, 2009), making it the third most populous state in Nigeria of after Kano and Lagos states in that order. It is also the most cosmopolitan after Lagos state . Virtually all the over 250 ethnic groups in Nigeria are present in Kaduna state, making it a melting pot in the country. The population of Kaduna State has increased from 3,935,618 in 1991 to 6,113,503 in 2006 an increase of 64 percent in 15years. This means that the population of Kaduna State is capable of doubling in every 25years, given the present growth rate of 3.3 percent per annum (NPC, 2009). The population of Kaduna town is also growing rapidly because of the high level of rural-urban migration and high Total Fertility Rate (TFR) put at 5.6 (NPC. 2009).

### 3.1.7 The Economy

About 80 percent of the state's population is engaged in peasant farming for food and commercial purposes. Some of the main crops grown in Kaduna state include yam, cassava, cocoyam, maize, cowpeas, guinea corn and millet. Cash crops such as ginger, cotton, tobacco, groundnut and soyabeans are grown in commercial quantities. Agriculture is the dominant occupation of rural Nigerians which is mainly rain-fed and characterized by low land labour productivity. Yet, Nigeria has a potential comparative advantage in the production of a variety of fresh and processed high value crops especially vegetables during the dry season and livestock product (meat and milk) and

fisheries throughout the year. This is because the country is endowed with underground and surface water, rich pastures and favourable agro-ecological conditions.

During the dry season, a considerable number of peasants in the state engage in irrigation farming along some major river banks and on vast Fadama farm lands. There are over 7500 hectares of potential Fadama lands in the state, out of which only about 55,000 hectares is under cultivation. The other important aspect of agriculture engaged by the people is animal husbandry through the rearing of cattle, sheep, goats, pigs and poultry .

There are many industries that contribute greatly to the economy of the state. Some of these industries include; the food confectionaries and breweries, petrochemicals, agro allied, banking, vehicle assembly plant, and textiles. Kaduna State is ranked among the states in Nigeria with the highest concentration of industries. There are a dozen of textile industries that contributed to the historical growth and development of the state, however, the textile manufacturing sector over the years has witnessed significant decline in recent years.

The location of industries in Kaduna State is lopsided in favour of Kaduna metropolis. Over 90 percent of all the industries in the state are sited in Kaduna metropolis.

### 3.1.8 Infrastructural Development

Comparatively, Kaduna state has a fair share of infrastructure compared to other states in the zone and indeed in Nigeria. In terms of health care, Kaduna state has three federal medical facilities; the Eye Centre, The Nose and Ear Centre all located in Kaduna Metropolis, and the Ahmadu Bello University Teaching Hospital (ABUTH) in Zaria. In terms of educational institutions, there are a dozen of high institution in Kaduna State .Some of this institutions include: The Kaduna Polytechnic, the National Institute for Trypanosomiasis Research (NITR) , the Nigerian DEFENCE Academy

(NDA), the Ahmadu Bello University Zaria(ABU), the Nigerian College of Aviation Technology (NCAT), Kaduna State University (KASU), National Animal Production Institute (NAPRI) .

The state has an array of banks and financial institutions because of its central role as business centre in the northern part of Nigeria. These banks provide the financial services required by the ever increasing population of the state. All the 25 licensed banks have offices in Kaduna; some of the major banks with wide coverage in Kaduna state are First Bank Plc, Union Bank Plc, UBA, Fin Bank Plc, and Stanbic Bank, Eco Bank, Bank PHB Plc. There are also 22 licensed micro financed Banks in Kaduna state.

## 3.2 METHODOLOGY

### 3.2.1 Reconnaissance Survey

A reconnaissance survey was carried out to familiarize the researcher with the study area. This enabled the researcher to have an in-depth knowledge of the study area.

### 3.2.2 Primary Data

The primary data was obtained through the administration of questionnaire, in-depth interview and Focus Group Discussions (FGDs). The questionnaire was designed to collect information on the following: sex, age, level of education attained, place of residence, occupation, religion, income per month, number of children, and sex preference among others. Focus Group Discussions (FGDs), involves the administration of open ended questions to a carefully chosen target group. Thus six (6) Focus Group Discussions (FGDs) sessions were held with the participants (males and females). The goals of the FGDs were to collect information on the perceptions and views of the participants as to how they perceive sex preference in marriage and how it affects fertility behavior as well as marital stability. It was also to increase the understanding of the socio-cultural, environmental, religious, and to ascertain the prospects of a change in

behavior based on their responses. Six (6) FGD sessions were held in the three selected LGAs, that is two sessions each for the three LGAs which involves three sessions for men and three sessions for women. Each FGD session comprised between six to ten discussants. A discussion guide with proposed questions was prepared by the researcher for the focus group. It was translated into the local language of the area or Pidgin English for some groups, especially those in the rural areas who felt more comfortable discussing these issues in their local language. The discussions were tape recorded, transcribed and translated. While in-depth interview provided information on experience in marriage especially on the issue of sex preference and how it has affected their fertility behavior, the stability of marriage, spousal relationship, affection and support from family members.

### 3.2.3 Secondary Data

The secondary sources of data collection involve the use of text books, journal publications, library materials, and unpublished works from existing materials, online materials and conference papers. This was used to generate data on literature review and study area

### 3.2.4 Sampling design

In order to select respondents for the questionnaire survey, multi-stage sampling procedures were used. In the first stage, to ensure an even spread of the study in Kaduna state, the state was divided into three senatorial districts of north, central and south, with their LGAs arranged in each of the three districts (See Table 1.1)

**Table 3.1: Distribution of Local Government Areas by Senatorial Districts**

| Kaduna North | Population | Kaduna Central | Population | Kaduna South | Population |
|---|---|---|---|---|---|
| Ikara | 194,723 | Birnin- Gwari | 250,581 | Jaba | 155,973 |
| Kubau | 280,704 | Chikun | 372,272 | Jema'a | 278,202 |
| Kudan | 138,956 | Giwa | 292,384 | Kachia | 252,568 |
| Makarfi | 146,574 | Kaduna North | 364,575 | Kagarko | 239,058 |
| Sabon Gari | 291,350 | Kaduna South | 402,173 | Kauru | 174,626 |
| Soba | 291,173 | Kajuru | 109,810 | Sanga | 151,485 |
| Zaria | 406,999 | Igabi | 430,753 | Zongon Kataf | 318,991 |
| Lere | 339,740 | | | Kaura | 174,626 |

Source: INEC, 2011.

From each of the senatorial zones, one local government area was purposively selected as study area and for the administration of questionnaire. The selection of these three LGAs was based on the following criteria:

i. The local government areas with the highest population in each of the senatorial districts.

ii. The selection was done to ensure adequate spatial coverage of the state and to have access to data. Based on the criteria stated above, the following LGAs was chosen for study:

1. Zaria
2. Igabi
3. Zangon Kataf

From each of the local government areas, respondents were selected from both rural and urban wards.Ofem (2012) stated that Nigeria with a population of 140 million people adopted the 20,000 thresh hold population and legal\ administrative criteria to determine urban centers. This implies that areas with less than 20,000 is classified as rural areas while areas with 20,000 and above is classified as urban areas.. Based on the statement above, the wards were classified as urban and rural (See Table 1.2)

**Table 3.2: Selected Wards for Questionnaire Administration**

| L.G.A's | Urban wards | population | Rural wards | population | Selected wards |
|---|---|---|---|---|---|
| Zaria | Tudun wada | 33, 760 | Ung. Juma | 17,255 | |
| | Karbai B | 27,562 | Dambo | 17,011 | Tudun Wada (urban) |
| | Limancin kona | 26,626 | U/ fatika | 15,646 | |
| | Kaura | 24,608 | Kufena | 13,921 | Ung.Juma (rural) |
| | Kwarbai A | 23,977 | Wucicciri | 12,122 | |
| | T/Tukur | 22,797 | | | |
| | Dutse Abba | 22,239 | | | |
| | Gyallesu | 21,866 | | | |
| | | | | | |
| Igabi | Rigasa | 54,600 | Gwaraji | 17893 | Rigasa (urban) |
| | Riga chikun | 35,262 | Igabi | 17,786 | |
| | Afaka | 27,396 | Kerewa | 15620 | Gwaraji (rural) |
| | Turunku | 27,187 | GadanGayan | 13415 | |
| | Birini yero | 26,566 | | | |
| | Kwarau | 26,395 | | | |
| | S/birni daji | 23,169 | | | |
| | Zongon aya | 21,114 | | | |
| | | | | | |
| Z/kataf | Zonkwa | 22,241 | G/Jatau | 19,493 | Zonkwa (urban) |
| | | | Madakiya | 18,133 | |
| | | | Gora | 16,860 | |
| | | | K. Ikulu | 16,734 | |
| | | | Zonzon | 14,813 | |
| | | | UNG.Gaiya | 14,530 | G/jatau (rural) |
| | | | Kamantan | 16,074 | |
| | | | UNG.Rimi | 12,881 | |
| | | | Zaman Dabo | 11,044 | |
| | | | Zango | 8,285 | |

Source: INEC, 2011

The purposive sampling technique was employed in selecting the actual wards from which respondents were selected for sampling. Based on this, wards with the highest population size were selected in both urban and rural wards. This method of

sampling was employed due to the high possibility of getting the required number of the target respondents within the selected settlement.

