

**PERCEPTION AND ATTITUDE OF NORTHERN SETTLERS IN IBADAN
ON EARLY MARRIAGE IN SABO, IBADAN, OYO STATE**

BY

**IFEJIKA, FRANKLIN UGONNA
B.Sc. BIOLOGICAL SCIENCES (UNIABUJA)
MATRIC. NO.: 174218**

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DEDICATION

This research work is dedicated to the millions of teenage girls, whose Human Rights have been robbed, crushed, imperilled, jeopardised educationally and have had their hopes of becoming future leaders destroyed by being child bride.

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ABSTRACT

The issue of Early Marriage (EM) has become a global phenomenon, particularly in Sub-Saharan Africa. Despite the global efforts to eradicate the practice of EM, the tradition persists in northern Nigeria where most girls marry too early; incurring preventable health and social problems leading to maternal and infant mortality. Few studies have documented the perception and attitude towards EM of northerners residing in other parts of Nigeria. This study therefore, examined perception and attitude of northern settlers in Ibadan on EM in Sabo, Ibadan, Oyo state.

A descriptive cross-sectional survey was conducted among randomly selected 420 consenting parents in Sabo, Ibadan. A three-stage sampling technique involving clustering, proportionate and simple random sampling was used. A validated semi-structured interviewer-administered questionnaire was used for data collection. The instrument included a 36-point perception and 16-point attitudinal scales. Scores of 0-24 and >24 were classified as negative and positive perception towards EM respectively. Attitudinal scores 0-10 and >10 were categorised as negative and positive attitude towards EM respectively. Key informant interview guide was used to collect qualitative data and was analysed thematically while quantitative data were analysed using descriptive and Chi-square at $p=0.05$ level of significance.

Respondents' age was 57.0 ± 10.7 years, all were Muslims and of Hausa ethnic group. All respondents were married and 45.2% had Arabic education. Respondents with negative and positive perception towards EM were 78.1% and 21.9% respectively. Majority (77.6%) of the respondents reported that EM protects girls from promiscuity while 62.9% claimed that there was no danger associated with EM. In addition, 68.1% of the respondents admitted that EM makes a girl submissive to her husband. Respondents with negative and positive attitude towards EM were 72.4% and 27.6% respectively. Majority (72.9%) agreed that they could marry off their teenage child at any age even at <18 years; 56.2% indicated they encouraged teenage girls (<18 years) to get married to support the family instead of thinking of education. Majority (69.8%) believed EM was part of their culture hence they cannot go against it. Factors influencing respondents' attitude towards EM were religious beliefs (77.1%), prevention of promiscuity (56.7%), culture (45.0%), submissiveness (41.7%) and poverty (23.6%). Most respondents agreed that the culture of the host

community could change the perception and attitude towards EM. However, this may take a longer time. There was no significant association between sex and perception towards EM and there was also no significant difference between years spent in Ibadan and respondents' perception towards EM. There was a significant association between respondents' attitude towards EM and the two type of marriage.

Perception and attitude towards early marriage among northern settlers in Sabo, Ibadan was negative. Health education strategies such as enlightenment campaign, seminars and advocacy would be useful in addressing these challenges and also should be targeted at religious leaders since religion plays a great role on their perception and attitudes towards Early Marriage.

Keywords: Early marriage, Northern settlers, Cultural diffusion, Ibadan

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To God I lift all the glory.

Ifejika, Franklin Ugonna.

CERTIFICATION

I certify that this study was carried out by Ifejika, Franklin Ugonna under my supervision at the Department of Health Promotion and Education, Faculty of Public Health College of Medicine, University of Ibadan.

Supervisor

Oyediran E. Oyewole

B.Sc, R.D (Nig), M.Sc., MPH, PhD. (Ib).

Senior Lecturer

Department of Health Promotion and Education,

Faculty of Public Health, College of Medicine,

University of Ibadan, Ibadan

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ABBREVIATIONS

AFM	-----	Age at First Marriage
AIDS	-----	Acquired Immune Deficiency Syndrome
BBC	-----	British Broadcasting Corporation
CEDAW	-----	Convention on the Elimination of All Forms of Against Women
FRCN	-----	Federal Radio Corporation of Nigeria
HIV	-----	Human Immunodeficiency Virus
HPV	-----	Human Papilloma Virus
IBM	-----	International Business Machine
ICRW	-----	International Centre for Research On Women
KII	-----	Key Informant Interview
MDGs	-----	Millennium Development Goals
MTCT	-----	Prevention of Mother to Child Transmission
NDHS	-----	Nigeria Demographic Health Survey
NYSC	-----	National Youth Service Scheme
RVF	-----	Rectum-Vaginal Fistula
SPSS	-----	Statistical Package for Social Sciences
STIs	-----	Sexual Transmitted Infections
UNFPA	-----	United Nation Population Fund
UNICEF	-----	United Nations Children’s Fund
USAID	-----	United State Agency for International Development
VVF	-----	Vesico-Vaginal Fistula
WHO	-----	World Health Organisation

CHAPTER ONE

1.0 Introduction

Choosing when and who to marry is one of life's most important decisions. No one else, however well-meaning, has the right to make that decision for someone else. The decision to marry should be a freely made, informed decision that is taken without fear, coercion, or undue pressure. It is an adult decision and a decision that should be made, when ready as an adult (UNFPA, 2012).

Marriage is regarded as a moment of celebration and a landmark in adult life. However, the practice of early marriage may not permit such celebration. The imposition of a marriage partner upon a female child means that her childhood is cut short and her fundamental rights are compromised (Adebowale, Fagbamigbe, Okareh, & Lawal, 2012).

Between 2011 and 2020, more than 140 million girls will become child brides, according to United Nations Population Fund (UNFPA); if current levels of child marriages hold, 39,000 daily or 14.2 million girls annually will marry too young. Furthermore, of the 140 million girls who will marry before they are 18 years, 50 million will be under the age of 15 (UNFPA). Child marriage represents one of the greatest development challenges of our time. It is a practice that robs children of their childhood, imperils their health, and destroys their hopes (Brown, 2012).

Child or early marriage is defined as a formal marriage or informal union entered into by an individual before reaching the age of 18 (UNICEF, 2011; Nour, 2006); the World Health Organisation (WHO) defines child marriage as marriage before the age of 18 – applies to both boys and girls, but the practice is far more common among young girls.

Child marriage is the practice of marrying a young girl (generally defined as below the age of fifteen) to an adult. In most cases, it is always a young girl married to a man. It is a situation where female adolescents and teenagers are married to adult husbands. In these instances, sometimes, the men can be twice their ages and these females become child brides (Ogunniran, 2010).

Early marriages were common throughout human history. Today, child marriages are still fairly widespread in some developing areas of the world, such as parts of Africa (Kamba, 2013; UNFPA, 2012) South Asia (UNICEF, 2001), Latin America (UNICEF, 2012).

The five Nations with the highest observed rates of child marriages in the world, below the age of 18, are Niger, Chad, Mali, Bangladesh and Guinea (UNFPA, 2012). The top three nations with greater than 20% rates of child marriages below the age of 15 are Niger, Bangladesh and Guinea (Kraemer, 1993).

To fully understand the impact of early marriage on young teenage girls and the exploitation of their innocence, *Reem's* story throws insight

Fourteen-year-old Reem, from Sanaa, was 11 years old when her father married her to her cousin, a man almost 21 years her senior. One day, Reem's father dressed her in aniqab (the Islamic veil that covers the face, exposing only the eyes), and took her by car to Radda, 150 kilometers southeast of Sanaa, to meet her soon-to-be husband. Against Reem's will, a quick religious marriage ensued. Three days after she was married, her husband raped her. Reem attempted suicide by cutting her wrists with a razor. Her husband took her back to her father in Sanaa, and Reem then ran away to her mother (her parents are divorced). Reem's mother escorted her to court in an attempt to get a divorce. The judge told her, "We don't divorce little girls." Reem replied, "But how come you allow little girls to get married?"(Human Right Watch, 2011).

Early marriage is a hidden crisis because the victims are overwhelmingly young, poor and female; their voices are seldom heard by governments. But early marriage is destroying human potential and reinforcing gender inequalities on a global scale. It jeopardizes education, is harmful to health and turns millions of girls into second-class citizens, locking them and their children into cycles of poverty (Brown, 2012).

Many women in the developing world are subject to marriage at an early age. Most of such women have little choice in the age at which they marry, or whom they marry. Women who marry young tend to have less education and begin childrearing earlier, and have less decision-making power in the household. They are also more likely to experience domestic violence (Jensen & Thornton, 2003)

Child marriage also has a complex relationship to human trafficking. Trafficking and forced marriage intersect when marriage is used both in conjunction with force, fraud, coercion, or abuse of power, and as a means to subject wives to conditions of slavery, often in the form of domestic or sexual servitude. Children are trafficked for the purpose of forced marriage, fueling a lucrative trade in girls in some regions (USAID, 2012).

Child marriage is without doubt a harmful traditional practice that affects both girls and boys in nearly every aspect of their lives (Lane, 2012). Although the definition of child marriage includes boys, most children married at <18 years of age are girls. For example, in Mali the girl: boy ratio of marriage before age 18 is 72:1; in Kenya, 21:1; and even in the United States, 8:1 (Nour, 2006)

1.1 Statement of the problem

Girls marry too early in Nigeria with teenage marriage more common in the North than the South (Adebowale et al., 2012). Child marriage has lasting consequences on girls, which last well beyond adolescence (Bunting, 2005). As many as 1 in 3 girls in developing areas of the world are married before reaching the age of 18, and an estimated 1 in 9 girls in developing countries are married by age 15.

In 2013, Nigeria attempted to change Section 29, subsection 4 of its laws and thereby prohibit child marriages. This was opposed by Islamic states of Nigeria, who called any attempts to prohibit child marriages as un-Islamic (Fisher, 2013). Christianity and Islam are practised by roughly 50%-50% of its population respectively, and the country continues with personal laws from its British colonial era laws, where child marriages are forbidden for its Christians and allowed for its Muslims (Ekott, 2013).

Despite the physical damage and the persistent discrimination to young girls, little progress has been made toward ending the practice of child marriage. In fact, the problem threatens to increase with the expanding youth population in developing world (UNFPA, 2013) and Nigeria.

1.2 Justification

Deeply entrenched in tradition and culture and fortified by religion, early marriage is one of the most intractable and complex challenges facing the Nigerian society. Early marriage is a

controversial topic in Nigeria and widely practised. In northern states of Nigeria, predominantly Muslims; over 50% of the girls marry before the age of 15 years (Erogbogbo, 2013).

Culture is a way of life of a group of people- the behaviours, beliefs, values and symbols that they accept generally without thinking about them and that are passed along by communication and imitation from one generation to the next. The culture of the northerners in Nigeria, contributes enormously to the proliferation of the practice of early marriage in Nigeria. Nevertheless, some of these northerners have migrated over the years to other regions of the country including the western parts and have been exposed a mixed culture with the Yoruba through a phenomenon known as cultural diffusion.

There are many ways that cultural diffusion affects society. Trading, migrating, and even internal civil unrest can bring people of different races and religions together, creating the blending of multiple cultures. Mixed cultures or traditions can transform the way people do things. This creates new school of thought about opinions, with fresh and interesting views. It can change the way people make their decisions and give birth to new attitudes. The unified ideas of all the different cultures spread and create a new pattern of behaviour in a society.

Few studies have documented the perception and attitude towards early marriage of northerners in Nigeria residing in other parts of country, this study therefore, was aimed at investigating perception and attitude of northern settlers in Sabo, Ibadan towards early marriage. It was also designed to document the factors influencing their perceptions and attitudes. Furthermore, this study was relevant to providing valuable baseline information which will be helpful for policy makers, non-governmental organisations, community health centres and the community in facilitating the design and implementation of appropriate health education and health promotion strategies to address the problem of early marriage.

Also, since there is paucity of information in literature on the role of cultural diffusion towards early marriage, this study therefore contributes to literary discuss on the matter.

1.3 Research questions

1. What is the perception of northern settlers in Sabo, Ibadan towards early marriage?
2. What is the attitude of northern settlers towards early marriage in Sabo, Ibadan?

3. What are the factors influencing the attitude of northern settlers towards early marriage in Sabo, Ibadan?
4. What is the influence of cultural diffusion on early marriage in Sabo, Ibadan?

1.4 Broad objective

The broad objective of this study is to examine the perception and attitude of northern settlers towards early marriage in Sabo, Ibadan.

1.5 Specific objectives

1. To assess the perception of northern settlers towards early marriage in Sabo, Ibadan
2. To determine the attitude of northern settlers towards early marriage in Sabo, Ibadan
3. To identify factors influencing the attitude of northern settlers towards early marriage in Sabo, Ibadan
4. To examine the perceived role of cultural diffusion on the attitude of northern settlers towards early marriage in Sabo, Ibadan.

1.6 Hypotheses

The null hypotheses (Ho) that was tested in this study included:-

- **Ho 1-** there is no significant relationship between number of years spent in Ibadan by northern settlers and their perception towards early marriage.
- **Ho 2-** there is no significant relationship between sex and perception scores of northern settlers in Sabo Ibadan towards early marriage
- **Ho 3-**there is no significant relationship between respondents' marriage type (monogamy or polygamy) and attitude of northern settlers towards early marriage in Sabo, Ibadan

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Prevalence of early marriage in developing countries

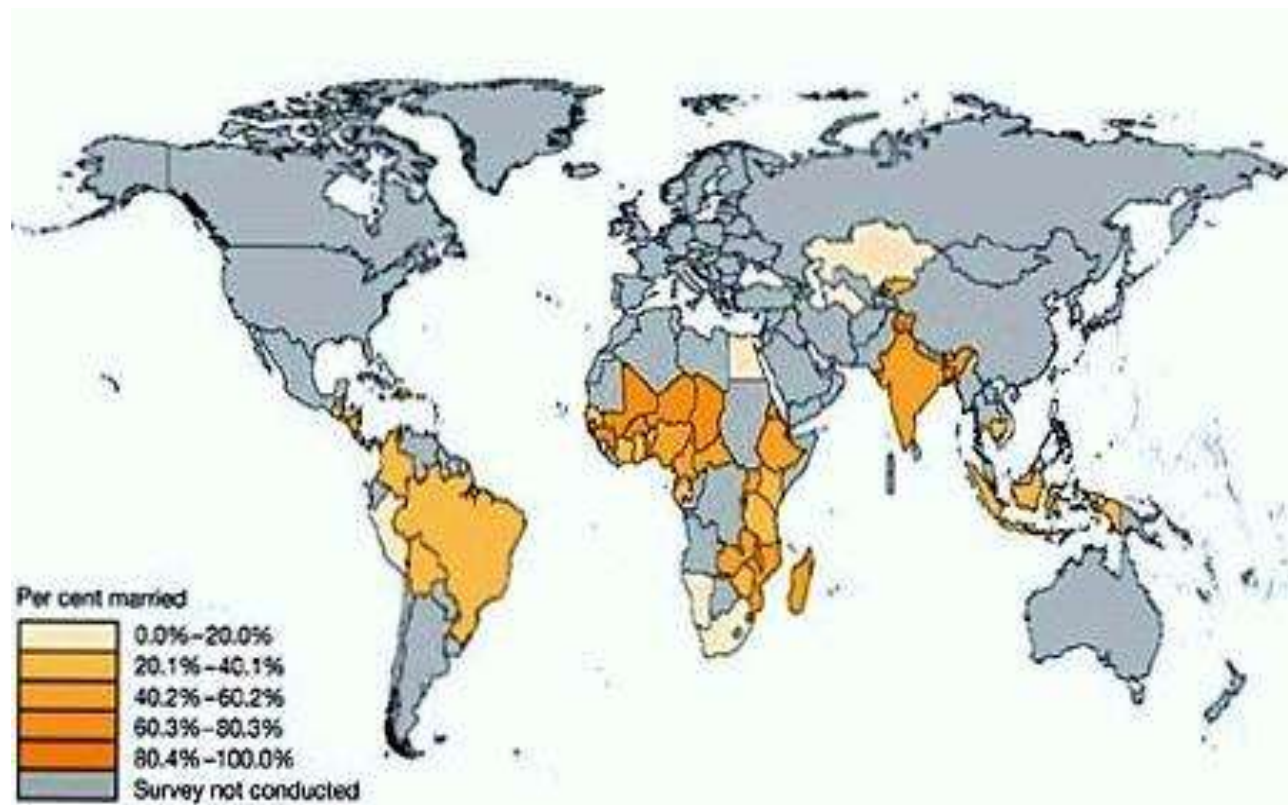
Rates of child marriage vary significantly around the globe. The highest prevalence rates are in West Africa, followed by South Asia, North Africa/Middle East, and Latin America (USAID, 2012).

Tremayne, S. (2006) showed that early marriage is most prevalent in Sub-Saharan Africa and in South Asia and least common in North Africa, the Middle East and Southeast Asia. Over 50% of all marriages in Pakistan involve girls less than 18 years old (Nasrullah et al, 2013). Another UNICEF report claims 70 per cent of girls in Pakistan are married before the age of 16. As with India and Africa, the UNICEF data for Pakistan is from a small sample survey in 1990s.

Various reports indicate that in many Sub-Saharan countries, there is a high incidence of marriage among girls younger than 15. Many governments have tended to overlook the particular problems resulting from child marriage, including obstetric fistulae, premature births, stillbirth, sexually transmitted diseases (including cervical cancer), and malaria (Nour, 2006).

According to Population Council, 35% of all females in Pakistan become mothers before they reach the age of 18, and 67% have experienced pregnancy while 69% of these have given birth before they reach the age of 19 years (Sathar, Lloyd, et al 2001). Less than 4% of married girls below the age of 19 had some say in choosing her spouse; over 80% were married to a near or distant relative. Child marriage and early motherhood is common in Pakistan.

In parts of Ethiopia and Nigeria many girls are married before the age of 15, some as young as 7 (UNFPA, 2005). In parts of Mali 39% of girls are married before the age of 15. In Niger and Chad, over 70% of girls are married before the age of 18 (Nour, 2006).