In other to determine the sampling size of questionnaire to be administered, Yemene (1967) formula for sample size determination was used, that is;

$$SS=\frac{N}{1+N(e)^2}$$

Where:

SS = Sample size

N = Number of population under study

e = Proportion of population given as (0.05%)

Using the above formula, a total of 400 respondents was obtained and was administered questionnaire. To determine the proportion of the respondents, Yamane's (1967) sampling method for determining of respondents was also used. i.e

$$\frac{n\ x\ 400}{N}$$

Where:

n = Population of each area selected in each LGA

N = Total population of selected areas in the selected LGAs. See Table 1.3 below:

**Table 3.3: Selected Local Government Areas and the Proportion of Respondents**

| LGA | POPULATION | NO OF RESPONDENTS |
|---|---|---|
| **Zaria** | **51,015** | **123** |
| **Z/Kataf** | **41,734** | **102** |
| **Igabi** | **72,493** | **175** |
| **Total** | **165,242** | **400** |

**Source: Authors Computation, 2013** .

### 3.2.5 Questionnaire Administration

Equal questionnaire was administered to the urban and rural areas of the selected LGA's as this was done to avoid skewness of data. The systematic sampling technique was used in selecting individual respondents in the selected urban wards. Houses were counted and numbered from the main street and every third house was selected for questionnaire administration in the urban areas. In the case of rural areas, the Independent National Electoral Commission (INEC's) polling units were used to select the sampling points systematically and every third polling unit was selected. Due to the pocket nature of the rural areas a starting point was chosen to select the house hold in each sampling point where every fifth house was sampled systematically for questionnaire administration. The questionnaire was administered to ever married person's (male and female's) that is, whether currently married, widowed, separated, or divorced between the ages of 18 and 60, who reside in both the rural and urban areas of the sampled wards. The sample size is considered representative of the entire population. Findings from the study were generalized for the population in making inference and valid research conclusion.

### 3.2.6 Data Analysis

Both descriptive and inferential statistical techniques were employed in the analysis of data collected. Descriptive statistic was used to describe the characteristics of respondents using frequency distribution, percentages and tables. With respect to the inferential statistics, the chi-square test analysis was employed to compute for difference between rural-urban areas in sex preference. The chi- square test was suitable for this, because it is used to test for differences among two variables while cross tabulation was used for establishing relationship between sex preference and socio-cultural variables.

# CHAPTER FOUR

# DATA PRESENTATION AND ANALYSIS

## 4.1 INTRODUCTION

This chapter focused on the discussion of research findings based on the background characteristics of the sampled respondents as well as the cross-tabulation of findings according to the objectives of the study. The cross-tabulation is done based on the independent variables of place of settlement and preferred sex of respondents with the dependent variables such as the demographic and socio-economic characteristics of the respondents, most preferred child sex, reasons for the preferred sex, number of live births, instabilities in marriages due to the absence of preferred child sex and types of instabilities in marriages.

## 4.2 Socio-Demographic Characteristics of the Respondents

### 4.2.1 Settlement

Place of settlement like other socio-demographic variables, is probably one of the most widely accepted change-inducing indices in demographic studies, especially when it comes to assessing its impact on fertility and mortality behaviors.

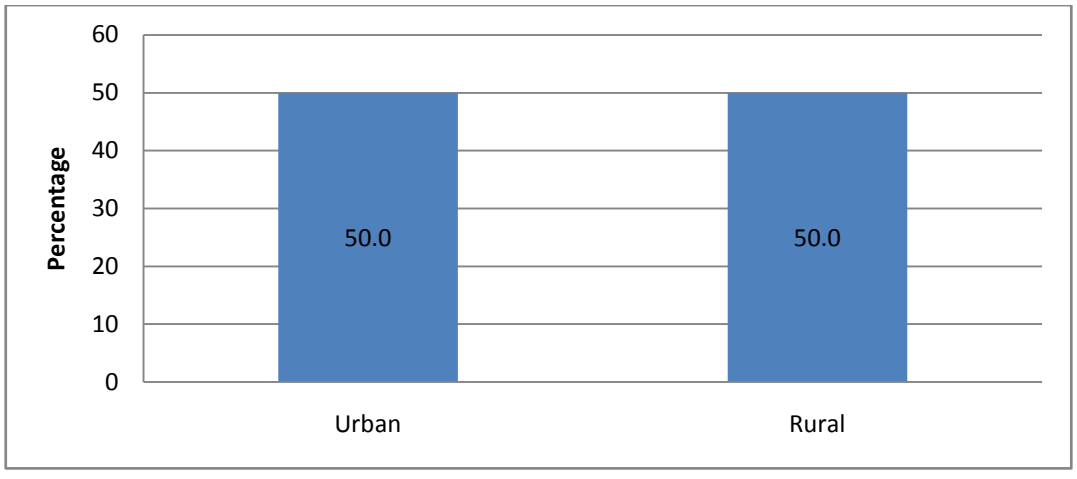



**Figure 4.1: Percentage Distribution of Respondents by Place of Residence**
Source: Field Survey, 2014.

Figure 4.1 shows the distribution of respondents based on place of settlement. Out of the respondents sampled, 50.0% of respondents were urban dwellers, while the remaining 50.0% live in rural areas.

### 4.2.2 Age Groups of Respondents

Table 4.1 shows the distribution of respondents according to age groups.

**Table 4.1: Distribution of Respondents by Age Groups**

| Age Group(Years) | Frequency | Percentage |
|---|---|---|
| 15-19 | 11 | 2.8 |
| 20-24 | 58 | 14.5 |
| 25-29 | 73 | 18.2 |
| 30-34 | 96 | 24.0 |
| 35-39 | 81 | 20.2 |
| 40-44 | 54 | 13.5 |
| 45-49 | 9 | 2.2 |
| 50-54 | 10 | 2.5 |
| 55-59 | 8 | 2.0 |
| Total | 400 | 100.0 |

Source: Field Survey, 2014.

The results reveal that the age group 30-34 account for 24.0 % of the respondents, followed by the age group 35-39(20.2%). Those aged between 25-29 years, 20-24 years and 40-44 years account for 18.2%, 12.0% and 12.5% in that order. Generally, from the finding, it is clear that majority (74.7%) of the respondents are within the reproductive age of 20-44 years. This is a clear indication that the population sampled is a youthful population. This pattern of age distribution is not abnormal because the younger age groups are more open to give information required in the study.

### 4.2.3 Sex of Respondents

Figure 4.2 shows the distribution of respondents according to sex.

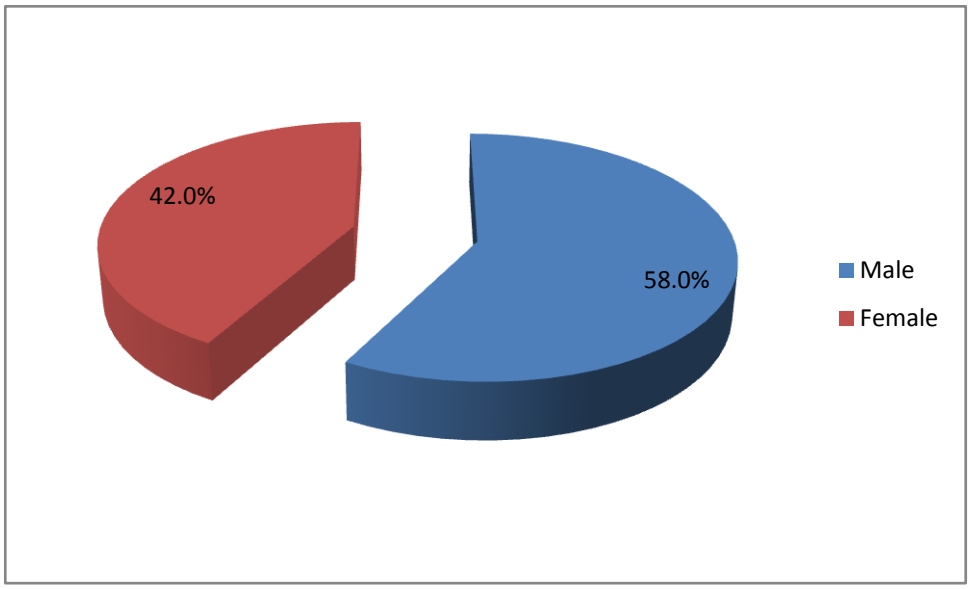



**Figure 4.2: Percentage Distribution of Respondents by Sex**
**Source: Field Survey, 2014**

The result shows that males account for 58.0% of the respondents and females make up 42.0%. This implies that there were more males than females who took part in the study. This might be because the predominant religious group (which is Islam) in the selected wards practice 'purdah' where a woman is not allowed to move out of the house except with her husband's permission.

### 4.2. 4 Ethnicity

Table 4.2.3 shows the distribution of respondents according to Ethnicity.

**Table 4.2: Distribution of Respondents by Ethnicity**

| Ethnicity | Frequency | Percentage |
|---|---|---|
| Hausa/Fulani | 264 | 66.0 |
| Northern minority | 80 | 20.0 |
| Others | 56 | 14.0 |
| Total | 400 | 100.0 |

Source: Field Survey, 2014

The result reveals that the Hausa/Fulani, being the largest cultural group in the study area constitute 66% of the respondents, followed by 20.0% of respondents who are northern minority while others (Ibo, Yoruba, Igala and other migrants) constitute 14.0% of the sample.

### 4.2.5 Religion

Three different religious groups were identified in the study population. These are Christians, Muslims and Traditionalist.

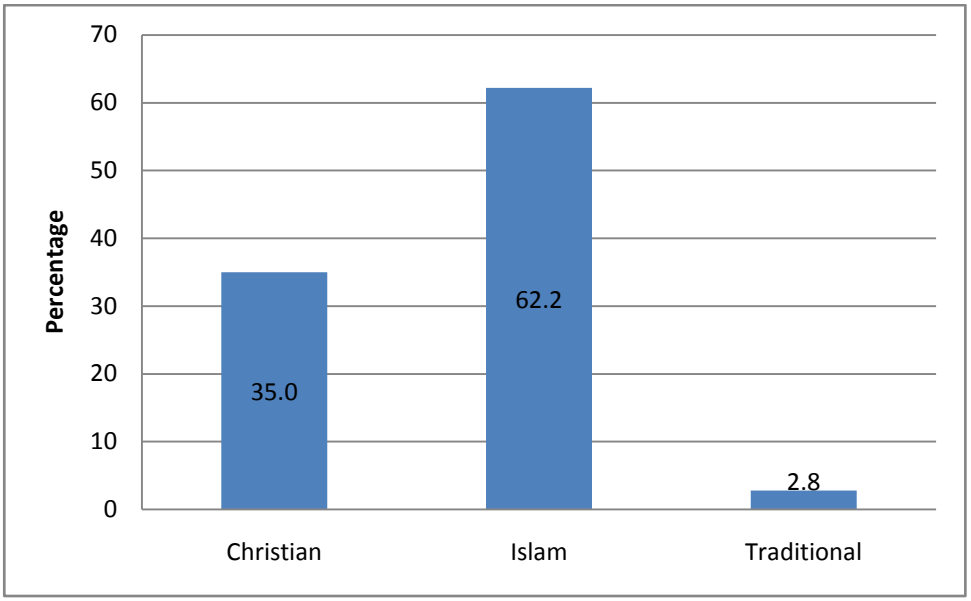



**Figure 4.3: Percentage Distributions of Respondents by Religion**
Source: Field Survey, 2014

From Figure 4.3, Islamic religion accounted for the highest percentage of 62.2%, Christians make up 35% while the traditional believers amount to 2.8%.

### 4.2.6 Educational Level

Table 4.3 shows the distribution of respondents according to educational levels.

**Table 4.3: Distribution of Respondents by Educational Attainment**

| Educational Levels | Frequency | Percentage |
|---|---|---|
| No formal Education | 116 | 29.0 |
| Primary Education | 62 | 15.5 |
| Secondary Education | 90 | 22.5 |
| Tertiary Education | 132 | 33.0 |
| Total | **400** | **100.0** |

Source: Field Survey, 2014

Out of the sampled respondents, majority (71.0%) have one form of education or the other, while 29.0% had none. Noteworthy is the proportion with no formal

education which is as high as 29.0%. This distribution according to educational levels is not surprising as it is generally known that within the north western part of Nigeria, there is high level of people with no formal education, majority of them being women.

### 4.2.7 Occupation

Table 4.4 shows the distribution of respondents by occupation.

**Table 4.4: Distribution of Respondent according to Occupation**

| Occupation | Frequency | Percentage |
|---|---|---|
| Civil/Public Service | 132 | 33.0 |
| Farming | 104 | 26.0 |
| Business/Petty Trading | 79 | 19.8 |
| Housewife/Unemployed | 48 | 12.0 |
| Artisan | 37 | 9.2 |
| **Total** | **400** | **100.0** |

Source: Field Survey, 2014.

The Table reveals that civil/public servants constitute the highest proportion of 33.0%, followed by farmers with 26.0% and business/petty trading with 19.8%. Housewives/unemployed and Artisans constitute 12.0%, and 9.2% respectively. The high proportion of civil/public servants is attributed to the high number of respondents with tertiary education attainment as presented in Table 4.3.This is similar to the finding by Mundi (2001), who observed that women with high education attainment are mostly found in modern waged employment (civil service), while those with less education are found mostly in the informal sector.

### 4.2.8 Income

Income like every other socio-demographic variable plays a vital role in fertility decisions; its impact on the number and sex of children desired or preferred can be enormous.

**Table 4.5: Distribution of Respondents by Monthly Income**

| Monthly Income | Frequency | Percentage |
|---|---|---|
| Below 20000 | 141 | 35.2 |
| ₦21000-40000 | 118 | 29.5 |
| ₦41000-60000 | 32 | 8.0 |
| ₦61000-80000 | 29 | 7.2 |
| ₦81000-100000 | 27 | 6.8 |
| Above ₦100000 | 53 | 13.2 |
| **Total** | **400** | **100.0** |

Source: Filed Survey, 2014

Table 4.5 shows the distribution of respondents by monthly income in Naira. From the findings, the highest proportion of respondents (35.2%) earned below ₦20,000, followed by those earning between ₦21,000-₦40,000 per month with 29.5%.Respondents earning above ₦100,000 per month constitute 13.2%. A total of 8.0%, 7.2% and 6.8% of respondents earn monthly income between ₦41,000-60,000, ₦61,000-80,000 and ₦81,000-100,000 in that order. Relatively, it is obvious from the findings that most respondents are high income earners. This is so as more than half of the respondents earn above the ₦18,000 minimum wage as obtainable in Nigeria.

### 4.2.9 Marital Status

Table 4.6 shows the distribution of respondents by marital status.

**Table 4.6: Marital Status of Respondents**

| Marital Status | Frequency | Percentage |
|---|---|---|
| **Married** | 373 | 93.3 |
| **Separated** | 10 | 2.5 |
| **Divorced** | 7 | 1.8 |
| **Widowed** | 10 | 2.5 |
| **Total** | 400 | 100.0 |

**Source: Field Survey 2014**

The result shows that most of the respondents (93.3%) are married, followed by 2.5% that are separated. In addition, the widowed and divorced constitute 2.5% and 1.8% respectively. The dominance of married respondents may not be far from the fact that marriage is population phenomenon and is known to be universal in Nigeria and is also associated with fertility because it is correlated with exposure to the risk of pregnancy (NDHS, 2008). Marital status constitute a demographic characteristics which involve biological, economic, legal, cultural, and in many cases religious aspects. It is the most important factor in population dynamics since it affects fertility tremendously (Mamman, 1992).

### 4.2.10 Type of Marital Union

Table 4.6 shows the distribution of respondents by marital union.

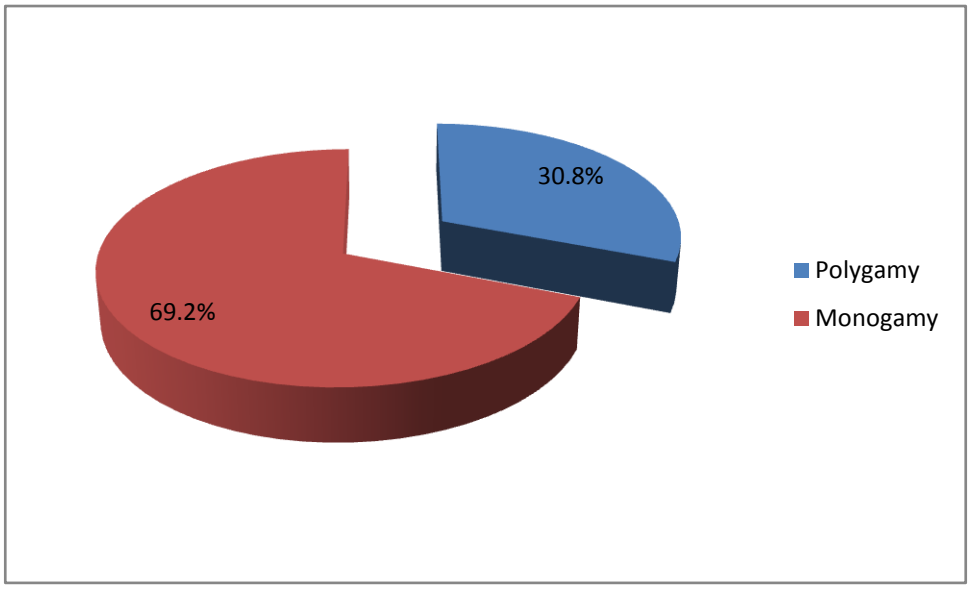



**Figure 4.4 Percentage Distributions of Respondents by Marital Types**
Source: Field survey, 2014.

The result revealed that 69.2 % of the respondents are in monogamous unions and 30.8% in polygamous union (Figure 4.3). Although, most respondents in the study area practice Islam which allows polygamous marriage, the number of respondents in polygamous union is comparatively less than that in monogamous union. This result corresponds with previous studies conducted within the state. For example, Laah

(2003) in a study on demographic and socio-economic effect of HIV/AIDs in Kaduna state observed that 71.6% of the respondents were in monogamous union; Also, Auta (2006) found 63.0% of the respondents to be in monogamous union in Kaduna metropolis.

### 4.2.11 Rate of Fertility

Table 4.7 shows the distribution of respondents by ever born children.

**Table 4.7: Distribution of Respondents by Ever born Children**

| Ever Born | Frequency | Percentage |
|---|---|---|
| 1-2 children | 79 | 19.8 |
| 3-4 children | 116 | 29.0 |
| 5-6 children | 138 | 34.5 |
| 7 children and above | 67 | 16.8 |
| Total | 400 | 100.0 |

**Source: Field Survey 2014**

The table revealed that 19.8% of the respondents had 1-2 children, ( 29.0%) had 3-4 children , (34.5%) had 5-6 children while (16.8%) had 7 children and above. It could be inferred that having a large number of children is very vital in the study area, probably because it is seen as a gift from God. This is supported by a man during the FGD who said:

**"***I like many children because they are gifts from God and every child comes with his own destiny". (*Mal Yahaya, Tudun Wada, 5th July, 2014).

### 4.2.12. Preferred Sex Composition

Table 4.8 reveals the respondents' preferred sex composition of children.

**Table 4.8: Distribution of Respondents by Preferred Sex Composition**

| Response | Frequency | Percentage |
|---|---|---|
| More males and few females | 195 | 48.8 |
| Few males and more females | 34 | 8.5 |
| Equal number of males and females | 162 | 40.5 |
| Others | 9 | 2.2 |
| Total | 400 | 100.0 |

**Source: Field Survey 2014**

The table showes that majority (48.8%) prefers more males and few females, followed by those with equal number of male and female preferences (40.5%). Those with the preferences of few males and more females account for (8.5%) and others which include only males, only females etc account for (2.2%). The dominance of preference for more male and few female children in the study area may not be surprising especially in a patriarchal society such as the one under study. This result also corroborates with the findings of Isiugo-Abanihe (2003) who emphasized that the need of having somebody to carry on the family name compel parents to prefer more sons to daughters.

## 4.3 SEX PREFERENCE AND LOCATION

This section takes a look at the nature of sex preference in urban and rural areas of Kaduna state. In the survey instrument, questions relating to respondent's sex preference and the composition of children preferred were asked to enable the researcher elicit information on the sex composition of children each respondent , desires or prefers in urban and rural areas of the state.