Source: - United Nation Population Fund, 2005.

Figure 2.1 Map showing the prevalence of early marriage in regions.

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2.1.2 Early marriage in Nigeria

In April 2014, Wasila Umaru, a 14 years old Nigerian child-bride, killed her 35 year-old husband, after being forced to marry him. After the wedding, the groom, Sani Umaru invited some friends to celebrate in Ungwar Yansoro village, which is close to the city of Kano. However, during the festivities, Wasila slipped some rat poison into the rice that was being served. Her husband, along with some of his friends, died that same day (Omotola, 2014).

Nigeria has the largest population of married girls in Africa. About thirty nine percent of all females in Nigeria between the ages of 20 to 24 were married before the age of 18 years by 2011 (Walker, 2013). Particularly, northern Nigeria has some of the highest rate of early marriage in the world. The Child Rights Act, passed in 2003, raised the minimum age of marriage to 18 years for girls. However, federal law may be implemented differently at the state level, and to date, only a few of the country's 36 states have begun developing provisions to execute the law. To further complicate matters, Nigeria has three different legal systems operating simultaneously- civil, customary, and Islamic and state and federal governments have control only over marriages that take place within the civil system (Population Council, 2004).

Adebowale et al., (2012) explored Age at First Marriage (AFM) in Nigeria. Nigeria Demographic and Health Survey (NDHS), 2008 dataset on married women aged 15-49 (N = 24,986) was used. The findings from that study showed that the mean AFM was 17.8 ± 4.8 years and significant difference existed between the mean AFM of women in the North (16.0 ± 3.6) and South (20.4 ± 5.0) ($p < 0.001$). Many of the women married between ages 15-19 years (43.1%), while very few married late (2.3%) and about 27.0% married too early (less than 15 years). Early marriage was more common in all the regions in the North than the South and the hazard was highest in the North West and North East. The study further showed that women who reside in rural area married early than their counterparts in the urban area.

2.2 Perceived reasons behind early marriage

2.2.1 Poverty

Extreme poverty, in many cases, makes teenage girls feel like an economic burden to a poor family; early marriage is a way to reduce that economic burden (Verveer, 2010). Poor parents have few alternatives they can afford for the girls in the family; they often view child marriage as

a means to ensure their daughter's financial security and to reduce the economic burden of a growing adult on the family (Zia 2013; Nour 2009; Lamdan 2000). In reviews of Jewish community history, scholars (Grossman 1990; Israel, 2005) claim poverty, shortage of grooms, uncertain social and economic conditions were a cause for frequent child marriages.

Poor families marry off young daughters to reduce the number of children they need to feed, clothe and educate. In some cultures, a major incentive is the price prospective husbands will pay for young brides (WHO, 2013). Many early marriages are related to poverty (UNICEF, 2001), with parents needing the bride price of a daughter to feed, clothe, educate, and house the rest of the family.

More often than not, child marriage takes place due to poverty. Where there is acute poverty, a young girl may be seen as an economic burden, when purchased will relieve the family financially and socially. Hence, marriage is considered a transaction, a significant economic activity. In most African communities, bride wealth is linked with marriage. In the context of Poverty, therefore, this practice encourages child marriage. In addition, some communities do not regard the education of the girl highly as that of the boy. The girls are married off early and are seen as a source of wealth (Birech, 2013).

In another report by the United Nations Population Fund (UNFPA) in 2012, it was also highlighted that poverty is a major factor underlying child marriage. Many parents genuinely believe that marriage will secure their daughters' futures and that it is in their best interests. Alternatively, girls may be viewed as an economic burden, as a commodity, or a means for settling familial debts or disputes, or securing social, economic or political alliances. Poverty leads many families to withdraw their daughters from school and arrange marriage for them at a young age (Population Council, 2004).

2.2.2 Virginit

Virginit before marriage is highly regarded by both girls' family and by her husband's. It is made public during the wedding ceremony and credit is given to girls through some celebrations (Cisse & Iknane, 2008). The younger the bride, the likelier she is to be a virgin. In most African communities, virginit is highly valued and the girls who broke their virginit were a laughing stock. It is considered that shame would be cast on a family if a girl was not a virgin when she

marries. Therefore, in order to ensure that a girl's virtue remains intact, girls may be married earlier, in order to ensure their virginity (Birech, 2013)

One important impetus for marrying girls at an early age is that it helps prevent premarital sex. Many societies prize virginity before marriage and this can manifest itself in a number of practices designed to 'protect' a girl from unsanctioned sexual activity (UNICEF, 2001).

2.2.3 Religion

In order to respect some Islamic precepts early marriage is being nurtured. Well rooted predominantly amongst Muslims and according to some interpretations of Islamic law, —girls should be married as soon as she has her menstruation. Therefore, in conformity with this precept some parents get their daughters married at their prime adolescence (Cisse & Iknane, 2008).

The connection between higher age of marriage in civil law and observed frequency of child marriages break down in countries with Islam as the state religion. In Islamic nations, many countries do not allow child marriage of girls under their civil code of laws. But, the state recognized Sharia religious laws and courts in all these nations have the power to override the civil code, and often do. UNICEF reports that the top five nations in the world with highest observed child marriage rates- Niger (75%), Chad (72%), Mali (71%), Bangladesh (64%), Guinea (63%) are Islamic majority countries (UNICEF, 2012).

2.2.4 Culture and Norms

A custom in Pakistan, called *swara* or *vani*, involves village elders solving family disputes or settling unpaid debts by marrying off girls. The average marriage age of *swara* girls is between 5 and 9; similarly, the custom of *watta satta* has been cited (Samuel and Akademi, 2012) as a cause of child marriages in Pakistan. Some culture-specific marriage customs included cradle betrothal, cousin marriage and *berdel* (exchange of brides between two families) (Ertem & Kocturk, 2008).

2.3 Impact of early marriage on education

One of the gravest injustices suffered by child brides is the denial of education; early marriage and premature pregnancy prides millions of girls out of school and into a world of diminished opportunities. Denied the chance to realize their potential through education, many of these girls

will be condemned to lives blighted by poverty, illiteracy and powerlessness at home and in the society.

Early marriage is both a cause and a consequence of girls dropping out of school. Young girls in countries such as Ethiopia and Mali often start school long after the official entry age, with the result that they reach the median age of marriage in their countries before completing primary school. Parents often withdraw girls from school and seek to marry them off because of economic pressures. And once married or pregnant, few child brides make it back into education. Only 2 percent of married 15-19 year old girls in Nigeria are in school compared to 69 percent of unmarried girls. At the same time, the high drop-out rate of girls from school reported in many countries adds to risk factors culminating in child marriage.

Dahl (2010) postulated that both early teen marriage and dropping out of high school have historically been associated with a variety of negative outcomes, including higher poverty rates throughout life. The study found out that a woman who marries young is 31 percentage points more likely to live in poverty when she is older. Similarly, a woman who drops out of school is 11 percentage points more likely to be poor.

In Nigeria, socio-cultural practices are still strong and the Northern states, particularly the North East and North West still have the highest number of girl children who are not enrolled in school and those who drop out to get married. The majority of these never return to school to complete their education, learn a trade, or acquire vocational skills that remarkable changes would economically empower and make them self-reliant (Action Health Incorporated, 2011)

2.4 Impact of early marriage on health

Early marriage is common among women in developing countries. Age at first marriage (AFM) has health implication on women and their under-five children (Adebowale et al., 2012).

2.4.1 Unsafe Abortion

The notion of good reproductive health covers all aspects of the reproduction processes a UNICEF reports says; these processes includes a satisfying and safe experience of sexual relations, the capability to reproduce, and the freedom to decide if and when to bear a child. The

right not to engage in sexual relations and the right to exercise control over reproduction may both be violated by early marriage (UNICEF, 2001).

Unsafe abortions are another major concern as it stands as an implication for early marriage; Women aged 15-19 account for at least one fourth of the estimated 20 million unsafe abortions performed each year, which result in some 78,000 deaths.

In Cameroon, Mali and Nigeria, the modern contraceptive usage rates among married 15-19 year olds are only 1.5, 2.4 and 0.6 percent respectively. The girls' right to have any say over when and if they should become pregnant is unacknowledged, and their chances of early pregnancy are high. In Zaria, Nigeria, maternal mortality among women younger than 16 was found to be six times higher than for women aged 20-24, and similar findings have been reported from Cameroon and Ethiopia (UNICEF, 2001).

2.4.2 Vesico-Vaginal Fistula (VVF)

Reliable data on the incidence and prevalence of Vesico-vaginal fistula (VVF) and recto-vaginal fistulas (RVFs) have never been established. The World Health Organization has estimated that 2 million women are affected with vesico-vaginal fistula and recto-vaginal fistula, with estimated 50-100,000 new cases annually (Meyer et al., 2007).

Wall, Karshima, Kirschner, and Arrowsmith, in 2004 carried out a study to describe the characteristics of women with obstetric vesico-vaginal fistulas at a hospital in north central Nigeria. A total of 932 fistula cases were identified, of which 899 cases (96.5%) were associated temporally with labour and delivery. The "typical patient" was small and short (44 kg and <150 cm); had been married early (15.5 years) but was now divorced or separated; was uneducated, poor, and from a rural area; had developed her fistula as a primigravida during a labour that lasted at least 2 days and which resulted in a stillborn foetus. However, they concluded that obstetric vesico-vaginal fistula is extremely common in north central Nigeria. A complex interaction that involves multiple biologic and socioeconomic factors appears to predispose young women to this devastating childbirth injury (Wall et al., 2004).

Ogunniran, 2010 noted that there are also the serious medical complications of Vesico-Vagina Fistula (VVF) and Rectum Vagina Fistula (RVF). He affirmed how pathetic those girls with such

medical conditions are considered unclean and ostracized by society. In Nigeria, this condition affects 150,000 women. Out of this, a whole lot of 80-90 percent of wives with VVF are divorced by their husbands (Ogunniran, 2010).

2.4.3 Sexually Transmitted Infections (STIs) including HIV/AIDS

A common belief is that child marriage protects girls from promiscuity and, therefore, disease; the reality is quite different. Married girls are more likely than unmarried girls to become infected with STIs, in particular HIV and human papilloma virus (HPV) (Nour, 2006). Studies have shown that marrying before the age of 18 years increases a girl's chance of acquiring HIV. Often, her husband is much older and more sexually experienced, which makes him more likely to be infected. Married teenage girls also have frequent sex and have little capability to negotiate condom use or abstinence.

For women in Nigeria, as in many settings, simply being married can contribute to the risk of contracting HIV (Smith, 2007). Girls married before the age of 18 years will face significant risks of HIV. Crossing the threshold into marriage greatly intensifies sexual exposure via unprotected sex, which is often with an older partner who, by virtue of his age, has an elevated risk of being HIV-positive (Bruce & Clark, 2004).

Bruce and Clark (2004) in a publication showed that in some parts of the world, most notably sub-Saharan Africa, HIV prevalence rates among young women aged 15–24 outpace those of men in that age group by two to eight times. Of substantial consequence, yet largely ignored, is the fact that the majority of sexually active girls aged 15–19 in developing countries are married, and these married adolescent girls tend to have higher rates of HIV infection than their sexually active, unmarried peers. Thus married adolescent girls not only represent a sizeable fraction of adolescents at risk, but they also experience some of the highest rates of HIV prevalence of any group.

In a report by the Population Council, it was reiterated that child marriage may put girls at increased risk of HIV infection compared to unmarried sexually active girls. Married girls have sex more often, have more unprotected sex, and have partners who are more likely to be HIV-positive because of their older age. In countries where the HIV epidemic is well established, such as Kenya and Zambia, studies have used biomarkers to confirm HIV infection rates that are 48–

65 percent higher among married girls compared to sexually active unmarried girls (Population Council, 2004).

Clark (2004) examines the effects of girls' early marriage on their risk of acquiring HIV/AIDS. By comparing several underlying HIV risk factors, it explores the counterintuitive finding that married adolescent girls in urban centres in Kenya and Zambia have higher rates of HIV infection than do sexually active unmarried girls. In both countries, Clark (2004) found that early marriage increases coital frequency, decreases condom use, and virtually eliminates girls' ability to abstain from sex. Moreover, husbands of married girls are about three times more likely to be HIV-positive than are boyfriends of single girls (Clark, 2004). Although married girls are less likely than single girls to have multiple partners, this protective behaviour may be outweighed by their greater exposure via unprotected sex with partners who have higher rates of infection. These results challenge commonly held assumptions about sex within marriage (Clark, 2004).

A study was designed to identify socio-demographic characteristics of HIV-positive mother-child pairs in the southwest of Nigeria. Eligible mother-child pairs identified at the paediatric department, who consented to participate in the study, were interviewed using semi-structured questionnaires and screened for HIV sero-positivity. Ninety-three (46.7%) of 199 mother-child pairs were HIV-positive. When compared with the 106 HIV-negative mothers, the HIV-positive mothers were younger, unemployed, had earlier sexual exposure, lower education and were married to polygamous spouses. It is recommended that initiatives designed to reduce MTCT of the HIV virus in the southwest of Nigeria should include education and improvement of the economic status of female adolescents; promotion of cultural practices such as virginity until marriage while discouraging polygyny and early marriage (Adejuyigbe, Fasubaa, & Onayade, 2004).

2.4.4 Maternal mortality and morbidity

Studies in several developing countries have shown that non-fatal maternal morbidity is 24 to 114 times more common than maternal death (Wall et al., 2004). Some specific local studies show worse outcomes for the very young mother: in Zaria, Nigeria, maternal mortality among women younger than 16 years was found to be six times higher than for women aged 20-24, and similar findings have been reported from Cameroon and Ethiopia. For every woman who dies in

childbirth, 30 more suffer injuries, infections and disabilities, which usually go untreated and some of which are lifelong (UNICEF, 2001).

Complications of pregnancy and childbirth are a leading cause of death and disability for young women aged 15 to 19 worldwide. Teenage mothers are twice as likely and girls under 16 five times as likely to die in childbirth as women in their 20s (Demand, 1994)

In Cameroon, Ethiopia and Nigeria, maternal mortality among adolescents under 16 was found to be six times higher than for young women aged 20-24 (UNICEF, 2001).

2.5 Social implications of early marriage

Little evidence from India is available regarding the ways in which early marriage may compromise young women's lives and their reproductive health and choices. Findings underscore the need to build support among youth and their families for delaying marriage, to enforce existing laws on the minimum age at marriage and to encourage school, health and other authorities to support young women in negotiating with their parents to delay marriage (Santhya et al., 2010).

2.5.1 Early dissolution of marriage

Early marriage is often linked to wife abandonment, as shown by its association with divorce and separation (UNICEF, 2001). Forty-five percent of first marriages in Ethiopia end in divorce within 30 years, and two-thirds of women who divorce do so within the first 5 years of marriage. This paper looks at two factors that may have an impact on the risk of divorce in Ethiopia: early age of first marriage, and childlessness within the first marriage. The results showed that both early age at marriage and childlessness have a significant impact on the risk of divorce. An inverse relationship was found between age at marriage and risk of divorce (Tilson & Larsen, 2000).

Instability of Marriage was also reported as a consequence of early marriage by the Pathfinder International Organisation. Findings of that study carried out in Amhara region in Ethiopia showed that the region is characterized with high incidence of marriage instability (27% in urban and 19% in rural were divorces), and the main reason is often attributed to early marriage. In 38 percent of cases "too young for marriage" was cited as the reason for dissolution of the first marriage (International Pathfinder, 2006).

2.5.2 Gender based violence (Domestic and Sexual)

According to Article 144 of the Declaration on the Elimination of Violence Against Women (UN, 1994), gender-based violence is “...violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering of women, including threats of such acts, coercion, or arbitrary deprivations of liberty, whether occurring in public or in private life” (International Pathfinder, 2006).

According to available literature, women who married younger are more likely to be beaten or threatened, and more likely to believe that a husband might sometimes be justified in beating his wife. Bruce, Lloyd and Leonard were reported in a study conducted by UNICEF in 2005 that 40 to 80 percent of all physical abuse experienced by women is perpetrated by a close family member, usually the husband. Data were available for analysis of the respondents’ experiences of violence for nine countries, and for the analysis of attitudes towards domestic violence in five countries. The following analysis considers women of all age groups (UNICEF, 2005).

Domestic violence is more common among women who had been married as children. India has the highest levels of domestic violence among women married by 18 years with a rate of 67 percent, compared to 45 per cent of women who had not experienced violence. Married girls are usually required to perform the bulk of domestic work in their households. Their relative youth and powerlessness make them more vulnerable to both domestic violence and sexual abuse, including non- consensual sex with their husbands (UNICEF, 2009).

The United Kingdom (UK) working group on forced marriage found that many of the victims of this practice suffered from prolonged domestic violence, but felt unable to leave the marriage because of economic pressures, lack of family support and other social circumstances harm and suicide among British women of South Asian origin were thought to be linked to forced marriage. If a woman did feel able to challenge the situation, it often took her years to do so (UNICEF, 2001).

2.6 Early marriage and Human Right

Amongst all the civil Rights, the Right to a free and full consent to marriage must be given utmost importance as some other Rights such as the Right to education is directly or indirectly connected with it. The right to free and full consent to a marriage is recognized in numerous

international conventions and declarations including the Universal Declaration of Human Rights, the Convention on Consent to marriage, and the Convention on the Rights of the Child, with the understanding that consent cannot be “free and full” when one of the parties is not mature enough to make an informed decision about a life partner (United Nation, 1948). Despite efforts in these and other conventions to discourage child marriage, national legal frameworks sometimes violate international norms by treating females and males differently (USAID, 2012).

According to Population Council in a report published in 2004, whether early marriage happens to a girl or a boy, it is a violation of human rights. It eliminates the child’s freedom to choose when and whom to marry (United Nation, 2011).