### 4.3.1 Preferred Sex by Place of Residence

Place of settlement is one of the most widely accepted change-inducing indices in demographic studies, especially when it comes to assessing its impact on fertility and preferred sex of child.

Table 4.9 shows the preferred sex of children by both urban and rural respondents in the study area. The result reveals that majority (57.5%) of the respondents from the rural areas prefer more males and few females than those in the urban areas (40.0%).

**Table 4.9: Percentage Distribution of Respondents by Preferred Sex composition and by Settlement**

| Place of residence | Preferred Sex of Children | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|
| | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | 80 | 40.0 | 23 | 11.5 | 92 | 46.0 | 5 | 2.5 | 200 | 100.0 |
| Rural | 115 | 57.50 | 11 | 5.50 | 70 | 35.00 | 4 | 2.00 | 200 | 100.00 |
| Total | 195 | 48.80 | 34 | 8.50 | 162 | 40.50 | 9 | 2.20 | 400 | 100.00 |

Pearson Chi-Square 13.616a, df =3, p-value =.003 Significant

Source: Field Survey, 2014.

More respondents from the urban areas with (46.0%) prefer an equal number of both sexes (balanced preference) than those in the rural areas with (35.0%). Only (11.5%) and (5.5%) of the respondents prefer more females and few males in the urban and rural areas respectively.”Others” such as preference for only males, only females account for (2.5%) and (2.0%) in urban and rural areas respectively.

The dominance of high preference for more male and few female children among the rural respondents could be attributed to the economic utility of sons being more likely to provide labor on farm or in the family business, earn wages and support the family in old age. Also, the result from Table 4.9 shows that male preference is strong. The general pattern of male preference appears among almost all respondents, regardless of place of residence. This is not surprising as it is well documented that in traditional society across Africa in general and Nigeria in particular, there is high preference for male children over the females with the reason being that male children support their parents at old age, whereas girls usually move away from their families.

Hence, a son is more desirable as an investment and "the traditional idea that a boy belongs to us and a daughter to someone else" is wide spread (Odimegu, *et al*., 2001; Eguavoen, *et al*., 2007).

The Chi square result in Table 4.10 show a calculated chi square value of 13.616 and a P-Value (.003) at 3 degree of freedom which revealed that there is significant difference between place of residence and preferred sex.

### 4.3.2 Preferred Sex Composition of Children by Gender of Respondents

Men and women have different reasons for wanting some offspring's. Women's primary reason as traditionally conceived is to prove that they are fertile and can physically produce children. According to Fapohunda and Todaro (1998), child bearing has traditionally been the most important way a woman could prove her value to family continuity. For men, their reasons include, among others, tradition, religion and to prove sexual prowess. Therefore, Gender is said to be among the factors that influence sex preference both in the rural and urban areas. Among the preferred sex composition were more males and few females, few males and more female as well as equal number of males and females as shown in Table 4.10. The result shows higher preference of more male and few female children among the men in rural areas with (61.3%) compared to their urban counterparts with (44.2%). Also, more women in the urban areas (48.3%) prefer an equal number of both sexes (balanced preference) compared to their rural counterparts with (42.0%). However, there is higher preference of more females among the women respondents in urban areas with (16.1%) compared to their rural counterparts with (4.9%).

**Table 4.10: Percentage Distribution of Respondents Gender by Preferred Sex and by Settlement**

| Place of residence | Sex | strongly preferred sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | Male | 50 | 44.20 | 9 | 8.00 | 50 | 44.20 | 4 | 3.50 | 113 | 100.00 |
| | Female | 30 | 34.50 | 14 | 16.10 | 42 | 48.30 | 1 | 1.10 | 87 | 100.00 |
| | Total | 80 | 40.00 | 23 | 11.50 | 92 | 46.00 | 5 | 2.50 | 200 | 100.00 |
| Rural | Male | 73 | 61.30 | 7 | 5.90 | 36 | 30.30 | 3 | 2.50 | 119 | 100.00 |
| | Female | 42 | 51.90 | 4 | 4.90 | 34 | 42.00 | 1 | 1.20 | 81 | 100.00 |
| | Total | 115 | 57.50 | 11 | 5.50 | 70 | 35.00 | 4 | 2.00 | 200 | 100.00 |

Pearson Chi-Square value =6.785[a] df =3, p-value=.079 Remark Not significant

**Source: Field Survey, 2014.**

The higher preference of more male children and few females by the male respondents than their female counterparts in urban and rural areas is contrary to the findings of (Igbolo, 2011) where most of female respondents showed more preference for male child with (70%) than their male counterparts with (61.9%).

The Chi square result in Table 4.10 shows a calculated value of 6.785 and a P - Value (.079) at 3 degree of freedom. This shows there is no significant difference between preferred sex and gender of respondents in both urban and rural areas.

The preference of more males and few females was also confirmed by the opinion of the discussants at the FGD who noted thus;

"*I will prefer more male and few female children because male children are more valuable than female children in our society and also a man without a male child is not regarded as fully fledged man and most often he will be pushed to marry more than one wife in search of male children even when he cannot cater for them".*(Mal.Kabiru, Tudun-Wada (urban) 18th June, 2014).

Also, another male discussant noted thus;

"*Male and female children are gifts from God ,but God himself placed male over female children and that is why today you see man placed in the higher position than female and that is why we have preference for the superior child which is the male child.*"(Mal.Inusa, Gwaraji (Rural) 25th June, 2014).

**4.4 Socio-Cultural Reasons for Sex Preference in Urban and Rural Areas**

This section takes a look at the socio-cultural reasons for sex preference in urban and rural areas of Kaduna state. In the survey instrument, questions relating to respondent's socio cultural reasons and the composition of children preferred were asked to enable the researcher elicit information on the sex composition of children each respondent has, desires or prefers in urban and rural areas of the state.

**4.4.1** Cultural Reasons for Sex Preference by Place of Residence

Sons and daughters are wanted for different reasons. Arnold and Kuo (1984) posited that sons were mainly wanted for continuity of the family line, financial and practical help, whereas daughters were desired for household and childcare help and for companionship. However Table 4.11 demonstrated the various reasons for male child preference.

**Table 4.11: Percentage Distribution of Respondents by Reasons for Male Preference**

| Place of residence | Reason for preference of male child | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|
| | For old age support and security | | To keep the family line | | To take care and inherit property | | For prestige and recognition | | | |
| | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | 46 | 23.0 | 105 | 52.5 | 41 | 20.5 | 8 | 4.00 | 200 | 100.0 |
| Rural | 60 | 30.0 | 108 | 54.0 | 30 | 15.0 | 2 | 1.00 | 200 | 100.0. |
| Total | 106 | 26.5 | 213 | 53.2 | 71 | 17.8 | 10 | 2.50 | 400 | 100.0 |

Pearson Chi-Square= 7.196[a], df = 3, p-value = .066 Remark = Not significant

Source: Field Survey, 2014.

The result revealed that the strongest reason for male child preference was perpetuation of linage which accounted for 53.2%, followed by respondents whose reason for male preference is for old age support and security which account for 26.5%, others include taking care and inheriting property which account for 17.8% while prestige and recognition account for 2.5%. The dominant reason for male preference being perpetuation of family line is not unusual as most respondents believe that male children are the only ones that can continue the family linage. Isiugo-Abanihe (2003) further emphasized that the need of having somebody to carry on the family name compel parents to prefer male to female children. Further more, A comparative analysis of rural urban differentials reveals that 52.5% of respondents in urban areas and 54.0% in rural areas reason for male preference is for perpetuation of family line, This

probably is the most important reason why people desire male children, which is indicative of the patriarchal nature of the society under study, where descent is traced only to the male lineage. Provision of old age support and security is another reason for male preference which account for 23.0% in urban and 30.0% in rural areas. Other reasons include, taking care and inheriting property with (20.5% and 15.0%) in both urban and rural areas respectively. While those for prestige and recognition account for (4.0% and 1.0%) in urban and rural areas respectively.

The observed Chi square value in table 4.12 is 7.196 with a p-value of .066 at 3 degree of freedom. This implies that there is no significant difference between place of residence and reason for male preference.

### 4.4.2 Cultural Reasons for Female Preference by Place of Residence

Several cultural beliefs as indicated in Table 4.12 were among the reasons for respondent's preference for female children in both urban and rural areas.

Table 4.12: Percentage Distribution of Respondents according to Reasons for Female Preference

| Place of residence | Reasons for female Preference | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|
| | For old age support and security | | Take care of siblings | | To collect bride price when they are married | | To inherit and take care of property | | | |
| | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | 111 | 55.5 | 45 | 22.50 | 41 | 20.50 | 3 | 1.50 | 200 | 100.0 |
| Rural | 114 | 57.0 | 17 | 8.50 | 67 | 33.50 | 2 | 1.00 | 200 | 100.0 |
| Total | 225 | 56.2 | 62 | 15.50 | 108 | 27.00 | 5 | 1.20 | 400 | 100.0 |

Pearson Chi-Square= 19.144[a], df = 3, p-value = .000 Remark= Significant

Source: Field Survey, 2014.

The result reveals that the strongest reasons for female preference is for old age support and security which dominate with 56.2%, followed by respondents whose reason for female preference is to collect bride prize when they marry which account for 27% (Table 4.12). Other reasons include to take care of siblings and to inherit property which

account for 15.5% and 1.2 % respectively. This finding is contrary to the findings of Igbolo, (2011) whose study revealed that the dominant reason for female preference is to collect bride prize when they marry which accounted for 41.9%.