Child marriage, which frequently inhibits a child’s basic rights to health, education and security, is condemned in these international conventions:

- The Universal Declaration of Human Rights (1948) recognizes the right to “free and full” consent to marry and says that a person must be mature enough to make an informed decision (United nation, 1948).
- The Convention on the Rights of the Child (1989), ratified by 193 states, protects children from harmful and traditional practices like child marriage (United nation, 1990).
- The African Charter on the Rights and Welfare of the Child (1990) prohibits marriage under 18years.
- The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (1979) and General Recommendation No. 21 (1994) of the Committee on the Elimination of Discrimination against Women prohibits child marriage. It sets 18years as the minimum age for marriage for both men and women (United nation, 1979).
- General Comment No.4 of the Committee on the Rights of the Child on adolescent health and development urges countries to set the minimum age for marriage for both men and women (with or without parental consent) to 18years (United nation, 2003).

2.7 Early marriage and the attainment of the Millennium Development Goals (MDGs)

Studies have shown that the practice of early marriage has truncated the accomplishment of some major MDGs. Early marriage affects MDGs 1- 6. The United Nation Population Fund has noted that the MDGs remain unfinished business.

As the 2015 deadline for the United Nations Millennium Development Goals (MDGs) approaches, governments and development partners are recognizing that tackling the issue of child marriage will help many countries to close the gap in progress towards the Goals (UNFPA, 2012).

Goal 1: Eradicate extreme poverty and hunger: - Early marriage lurch girls into lives of tremendous poverty and hunger. These girls are robbed of the privilege of a good education and are expected to be house-wives without any means of earnings. Supporting girls to avoid child marriage, to stay in school, and to delay having children translates into greater opportunities for them to develop new skills and generate income, building an economic base that will help lift future generations out of poverty (UNFPA, 2012).

Goal 2: Achieve universal primary education: - A girl's life options can be abruptly diminished if she drops out of school and marries young. Their limited education reduces their chances of acquiring skills and economic opportunities. Nigeria showed a decrease in primary school completion, from 75% to 70% (World Bank 2011), but a rise in age at marriage by 1.7 years (Walker, Mukisa, Hashim, & Ismail, 2013).

Goal 3: Promote gender equality and empower women: - Child brides have little say in when or whom they will marry, have little influence with their husbands and in-laws, have little opportunity to develop awareness of their rights, and are in no position to claim or demand them. Their husbands tend to be much older; these large age gaps reinforce power differentials between girls and their husbands. Girls who marry before age 18years are more likely to experience violence within marriage than girls who marry later (Kishor et. al., 2004). Marriage often ends a girl's opportunity for education and with it the possibility of access to better-paid work and decision-making positions outside the home.

Goal 4: Reduce child mortality:- Stillbirths and deaths during the first week of life are 50% higher among babies born to adolescent mothers than among babies born to mothers in their

twenties (WHO, 2012). Children of adolescent mothers are more likely to be premature and have low birth weight (Nour, 2006).

Goal 5: Improve maternal health:- Every year, nearly 16 million adolescent girls aged 15-19 years old give birth; about 95 per cent of these births occur in low- and middle-income countries. Ninety percent of these adolescent mothers in developing countries are married. These young, first-time mothers face much higher risks during pregnancy and childbirth than older women. Early childbearing is associated with more pregnancies at shorter intervals during a mother's lifetime. These factors—a young age, multiple children and a short interval between births are all linked to a higher risk of death and disability related to pregnancy or childbirth (UNFPA, 2007).

Goal 6: Combat HIV/AIDS, malaria and other diseases: - Young girls are especially vulnerable to HIV because of their biology, and the heightened risk can increase with marriage, especially for child brides who marry older, more sexually-experienced husbands (International Planned Parenthood Federation and the Forum on Marriage and the Rights of Women and Girls, 2006). At the same time, girls may lack the power to negotiate safer sex and have little access to information or services to prevent either pregnancy or infection (Bruce and Clark, 2004).

2.8 Early marriage teenage pregnancy and motherhood

According to Nigerian health demographic survey (NDHS, 2013); teenage pregnancy is a major health concern because of its association with higher morbidity and mortality for both the mother and child. Additional childbearing during the teenage years frequently has adverse social consequences, particularly regarding educational attainment, because women who become mothers in their teens are more likely to curtail their education.

Overall, 23% of women age 15-19 years has begun childbearing; 18% have had a child and 5% are pregnant with their first child. A larger proportion of teenagers in rural areas (29%) have begun childbearing compared with teenagers in urban areas (12%). A comparison of the geopolitical zones in Nigeria shows that North West has the largest proportion (45%) of teenagers who have started childbearing, while South East (8%) and South West (9%) have the lowest proportions. The percentage of teenagers who have started child bearing decreases with increasing level of education. Teenagers with no education are more than twice as likely to start

childbearing early as those with primary education (55% and 27%, respectively), and only 3% of teenagers with more than secondary education have begun childbearing.

2.9 CONCEPTUAL FRAMEWORK

The analysis of this study was based on the concept of the Ecological model to aid the understanding of major issues regarding early marriage in Sabo, Ibadan.

2.9.1: The ecological model

The ecological model of health has its origins in the fields of psychology and human development, in the mid-20th century work of Lewin, Barker, and Bronfenbrenner, and others who began to understand behaviours in a context of the interplay of the individual and the environment. This work was taken up by public health fields like health promotion, health psychology, epidemiology, and maternal and child health, and expanded on throughout the latter half of the 20th century to the present. At this point, the ecological model is an integral component of public health training and competencies, such as those developed by the Council on Linkages between Academia and Public Health Practice. The Institute of Medicine has defined the ecological model as "a model of health that emphasizes the linkages and relationships among multiple factors (or determinants) affecting health" (Institute of Medicine, 2003).

An Ecological Approach ...

- Avoids victim blaming
- Puts the study of health behavior in political, economic and social context
- Identifies multiple points problem diagnosis
- Suggests multiple points for intervention

The ecological model emphasizes the importance of the social and physical environments that strongly shape patterns of disease and injury as well as our responses to them over the entire life cycle (Fielding et al, 2010).

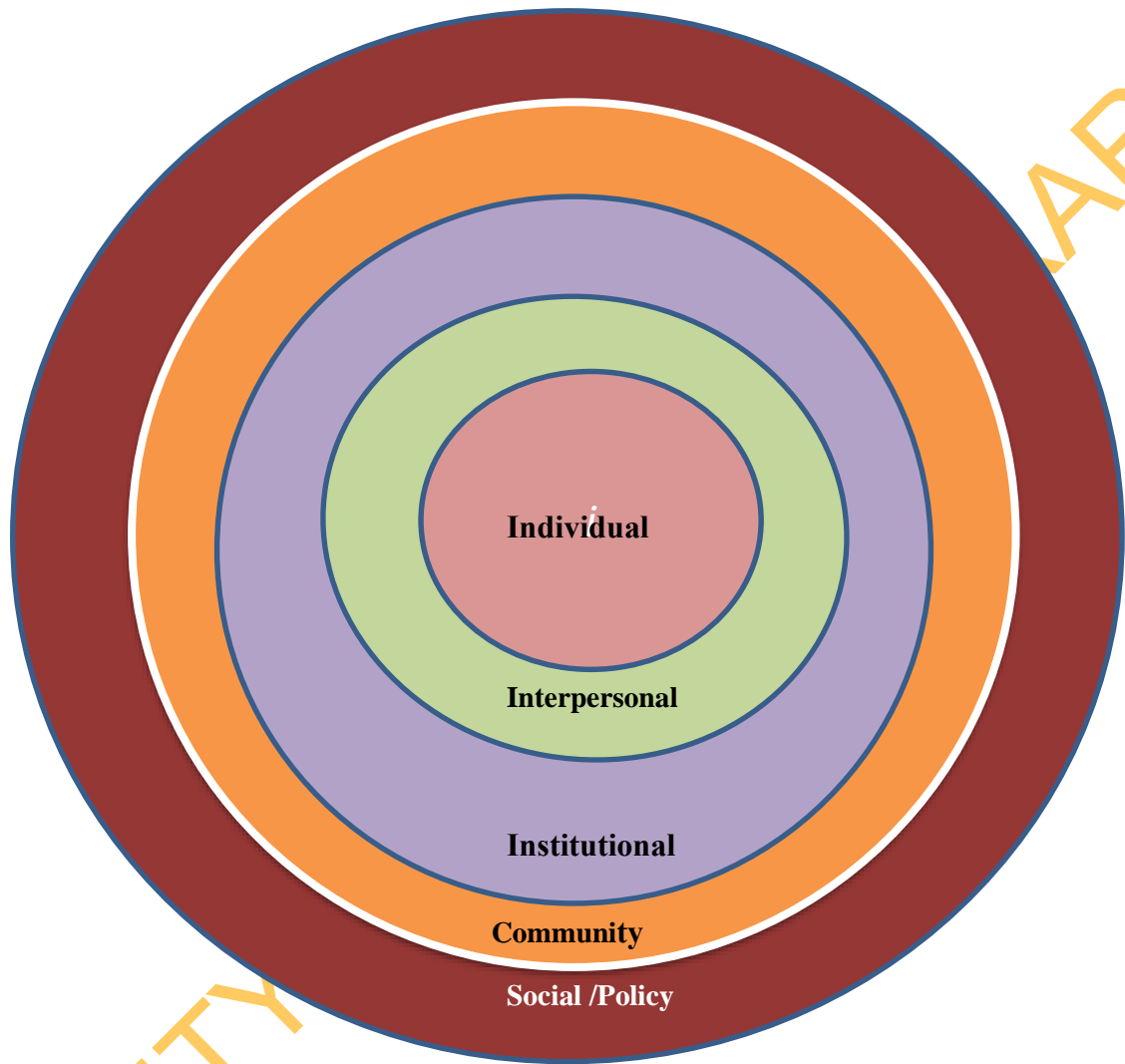


Figure 2.2: The ecological model

Source: *An introduction to the Ecological Model in Public Health*

Presented by Marjory Ruderman, MHS, Department of Population, Family and Reproductive Health, Johns Hopkins Bloomberg School of Public Health (June 2013)

2.9.2 Construct of the ecological framework: Levels of Analysis

1. **Individual or Intrapersonal factors** - Characteristics of the individual such as knowledge, attitudes, behaviour, self-concept, skills, etc. This includes the developmental history of the individual. This study aimed at documenting the perceptions and attitude of respondents towards early marriage. Beliefs about the dangers associated with early marriage.
2. **Family or Interpersonal factors** - Processes and primary groups formal and informal social networks and social support systems, including family, peers, work group and friendship networks. The role Significant others such as spouse, in-laws, parents having capabilities of influencing behaviours and pressuring respondents into given into marrying teenage girls out early was investigated.
3. **Household or Institutional factors** - Social institutions with organizational characteristics, and formal (and informal) rules and regulations for operation which may constrain or promote recommended behavior as it relates to early marriage were assessed in this study.
4. **Community factors** - Relationships among organizations, institutions and informal networks within defined boundaries, Social networks and norms, or standards, which exist as formal or informal among groups, and organizations. The culture, norms and traditions of the northerners towards early marriage was documented in this study.
5. **Nation/State or Public policy** - Local, state, and federal policies and laws that regulate or support healthy actions and practices for disease prevention, early detection, control, and management. At the federal level, the legal age of marriage is 18years. However, this is being implemented in few states in Nigeria.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Study design

A cross-sectional descriptive study design was used in this study to record in details the perception and attitude of northern settlers towards early marriage in Sabo, Ibadan.

3.2 Description of study area

Sabo community is situated in ward 6 of Ibadan North local government, Oyo state. It is bounded on the North by Mokola road; West by Veterinary and Jemibewon Road; South: Adamasigba stadium Complex, East by Alafia Hospital/Dugbe road.

Hausa migration in West Africa is a long term phenomenon. The Hausa began to enter the Yoruba areas of what is today Nigeria in the 18th century. In time, the majority of Hausa and Fulani settlers in Ibadan came from the Northwestern and Northeastern regions of Nigeria. The Northwestern section includes Sokoto, Niger, and parts of Kaduna, Kwara, and Katsina States. The Northeastern area includes the rest of Katsina State as well as Kano and Bornu States. (Adamu 1978)

The original Hausa settlement in Ibadan was at a site named Omiadeyegun, along the Abeokuta Road. Because the Hausa considered this settlement too distant from the town, they moved to a new location named Oja Oba in Yoruba. In Hausa it was called Kasuwar Sarki (Emir's Market). The move was successful in increasing Hausa trade, population and crime growth increased. After World War I, in order to control crime, the Yoruba rulers decided to move the Hausa and other strangers to an unoccupied area in the Mokola and Race Course section of Ibadan, near the army barracks. At that time, the area was an undeveloped bush and a dumping ground. Nonetheless the Hausa accepted the area and the responsibility to rule it and bring about law and order. As a symbol of their hope and dedication, they named it New Town- Sabon Gari, and every other Hausa settlement in the south, east and west of Nigeria has carried that name. Not only is Sabo in Ibadan the oldest Hausa settlement in the southern part of Nigeria, its rulers have been the ultimate chiefs of all the other Hausa settlements.

3.3 Study variables

The independent variables in this study were the socio-demographic characteristic such as educational level, marital status, type of marriage (polygamy or monogamy), ethnic group of respondents, religion, age, sex and state of origin. The dependent variables included perception and the attitudes of northern settlers in Sabo towards early marriage. Also, the role of cultural diffusion on the attitude of northern settlers towards early marriage is an independent variable.

3.4 Study population

The study population was the married northern settlers in Sabo, Mokola who consented to participate in this study. However, any community member who declined participation in this study will be excluded.

3.4.1 Eligibility criteria

➤ **Inclusion**

All married members of the community that migrated from the north; also those who did not migrate but were born in Sabo by the northerner were included.

➤ **Exclusion**

Members of the community who were not Hausas, had not migrated from the North, and did not have an origin from the Northern part of Nigeria but reside in the study area.

3.5 Sample size and sampling procedure

3.5.1 Sample size

Using Lwanga and Lemeshow formula (1991), 10% non-response rate, confidence interval at 95% and 5% margin error, hence, the minimum sample size was 382.

This estimated value was obtained as shown below:

$$n = \frac{Z^2 pq}{d^2} \quad (\text{Lwanga and Lemeshow formula})$$

Where

n = minimum sample size required

Z = confidence limit of survey at 95% (1.96)

P = prevalence of early marriage = 47% (UNFPA, 2012)

$$q = 1-p$$

d = absolute deviation from true value (degree of accuracy) = 5%

$$\frac{1.96^2 \times 0.47 \times 0.53}{0.05 \times 0.05} = 382$$

To compensate for non-response, 10% attrition rate was added to the minimum sample size

$$382 \times 10\% = 38. \quad \text{Therefore, } 382 + 38 = 420$$

3.5.2 Sampling procedure

Multistage sampling technique at three (3) stages was used.

1st stage - Cluster sampling technique

Sabo community has been divided by the settlers into nine (9) smaller units known as *angwa* in Hausa. These units are Oke-Hausa, Gangere, Turmusawa, Gana, Ilesu, Angwan Bale, Saman Bola, Kalakuta and Yangworo.

Further clustering was done since some of the units can be found within others. Therefore, the four (4) total clusters obtained for the study are namely - Gangere, Gana, Ilesu and Oke-Hausa.

2nd stage – proportionate sampling technique

In using proportionate sampling technique, the total population size of Sabo which is ward six (6) in Ibadan north local government area of Oyo state was obtained.

According to the National Population Commission, the total population of adults in Sabo as at 1996 population census was twelve thousand, nine hundred and fifty (12,950) persons. However, in order to obtain a more current population size the population growth projection rate of Nigeria which is 3.2% (National population commission of Nigeria) was used.

Using the formula by Bamgboye (2007),

$$P_t = P_o (1 + r)^t$$

Where P_t = population after time t =?

$$P_o = \text{initial population} = 12,950$$

$$r = \text{population growth projection rate} = 3.2\%$$

$t = \text{time} = (2014 - 1996) = 18\text{years}$

Therefore, $P_t = 12,950(1 + 0.032)^{18}$

$$P_t = 22,830$$

The estimated population size of adults in Sabo for the year 2014 using the 3.2% growth rate of Nigeria is twenty two thousand, eight hundred and thirty (22,830).

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Table 3.1 Proportionate sampling of respondents

Clusters	Estimated number of adults in Sabo	Proportionate sampling	Total number of respondents
Gangere	7,000	$\frac{7000}{22,830} \times \frac{420}{1}$	129
Oke-hausa	6,000	$\frac{6000}{22,830} \times \frac{420}{1}$	110
Ilesu	5,500	$\frac{5500}{22,830} \times \frac{420}{1}$	101
Gana	4,350	$\frac{4350}{22,830} \times \frac{420}{1}$	80
Total	22,830		420

3rd stage – simple random sampling

In each cluster, simple random sampling was used to choose the household and every member of that particular household that met the inclusion criteria and was willing to participate in the study was recruited as a respondent and a questionnaire administered by a research assistant on that respondent.

3.6 Data collection instrument

The instruments used to collect data in this study are Key Informant Interview (KII) guide and semi-structured questionnaire for qualitative and quantitative methods respectively.

3.6.1 Qualitative method

Seven (7) Key informant interviews (KII) were used to document the perception and attitude of northern settlers towards early marriage in Sabo. The KII was among selected religious teachers, opinion and influential leaders.

3.6.2 Quantitative method

Data were collected from the respondents using a 76-item semi-structured questionnaire (appendix I). The semi structured questionnaire contained statements with the 3-point Likert scale responses (Yes, No and Don't know). The questionnaire consisted of five (5) sections. The first section was the demographic data of the respondents, the second; third, fourth and fifth sections assessed the perception, attitude, factors that influence these variables and the role of cultural diffusion towards early marriage in Sabo respectively. The questionnaire was written in English and was also translated into Hausa for the uneducated respondents and for proper comprehension of the questions asked. The questionnaire was interviewer administered.

3.7 Validity of instrument

The validity of the instrument was authenticated by the following number of steps:

1. The instruments were reviewed by the researcher's supervisor, mentor, lecturers, co-researchers, and peers.
2. The instrument was also translated into Hausa given the peculiarity of the respondents. Translation was done by two (2) independent Hausa journalists; first, an Hausa broadcaster with the Federal Radio Corporation of Nigeria (FRCN)/ British Broadcasting

Corporation (BBC) Hausa section in Abuja, second by an Hausa journalist with the Vanguard Newspaper in Ibadan. This was just to ensure uniformity.

3. After the translation, it was pre-tested among five different community members to check for language homogeneousness

3.7.1 Reliability of instrument

The reliability of the questionnaire was calculated using Cronbach's Alpha coefficient analysis. The Cronbach's alpha coefficient is a model of internal consistency based on the average inter-item correlation. Instruments are said to be reliable when it shows correlation coefficient of 0.5 and above. Nevertheless, the Cronbach's alpha coefficient gotten after the reliability analysis of the instrument for this study was 0.710.

3.7.1.1 Pre-testing of instrument

Ten (10) per cent of the total sampling size was pre-tested. The pre-testing of the instrument was done in a different community with similar characteristics as that of the study area. The pre-testing was done in Sasa, a community also in Ibadan and predominantly inhabited by the northerners. Findings from the pre-test were used to make necessary adjustments in the main study.

3.8 Data collection

3.8.1 Recruiting and training of research assistants/ field agents

Seven (7) Research assistants with at least tertiary education were recruited and trained for two (2) days. The training focused on:

- The rationale and study objectives
- Sampling techniques and methodology of study
- How to obtain verbal informed consent from respondents
- Proper administration of research instruments (questionnaires).

Due to the language barrier and the Sharia laws practised in the study area where males are not allowed to see a woman in purdah, seven (7) research assistants (5 males and 2 females) with Hausa language competency were co-opted into the study. The male research assistants interviewed and administered the questionnaire to the male respondents while the female research assistants interviewed and administered the questionnaire to the female respondents.

With the permission of the respondents, a voice recorder was used to capture in details the discussion during the KII and also a research assistant documented non-verbal cues from the discussants. The questionnaire was interviewer-administered; the researcher and the research assistants carried out the pre-testing of the instrument so as to equip them with more skills before the main study.

3.9 Data analysis

The data collected were checked for completeness and accuracy in the field. Serial number was assigned to each questionnaire for easy identification and for correct data entry and analysis. The quantitative data was coded using the coding guide, entered and analysed using IBM SPSS statistical tool Version 20.0. The dependent variables were perception, attitude.

The socio-demographics variables were analysed with the use of frequency distribution tables and cross tabulations of categorical variables (demographics) against the outcome variables (perception and attitude of northern settlers towards early marriage).

A 36-point perception score and a 16-point attitudinal score were used to score respondents' perception and attitude towards early marriage in Sabo Ibadan. Data on perception was analysed by assigning 2 points to each correct answer while zero point for incorrect answers provided by the respondents with 0 being the lowest and 36 the highest points. Respondents with 0-24 points were regarded as having poor perception i.e. favourable or supportive disposition towards early marriage while >24 were regarded as good perception i.e. unfavourable or unsupportive disposition towards early marriage.

Subsequently, data on attitude were analysed by assigning 2 points to each correct answer while zero point for both incorrect and don't know answers provided by the respondents. This resulted in a 16-point attitude score, with 0 being the lowest and 16 the highest points. Respondents with 0-10 points were regarded as having poor attitude i.e. favourable or supportive disposition towards early marriage while >10 was regarded as good attitude i.e. unfavourable or unsupportive disposition towards early marriage in Sabo Ibadan.

The data were subjected to descriptive (mean) and inferential statistics (Chi-square test). Chi-Square test was used to test the hypotheses, p-value of 0.05 or less was considered to be significant for the Chi-square test.

The recorded key informant interview (KII) was translated into English and transcribed; to analyse the qualitative data, the thematic method was used.

3.10 Ethical consideration

Approval was sought from the Seriki Hausawa of Ibadan land, the secretary general of Hausawa communities in Ibadan land. The study instrument contained an informed consent clause to respect voluntary participation of the respondents and protect individual identity. Informed verbal consent was obtained from all the participants after explaining the objectives of the study to them and ascertaining full understanding of the study. Respondents had the choice to give or withdraw their consent freely. Confidentiality of each respondent was maintained during and after collection of data.

Confidentiality of data: In order to guarantee respondents of confidentiality of the information that was given, names, phone numbers or addresses of respondents were not required, only identification number was assigned to the questionnaires for proper recording.

Translation: Participants were illiterates in English the official language in Nigeria, thus, questionnaire was translated into respondents' native language –Hausa for effective communication and easy understanding.

Beneficence to participants: The outcome of the research is of benefit not only to the researcher but to the participants and the entire members of Sabo community and beyond.

Non-maleficence to participants: The research was not invasive in nature; therefore collection of invasive materials was not required. Hence, safety of the participants is guaranteed.

Voluntariness: The participants had the full detail concerning the research before taking part in it.

CHAPTER FOUR

4.0 RESULTS

The findings from this study are presented in this section. The section was organised into the following sub-sections: socio-demographic characteristics of respondents; perception of northern settlers towards early marriage in Sabo, Ibadan; attitude of northern settlers towards early marriage in Sabo, Ibadan; factors influencing the perceptions and attitude of respondents and lastly the role of cultural diffusion on attitude of northern settlers towards early marriage in Sabo, Ibadan.

4.1 Socio-demographic characteristics

Table 4.1 shows the basic socio-demographic characteristics of the respondents. Among the four hundred and twenty (420) respondents, 232 (55.2%) were males while 188(44.8%) were females. The mean age of participants was 57.0 ± 10.7 with the minimum of 32 years and the maximum of 89 years. The age range 51 – 60 years had the highest number of respondents with a frequency of 146 (34.8%) followed by the age range 41 – 50 years with 111 (26.4%) respondents. The age range with the lowest number of respondents was 81 – 90 years with a frequency of 13 (3.1%) followed by age range 30 – 40 years with 20 (4.8%). Ages 61 -70years had 93 (22.1%) participants while ages 71 – 80years had 37(8.8%). All the respondents were married; however, 347(82.6%) respondents reported that they are currently living with their spouse and 73(17.4%) reported they are not currently living with their spouse (divorced or widowed). All married participants, whether divorced or widowed stated their type of marriage. Two hundred and nineteen (52.1%) were monogamist while 201(47.9%) were polygamist. The population of respondents with no formal education was 18(4.3%) while many of the respondents 190(45.2%) had Arabic as their highest level of education. The population with some primary education was 16(3.8%) while participants that completed their primary education were 50(11.9%). Participants with some secondary education were 19(4.5%) while those that have completed secondary level of education were 98(23.3%); only 29(6.9%) stated that they have acquired a tertiary level of education. The number of years participants have spent in Ibadan was obtained and categorised into three (3) categories. Twenty one (5.0%) participants have spent between 1 to 20 years in Ibadan. Two hundred and two (48.1%) have lived In Ibadan between 21 – 50 years; while 197(46.9%) respondents have lived their lives in Ibadan spending 51 – 89 years in Ibadan.

Table 4.1: The socio-demographic characteristics of participants

n = 420

CHARACTERISTICS	FREQUENCY (%)
Sex	
Male	232 (55.2)
Female	188 (44.8)
Age*	
30 – 40 years	20 (4.8)
41 – 50 years	111 (26.4)
51 - 60 years	146 (34.8)
61 – 70 years	93 (22.1)
71 – 90 years	50 (11.9)
Currently living with spouse	
Yes	347 (82.6)
No	73 (17.4)
Type of marriage	
Monogamy	219 (52.1)
Polygamy	201(47.9)
Highest level of education	
No formal	18 (4.3)
Arabic	190 (45.2)
Primary incomplete	16 (3.8)
Primary	50 (11.9)
Secondary incomplete	19 (4.5)
Secondary	98 (23.3)
Tertiary	29 (6.9)
Ethnicity	
Hausa	420(100%)
Religion	
Islam	420(100%)
Number of years spent in Ibadan**	
1-20	21 (5.0)
21-50	202 (48.1)
51- 90	197(48.9)

* The mean age of participants was 57.0±10.7 with the minimum of 32 years and the maximum of 89 years.

** The mean number of years participants have spent in Ibadan was 48.5±15.5. These numbers were measured in years.

4.1.1 State of origin

All the respondents have their roots from northern states in Nigeria; some (38.8%) came from Kano State. The state with the second highest number of respondents that participated in the study was Kaduna State with 50(11.9%) respondents followed by Katsina State with 47(11.2%) respondents. The least represented states are Taraba, Plateau, Adamawa, Nassarawa and Kebbi states with 2(0.5%), 2(0.5%), 3(0.7%), 5(1.2%) and 7(1.7%) respectively. Respondents from Sokoto State were 38 which accounted for 9.0% of the total respondents who took part in the study. Niger and Yobe States were represented equally with 10(2.4%) respondents each. Respondents that asserted that their State of origin is Bauchi State were 22(5.2%). See table 4.2 for details.

Table 4.2: Frequencies of state of origin of participants

States	Frequency (%)
Kaduna	50 (11.9)
Kano	163 (38.8)
Kebbi	7 (1.7)
Katsina	47 (11.2)
Sokoto	38 (9.0)
Zamfara	13 (3.1)
Jigawa	19 (4.5)
Niger	10 (2.4)
Gombe	16 (3.8)
Yobe	10 (2.4)
Borno	13 (3.1)
Bauchi	22 (5.2)
Nasarawa	5 (1.2)
Adamawa	3 (0.7)
Plateau	2 (0.5)
Taraba	2 (0.5)
Total	420 (100)

4.1.2 Ethnic group of spouse

Ethnic group of spouse was also obtained from respondents in order to measure inter-tribal marriage among northern settlers in Sabo, Ibadan. Majority of the respondents married from their tribe which was Hausa. However, 31(7.4%) respondents married from the Yoruba tribe while a respondent married from the Ibo tribe. Other tribes mentioned by the respondents were Ibara (0.5%) and Igala (0.2%). Figure 4.2 gives a clearer explanation. This also relates that 8.3% of the total number of respondents was into inter-tribal marriage.

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Table 4.3: Participants' spouses' ethnic group

Tribes	Frequency (%)
Hausa	385 (91.7)
Yoruba	31 (7.4)
Igbo	1 (0.2)
Ibira	2 (0.5)
Igala	1 (0.2)

4.2: Perception of northern settlers in Sabo Ibadan towards early marriage

Key informant interviews were held with the opinion leaders, influential members, religious teachers and members of the ruling council of Sabo community. Views were sought from respondents on when a marriage should be described as early marriage with respect to the ages of the individual involved. In order to get reliable opinions, respondents were asked to describe in their own words the act of early marriage to measure their understanding of the subject matter. Interestingly, a respondent had this to say:

“....when we speak about early we should look at the root of the word “early” something that someone embarks upon in a very very very (said thrice for emphasis sake) quick time that is the meaning of early but when we are speaking about early marriage we can put it different belief, understanding at the same time perception of how a small girl or a matured girl should be with a man in a matrimonial home.”

A female respondent noted that early marriage is from a particular age to another. She said:

“To my understanding the age of early marriage is from fourteen to sixteen years.”

One of the issues discussed during the key informant interview was the “best age for the female child to get married”. It was observed that there is no specific age for the girl child to get married but parents keenly observe changes in their daughters’ physical characteristics and evolving behaviours shown by their daughters. Comments by the key informants read thus:

“You know, about getting married, I will speak first on a child who has developed secondary sexual characteristics. You know, a child who has started her menses, has pubic hair and under her armpit, they will know that the child has developed. So after all these, you know, she behaves in some ways sometimes at home, that when her mother speaks to her, sometimes she would want to shout at her mother. But that is because she is looking at the fact that she is older than the age which her mother is talking to her. She will feel she is no longer a child. Her parents will speak to her and she will feel she is no longer a kid. You know, this behaviour in itself is a sign.

“....the main sign that a girl can be married is when she begins her menses. Like I said earlier, in Islam when a girl has done her menses 3 times, that is when she can get married; the fourth should be in her husband’s house because if they don’t get her

married, all her sins, if she gets wayward and sleeps with other men, will be on her father and mother.”

Another comment by a male respondent includes:

“...as far as I’m concerned being religiously attached I should think that a woman should reach age of puberty so according to my own religion, when she starts seeing some changes she has matured and she can cope with the person that is when she can now be engaged, she can get married and she can stay with that person. So years should not count in this time around; it depends on the size of the girl at times you can see a girl of eleven, twelve years but her size she can be like fifteen (15), eighteen (18) nineteen (19) years. So it depends on the girls as we are talking so not the age per say but the upbringing and the growth of the girl in question so that will now lead to whether she supposed to go to husband house or she is not.”

Similarly, question were asked on the appropriate age male child can get married, respondents revealed that a male child can get married at any age but must have the financial strength to be able to take care of his home as the husband and man of the house. A respondent said:

“Ok, when we look at it, it differs. A man being taking a responsibility upon him that is if you want to keep a lady that will be your solely wife so all her responsibilities you are to shoulder those responsibilities so we can say when he is matured that is say fifteen (15), sixteen (16), seventeen (17) years at the same time he can take the responsibilities of the lady so the responsibilities make you to become the head of the family so as much as you can satisfy her sexually, you can satisfy financially you are due as a man to marry”

Another respondent said early marriage is different for the males. She said it is not common and proper for a male child to marry very early because of the responsibility upon him as the man of the house. Her comments included:-

“.....a male child? Kai....15 or 16 years, it is not common. Even if they do such, may be in the north. Allah even in the north, it will be in the rural settlements not in the towns where people are exposed. That will not be proper you know; why? That of the male is different from the female, the man who is given a wife, you know the man is the authority

over the wife; he is the head of the family. All the burden of getting married and taking care of the home is his responsibility so that man, if he doesn't go to school to get educated and get a good job; if he is given a wife, what will he use to take care of the wife?

"..You know it is not right for the man. Even the female child, according to my own opinion, you know people have different opinion, maybe because they feel she will be taken care of by the man, then she could still be a young child but the male children being married at an early age is not a good thing"

"talking about early marriage between male and female, when they reach the age of maturity, they are free to marry, but it is hard to marry before the age of maturity of female and male, some female begins their maturity between the ages of eighteen years and twenty five years, at that time he knows what Allah ordains in marriage, he also attended school, he understands what Allah prohibited and not prohibited in marriage, likewise the female child. She knows what marriage is all about she attended Islamiyya School, she learned from what her teachers told her."

A key informant stated that early marriage affects both male and female children but however she concluded by saying it affects the female child more. Her statement reads:

"Both of them, but it affect female child more than male child."

In the course of the interview, a respondent affirmed that parents are the pushing factors in early marriage by forcing their children to marry the husbands proposed by them.

"Before, even when they were giving out the children by the age of 12 years and above, the parents are the ones that look for a husband for the girl; it is not that the child knows the man or dated him they will just say so and so...we have gotten you a husband but now, that cannot be done."

"... because there are many instances that it is the parents that match-make them; and they are still married, they have given birth to children and are even grandparents. But people are more exposed now. Children of nowadays will not accept that. So there will be no problem, they will say when she is of age to say she loves a man, I want to marry him,"

it is better. Because if it is the mother looking for a husband for her, even if they get married, after a while there could be issues between the husband and wife. She could bring up the fact that she was not interested in him in the first instance. That it was her father or mother that made her marry him. You know that is a problem.”

The perception that children are withdrawn from school to get married when a suitor comes for their hand in marriage was clarified. A respondent said it only happened in the past but now, things have changed and they are more knowledgeable and “exposed”. The comment reads:

“as I said earlier, you know, now as we are exposed, the child can be allowed to finish her secondary school education before getting married and the husband too, if he is enlightened and empowered and knows what he is doing, getting married will not disturb her education. She can further her education, because you know, if she furthers her education and knows what she is doing, she can be of help to her husband. They will help each other. When a wife has what she is doing, likewise the husband, there will be no problem you know. The wife will not allow all the burden be on her husband”

A respondent was asked if the parents’ level of education can also conduce the parents to either marry their daughters off or send them to school. He noted that educated parents will want their children to be educated. However, he added a clause that it is only if Allah wants them to attend. His comment reads thus:

“Parents who went to school definitely will like their daughters to attend school, but if Allah wants them not attending the school let them be patient, instead of seeing your daughter here and there, sleeping with male, some will impregnate her, in order to avoid this misconduct, it is good for you as a parent to marry her out early if she have somebody she loves to marry.

”...it is dependent on parents. Their level of exposure, they will say they want the child to be older than 20 years or she should not be up to that she should be married even if not up to 20 years because of the Islamic religion”

In the course of the key informant interview, respondents were asked to state her perception towards early; she urged parents to desist from such behaviour. Some comments are:

“Truly I don’t want it. I’m advising them to allow their children to attend the school, because of the importance of education, at least to reach twenty three to twenty five years that time they have finished secondary school. So, I am advising parents to avoid early marriage because we learnt that, there is a lot of problems in it my opinion

“Early marriage is not good. As I have told you it is written but times have changed and we have to change. How many children are given into marriage early now? But as I have said earlier it is better when a girl loves a man and marries him than when parents give her out in marriage.

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Participants were presented with a set of positive and negative statements relating to early marriage. They were requested to indicate whether they agree or disagree to each statement. More than half of the participants 293(69.8%) agreed that giving a teenager out in marriage before the age of 17 years is beneficial to both the teenager and her parents. However, almost one-third (1/3) of the respondents (30.2%) disagreed with the statement. Two hundred and ninety three (69.8%) respondents agreed to the statement that once a girl starts her menstrual period, she is ripe for marriage; this was nevertheless disagreed to by 127(30.2) respondents.

Majority of the participants (72.9%) concurred to the statement that a father has the right to marry his teenage daughter out at any age even before 17 years. Ninety four (22.4%) respondents said that early marriage does not protect our teenage girls from promiscuity. This was in discordance with the views of 326 (77.6%) who agreed that early marriage protects girls from promiscuity. See table 4.2 for further details.