In addition, comparative analysis of rural urban differentials reveals that the strongest reasons for female preference being old age, dominate with 57.0% in rural areas while that of urban area account for 55.5%, Followed closely by respondents whose reason for female preference is to collect bride prize when they marry which account for 33.5% in rural while that of urban account for 20.5%. More so, those whose reason for female preference is to take care of siblings account for 22.5% in urban areas with 8.5% in rural areas. Also, 1.5% and 1.0% in urban and rural areas respectively account for those whose preference for female child is to inherit property. The observed Chi square value 19.144, p-value .000 with degree of freedom 3 shows there is significant difference between place of residence and reason for female preference.

### 4.4.3 Preferred Sex by Educational Levels and Place of Residence

Table 4.13 shows the educational status of the respondents by place of residence and its influence in preferred sex composition in the study area. The result shows higher preference for more males and few females across the educational levels in the urban and rural areas of the state. However, preference for more males and few females was found to be slightly higher among respondents with no formal educational qualification in rural areas with 60.4% than their counterparts with the same level of educational qualification in urban areas with 52.4%. More so, there is higher preference of few male and more female children among respondents with tertiary educational qualification with 13.3% in urban areas compared to their rural counterparts with 3.1%.

**Table 4.13: Percentage Distribution of Respondents according to Preferred Sex, Educational Levels and by Place of Residence**

| Place of residence | Educational level | Strongly preferred sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | No formal Education | 22 | 52.4 | 5 | 11.9 | 13 | 31.0 | 2 | 4.8 | 42 | 100.0 |
| | Primary Education | 12 | 50.0 | 2 | 8.3 | 10 | 41.7 | 0 | 0.0 | 24 | 100.0 |
| | Secondary Education | 23 | 45.1 | 5 | 9.8 | 23 | 45.1 | 0 | 0.0 | 51 | 100.0 |
| | Tertiary Education | 23 | 27.7 | 11 | 13.3 | 46 | 55.4 | 3 | 3.6 | 83 | 100.0 |
| | Total | 80 | 40.0 | 23 | 11.5 | 92 | 46.0 | 5 | 2.5 | 22 | 100.0 |
| Rural | No formal Education | 29 | 60.4 | 4 | 8.3 | 14 | 29.2 | 1 | 2.1 | 48 | 100.0 |
| | Primary Education | 29 | 59.2 | 3 | 6.1 | 16 | 30.6 | 2 | 4.1 | 50 | 100.0 |
| | Secondary Education | 22 | 57.9 | 2 | 5.3 | 14 | 36.8 | 0 | 0.0 | 38 | 100.0 |
| | Tertiary Education | 35 | 53.8 | 2 | 3.1 | 27 | 41.5 | 1 | 1.5 | 65 | 100.0 |
| | Total | 115 | 57.5 | 11 | 5.5 | 70 | 35.0 | 4 | 2.0 | 200 | 100.0 |

Pearson Chi-Square= 14.100[a] df =9 p-value=.119 Remark= Not significant

Source: Field Survey, 2014.

More respondents with tertiary educational qualification in urban areas had preference for equal number of male and female children which accounted for 55.0% than those with the same level of educational qualification in rural areas with 41.5%. It could be deduced that preference for more males and few females reduces with advancement in educational level in both urban and rural areas. This could be attributed to the fact that education exposes people to egalitarian values which may modify sex preference for children. However, the finding contradicts Brockmann (2001) that modernization or education does not essentially nullify sex preferences, thus traditional pattern of thought may still prevail irrespective of one's education. The observed chi square value is 14.100; p-value .119 at degree of freedom 9 implies there is no significant difference between preferred sex and educational level in both urban and rural areas.

### 4.4.4 Preferred Sex, Religion and Place of Residence

Table 4.14 shows the distribution of respondents according to religious affiliation and their preferred sex by place of residence. The result reveals that more Muslim respondents in rural areas with 60.0% prefer more males and few females than their urban counterparts with 47.6% while the Christian respondents in rural areas have a higher preference of 56.9% for more males and few females compared to their urban counterparts with 28.0% (Table 4.14). Among those with preference for few males and more females, Christian respondents in the urban areas account for 14.7% while their counterparts in the rural areas account for 10.8%.There appears to be a drop among Muslim respondents in rural areas among those with preference for few males and more females with 2.4% compared to those in the urban areas with 9.7%.

**Table 4.14: Distribution of respondents according to Preferred Sex, Religion and by Place of Residence**

| Place of residence | Religion | Strongly Preferred Sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | Christian | 21 | 28.00 | 11 | 14.70 | 41 | 54.70 | 2 | 2.70 | 75 | 100.00 |
| | Islam | 59 | 47.60 | 12 | 9.70 | 50 | 40.30 | 3 | 2.40 | 124 | 100.00 |
| | Traditional | 0 | 0.00 | 0 | 0.00 | 1 | 100.00 | 0 | 0.00 | 1 | 100.00 |
| | Total | 80 | 40.00 | 23 | 11.50 | 92 | 46.00 | 5 | 2.50 | 200 | 100.00 |
| Rural | Christian | 37 | 56.90 | 7 | 10.80 | 20 | 30.80 | 1 | 1.50 | 65 | 100.00 |
| | Islam | 75 | 60.00 | 3 | 2.40 | 45 | 36.00 | 2 | 1.60 | 125 | 100.00 |
| | Traditional | 3 | 30.00 | 1 | 10.00 | 5 | 50.00 | 1 | 10.00 | 10 | 100.00 |
| | Total | 115 | 57.50 | 11 | 5.50 | 70 | 35.00 | 4 | 2.00 | 200 | 100.00 |

Pearson Chi-Square12.378[a] df=6 p-value=.054 Remark= Not Significant

Source: Field Survey, 2014.

Never the less, among respondents with preference for equal numbers of males and females, traditional believers in urban areas with 100% outnumbered their rural counterparts with 50.0%. Also, there is high preference of equal number of male and female children by Christian respondents in urban areas with 54.7% compared to their rural counterparts with 30.8%. In addition, Muslim respondents with preference for equal number of male and females account for 40.3% while their rural counterparts account for 36.0%. In all, the result revealed that respondents in the various religious groups have preference for both male and female children. This could be attributed to the fact that sons and daughters are mostly desired to accomplish specific roles. For instance, sons are desired to fulfill religious roles such as pouring of libation, burial of fathers among others, which is common to all religious groups (Hank and Kohler, 2000). The observed chi square value is 12.378 with a p-value of .054 at 6 degree of freedom. This implies there is no significant difference between preferred sex and religious affiliation in urban and rural areas.

**4.4.5 Preferred Sex, Monthly Income by Place of Residence**

Income plays a vital role in fertility decisions, its impact on the number and sex of children desired or preferred can be enormous. Table 4.14 shows the distribution of respondents according to monthly income and their preferred sex across the urban and rural areas. The result reveals that, 68.8% of respondents with income level of 61000-80000 have preference for more males and few females in the rural areas compared to their urban counterparts with 46.2.Among urban respondents with income level of 21000-40000, about 18.6% prefer few males and more females compared to their rural counterparts accounting for 5.1%.

**Table 4.15: Percentage Distribution of Respondents Preferred sex and Monthly Income by Place of Residence**

| Place of residence | Income level per month in Naira | Strongly preferred sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | Below 20000 | 26 | 41.9 | 10 | 16.1 | 24 | 38.7 | 2 | 3.2 | 62 | 100.0 |
| | 21000-40000 | 10 | 55.6 | 1 | 5.6 | 6 | 33.3 | 1 | 5.6 | 59 | 100.0 |
| | 41000-60000 | 14 | 43.8 | 0 | 0.0 | 16 | 50.0 | 2 | 6.2 | 16 | 100.0 |
| | 61000-80000 | 6 | 46.2 | 1 | 7.7 | 92 | 46.2 | 0 | 0.0 | 13 | 100.0 |
| | 81000-100000 | 21 | 35.6 | 11 | 18.6 | 27 | 45.8 | 0 | 0.8 | 18 | 100.0 |
| | Above 100000 | 3 | 18.0 | 0 | 0.0 | 13 | 81.2 | 0 | 0.0 | 32 | 100.0 |
| | Total | 80 | 40.0 | 23 | 11.5 | 92 | 46.0 | 5 | 2.5 | 200 | 100.0 |
| Rural | Below 20000 | 47 | 59.5 | 5 | 6.3 | 25 | 31.6 | 5 | 2.5 | 79 | 100.0 |
| | 21000-40000 | 30 | 50.8 | 3 | 5.1 | 25 | 42.4 | 1 | 1.7 | 59 | 100.0 |
| | 41000-60000 | 14 | 66.7 | 1 | 4.8 | 6 | 28.6 | 0 | 0.0 | 16 | 100.0 |
| | 61000-80000 | 11 | 68.8 | 1 | 6.2 | 4 | 25.0 | 0 | 0.0 | 16 | 100.0 |
| | 81000-100000 | 5 | 55.6 | 1 | 11.1 | 3 | 33.3 | 0 | 0.0 | 9 | 100.0 |
| | Above 100000 | 8 | 50.0 | 0 | 0.0 | 7 | 43.8 | 1 | 6.2 | 21 | 100.0 |
| | Total | 115 | 57.5 | 11 | 5.5 | 70 | 35.0 | 4 | 2.0 | 200 | 100.0 |

Pearson Chi-Square= 20.050adf=15 p-value=.170 Remark=Not significant

**Source: Field survey (2014)**

Also, urban respondents with preference for equal number of males and females with income level of above 100000 accounts for 81.2% compared to their rural counterparts with 43.3%. From table 4.15, it can be deduced that the low level preference for more male and few female children observed among respondents with income level of above 100000 in urban areas could be attributed to the fact that individuals who are wealthier and whose opportunity costs are higher (especially women in the labor force) desire higher quality children, and would therefore prefer the sex of the child that brings relatively more important qualities. It is conceivable that wealthier couples may have less preference for sons while less wealthy families desire sons.

The observed chi square value is 20.050 with a p-value of .170 at 15 degree of freedom. This implies that there is no significant difference between preferred sex and income in urban and rural areas.