Table 4.4: Perception of northern settlers towards early marriage in Sabo, Ibadan n=420

Statements	Agreed (%)	Disagreed (%)
Giving a teenager out in marriage before the age of 17 years is beneficial to both the teenager and her parents.	293(69.8)	127(30.2)
Once a girl starts her menstrual period, she is ripe for marriage	293(69.8)	127(30.2)
A father has the right to marry off his teenage daughter at any age even before 17 years	306(72.9)	114(27.1)
Early marriage protects our teenage girls from promiscuity	326(77.6)	94(22.4)
A teenage child has no say as to what age he/she wants to marry.	194(46.2)	226(53.8)
There is no danger associated with early marriage.	264(62.9)	156(37.1)
Early marriage makes the girl very submissive to her husband	286(68.1)	134(31.9)
Marring a teenager out before the age of 18years can be useful in settling long family disputes	267(63.6)	153(36.4)
The best time for a girl to marry is between the ages of 12- 16 years	277(66.0)	143(34.0)
A teenage girl should be thinking of marriage and not education	241(57.4)	179(42.6)
A teenage girl in school should drop out and marry if a suitor comes for her hand in marriage	291(69.3)	129(30.7)
Parents should marry off their teenage daughters if the economy of the household is bad	235(56.0)	185(44.0)
There are health problems associated with girls that marry before the age of 18years	293(69.8)	127(30.2)
Parents should marry off their teenage children and place a high bride price on their teenage daughters	220(52.4)	200(47.6)
Teenagers below the age of 18years can get married but delay child bearing	290(69.0)	130(31.0)
The older a girl gets, the cheaper her bride price will be	122(29.0)	298(71.0)
A teenage girl child can get married before the age of 18years as long as she develops breast.	157(37.4)	263(62.6)
When a man marries a teenage girl less than 18years, her blood will be making him younger	306(72.9)	114(27.1)

4.2.2: Perception score of respondents

Table 4.3 highlights the perception scores of northern settlers in Sabo that participated in the study. The mean perception score of respondents was 15.0 ± 10.7 .

Majority of the respondents (78.1%) had negative perception towards early marriage; 92(21.9%) respondents had positive perception towards early marriage. Table 4.3 presents the summary of the of the perception scores.

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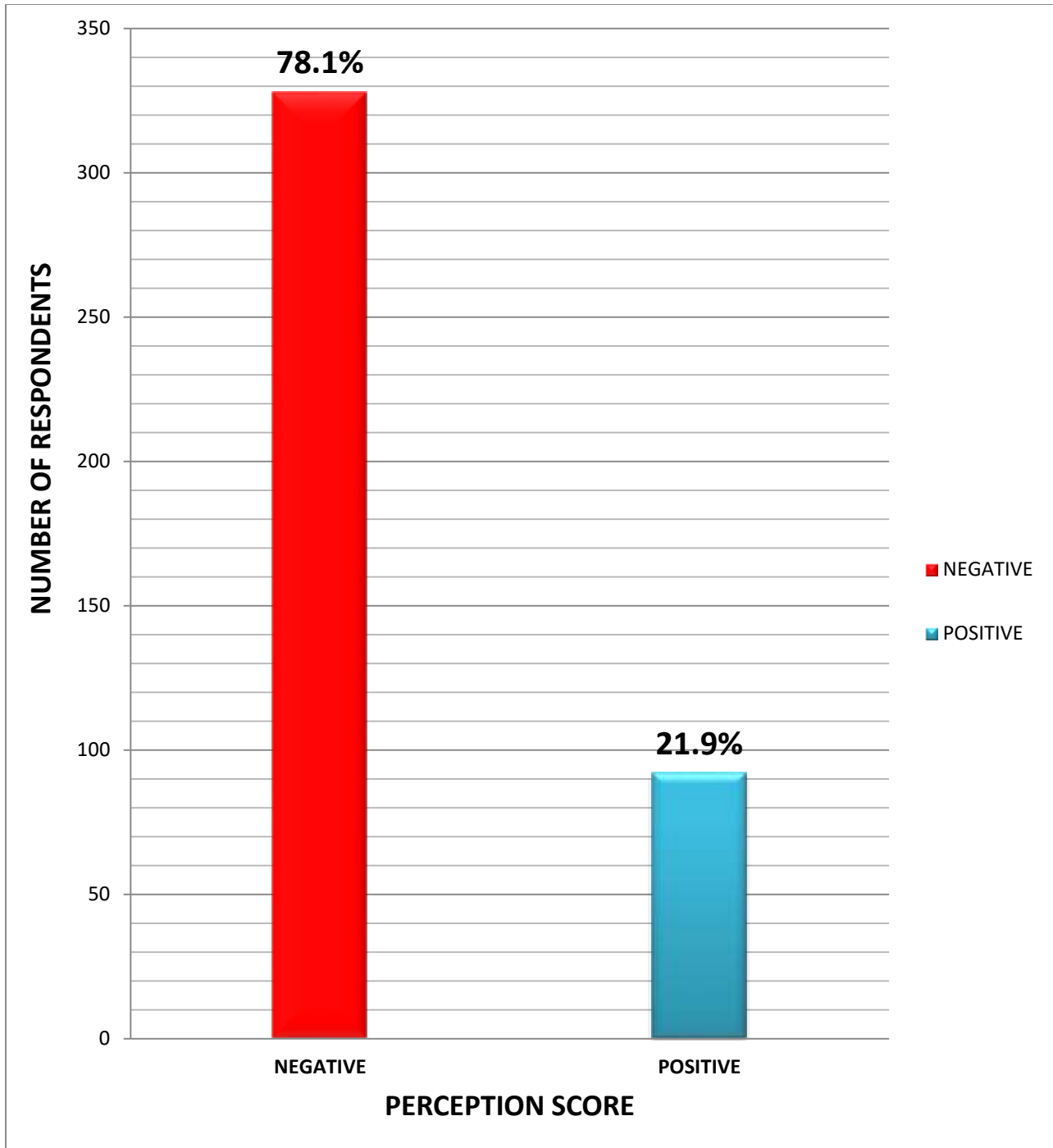


Figure 4.1: Perception score of respondents on early marriage in Sabo Ibadan

4.3: Attitude of northern settlers towards early marriage

In the bid to assess respondents' attitude towards early marriage in Sabo Ibadan, respondents were asked if they could marry out their 15 years old teenage daughters out to more older men? Most of them said they will not allow it except their daughters love the suitor and agrees to marry him. One participant stated this:

"I won't do such a thinga child of 15 years? At this time? I will tell them that if he loves her, he should be patient and let the child be matured, you know, so that they will understand themselves but if my child loves the person that comes to ask for her hand in marriage, they will get married. But for me as her mother to force her to get married to a man is not good. It causes trouble now. I am not interested in it because if one gives her out when she is not interested, she can kill the husband. They would poison him sometimes and sometimes it is "fire". They can set him on fire because there is no love between them."

Respondents were asked about using a girl child marriage as a means of uniting family and friends or sealing business deal and promoting mutual ties between friends

"You know, the reason behind this is because it is in Islam because a girl child who has never married before in Islam is meant to be given out in marriage by her parents. Hope you understand? That one is not a sin in Islam. But these days if one does that it can cause trouble because even some parents will say they are not a party to making their children get married because the parents are their friends. Let the children check if they are compatible. If it is what they want, then there is no problem but that I should let my child to marry my friend's child is not it because times have changed."

Respondents also replied to the issue where parents impose husbands on their daughters without the consent of the girl child.

"Before the children are not this exposed and are submissive to whatever their parents say. But if one tries such now, it brings up problems in the future. If she doesn't kill the husband there will be one problem. Sometimes the girl child married out will run away and will not be found. She could go into prostitution because most prostitutes when

asked why they chose prostitution will say it is because they were married off to a man they were not interested in; you know that is not good.

A respondent was asked if he could advise his friend to marry out his daughter under the age of eighteen years, he responded delightfully saying:

“Of course! Why not, if his daughter has somebody who will marry her, even if she did not reach the age of maturity, but base on agreement, if the husband will allow her to further her education.

A female respondent, when she was asked if she has ever witnessed early marriage in Sabo said ‘No’. Her comment was *“truly No, because we learn that there is no advantage in it”*.

The occurrence of child betrothal in Sabo community was also looked in to. Findings from the KII corroborated with the result from the survey. All respondents noted that they were not in support of it. Some respondent also claimed that it is an ancient behaviour. One respondent said that the act of using a child for “sadaka” which translates to child betrothal is nothing but a huge misconception from the beginning. He made the following comment to that effect:

“No no..because eh the mis-conception of that eh religious verdict is is saying or tradition of holy prophet Mohammed “sallallahu alaihi wasalama” that said when a Muslim man is dead, all his actions will stop except for three things so he now mentioned “sadatijariayya” so when they are translating that “sadatijariayya” they now think maybe that “jarya” means a little girl child so they now said giving your child “sadaka” awhen you died the reward will continuously reaching you in your tomb. So when awareness arises people now started to understanding that No o there is misconception in this ah “hadith” No o it’s if you build a school or you build an orphanage home or you you you put a tree where people will come under the shade.... any beneficial thing that is what holy prophet “sallallahu alaihi wasalama” means but not with your own daughter so with that understanding it has eradicated all that kind of misconception and we thank God here in Sabo we do not witness all this kind of thing. There is even a situation where that dowry we have emphasized it to the parents that solely it belongs to the daughter in question that they want to marry”

The attitudes of northern settlers towards early marriage were also assessed by requesting the respondents to give true responses to set of outlined indicators with respect to early marriage. The mean attitudinal score of respondents that participated in this study was 6.3 ± 5.6 . Seventy two percent of respondents agreed that as parents, they can marry off their teenage boy/girl child out at any age even before the age of 18years. Two hundred and seventy nine (66.4%) participants also agreed that their daughter will do excellently well with her husband if she marries at an age before 18years. A slightly high percentage of respondents (51.4%) said they cannot give their teenage child to a friend as wife to foster the relationship/friendship of both families; 201 (47.9%) of participants however had a converse response to that. Three (0.7%) respondents indicated 'don't know' as their option. Many 293(69.8%) of the respondents said they cannot go against early marriage because it is part of their culture; while 4 (1.0%) of the respondents indicated 'don't know' 123 (29.3%) chose 'No'. see Table 4.4 for more details.

Table 4:5 Attitude of northern settlers towards early marriage**n=420**

Variables/statements	Frequency		
	YES (%)	NO (%)	NOT SURE (%)
As a parent, I can marry off my teenage boy/girl child out at any age even before the age of 18years.	306(72.9)	114(27.1)	0 (0.0)
My daughter will do excellently well with her husband if she marries at an age before 18years.	279(66.4)	141(33.6)	0 (0.0)
I will advise my friend to give out his/her teenage child out in marriage if he/she seeks my opinion about it	260(61.9)	160(38.1)	0 (0.0)
I encourage teenage girls that are not up to 18 years to get married and support the family instead of thinking of going to school	236(56.2)	184(43.8)	0 (0.0)
My father married my mother as a teenage girl before she reached 18years; so I will also encourage my son to marry a girl before she reaches 18years	195(46.4)	225(53.6)	0 (0.0)
If my teenage daughter finishes primary or secondary school, she will get married instead of going to the university.	271(64.5)	149(35.5)	0 (0.0)
I can give my teenage child to my friend as wife to foster the relationship/friendship of both families.	201(47.9)	216(51.4)	3(0.7)
Early marriage is part of my culture; so I cannot go against it.	293(69.8)	123(29.3)	4(1.0)

4.3.1: Attitudinal score

As shown in figure 4.3, 72.4% of the study participants had negative attitude towards early marriage while 166 (27.6%) study participants had positive attitude with respect to early marriage in Sabo, Ibadan.

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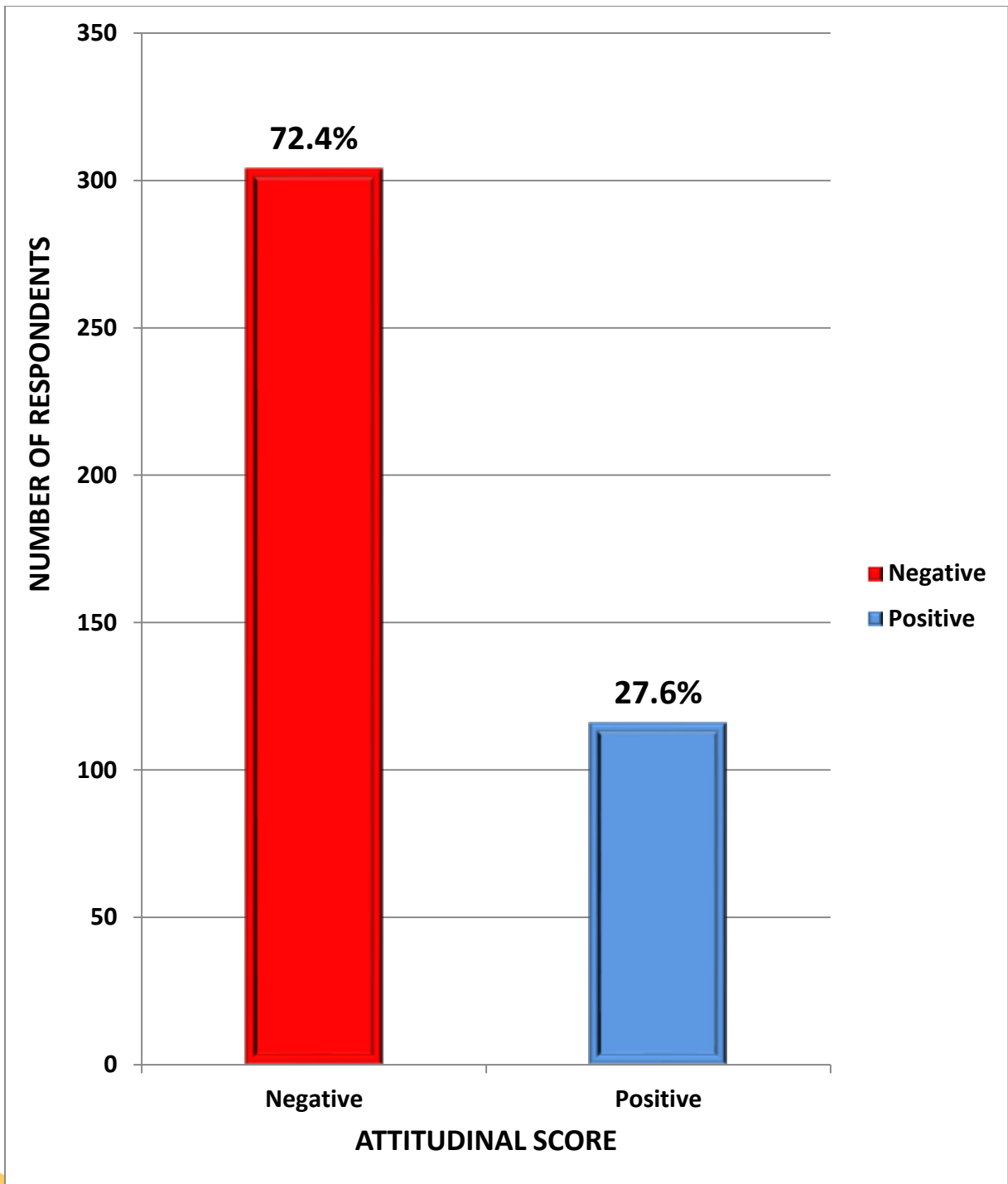


Figure 4.2: Attitudinal score of respondents on early marriage in Sabo Ibadan

4.4 Factors that influence attitude of northern settlers

During the KII, a female participant said that any marriage entered by individuals of 12 years and above is not considered a sin in Islam. Her comment included:

“...you know first in my religion of Islam, it is not early for a child to be given out in marriage at the age of 12 years till 20years and above ...if it is earlier than 12 years that is when it is too early; but that is even in the days of old. In Islam it is not a sin o. but as the trend is going now you know what one did before one can do it now and get into trouble.”

A male respondent noted that lack of money was a reason why some parents succumb to sending their teenage daughters to her matrimonial home at an early age.

“When you talk about early marriage, it depend on the parents, some parents do not have the means to sponsor their children to attend the school, instead of that, they marry them out in their early age.”

He also stated that although some parents have the means of sending their teens to school, because these teens don't have interests in education, marrying them out becomes the only choice to avoid them from living a wayward lifestyle. He's statement reads:

“...But some parents even if they have means of sponsoring their daughters to continue their education, there are also some girls who have interest in early marriage, in order to avoid any misconduct act, her parents will support her to marry her off early, instead of attending the school.”

Another male respondent also made a statement regarding why most parents capitulate to early marriage. He said the faults sometimes arise from the children's lackadaisical attitude towards education and parents however are avoiding problems in the future. His statement reads:

“...Sincerely speaking, you know the situation we are in now, there are a lot of females and most of them don't like to attend the schools instead they like to hawk and from there if care is not taken, a female child will find herself in bad conditions, because of that her parents marry her out early to avoid any problems that will occur in future”

Another respondent reiterated that one cause of early marriage could be that parents are not financially buoyant to afford tertiary education for their daughters. He said:

“You know some parents like their daughters to attend the school before marriage, but because some of them don’t have the means of sponsoring them to go to school that is why immediately when they finish the primary and secondary school, they prefer to marry them off this is one of the factors of early marriage.”

A respondent was asked if he would encourage a female child to attend school or get married, he however said only Allah can discern what is good or bad. His statement reads:

“I myself don’t know what is good or bad except Allah, always we are submitting our life to him, to choose for us, our children and lovers what is good for us, that’s my prayer every day. The one that is not good for us may Allah protect us from doing it, the one is good for us may Allah give us and guide us to do it”

A female respondent disagreed that poverty was a reason why parents give out their teenage children out in marriage at a very early age. When she was asked if lack of money was one of the factors influencing early marriage? She replied by making this statement:

“No! It is not; it is the fault of the parents because Allah who blesses you with the children He is the one who will provide money for you when the time of marriage comes.”

One of the specific objectives of this study was to identify factors influencing the attitude of northern settlers towards early marriage in Sabo, Ibadan hence the research question- What are the factors influencing the attitude of northern settlers towards early marriage in Sabo, Ibadan?. The research objective was achieved by requesting respondents to note what they thought could affect the attitudes of northern settlers towards early marriage. Ninety nine (23.6%) said poverty was a major factor; slightly above half of the respondents (56.7%) disclosed that early marriage could prevent their daughters from promiscuity.

Culture was likewise identified by 189(45.0%) of the respondents as a major factor influencing northern settlers towards early marriage in Sabo. One hundred and seventy five (41.7%) respondents revealed that teenage girls in marriage are the most submissive and obedient wives. However, more than half of the respondent (58.3%) demurred this fact. Religion was affirmed by majority of the respondents (77.1%) as the factor influencing northern settlers towards early marriage in Sabo, Ibadan. See Table 4.5 for explicit details.

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Table 4.6 Perceived factors influencing attitudes of northern settlers towards early marriage
n=420

Factors*	Frequency	
	YES (%)	NO (%)
Poverty	99(23.6)	321(76.4)
Prevention of promiscuity	238(56.7)	182(43.3)
Culture	189(45.0)	231(55.0)
Submissiveness/obedient to husband	175(41.7)	245(58.3)
Religious belief	324(77.1)	96(22.9)

*Multiple responses

4.5: Influence of significant others

Participants were asked if they could be influenced by anyone to marry out their daughter(s) before the age of 18years. More than two-third of the respondents (67.4%) agreed that they could be influenced by others; 137(32.6%) agreed that they could not be influenced by anyone to give out their teenage daughters in marriage.

Table 4.6 summarises the responses given by respondents when asked specifically which individual can or cannot influence their decision towards early marriage.

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Table 4.7: Proportion of significant others that can influence the perception and attitude of northern settlers towards early marriage in Sabo, Ibadan **N=420**

Significant individual who can influence decision*	Frequency		
	Can influence (%)	Cannot influence (%)	Total
My spouse	210 (50.0)	210 (50.0)	420 (100.0%)
In-laws	176 (41.9)	244 (58.1)	420 (100.0%)
Children	186 (44.3)	234 (55.7)	420 (100.0%)
Uncles and aunties	208 (49.5)	212 (50.5)	420 (100.0%)
Religious leaders	253 (60.2)	167 (39.8)	420 (100.0%)
Friends	196 (46.7)	224 (53.3)	420 (100.0%)
Neighbours	162 (38.6)	258 (61.4)	420 (100.0%)
Parents	275 (65.5)	145 (34.5)	420 (100.0%)

*Multiple response

4.6: Respondents' views about the dangers and benefits of early marriage

Some benefits of early marriage gathered during the key informant interviews bordered around religious commitments and also the pride in making sure girls are married before they become “wayward”. A male respondent revealed these in statements which are reported below:

“...The advantage there first of all is that since Islam allows it, if one follows the law of Islam is important.

“Secondly the girl won't be wayward and practise dangerous acts. She would have gone to her husband's house before she begins to manifest those characters she would be sexually exposed in her husband's house and like nowadays we say that people are enlightened/exposed we can't say that there is a girl of age 20-25 that has not had sex before, it is rare hope you understand? Because they are at an age that they feel romantically attracted to the opposite sex, but because she is being asked to go to school, she is not allowed to get married; so if not for God's intervention, such child will be sleeping around. The child will not be able to keep herself chaste”

Other benefits of early marriage to the family/relations of the girl child were sought from respondents during the KII. Revealingly, parents and family members will have “rest of mind” when a daughter marries early for fear she would be wayward.

“...they will have rest of mind. You know that anybody who has a child that is of age to start her menstruation is not at rest. Such parents are agitated when that time of the month for menses comes and the watch that the child is not doing the appropriate sanitary things.... They won't be at rest because if the child brings home an unwanted pregnancy; someone sang it in a song that “we sent this child to read and it was pregnancy she brought home”!

Another respondent looked at it from the angle that if she doesn't get married, she could be sexually exploited. He made this statement:

“.....when we look at it again in this area we are in a situation where prosperity is in vogue so if they don't have someone that will be fetching for them so a situation where a lady will be spoilt will be taking advantage one will give her this one will give her that making use of her so instead of her to have one so she will end up selling her body to

different kind of people. So if we now look at that angle if she has someone that will totally take care of her it will reduce that kind of prostitution”

A female respondent made a statement in the line of thought that she would be sexually exploited when she remains without a husband.

“When she is having that desire if she doesn’t have a husband, they can take advantage of her. Taking advantage of her in the sense that she knows or she didn’t know someone will pretend liking her buying her something and by then when it occurred he would be shouting at her that she must go and get that pregnancy terminated or she can keep the pregnancy as far as he’s concerned he doesn’t have any affair with her more so he can even deny that he’s not the only one that is touching her so in that aspect as much as we cannot control their sexual desire so if they have someone that they will call their husband it will be a very important and they will shun that kind of atrocities that is happening in the town”.

“no matter how you leave a lady and she has matured as you are looking at her there is this life of watching matured film, pornography all the ways on our phone now there are many so that one too can let them have the desire; let me practice what I watched what I viewed on this my phone or on this TV so it could lead to something that can even kill their lives so as far as I am concerned these are the some of the benefits not even religious perspective when we look at it ordinarily”

Participants were asked if there were dangers associated with early marriage and subsequently if there were benefits also. Three hundred and thirty four (79.5%) said ‘Yes’ to the question ‘are there dangers associated with early marriage?’ leaving 86(20.5%) respondents saying ‘No’ dangers associated with early marriage. See table 4.7

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Table 4.8: Believe on benefits and/or dangers of early marriage

Respondents' perception on benefits and dangers of early marriage	Frequency n=420	
	Yes (%)	No (%)
Are there benefits of early marriage?	267 (63.6)	153 (36.4)
Are there dangers associated with early marriage?	334 (79.5)	20.5)

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4.7: Perceived dangers of early marriage

Respondents were requested to give perceived dangers relating to early marriage. Two hundred and seventy seven (66.0%) concurred that early marriage cause Vesico-vaginal fistula (VVF), 35.7% of the respondent acknowledged that early marriage increases the risk of sexually transmitted diseases (STIs).

Respondents (24.8%) said that children born of a woman who married early often lacks proper home training because the teenage mother did not acquire the necessary child raising skills. Quick dissolution of marriage also was noted as one of the perceived dangers of early marriage by 141(33.6%) respondents. Majority of the respondents (61.0%) perceived that an eminent danger of early marriage is the fact that it causes complications during child birth. See Table 4.9 for full details.

Table 4.9: Respondents' perceived dangers associated with early marriage N=420

Perceived dangers *	Frequency	
	YES (%)	NO (%)
Early marriage causes Vesico-vaginal fistula (VVF)	277 (66.0)	143 (34.0)
Early marriage increases risk of sexually transmitted diseases (STIs)	150 (35.7)	270 (64.3)
Early marriages turn girls into mothers without them having child raising skills.	104 (24.8)	316 (75.2)
Early marriage causes quick dissolution of marriage	141 (33.6)	279 (66.4)
Early marriage causes complications during child birth	256 (61.0)	164 (39.0)
Early marriage increases risk of HIV infection	85 (20.2)	335 (79.8)
Early marriage makes a girl older than her age	138 (32.9)	282 (67.1)

*Multiple responses

Results from the KII corroborated the data above from the survey. Respondents were aware that early marriage has some dangers to the girl child. According to them, the implications of early marriage outweigh its perceived benefits. A respondent termed it “*problems without remedies*” she said:

“I am advising both fathers and mothers not to be marrying their children out very early because we learn that there are a lot of problems associated with early marriage and there are no remedies for such problems when they occur except patience.”

Some comments by respondents addressing dangers of early marriage are highlighted below.

“...so for early marriage as they were doing it at 12 years; it is causing a lot of trouble because the child can be given into marriage and her husband have sex with her and she gets pregnant, child bearing will be a problem for her because she is not matured enough and sometimes some of them will give birth and the child will die and can cause urinary complications.

“There are many dangers for example she's not matured enough to even know that she has conceived that situation will lead to a situation where she would need someone to be monitoring her to even give birth at that age. At times it could cause loss of her life they will lose her entirely because at times they will operate, before the operation maybe she will lose blood before you know it she will give up”

Respondents are aware of the fact that Vesico-vaginal Fistula (VVF) is a common danger associated with teenage marriage.

“Then another thing is this urine problem of a thing that their bladder will burst and if it bursts it will cause a situation where she will have urine problem. She's not matured enough that she will control herself.”

Issues of the child raising skills of the teenage bride that eventually becomes a teenage mother were discussed. Respondents agreed that she will definitely lack those skills and in most cases would ultimately lead to the dissolution of the marriage. A comment by a respondent reads:

“...herself hasn't acquired the skill she hasn't acquired the skills I'm telling you that even cause the situation where the marriage will be broken before you know it, she will go to

another house before you know it because the man in charge in question cannot endure to be training un-matured person so giving a new born baby skill you will now have to attach an older woman that older woman will be the one to be teaching her at times

“It will stop her education” was a response got from a respondent when the impact of early marriage was appraised. His full quote read thus:

“then when we speak about acquiring education it will stop her education if she’s unlucky to get someone that is an illiterate man and they join her together with that person that person didn’t know the advantage of education so he will now keep her and maybe she is brilliant she has this eh brain then that early marriage will stop her from continuing with her schooling so she keeps on being a house wife, ordinary house wife.”

Revealingly, a respondent gave insight into how early marriage can hinder the development of a community. He said:

“all this kind of benefits for example she finish university, she go to her NYSC, she will even see where she will be able to assist the religion or the community if she attain a position in federal government or a state government that one will now stop her from having that opportunity because of lack of education because of the early marriage”

Quick dissolution of marriage was reported by respondents as a significant danger locking onto early marriage.

“....you know this things, it brings more problems. As you have said it, so has to lighten one’s burden, how many men/husbands have married a woman and has seen what he wants/needs and separates from the woman? People do it. Some of these rich men marry young small girls. Because of their thoughts....just because of what they want and see in the young girl. After that they just dump the girl. And you know the child was not allowed to be educated, she was married off; now the home front is not good for such girl you know they have just ruined that girl’s life.

Similarly, another respondent noted that early marriage could lead to quick dissolution of marriage because the teenage girls are often married to men that they do not love.

“Another thing is broken home. a situation where she is not matured enough to be a responsible house wife and the husband too because of his immaturity cannot endure her

kidding so before you know it she will end up being in a very very very very serious crises maybe she can marry four husbands; when she now marry four husbands, among all those husbands maybe there is no one that she found a real love with that person so she will end up having children here having children there having children there. at the end of it all she is not happy why because she has now found her real love maybe because of the system they are marrying so let me just take this early marriage let me marry so she will not have real love affair in her matrimonial home.

A respondent also commented on how early marriage has barred the girls from holding political positions in government due to illiteracy that can be traced back to the fact that they married early and relinquished their right to education. He said:

“another one if you look at it this political era now maybe they will need a woman leader that will lead; All what they will tell you is that we are house wives we are house wives we cannot go out. If she is opportune to go there and get something she will bring it back to the community, the community will enjoy it better than another outsider to just come and be giving them peanuts so all this kind things are the disadvantages that are affecting us we that are residing here in the southwest of the country”

Some people don't want their daughters to go beyond the secondary school education. Favouritism among sexes of children to train in school was noted

“...you know that people with such ideas exists? I know that there used to be people like that people would say for a girl child what is education? They will allow the boy child to go to school. They will say that in their family; even as I speak, let me tell you, in my family, when my aunties were growing up they didn't get educated. you know the people of before, they will say a girl getting educated will cause problems because she would get enlightened etc and that they have no interest in that.

Respondents were asked to share few personal experiences about early marriage in Sabo, Ibadan.

When asked for personal experiences, they had these to say:

“My experiences? I have seen where a child is given out in marriage and there is no rest of mind. Incessant quarrels every day and at the end they will be separated. It will be more problems. May God not allow us to see it.”

.“I don’t know, what I know is that some are saying ,if a female child get early marriage or she is not matured ,she may likely get herself into trouble especially when she met her husband for the first time. I heard that once but I didn’t witness it.

“....there is this case of a girl that ah they just introduced the man to her and she has to run away and leave the family when she goes to nowhere nobody knows about her she joins another prostitute so in all in a situation where you force her into get married very early another person that she maybe doesn’t know she doesn’t love that one now will now force her to even leave the community and run away. so before you know it, she will go there and expose herself to things that are bad instead of you to gain her the house in the marriage now, she has acquired some skills outside that's outside the marriage it has led her to prostitution there are many cases in which we experience where if the children would come back you cannot even look at them because they have matured they have the skills they have experienced more than the way you took them before had it been they allowed them to continue their education for example or to be matured enough not early it wouldn’t have happened”

“another situation is, you meet with them if they are ...like we are religious men they take us to be their parent we are very free with them. They can come out open and tell you that if I will have my way I prefer going back to school. This children as I’m bearing I don’t even want to see them they will shed tears telling you that they forced them into the marriage; they prefer to go back to school. So in a situation like that and they say charity begins at home where a woman cannot bring up her child that she bore herself, so in the community, what kind of children do you expect the community will be getting because they will lack home training, they will lack manners so situations where this children will be crying that if they have their way, they prefer furthering their education we have many of them. There is one for example that she said she want to do nursing so I have been encouraging her before you know it, I went to school when I came back they said that the girl have been married out. It pained me that this is a lady that she wants to be a nurse, if she had gone to that nursing school she will come back to this community and start assisting the ladies that Muslims it will help matters where Islamic religion doesn’t give

room for men for example to touch girls it will assist in that area but because of the dogmatism of the parents they now took her into marriage and she can come out and tell me she is just sitting down there if she can have her way she will continue and further the education. So this kind three incidence, it touched my life that why is it that our people cannot even reason with this children and even give them chance to choose for themselves? They are human beings now, they can choose they can....”

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4.7: Influence of cultural diffusion on attitudes of northern settlers

Respondents were asked series of questions relating to the role of cultural diffusion and the impact on the attitude of northern settlers in Sabo, Ibadan. Majority of the participants (57.4%) said they can allow their teenage daughter marry before the age of eighteen (18) years while 42.6% of the respondents answered ‘No’; however, the percentage of participants that said ‘No’ when asked if they could marry their daughter out before she reaches 18years increased from 42.6% to 50.0% when asked if they were in the northern state of Nigeria, would they still allow her marry before the age of 18years. Questions were asked also in domains of inter-tribal marriage. Slightly more than half of the respondents 216 (51.4%) disagreed that if their spouse was another tribe other than theirs, he or she will consent to marrying their teenage daughter out before the age of 18years. 226(53.8%) respondents agreed that the culture of their host community has a possible influence on their decision towards child early marriage. See Table 4.10 for more details.

Table 4.10: Effect of the culture of host community on the perception and attitude of respondents N=420

Variables	Frequencies	
	Yes (%)	No (%)
Will allow teenage daughter to marry before the age of 18years	241(57.4)	179(42.6)
If in the north would allow daughter to marry before she reaches the age of 18years	210(50.0)	210(50.0)
Would attribute decision to the fact that they are living in Ibadan	365(86.9)	55(13.1)
Seeing teenage children go to school in the host community, will prefer marrying teenage daughter out instead of letting her go to school	241(57.4)	179(42.6)
If spouse is another tribe other than theirs, he/she would consent to marrying teenager daughter out before the age of 18years	204(48.6)	216(51.4)
Agrees that the culture of the host community has a possible influence on their decision on early marriage	226(53.8)	194(46.2)

During a key informant interview, the respondents agreed that the culture mix -the inter-tribal relationships with the westerners in Nigeria has possibilities of changing the perception and attitudes of northern settlers residing in Sabo. He gave insight into how the culture of the host community and the level of western education have changed his beliefs and attitudes towards early marriage. He said:

“...in fact, it has changed, it has changed because of the level of my western education, there are western education up north there but the inter-tribal relationship with the westerners here those that are residing in the south-west of the country We are born here, our parents too are born here so no matter how, we have to abandon some culture. For example it is very rare in this Sabo community for you to just arrange a marriage of nine (9), eleven (11) years, the girl will be nine (9) years old, the boy will be eleven (11) years old. Up north, there you can have that believe that as much as she is matured enough the boy too can go to the farm and get small thing so they will just arrange that marriage and they will mix them together.”

Another respondent in her interview also concurred to the fact that the host culture has a possible influence on the northerners' perception and attitude. She claims that if the prevalence of early marriage is no more on the increase in the north but only in rural places up north, northerners here would have a change of perception. When she was asked if the host culture could affect or influence the perception and attitude of the northerners in Sabo, Ibadan she had this to say:-

“...it affects o! They don't do that again. I told you that that idea of early marriage used to happen in the north before or you don't understand? Even in the north, early marriage is only practised in the rural or remote areas. But now they don't even try to practise early marriage in the north again. Let alone us in Yoruba land.”

“...it's very rare for you to see that kind of early marriage taken place here and what even course it is eh the relationship that we are having with the southwest settlers that happens to be our host here so really, it has changed our understanding towards that ah early marriage”

A male respondent who was born in Sabo revealed that early marriage is not totally rare in Sabo, Ibadan. His comment reveals more.

“.....Yes rare but not in all totality because you cannot say all the settlers of Sabo Ibadan have western education, you cannot say there are no northerners that are trooping into Sabo so if there are newly settlers or people that just come from the north so culture, that belief, that faith is still within them so one two three you can come across the situation where some people are still having that kind of ah opinion but majority of our people we thank God due to the education due to the eh mixing with the westerners here so it's very rare

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4.10 TEST OF HYPOTHESES

Some assumptions that were made at the beginning of this project work were tested during the course of the analyses. The outcome variables, perception and attitude were compared against some key variables of the research using scientific statistical methods to determine their independent effect on one another. The summary of the results of each outcome is presented in tables below.