### 4.4.6 Preferred Sex by Occupation and Place of Residence

Table 4.16 shows the distribution of respondents according to Preferred Sex and occupational levels by Place of Residence. The result reveals that 65.2% of respondents who are house wife/unemployed prefer more males and few females compared to their urban counterparts with 40.0%. Among urban respondents, 53.6% of civil /public servants prefer equal numbers of males and females compared to their rural counterparts with 33.3%. From the table, one can deduce that there is higher preference of more males and few females by farmers in both urban and rural areas this could be attributed to the fact that sons are more likely to provide labor on farm or in the family business.

**Table 4.16: Percentage Distribution of Respondents on Preferred Sex, Occupation and Place of Residence**

| Place of residence | Occupation | strongly preferred sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | Civil/Public Servant | 31 | 36.90 | 7 | 8.30 | 45 | 53.60 | 1 | 1.20 | 84 | 100 |
| | Farmers | 20 | 52.60 | 3 | 7.90 | 12 | 31.60 | 3 | 7.90 | 38 | 100 |
| | Business/Petty Trading | 14 | 35.90 | 7 | 17.90 | 17 | 43.60 | 1 | 2.60 | 39 | 100 |
| | Housewife/Unemployed | 10 | 40.00 | 2 | 8.00 | 13 | 52.00 | 0 | 0.00 | 25 | 100 |
| | Artisan | 5 | 35.70 | 4 | 28.60 | 5 | 35.70 | 0 | 0.00 | 14 | 100 |
| | Total | 80 | 40.00 | 23 | 11.50 | 92 | 46.00 | 5 | 2.50 | 200 | 100 |
| Rural | Civil/Public Servant | 25 | 52.10 | 5 | 10.40 | 16 | 33.30 | 2 | 4.20 | 48 | 100 |
| | Farmers | 41 | 62.10 | 2 | 3.00 | 22 | 33.30 | 1 | 1.50 | 66 | 100 |
| | Business/Petty Trading | 21 | 52.50 | 4 | 10.00 | 14 | 35.00 | 1 | 2.50 | 40 | 100 |
| | Housewife/Unemployed | 15 | 65.20 | 0 | 0.00 | 8 | 34.80 | 0 | 0.00 | 23 | 100 |
| | Artisan | 13 | 56.50 | 0 | 0.00 | 10 | 43.50 | 0 | 0.00 | 23 | 100 |
| | Total | 115 | 57.50 | 11 | 5.50 | 70 | 35.00 | 4 | 2.00 | 200 | 100 |

Pearson Chi-Square 15.259[a] df =12 p-value = .228 Remark=Not significant

Source: Field Survey, 2014.

The observed chi square value is 15.259 with a p-value of .228 at 12 degree of freedom. This implies there is no significant difference between preferred sex and occupation in urban and rural areas.

**4.4.7: Preferred Sex and Marital Status by Place of Residence**

Table 4.17 shows the distribution of respondents according to Preferred Sex and marital status in rural and urban areas. The result showed 90.0% of rural respondents who are separated prefer more males and few females compared to their urban counterparts with 46.2%. Among urban respondents, about 38.5% of the separated prefer few males and more females compared to their rural counterparts with no response. Furthermore, about 52.4%of urban respondents who are divorced prefer equal number of males and females compared to their rural counterparts with 36.4%.

The high preference of more males and few females among the widowed (61.5%) in urban areas and the separated (90.0%) in rural areas could be attributed to the fact that in some societies, land is passed on only to sons regardless of inheritance laws. In extreme situations such as in strict patrilineal societies, wives are not considered as members of the family for land inheritance purposes, and daughters of the deceased cannot inherit any land (Butegwa, 1994). Under these circumstances sons may be more highly valued than daughters .For example, it has been reported that in rural Kenya, women want sons because women are granted access to land only through male children when they become widows (Kiriti and Tisdell, 2005).

**Table 4.17: Distribution of Respondents according to preferred sex, Marital Status by Place of Residence**

| Place of residence | Marital Status | strongly preferred sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | Married | 63 | 41.20 | 11 | 7.20 | 74 | 48.40 | 5 | 3.30 | 153 | 100.00 |
| | Separated | 6 | 46.20 | 5 | 38.50 | 2 | 15.40 | 0 | 0.00 | 13 | 100.00 |
| | Divorced | 3 | 14.30 | 7 | 33.30 | 11 | 52.40 | 0 | 0.00 | 21 | 100.00 |
| | Widowed | 8 | 61.50 | 0 | 0.00 | 5 | 38.50 | 0 | 0.00 | 13 | 100.00 |
| | Total | 80 | 40.00 | 23 | 11.50 | 92 | 46.00 | 5 | 2.50 | 200 | 100.00 |
| Rural | Married | 94 | 56.30 | 7 | 4.20 | 63 | 37.70 | 3 | 1.80 | 167 | 100.00 |
| | Separated | 9 | 90.00 | 0 | 0.00 | 1 | 10.00 | 0 | 0.00 | 10 | 100.00 |
| | Divorced | 6 | 54.50 | 1 | 9.10 | 4 | 36.40 | 0 | 0.00 | 11 | 100.00 |
| | Widowed | 6 | 50.00 | 3 | 25.00 | 2 | 16.70 | 1 | 8.30 | 12 | 100.00 |
| | Total | 115 | 57.50 | 11 | 5.50 | 70 | 35.00 | 4 | 2.00 | 200 | 100.00 |
| Pearson Chi-Square=30.468[a] df=9 p-value=.000 Remark=Significant | | | | | | | | | | | |

Source: field survey, 2014.

The observed chi square value is 30.468 with a p-value of .000 at 9 degree of freedom. This implies there is significant difference between preferred sex and marital status in urban and rural areas.

## 4.5 Effect of Sex Preference on Completed Fertility

This section takes a look at the effects of sex preference on completed fertility in urban and rural areas of Kaduna state. In the survey instrument, questions relating to respondent's completed fertility and the composition of children preferred were asked to enable the researcher elicit information on the effects of sex preference on completed fertility in urban and rural areas of the state.

### 4.5.1 Preferred Sex and Number of live birth by place of Residence

In the survey questionnaire the respondents were asked questions on the number of live birth; such as 'How many live birth have you ever had?' Table 4.18 shows most respondents have live birth that ranges from 3-4 children which constitutes the highest percentage of (41.0%) in urban and (28.0%) in rural.

**Table 4.18: Distribution of Respondents on Number of Live Birth by Place of residence**

| Place of residence | Children ever born | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 1-2 children | | 3-4 children | | 5-6 children | | 7 children and above | | Total | |
| | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | 48 | 24.0 | 82 | 41.0 | 48 | 24.0 | 22 | 11.0 | 200 | 100.0 |
| Rural | 31 | 15.5 | 56 | 28.0 | 68 | 34.0 | 45 | 22.5 | 200 | 100.0 |
| Total | 79 | 19.8 | 138 | 34.5 | 116 | 29.0 | 67 | 16.8 | 400 | 100.0 |
| $X^2 = 19.901^a$, df = 3, p-value = .000 Significant | | | | | | | | | | |

**Source: Field survey (2014)**

Those with children between 5-6 which accounted for (24.0%) in urban and (34.0%) in rural. The least among the respondent's live birth is ranged 1-2 children that comprises of (24.0%) in urban and (15.5%) in rural. In order word, most respondents

have high number of live births and can be attributable to their need for expansion of linage.

The observed chi square result is 19.901 with a p-value of .000 at 3 degree of freedom. This shows there is significant difference between number of live birth and place of residence.

### 4.5.2 Willingness to continue Child bearing without the Preferred Sex

The preference for a particular sex could be a significant obstacle to fertility decline of couples who have already reached their desire family size. They may continue childbearing to have a child of the preferred sex.

**Table 4.19: Distribution of Respondents according to Willingness to continue Child Bearing without the Preferred Sex**

| Place of residence | Sex | Willingness to continue child bearing without the preferred sex | | | | Total | |
|---|---|---|---|---|---|---|---|
| | | Yes | | No | | | |
| | | Freq | % | Freq | % | Freq | % |
| Urban | Male | 69 | 61.10 | 44 | 38.90 | 113 | 100.00 |
| | Female | 47 | 54.00 | 40 | 46.00 | 87 | 100.00 |
| | | 116 | 58.00 | 84 | 42.00 | 200 | 100.00 |
| Rural | Male | 78 | 65.50 | 41 | 34.50 | 119 | 100.00 |
| | Female | 45 | 55.60 | 36 | 44.40 | 81 | 100.00 |
| | Total | 123 | 61.50 | 77 | 38.50 | 200 | 100.00 |
| Pearson Chi-Square = 2.997[a] df=1 | | p-value=.083 | | Remark= Not significant | | | |

Source: Field Survey, 2014.

Table 4.19 reveals that both males and females most especially the males are highly in support of birth continuity in the absence of the desired sex than the female respondents. However, result from the urban settlement shows that the males who are in support of continuous child bearing covers 61.1% as compared to only 54.0% of females who are also in support . From those who discourage birth continuity, high response is observed from the female respondents in both urban and rural areas with 46.0% and 44.4% compared to their counterparts with 38.9% and 34.5% in urban and rural areas respectively. Also, 65.5% of the males and 55.6% of the females from the

rural areas support birth continuity. This is an indication of the fact that preference for sex of child has a strong impact on the people's fertility behaviour. That is to say that the stronger the preferences for a particular sex of child, the higher or stronger the willingness to continue child bearing.

The observed chi square result is 2.997 with a p-value of .083 at 1 degree of freedom. This shows there is no significant difference between preferred sex and willingness to continue child bearing in urban and rural areas.

## 4.6 Effect of Sex Preference on Marital Stability

In this section questions relating to sex preference and marital stability were asked in order to elicit information on issues relating to marital instability experienced in marriages due to the absence of a preferred sex.