Ho 1- there is no significant association between number of years spent in Ibadan by northern settlers and their perception towards early marriage

The null hypothesis above was postulated to test the association between the numbers of years spent in Ibadan by the study group and their perception towards early marriage in Sabo, Ibadan. The result showed that there is no significant association between number of years spent in Ibadan and their perception ($df = 4$, p -value = 0.946). Therefore the Null hypothesis was accepted ($p > 0.05$). See table 4.10 below for more clarification.

Hypothesis 1: Numbers of years spent in Ibadan by northern settlers versus their perception towards early marriage

Number of years spent in Ibadan	Perception		X ² value	df	p-value
	Negative n(%)	Positive n(%)			
1 – 20	17(81.0)	4(19.0)	0.487	2	0.784
21 – 50	160(79.2)	42(20.8)			
51 – 90	151(76.6)	46(23.4)			
Total	328	92			

Ho 2- There is no significant difference between sex and perception of northern settlers in Sabo, Ibadan towards early marriage

To ascertain if there was a significant difference between the perception of male and female settlers that took part in the study, a null hypotheses (there is no significant difference between perception of male and female settlers in Sabo Ibadan towards early marriage) was tested. The result showed that there was no significant difference (df =2, p-value = 0.437) between perception of male and female towards early marriage in Sabo, Ibadan. Therefore, the null hypothesis (Ho) was accepted ($p > 0.05$). See Table 4.11

Hypothesis 2: Perception of male respondents versus perception of female respondents in Sabo Ibadan towards early marriage

Sex	Perception		df	X ²	p-value
	Negative n (%)	Positive n (%)			
Male	180(77.6)	52(22.4)	1	0.079	0.437
Female	148(78.7)	40(21.3)			
Total	328	92			

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Ho 3- There is no significant association between type of marriage and Attitude of northern settlers towards early marriage in Sabo, Ibadan.

Many respondents (79.0%) that have monogamous type of marriage had negative perception towards early marriage. Therefore, the null hypothesis (Ho) was rejected. See table 4.12

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Hypothesis 3: Type of marriage (monogamy or polygamy) of northern settlers versus attitude of northern settlers towards early marriage in Sabo, Ibadan

Type of marriage	Attitude		X ² value	Df	p-value
	Negative n(%)	Positive n(%)			
Monogamy	173(79.0)	46(21.0)	10.12	1	0.001
Polygamy	131(65.2)	70(34.8)			
Total	304	116			

CHAPTER FIVE

5.0 DISCUSSION, CONCLUSION AND RECOMMENDATIONS

This study accessed the perception, attitude and factors influencing northern settlers' attitude towards early marriage in Sabo, Ibadan. In this chapter, explanations are given regarding the results presented in the previous chapter. The demographic characteristics of the respondents, their perception and attitudes towards early marriage, and factors that affects the attitude of respondents were also emphasized. Conclusion and recommendations were made at the end of this report.

5.1 Socio-demographic characteristics

Among the four hundred and twenty respondents, 55.2% were males while 44.8% were females. The mean age of participants was 57 ± 10.7 with the minimum of 32 years and the maximum of 89 years. This was expected given the fact that the study was designed to access the perceptions and attitudes of the adult parents in Sabo, Ibadan; however, in a similar study by Gage (2013), respondents were younger; findings from that study on child marriage prevention in Ethiopia showed that respondents had a mean age of 44 ± 12.6 years. All the respondents were practicing Islam as their religion, this is not uncommon as Sabo community in Ibadan is basically a Hausa settlement, and majority of the Hausa ethnic group in Nigeria are Muslims. Oduwole and Iyaniwura (2005) in their study among Hausa settlers in Sagamu also reported a high percentage of their respondents (99.2%) practicing Islam. Only 47.9% of the respondents were in a polygamous marriage, which is not surprising as the religious doctrines of Islam permits polygyny. This also was shown in the Nigerian Demographic Health Survey (2013) that the region with the highest record of polygyny was the Northeast and the Northwest. nevertheless, this is supported by Walker (2013) who wrote that in nine (9) of the ten (10) countries with the highest proportion of married girls in the 15-to-19 age range are living in polygamous unions are in West Africa. Some of the respondents (48.9%) reported to have lived more than 51-90 years (some were born in Sabo community) of their lives in the community. According to Jenkins (1994), who supports that, as citizens of Nigeria, there are constitutional rights that should be guaranteed to this type of settler, also implying that they are indigenes too.

5.2 Perception of northern settlers towards early marriage

Fifty four point seven percent of respondents are of the perception that a girl should be thinking of marriage rather than education; this could be explained due to the fact that the girl child is viewed as one who no matter the level of education she attains will still eventually hang those academic certificates in her “husbands’ kitchen”

The study by Eweniyi and Usman (2013) on perception of parents the socio-cultural, religious and economic affecting girl education in northern Nigeria, found out that some religious factors like lack of religious obligation to western education, parental commitment to the girl-child marital life, moral condemnation of girl-child education, lack of religious legal action for girl-child education, fear of early pregnancy, love of Qur’anic education, non-recognition of western education, fear of conversion to other religion, and undue exposure of girls to western education were rated high by their study participants. These were the religious factors revealed by their participants.

These findings support the earlier conclusions of Usman (2007), Bagudo (2007), Giwa and Abdulmalik (2006) and Daiyabu (2008) that many Muslim parents in the Northern part of Nigeria do fear that the involvement of girls in education might bring moral decadence. Such may include female sexual promiscuity, exposure of female bodies in dressing, inducement by opposite sex, pre-marital pregnancy, and abortion or illegitimate children.

Even though only few of the respondents (29.0%) in the study are of the perception that the older a girl gets, the cheaper her bride price; literature supports this view that in some countries, the dowry decreases as the girl gets older, which may tempt parents to have their daughters married at younger ages (Nour, 2006)

According to Nour (2006), Parents worry about ensuring their daughters’ virginity and chastity. Child marriage is also seen as a protective mechanism against pre-marital sex, unintended pregnancies, and sexually transmitted infections (STIs). This could explain why most of the respondents (776%) of the respondents are of the perception that early marriage protects their teenage girls from promiscuity.

With regards to early marriage among the male child, information obtained from respondents from the KII revealed that male children rarely get married at an early age and the reason given for this is due to economic factors, as quoted by a respondent that

“That of the male is different from the female, the man who is given a wife, you know the man is the authority over the wife; he is the head of the family. All the burden of getting married and taking care of the home is his responsibility so that man, if he doesn’t go to school to get educated and get a good job; if he is given a wife, what will he use to take care of the wife?”

Nour 2013 buttresses this finding by stating that, characteristics of the men who marry young girls are also fairly homogenous. Because men have to pay large dowries for girls, many must work for years to generate enough income. As a result, they are older when they marry.

5.3 Attitude of northern settlers towards early marriage

Sani (1996) proposes that the Attitudes of male parents do not exist in a vacuum. They are often sensitized through many factors some of these factors include need satisfaction, information, group affiliation, norms, values and personality. Although attitude is personal, nonetheless it is an indelible mark given to an individual by his or her group. The male attitudes towards girl-child education are mainly influenced by traditional beliefs regarding the ideal roles of women and girls in the society (Bakari, 2002).

This can better explain why some respondents in this study do not see anything wrong with stopping a girl from attaining her full educational rights in order to marry her off. Hypothesis testing of respondents’ level of education of against their perception and attitude toward early marriage revealed a significant association. One can proffer that to a large extent ones level of education (which is a process through which knowledge and skills pertaining certain issues are obtained) also influences their attitude.

The impact ones’ culture has on an individuals’ attitude can also encourage practices that are not good, according to Nour (2013), child marriages form new alliances between tribes, clans, and villages; reinforce social ties; and stabilize vital social status. Similarly in this study 47.9% of

respondents agreed they could give their daughter in marriage to their friend so as to foster the relationship/friendship of both families.

5.4 Factors that influence attitude of northern settlers

Even though majority of respondents in this study disagreed that poverty was a factor that influences parents to marry out their girl child at an early age, few of the respondents (23.6%) concurred to this statement. With regards to the respondents' perception, some (56.0%) however believed that to marry out a daughter when the economic conditions of the home are bad is okay. However, few proportions of respondents that agree to this is still a pointer to the fact that poverty has a role to play in northern (and even other African culture) parents decision to marry out their girl child.

Nour's study on health consequences of early marriage in Africa (2013) supports this view as the researcher opines that Poverty plays a central role in perpetuating child marriage. Parents want to ensure their daughters' financial security; however, daughters are considered an economic burden. Feeding, clothing, and educating girls is costly, and girls will eventually leave the household. A family's only way to recover its investment in a daughter may be to have her married in exchange for a dowry.

Among the major perceived factors that influence parents to practice early marriage reported by respondents was their religion, to prevent promiscuity and their culture. The Population Council (2005) reports that in Nigeria, the practice of child marriage is deeply entrenched in tradition, culture and religion and the country has one of the highest rates of child marriage in the world, with estimated 42% of girls married before 18years; and while this is found among many ethnic groups across the country, its predominance is clearly in the northern part of the country.

Similar to findings of this study, Adedokun et al (2011) also found out in their study that some of the factors influencing the timing of marriage in Gombe an area in Northern Nigeria where poverty (47%) which was the major factor, while 21.5% and 12.5% respectively mentioned culture and religion.

5.5 Respondents' views about the dangers and benefits of early marriage

5.5.1 Benefits of Early Marriage

In this study, only 36.4% of the respondents noted that there are benefits of early marriage. This is however not similar to the findings of Gage (2013), where he reported that 96.0% of his respondents reported that there are no benefits/advantage of marrying early.

Some benefits of early marriage gathered during the key informant interviews of this study are bordered around religious commitments and also the pride in making sure girls are married before they become “wayward”. This finding is not different from those reported by other researchers on the issue of early marriage of girls in Northern Nigeria.

Giyan (2009) reports that some religious practices, such as Islam encourage early marriage and parents imbibe this for fear of their daughters being pregnant out of wedlock and the only available option could be marriage at an early age. A respondent in this study gave a similar expression by stating:

“...the girl won't be wayward and practice dangerous acts. She would have gone to her husband's house before she begins to manifest those characters she would be sexually exposed in her husband's house and like nowadays we say that people are enlightened/exposed we can't say that there is a girl of age 20-25 that has not had sex before, it is rare hope you understand?”

A similar view point was reported by Adedokun et al (2011) from their in-depth interview with the community leader of their study area; where the leader stated that.

“The main reason why parents allow their daughters to marry very early is to avoid shame; they try to avoid promiscuity which may lead to unwanted pregnancy. They prefer early marriage to our young girls becoming prostitutes. Our culture does not permit misbehaviour by girls.....”

Early marriage has been defended in Nigeria as clearly permissible by the Islamic religion, but with the cautionary measure that such marriages can only be consummated when the bride is mature enough (Bamgbose, 2002). Generally respondents' benefit of early marriage was centred

on two major factors which were obeying their religious doctrine and safe guarding against sexual promiscuity.

5.5.2 Dangers of Early Marriage

Two hundred and seventy seven (66.0%) of respondents in this study concurred that early marriage cause Vesico-vaginal fistula (VVF), 35.7percent of the respondent acknowledged that early marriage increases the risk of sexually transmitted diseases (STIs). According to Nour (2006) awareness of reproductive health issues in developing nations is growing. Critical issues are the high prevalence of HIV/AIDS among young people; childbearing by young girls, which can lead to obstetric fistulas and death of the mother.

Among other dangers associated to early marriage mentioned by respondent, as mentioned before is the risk of STIs which was mentioned by 35.7% of the respondents. A common belief is that child marriage protects girls from promiscuity and, therefore, diseases; the reality is quite different. Married girls are more likely than unmarried girls to become infected with STIs, in particular HIV and human papilloma virus (HPV). In sub-Saharan Africa, girls ages 15–19 years are 2–8 times more likely than boys of the same age to become infected with HIV (Laga, Shartlander, Pisani, Sow and Carael 2001).

One fundamental difficulty with child marriage is that girls are financially dependent on their husbands and therefore lack the power to make demands upon them. They cannot ask their husbands to get an HIV test; they cannot abstain from intercourse or demand condom use (Clark 2004); they cannot insist that their husbands be monogamous; and ultimately, they cannot leave because they cannot repay their high dowry (Human Rights Watch 2003)

More than half of the respondents (61.0%) perceived that an eminent danger of early marriage is the fact that it causes complications during child birth, one of the complications which 66.0% concurred that early marriage is a risk factor for Vesico-vaginal fistula (VVF). Compared with women >20 years of age, girls 10–14 years of age are 5–7 times more likely to die from childbirth, and girls 15–19 years of age are twice as likely (United Nations, 2001).

Reasons for these high death rates include eclampsia, postpartum haemorrhage, HIV infection, malaria, and obstructed labour. Obstructed labour is the result of a girl's pelvis being too small to

deliver a foetus. Many times, obstructed labour leads to fistulas; the pressure of the foetal head on the vaginal wall causes tissue necrosis, and fistulas develop between the vagina and the bladder or rectum after the necrotic tissue sloughs (Nour 2013).

Aside the maternal and child health dangers of early marriage it is important to also mention the social, emotional and mental health consequences. According to various research girls who marry early are more likely to experience abuse and violence than others, with inevitable psychological as well as physical consequences. Studies indicate that women who marry at young ages are more likely to believe the justification for wife battering as a corrective measure and therefore acceptable for a husband to do so and are therefore more likely to experience and accept domestic violence themselves (Jenson and Thornton, 2003; ICRW, 2008).

The psycho-social requirements of marriage (family and wife-mates politics and diplomacy) are often beyond child brides who are largely unprepared for their roles in complex family settings. Young brides are more often than not subjected to forms of abuse such as psychological trauma, domestic violence, forced sexual acts, marital rape by the husband and in-laws and subjected to domestic slavery, given her position as the young wife. Evidences of the links of early marriage with divorce, abandonment, separation, widowhood and denial of property rights abound in contemporary literature (UNICEF, 2001).

This report by UNICEF was also reported by respondents in this study during the KII, some stated that:

“Some of these rich men marry young small girls. Because of their thoughts....just because of what they want and see in the young girl. After that they just dump the girl. And you know the child was not allowed to be educated, she was married off; now the home front is not good for such girl you know they have just ruined that girl’s life.”

“My experiences I have seen I have told you and I will say it again. Where a child is given out in marriage and there is no rest of mind. Incessant quarrels every day and at the end they will be separated. It will be more problems.”

Taking a general over look at the various dangers associated with early marriage, The percentage of respondents who agreed to the mentioned dangers were all below 50% except when VVF was

listed about 66% agreed to its' risk in early marriage. This response could be used as an indicator that most of the respondents do not really accept that early marriage could lead to these health dangers. On the brighter side however; VVF high acceptance as a consequence of early marriage reveals that awareness/knowledge of VVF is high among the respondent.

5.6 Influence of cultural diffusion on attitudes of northern settlers

The conceptualization of culture is by no means a simple matter. One possible way to think about culture is that “culture is to society what memory is to individuals” (Kluckhohn 1954). It includes what has worked in the experience of a society, so that it was worth transmitting to future generations.

Culture could be categorized into two groups namely; collectivist culture and individualist culture. People in collectivist cultures belong to groups as a matter of right, by birth or marriage, whereas those in individualist cultures often have to earn their membership in a group. Thus, the former rarely develop excellent skills for entering new groups, whereas the latter are more likely to acquire such skills (Cohen 1991). People in collectivist cultures usually establish intimate and long term relationships (Verma 1992).

Collectivist cultural members are strongly influenced by the behaviours and thoughts of other people. For instance, Cialdini et al. (1999) examined how people responded to a request to participate in a market survey. They found that people from collectivist cultures were influenced by social proof arguments (e.g., your peers have complied with this request). Collectivist cultures behaviour is more predictable from norms and roles than from attitudes, Collectivist cultural members are strongly influenced by the behaviours and thoughts of other People (Church 2000).

Taking a good understanding of what culture entails as reported by the above researchers it is easy to explain why some findings in this study were based on the culture of the indigenous people (Yorubas) that northerners had mixed with and even inter-married.

For example some of the respondents (42.6%) when asked if they can give their daughters out in marriage before age 18 said “no”. The percentage of participants that said no when asked if they could marry their daughter out before she reaches 18years increased however from 42.6% to

50% when asked if they were in the northern state of Nigeria, would they still allow their daughters marry before the age of 18 years.

The influence of culture in changing ones' perception, beliefs and attitude was further buttressed from information elicited from the KII; as one interviewee state,

“it's very rare for you to see that kind of early marriage taken place here and what even course it is eh the relationship that we are having with the southwest settlers that happens to be our host here so really, it has changed our understanding towards that ah early marriage”

5.7 Implication of findings for Health Promotion and Education

It is a common saying that “educate a girl and you educate a nation”; the role of education in the lives of women cannot be undermined because of the many benefits that come with it. An educated girl will grow to be financially, mentally and socially empowered; hence will be enabled to take control of issues that not only borders around her health but that of her family. Since one's level of education to an extent determines one's income and capacity, it is expedient, therefore, that girls get education for better contribution to their families, society and world over (Eweniyi and Usman 2013).

Professional counselors, social workers and health workers should create national awareness on women education (including adult education) through public awareness campaigns, rallies, and seminars on the benefits of education of the girl child as it relates to mental and emotional health (role of the counselor), Physical health (health workers role).

Poverty as it has been reviewed in this study is been identified as one of the predictive factor that encourages girl child marriage. According to Adedokun, Gbemiga and Cholli (2011), poverty is observed to be at the core of decisions and practices related to early marriage, more in low-income societies than in their high-income counterparts, as they lack resources to support healthy alternatives for girls, such as prolonged schooling and skill acquisition to secure their future. The girls in turn have higher chances of being poor and remaining poor and of facing serious social and health consequences inimical to their personal growth and development.