### 4.6.1 Marital Type and Preferred Sex by Place of Residence

Table 4.20 shows the distribution of respondents by preferred sex and type of marital union. The result reveals that 66.7% of rural respondents who are in polygamous union prefer more males and few females compared to their urban counterparts with 42.1%. Among urban respondents, about 12.6% of those in monogamous type of marital union prefer few males and more females compared to their rural counterparts with 4.5%. Also, about 47.4% of urban respondents who are in polygamous union prefer equal number of males and females compared to their rural counterparts with 24.2%.

**Table 4.20: Distribution of Respondents by Preferred Sex, Type of Marital Union by Place of Residence.**

| Place of residence | Type of Marital Union | Strongly Preferred Sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | Polygamy | 24 | 42.10 | 5 | 8.80 | 27 | 47.40 | 1 | 1.80 | 57 | 100.0 |
| | Monogamy | 56 | 39.20 | 18 | 12.60 | 65 | 45.50 | 4 | 2.80 | 143 | 100.00 |
| | Total | 80 | 40.00 | 23 | 11.50 | 92 | 46.00 | 5 | 2.50 | 200 | 100.00 |
| Rural | Polygamy | 44 | 66.70 | 5 | 7.60 | 16 | 24.20 | 1 | 1.50 | 66 | 100.00 |
| | Monogamy | 71 | 53.00 | 6 | 4.50 | 54 | 40.30 | 3 | 2.20 | 134 | 100.00 |
| | Total | 115 | 57.50 | 11 | 5.50 | 70 | 35.00 | 4 | 2.00 | 200 | 100.00 |

Pearson Chi-Square=.264[a] df=1 p-value= .607 Remark= Not significant

Source: Field Survey, 2014.

From the findings in table 4.20, it is possible to conclude that the dominance of respondents in polygamous union among the respondents with preference for more males and few females in both urban and rural areas could be attributed to the fact that failure to bear male children by women can lead their husbands to marry more wives in search of an heir to his wealth. This is further buttressed by Mott (2005) who observed that a man may decide to go in to polygamous union for reasons which may include sterility of the previous wife, lack of a male child by the previous wife, cultural, economic or social reasons.

The observed chi square result is 264 with a p-value of .607 at 1 degree of freedom. This shows there is no significant difference between preferred sex and marital union in urban and rural areas.

**4:6.2 Marriage Instability Due to the Absence of male child by Place of Residence**

Table 4.21 reveals marital instability as a result of the absence of a male child by gender of respondent.

**Table 4.21: Percentage Distribution of Marriage Instability Due to Absence of Male Child by Place of Residence**

| Place of residence | Sex | Instability in the absence of male child | | | | | |
|---|---|---|---|---|---|---|---|
| | | Yes | | No | | Total | |
| | | Freq | % | Freq | % | Freq | % |
| Urban | Male | 67 | 59.30 | 46 | 40.70 | 113 | 100.00 |
| | Female | 41 | 47.10 | 46 | 52.90 | 87 | 100.00 |
| | Total | 108 | 54.00 | 92 | 46.00 | 200 | 100.00 |
| Rural | Male | 75 | 63.00 | 44 | 37.00 | 119 | 100.00 |
| | Female | 43 | 53.10 | 38 | 46.90 | 81 | 100.00 |
| | Total | 118 | 59.00 | 82 | 41.00 | 200 | 100.00 |
| Pearson Chi-Square=4.979[a] df=1 p-value=.026 Remark=Not significant | | | | | | | |

Source: Field Survey, 2014.

The result from urban areas shows that the male respondents with 59.3% agree that marriages can be unstable as a result of the absence of a male child compared to

only 47.1% of females who also agree. From those with contrary view, male respondents account for 40.7% and the female with 52.9%.Also, among the rural respondents, male with 63.0% agree that marriages can be unstable in the absence of a male child while the female respondents account for 53.1%. From those with contrary view, male respondents account for 37.0% and the female with 41.0%. This result however, indicates that respondents agree that marriages can be unstable in the absence of a male child. This is further buttressed by Several authors who have attested to the facts that in most countries of the world parents prefer male children to female children as a result, the girl child has often been seen as a "second class citizen "and this perception, affects marital harmony as most marriages get dissolved for the sake of the absence of male child (Das Gupta, 1987). This also corroborate with available literature which states that, the birth of a son relative to a daughter Increases both the quality and stability of the parents' relationship (Lundberg, 2005).

This result is supported by the opinion of two women interviewed during a Focus Group Discussion, the first noted thus;

*Due to my inability to give birth to a male child for my husband after six pregnancies, he barely even desires me any more as his wife, in fact, he just got married last year to a second wife and she has given him a baby boy now (*Hajia Sada'tu Rigasa,1st July 2014).

The second woman noted thus;

"*My husband abandoned me since three years ago because I could not give birth to a male child for him and went to Lagos to live with his girl friend whom I heard has given birth to two boys for him and look at me now,I am here suffering with my four daughters*. (Mrs. Maryamu Zonkwa, 26th June, 2014).

The observed chi square result is 4.979 with a p-value of .026 at 1 degree of freedom. This shows there is no significant difference (See Table 4.21).

### 4.6.3: Marriage Instability Due to Absence of Female Child by Place of Residence

Table 4.22 reveals marital instability as a result of the absence of a female child by gender of respondents. The result from urban areas shows that the male respondents with 38.9% agree that marriages can be unstable as a result of the absence of a female child compared to only 35.6% of females who also agree. From those with contrary view, male respondents account for 61.1% and the female with 64.4%. Also, among the rural respondents, male with 49.6% agree that marriages can be unstable in the absence of a female child while the female respondents account for 42.0%. From those with contrary view, male respondents account for 50.4% and the female with 58.0%. This result however, indicates that respondents were not in agreement that marriages can be unstable in the absence of a female child. This is also supported by several studies (Barnett and Baruch, 2006; Katzev *et al* , 1996) have found that both partners in marriage with sons report higher levels of marital satisfaction than do husbands and wives in marriages who have only daughters.

**Table 4.22: Percentage Distribution of Marriage Instability Due to Absence of Female Child by Place of Residence**

| Place of residence | Type of Marital Union | Strongly preferred Sex | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | More males and few females | | Few males and more females | | Equal number of males and females | | others | | | |
| | | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | Polygamy | 24 | 42.10 | 5 | 8.80 | 27 | 47.40 | 1 | 1.80 | 57 | 100.00 |
| | Monogamy | 56 | 39.20 | 18 | 12.60 | 65 | 45.50 | 4 | 2.80 | 143 | 100.00 |
| | Total | 80 | 40.00 | 23 | 11.50 | 92 | 46.00 | 5 | 2.50 | 200 | 100.00 |
| Rural | Polygamy | 44 | 66.70 | 5 | 7.60 | 16 | 24.20 | 1 | 1.50 | 66 | 100.00 |
| | Monogamy | 71 | 53.00 | 6 | 4.50 | 54 | 40.30 | 3 | 2.20 | 134 | 100.00 |
| | Total | 115 | 57.50 | 11 | 5.50 | 70 | 35.00 | 4 | 2.00 | 200 | 100.00 |

Pearson Chi-Square=1.302[a] df=1 p-value=.254 Remark= Not significant

Source: Field Survey, 2014.

The observed chi square result is 1.302 with a p-value of .254 at 1 degree of freedom. This shows there is no significant difference between preferred sex and marriage instability due to absence of female child in urban and rural areas.

### 4.6.4 Forms of Marriage Instability among couples in the Absence of a preferred sex

In most countries of the world parents prefer male children to female children as a result, the girl child has often been seen as a "second class citizen "and this perception, affects marital harmony as most marriages get dissolved for the sake of the absence of male child (Das Gupta, 1987; Adepoju, 1994; Mundigo, 1995). Table 4.23 shows the forms of marital instability experienced by couples in the study area due to the absence of a preferred sex. The result revealed that sexual deprivation is the commonest type of instability which account for (54.0%) in urban and (60.0%) in rural, Followed by abandonment which have equal percentage of (15%) in both urban and rural areas. Next in the order is divorce with (12.0%) in urban and (5.0%) in rural, while separation have (10.0%) in urban with (7.0%) in rural and malice account for (8.5%) in urban and (12.5%) in rural. The above finding corroborates with that of Igbolo, (2011) whose study revealed that sexual deprivation is the commonest type of instability experienced in marriages as a result of the absence of preferred sex which accounted for (19.0%).

**Table 4.23 Percentage Distribution on commonest types of instability experienced by couples in the absence of a preferred sex by place of residence**

| Place of residence | types of instability experienced by couples due to the absence of a preferred sex | | | | | | | | | | Total | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Malice | | Sexual deprivation | | Abandonment | | Separation | | Divorce | | | |
| | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % | Freq | % |
| Urban | 17 | 8.5 | 108 | 54.0 | 31 | 15.5 | 20 | 10.0 | 24 | 12.0 | 200 | 100.0 |
| Rural | 25 | 12.5 | 120 | 60.0 | 31 | 15.5 | 14 | 7.0 | 10 | 5.0 | 200 | 100.0 |
| Total | 42 | 10.5% | 228 | 57.0% | 62 | 15.5% | 34 | 8.5% | 34 | 8.5% | 400 | 100.0% |

$X^2 = 8.979^a$, df = 4, p-value = .062 Not significance

Source, Field Survey, 2014.

The result was also supported by the opinion of a woman interviewed during a Focus Group Discussion, the respondent noted thus;

"*For some time now my husband and I have been living in the same house without sleeping together, we are always quarrelling with each other, he goes out and comes back when he likes and does not even care about the family, most often he finds it difficult to bring out money for the family up keep all because I have not bare a male child.(*Mrs. Rhoda Zonkwa,25th June ,2014*)*

The observed Chi square value in table 4.23 is 8.979 with a p-value of .062 at 4 degree of freedom. This shows there is no significant difference between types of instability experienced by couples and place of residence.

# CHAPTER FIVE

# SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

## 5.1 Summary of Findings

i. The result reveals that urban areas have higher preference for equal number of both sexes than the rural areas while the rural areas have higher preference for more males and few females than the urban areas. It further shows higher preference of more male and few female children among the male respondents in the rural areas compared with the urban areas and among the women respondents.

ii. The study shows that the strongest reason for male child preference is for perpetuation of family lineage in both urban and rural areas. It further reveals that support for old age and security as a reason for male preference is higher in the rural areas when compared with the urban areas. Among the urban respondents, preference for female child is mainly for old age support and security while their rural counterparts prefer female both for old age support and security as well as for bride price collection. The chi square result reveals that the difference between place of residence and reason for male preference is not statistically significant. While that of female children was significant.

iii. The level of education according to the findings of this study is revealed as a factor for sex preference given that there is higher preference for more males and few females across the educational levels in both urban and rural areas. Among those with no formal educational level, the rural areas have more preference for more males and few females than those in the urban areas while equal number of males and females was higher in the urban areas than rural among the respondents with tertiary educational level. As indicated, more

Muslim respondents in the rural areas prefer more males and few females than their urban counterparts, while among the Christian and Muslim respondent, preference for more males and few females was higher in the rural areas compared with the urban areas.

iv. Absence of preferred sex as revealed by this study is a factor for continuing child bearing. It shows that in both urban and rural areas, continuity of child bearing without the preferred sex was higher among the male respondents than the female. However, more females in rural areas tend to encourage continued child bearing in the absence of preferred sex when compared with the urban counterparts.

v. Finally, the result revels that more males in both urban and rural areas agreed that the absence of male child could result in marriage instability. Although, it was higher among the male respondents in the rural areas than the urban areas. While on the contrary, the absence of a female child rarely leads to marriage instability. Also, sexual deprivation was the commonest type of instability experienced by couples in both urban and rural areas.

## 5.2 CONCLUSION

This study has clearly revealed that sex preference does exist in both urban and rural areas of the state and that it constitutes a problem for future fertility reduction as it has been shown that the total fertility rates would have been lower than it is in the absence of sex preference. However, majority of the rural respondents prefer more males and few females than those in the urban areas while preference for equal numbers of male and female children is common in urban areas. There is therefore an urgent need for enforcement of the population policy measures that recommend an appropriate

family size irrespective of the sex combination. There is also need for mass education to improve the status of women in the nation and make the nation gender sensitive.

## 5.3 RECOMMENDATIONS

Based on the findings above, the following recommendations are made:

i. Cultural reorientation to modify certain socio-cultural practices and norms (example, inheritance and succession) that are gender biased. This will help to place equal value on each sex of a child.

ii. Government should put in place an initiative such as the proper education of the girl child, which will improve the status of women and enhance their role and participation in the development process.

iii. There is need for introduction of a social insurance scheme for all Nigerian citizens. This will reduce the demand for male children as a form of support in old age.

iv. Couples in both urban and rural areas should be counseled by doctors and health personnel on the consequences of sex preference if it is sensed that they are likely going to prefer a particular sex especially the pregnant mothers.

v. There is an urgent need for enforcement of the population policy measures that recommend an appropriate family size irrespective of the sex combination.

vi. In view of the fact that religion is a significant force in attitude formation and that most people in the study area believe that it is God that determine the sex of a child, the religious leaders should be effectively involved in propagating the message of equality of sex and more so, intervention programmes such as family education especially on sex equality and sensitivity should target residents in rural and urban areas and individuals of all ages, Such attempts may take time, but the end results will be very worthwhile.

## 5.4 AREAS FOR FUTHER RESEARCH:-

There is need for further research particularly qualitative study to ascertain the implications of sex preference on maternal and infant health in the study area. This will provide enough information on the social and cultural context underlying sex bias.

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## APPENDIX 1: QUESTIONNAIRE SCHEDULE

Department of Geography,
Faculty of Sciences,
Ahmadu Bello University,
Zaria.

Dear Respondent,

I am a student of the above named department carrying out a research on comparative analysis of rural-urban differentials in Sex Preference in Kaduna State, Nigeria.

The research is strictly an academic work and so any information supplied would be used strictly for that purpose and thus treated as confidential.

Thank you.

**Please provide information or tick in the appropriate boxes to the following questions.**

**SECTION A: DEMOGRAPHIC AND SOCIO ECONOMIC**

**CHARACTERISTICS OF RESPONDENT**

1. Sex: Male [ ] Female [ ]

2. Age: 15-19 [ ] 1 20-24 [ ] 25-29 [ ] 30-34 [ ] 35-39 [ ] 40-44[ ] 45-49[ ] 50-54[ ] 55-59[ ] 60[ ]

3. Marital status: Married [ ] separated [ ] divorced [ ] widowed [ ]

4. Type of marital union (a) Polygamy[ ] (b) monogamy[ ] (c) others (specify)_____

5. If polygamy, why did you marry another wife(a)religious pursuit (b)sexual satisfaction (c)absence of male child (d) absence of female child (e)prestige (f)others specify_____

6. Educational level: No formal education [ ] Primary education [ ] Secondary education [ ]Tertiary [ ]

7. Occupation: Civil/Public servant [ ] Farmers [ ] Business/ Petty Trading [ ] Housewife/unemployed [ ] Artisan [ ]

8. Income level per month in Naira: Below 20000 [ ]21000-40000 [ ] 41000-60000 [ ] 61000-80000 [ ] 81000-100000 [ ] above 100000[ ]

9. Religion: Christianity: Catholic[ ]Protestant [ ] Islam [ ] Traditional Religion [ ]

10. Place of residence: Urban [ ] Rural [ ]

**SECTION B: SEX PREFERENCE**

11. How many children do you have?1-2[ ] 3-4[ ]5-6[ ]7and above[ ]

12. What size of family do you desire/prefer? 1-4[ ] 5-8 [ ] others [ ]

13. What sex do you strongly prefer? More males and few females [ ] few males and more females [ ] equal number of males and females [ ] only males[ ] only females[ ] others []

14. How many males?1-2[ ] 3-4[ ]5-6[ ] 7and above[ ]

15. How many females?1-2[ ]3-4[ ]5-6[ ]7and above

16. How many live births have you ever had? (a) 1-2 [ ] (b)3-4 [ ](c) 5-6 [ ] (d) 7 and above [ ]

17. Do you support the idea of discussing the number and sex of children you desire with your spouse? Yes [ ] No [ ]

18. If you have only one male child, how many daughters would you want to add to them ……..

19. If you have no child, how many daughters will you have before you stop having children ……..

20. Suppose you are to have just one child in your life time what sex would you prefer? Male [ ] female [ ]

21. If male why? To keep the family line and for inheritance [ ]

[ ] For prestige and recognition [ ] For old age support and security.(c) others specify_____

22. If females why? For old age support and security [ ] Take care of siblings

[ ] To collect bride price when they are married [ ] To inherit and take care of property

[ ] financial contribution [ ] others specify_____

23. Do you think that a couple who has no male child should continue child bearing until they have one? Yes [ ] No[ ]

Would you marry another wife if your wife does not give birth to a female child?

24. What do you think is the greatest source of influence in determining the number of children you desire? Parents/relations [ ] Family pressure [ ] The will of God [ ]Personal decision [ ] Ability to cater for then [ ] The rate of mortality [ ] Biological capability [ ]

25. Do you think the different roles performed by males and females affect your preference for a particular sex? Yes [ ] No [ ]

26. What is the greatest influence in deciding the sex of child preferred? The roles they perform [ ] the rate of mortality [ ] security of marriage [ ].

27. Have you ever used any method[s] of family planning? Yes [ ] No [ ]

28. Are you currently using any method of family planning? Yes [ ] No [ ]

29. What do you consider as the strongest reason for acceptance and use of family planning method(s) Availability [ ] Educational attainment [ ]

Income level [ ] Access to information [ ] Religion [ ]

30. What do you consider as the strongest reason for the non-approval and use of family planning methods? Religious beliefs [ ] Associated side effect [ ] Cost Non availability [ ] Accessibility [ ].

31. Do you think marriage can be unstable as a result of the absence of a male child? Yes [ ] No [ ]

32. Do you think marriage can be unstable in the absence of a female child?

Yes [ ] No [ ]

33. What do you think are the commonest type of instability experienced in marriage? Malice [ ] Sexual deprivation [ ] Abandonment [ ] Separation [ ] divorce [ ]

34. (men only) would you marry another wife if your wife does not give birth to a male child? Yes [ ] No [ ]

35. (women only) would your husband marry another wife if you do not give birth to a male child? Yes [ ] No [ ]

## Appendix II: In-depth interview/FGD Guide

### 1. General characteristic of the informants.

Age

Sex

Marital status

Religion

Educational level

Occupation

Income level (per annum in Naira)

### 2. Sex Preference and Fertility Behavior

Probe for:

- Number of children ever born

- Number of children alive

- Number of males children

- Number of females children

- Sex of child preferred and reasons for preference

- Determining factor for preference

- Years of marriage

- Number of children since married

- Number of males and females in the union (sex composition).

- Who is the strongest determinant of the sex preferred in union?

### 3. Sex Preference and Desired Family Size

Probe for

- Desired/preferred family size

- Ideal family size

- Determinants of preferred family size

- Strongest size of family desired in terms of number of males and females.

**4. Sex Role Performance and Sex Preference**

Probe for:

- Sex preference in relation to role performance

- Reasons for male preference

- Reasons for female preference

- Strongest influence in deciding sex of child preferred.

**5. Socio- Cultural Factor and Sex Preference**

Probe for:

- Influence of cultural norms and values on child sex preference

- Influence of income level on sex preference

-. Influence of level of education on sex preference

- The main source of influence in determining preference

- Influence of sex preference on acceptance and use of family planning methods and services.

**6. Sex Preference and Marital Stability**

**Probe for:-**

- Years of marriage
- Number of children since married
- Number of males and females in the union (sex composition)
- Who is the strongest determinant of the sex preferred in the union
- Impact of sex preference on marriage and family stability
- Strongest determinant of marital stability