Bunch (2005) makes it clear that the widespread practice of child marriage makes it increasingly difficult for families to escape poverty in the developing world, thereby undermining critical international efforts to fight poverty, HIV/AIDS and other development challenges, and making huge investments in development assistance less effective. It is therefore very costly in terms of the consequences for these societies.

Child marriage has far-reaching health, social, economic, and political implications for the girl and her community. It truncates a girl's childhood, creates grave physical and psychological health risks, and robs her of internationally recognized human rights. Ending child marriage requires the consent of all those involved, including fathers and religious, community, and tribal leaders through public health awareness strategies with the use of the electronic and print media.

To break the cycle of poverty, which is one of the factors influencing early marriage programs are needed to educate and empower women. This is evident from findings of others countries like Korea, Taiwan, and Thailand, decreasing poverty effectively decreased child marriage by enabling these countries to improve education, increase employment, and provide better health care for the whole nation (Nour 2013).

Concerns about child marriage also has an impact on its contributions to rapid population growth, as early childbearing, in the absence of contraception results in large family sizes. Furthermore advocates of safe motherhood and adolescent health as turned attention to child marriage, emphasizing the vulnerability of young girls to HIV/AIDS, STIs and other serious health issues.

Beyond this also and more recently, attention has further shifted to the need for widespread education for girls and its benefits, a situation that necessitated greater focus on child marriage and the exclusion of girls from schools within a rights-based approach. In the context of widespread HIV/AIDS, very high maternal mortality and growing sexual violence against girls within permissive traditional practices, the demographic and health implications of early marriage will be grave for Nigeria if it continues.

5.8 Conclusion

The issue of early marriage is lugubrious; it is a case of a child taking care of a child amidst all other mischiefs. Researches on early marriage conducted by experts and organizations have concluded that the consequences of child marriage can be devastating and long lasting. Despite these consequences of early marriage and the tremendous reproductive health challenges this practice brings to teenagers, the society and the Nation, the end is still uncertain in Nigeria especially in the Northern parts of the country. This is drawn from the results of this study which shows that respondents' perception showed favourable disposition to early marriage.

Also, respondents' attitude towards early marriage was poor. A large percentage of respondents' could marry off their teenage children before the age of eighteen years. This attitude however, is influenced by some factors which contributes immensely to the supportive disposition of the Northern settlers in Sabo-Ibadan towards early marriage; the major factors noted to influence early marriage in this study were mainly religious beliefs, poverty and culture.

Tellingly, the factor with the most tenacious hold on both the perception and attitude of respondents towards early marriage was the religious backings of this practice. Some respondents reported that they can give into early marriage because they are not going against the preaching of their religion. Ironically, some respondents reported that early marriage is harmful but since their religion does not label it as a "sin", they will feel justified practicing early marriage and alienate all fears that are preached about the practice. Other respondents simply reported that they cannot go against their religion.

To some extent the culture and western education of the indigenous people where respondents live had an influence on their attitude towards early marriage. But nevertheless, cultural diffusion on its own is not enough to change the perception and attitude of the Northern settlers in Sabo, Ibadan on early marriage; therefore, some recommendations have been made.

5.9 Recommendations

1. In particular, men, in their capacity as fathers, community and religious leaders must be targeted for behavioural change, (through health education on the dangers of early marriage) given their roles as custodians of tradition and decision-makers on marriage and family matters. This can be achieved through public awareness, health talks by health professional and advocacy to leaders on the dangers of early marriage.
2. Early marriage is the major cause for girls not to attend school or discontinue their education. Advising parents to send their daughters to school will help delay early marriage, also the schools should be made accessible by Government in all tiers ensuring that the financial burden involved is minimal (especially at primary to secondary school). Then free vocational training centres could be created so that after secondary education if parents can't afford tertiary fees the girl is still engaged in an activity that can bring income for her in the future and her family. This will help reduce the scourge of poverty which is a factor influencing early marriage.
3. Ending child marriage requires a multifaceted and a multi-sectorial approach focused on the girls, their families, the community, and the government. Culturally appropriate programmes that provide families and communities with education and reproductive health services that can help stop child marriage, early pregnancies, illness and death in young mothers and their children should be developed by community based organisations
4. Federal, state and local governments should implement health outreach programmes for girls and boys. Learning about reproductive and sexual health, STD prevention, contraception, AIDS, and how to seek health care helps girls negotiate safer sex, this will help reduce the issue of maternal and child health issues as well as point out its' dangers in early marriage of girl children.
5. The government and Non-Governmental Organisations too should have structures that are legal and protect girls from forced early marriage. Awareness of such structures should be taught in the schools and made public through the media for easy access.

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APPENDICES

APPENDIX I: QUESTIONNAIRE (English version)

PERCEPTION AND ATTITUDE OF NORTHERN SETTLERS IN IBADAN ON EARLY MARRIAGE IN SABO, IBADAN, OYO STATE

Good day Sir/Ma, I want to thank you for your audience.

My name is **Franklin Ugonna Ifejika**, a post graduate student of the department of Health Promotion and Education in the Faculty of Public Health, College Of Medicine, University of Ibadan.

I am carrying out a study on **“Perception and Attitude of Northern Settlers in Ibadan on Early Marriage in Sabo, Ibadan, Oyo State”**.

Please, there are no right or wrong answers. Be assured that this is only for the purpose of research; information obtained from you will be used for formulation of policies and designing of programmes and interventions. Your identity and responses will be kept confidential so we implore you to give sincere and complete answers.

It is not compulsory to participate in the study; however, you can decide to withdraw at any time if you wish to participate.

Thank you.

I understand all that has been explained above; I am willing to participate in this study.

KINDLY TICK (√) 1. YES [] or 2. NO []

Sign

Office use only

SERIAL No.....

Interviewer’s name.....

(Please tick (✓) the most suitable answer to you).

SECTION A. SOCIO-DEMOGRAPHIC INFORMATION

1. **Gender** 1.Male [] 2. Female []
2. **Age (as at last birthday)**.....(In years)
3. **Marital Status** 1.Single [] 2. Married [] 3. Widow/Widower []
4. Divorced/Separated [] 5. Co-Habiting []
4. **Type of Marriage** 1. Monogamy [] 2. Polygamy []
5. **Number of Wife(vies)**
6. **Currently living with the spouse?** 1.Yes [] 2.No []
7. **Level of Education** 1. No formal [] 2. Arabic [] 3. Some Primary []
4. Primary [] 5. Some secondary [] 6. Secondary [] 7.Tertiary []
8. Others (Pls. Specify).....
8. **Ethnicity** 1.Hausa [] 2.Yoruba [] 3.Ibo [] 4. Others.....
9. **State Of Origin**.....
10. **Religion** 1. Islam [] 2.Christianity [] 3.Traditional [] 4.Others.....
11. **Place of Birth**.....
12. **Ethnic Group of Spouse(s)** 1.Hausa [] 2. Yoruba [] 3. Ibo [] 4. Others (Please specify).....
13. How long have you been in Ibadan? (In years)
14. Where did you marry your spouse?
15. How old were you when you first got married? (In years).....
16. How old was your spouse when you married him/her? (In years).....

SECTION B. PERCEPTION OF NORTHERN SETTLERS TOWARDS EARLY MARRIAGE.

Instruction- Some people like you have made statements about early marriage. (Please tick (✓) whether you **agree**, **disagree** for the following statements).

SN	Statements	Agree	Disagree	Points
17	Giving a teenager out in marriage before the age of 18years is beneficial to both the teenager and her parents.			

18	Once a girl starts her menstrual period, she is ripe for marriage			
19	A father has the right to marry his teenage daughter out at any age even before 18years			
20	Early marriage protects our teenage girls from promiscuity			
21	A teenage child has no say as to what age he/she wants to marry.			
22	There is no danger associated with early marriage.			
23	Early marriage makes the girl very submissive to her husband			
24	Marring a teenager out before the age of 18years can be useful in settling long family disputes			
25	The best time for a girl to marry is between the ages of 12- 16years			
26	A teenage girl should be thinking of marriage and not education			
27	A teenage girl in school should drop out and marry if a suitor comes for her hand in marriage			
28	Parents should marry their teenage daughters out if the economy of the household is bad			
29	There are health problems associated with girls that marry before the age of 18years			
30	Parents should marry off their teenage children and place a high bride price on their teenage daughters			
31	Teenagers below the age of 18years can get married but delay child bearing			
32	The older a girl gets, the cheaper her bride price will be			
33	A teenage girl child can get married before the age of 18 as long as she develops breast.			
34	When a man marries a teenage girl less than 18years, her blood will be making him younger			

35. Score obtained

36. Code.....

SECTION C: ATTITUDE OF NORTHERN SETTLERS TOWARDS EARLY MARRIAGE IN SABO, IBADAN.

Instruction- The table below contains a set of indicators to assess you attitude towards early marriage. (Please tick (✓) the most correct answer to you).

SN	INDICATORS	YES	NO	DON'T KNOW	Points
37	As a parent, I can marry off my teenage boy/girl child out at any age even before the age of 18.				
38	My daughter will do excellently well with her husband if she marries at an age before 18 years.				
39	I will advise my friend to give out his/her teenage child out in marriage if he/she seeks my opinion about it				
40	I encourage teenage girls that are not up to 18 years to get married and support the family instead of thinking of going to school				
41	My father married my mother as a teenage girl before she reached 18 years; so i will also encourage my son to marry a girl before she reaches 18 years.				
42	If my teenage daughter finishes primary or secondary school, she will get married instead of going to the university.				
43	I can give my teenage child to my friend as wife to foster the relationship/friendship of both families.				
44	Early marriage is part of my culture; so I cannot go against it.				

45. Score obtained 46. Code

**SECTION D: FACTORS INFLUENCING ATTITUDE OF NORTHERN SETTLERS
TOWARDS EARLY MARRIAGE IN SABO, IBADAN.**

Instruction: - Please answer the following questions the best you can; remember it is neither a test nor an exam. The questions will throw insights into the factors influencing the attitude of northern settlers towards early marriage in Sabo, Ibadan.

47. Will you advise a man of 35years to marry a girl of 14years? 1. Yes [] 2. No []
48. If you have enough money to send your daughter to school, will you still let her marry before 18 years? 1. Yes [] 2. No []
49. Please, what are the factors influencing attitude of northern settlers towards early marriage?
1. Poverty [] 2. Prevent promiscuity [] 3. Culture [] 4. submissiveness/obedient []
5. Religion [] 6. Others (please specify) _____
50. Do you have a daughter(s) that is of 9 - 16years? 1. Yes [] 2. No []
51. Have you had any discussion or arguments concerning marrying your daughter out at an age between 9 - 16years with anybody? 1. Yes [] 2. No []
52. If yes, was the person in support of early marriage? 1. Yes [] 2. No []
53. Can someone influence you to marry you daughter out before she reaches 18years?
1. Yes [] 2. No []

If yes, who? (Please tick (✓) as many as possible)

S/N		Can influence	Cannot influence
54	My spouse		
55	In-laws		
56	Children		
57	Uncles and aunties		
58	Religious leaders		
59	Friends		
60	Neighbours		
61	parents		

62	Others (please specify)		
-----------	-------------------------	--	--

63. Are there dangers associated with early marriage? 1. Yes [] 2. No []
64. Please, tick the dangers associated with early marriage. 1. Early marriage causes vesicoviginal fistula [] 2. Causes STIs [] 3. Mothers without child raising skills []. 4. Causes dissolution of marriage [] 5 causes complication during child birth []. 6. Increases risk of HIV infection [] 7. Makes the girl get older than her age []
65. Are there benefits of early marriage? 1. Yes [] 2. No []
66. Do you agree with child betrothals (i.e) giving out a girl child in marriage before she reaches three (3) years? 1. Yes [] 2. No []

SECTION E: ROLE OF CULTURAL DIFFUSION ON ATTITUDE OF NORTHERN SETTLERS TOWARDS EARLY MARRIAGE IN SABO, IBADAN.

*Instruction- One objective of this study is to document the role of **cultural diffusion** on the attitude of northern settlers towards early marriage in Sabo, Ibadan. Please answer the following questions.*

67. What is the age difference between you and your spouse? (In years).....
68. Do you have any in-laws that are not from your ethnic group? **1. Yes [] 2. No []**
69. Have you married any of your daughter(s) out? 1. Yes [] 2. No [] (*if No, go to question 76*)
70. If yes to Q69, at what age did you give out your daughter(s) out in marriage? (In years).....
71. Will you allow your teenage daughter to marry before the age of 18? 1. Yes [] 2. No []
72. If you were in the North, would you have allowed her marry before she reaches the age of 18? **1. Yes [] 2. No []**
73. Would you attribute your decision to the fact that you are living in Ibadan?
1. Yes [] 2. No []
74. Seeing teenage children go to school in your host community; will you still prefer marrying your teenage daughter out instead of letting her go to school? **1. Yes [] 2. No []**
75. If your spouse is another tribe other than yours, do you think he/she would consent to you marrying your teenage daughter out before the age of 18years? **1. Yes [] 2. No []**

76. Do you agree that the culture of your host community has a possible influence on your decision on child marriage? **1. Yes** [] **2. No** []

Thank you for your time

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APPENDIX II: QUESTIONNAIRE (Hausa version)

TAKARDAR TAMBAYOYI

DABIO'I DA MANUFOFIN YAN AREWA MAZAUNA GARIN SABO, IBADAN, JAHAR OYO.

Barkanku da war haka malam \malama, Ina mai mika godiya ta gareku bi sa amsa gaiyata ta gareku.

Suna na **Franklin Ugonna Ifejika**, dalibi mai karatun babbar digri ta biyu a sashen ligaban kiwon lafiya da uni a tsangayar kula da lafiyar jama'u ta twale jin hada magunguna ta jamiar Ibadan.

Ina yin nazari ne **"game da dabio'I da maunfofin yan arewa mazauna garin sabo Ibadan , ta jahar oyo game da auren wuri"**(auren yan mata da wuri).

Dan Allah mu sani fa babu amsar da tayi dai dai ko rashin daidai, ka sani cewa anyi wannan nazari ne kadai don dalilin bincike , duk bayanin da aka samu daga gareka za'ayi amfani dashi wajen yin tsare-tsare , da tsara shirye-shirye da kuma taimakawa al'umma, kuma sani cewa ba za'a baiyana asirinka ba, kamannin ka da kuma bayanin da ka bayar. Sabili da haka muke rokon ka da ka bayar da bayani da amososhi na gaskiya.

Ba tilas bane kashiga aikin wannan nazari amma duk da haka kana da zabi ta hanyar janye kanka a kowane lokaci ka/ki ga dama , in har kana bukatar bayar da taka gudumuwar.

Nagoda.

Na fahimci dukkan bayanai da aka bayar tun farko , kuma a shirye nike in bayar da guduma wata a aikin wannan nazari.

Don Allah kasa wannan alama da take akan wannan kalma: 1. Eh [] 2. A'A []

Sa hannu da

Ofishi kadai

Jerin lamba-----

Sunan mai tambaya-----

BANGAREN A. BAYANAI DA AKE BUKATA A AMSA.

1. **Jinsi** 1. Namiji [] 2. Mace []
2. **Shekarun ka/ki nawa ne**-----
3. **tambaya kan aure.** 1.Bani da aure [] 2. Ina da aure [] 3.gwauruwa/gwauro []
4. Bazawari\bazawara [] 5. Saki\Rabuwa [] 6. Daduro []
4. **Irin auren** 1.mata da'ya [] 2.fiyе da daya[]
5. **Yawan mata?** (maza kadai).....
6. **Yanzu haka kana/kina tare da iyalan ka/ki?** 1.Eh[] 2. A'a []
7. **Matakin karatu** 1.banyi karatu ba[] 2.karatun larabci[] 3.na fara firamare []
4. nayi firamare[] 5.na fara sakandare [] 6. Nayi sakadare[] 7. jamia ko koleji []
8. wasu karatu(Don Allah ka/ki bayyana)_____
8. **Yaren ka/ki** 1. Hausa [] 2. yarbanci [] 3. Ibo [] 4.sauran yare.....
9. **Jaharka ta asali**.....
10. **Addinin ka/ki** 1. musulunci [] 2.kiristanci [] 3.gargajiya [] 4.wasu addinai.....
11. **Wurin haihuwa**.....
12. **Yaren matarka/matanka** 1.hausa [] 2.Yarbanci [] 3. Ibo [] 4.sauran yare(da allah ka baiyana)_____
13. **Shekarunka nawa ka/kika yi a lbadan?**
14. **Ina ka auro matarka/ki hadu da mijin ki?**
15. **Shekarun ka/ki nawa ne kayi/kika yi auren fari?**
16. **shekarun matarka/mijinki nawa a lokacin da kukayi aure?**_____

BANGAREN B. TUNANIN YAN AREWA MAZAUNA GARIN SABO,IBADAN GAME DA AUREN WURI

Umurni- wasu mutane kamarka sun yi Magana game da auren wuri (da allah kasa wannan alama dake cikin wannan braketin() ka yarda, ko dai baka yarda da wadannan zantukan dake tafe kamar haka

Jerin lambobi	zance	Na yarda	Ban yarda b	<i>Maki</i>
----------------------	-------	----------	--------------------	-------------

17	Aurar da da budurwa kafin shekaru sha bakwai zai amfane ta da kuma iyayenta			
18	Matukar budurwa ta fara jinin al-ada , lokacin aurenta yayi.			
19	Uba yana da hakkin auradda yarsa budurwa a kowane lokaci koda bata kai shekara goma sha bakwai ba			
20	Auren wuri na kare yan mata daga fandarewa/iskancewa			
21	Saurayi da budurwa basu da ta cewa a shekarun da ya kamata sukai,kafin suyi aure			
22	Babu wani hadari daka tattare da auren wuri			
23	Auren wuri na taimaka wa `ya mace yin biyaiya ga miji			
24	Auradda budurwa kafin takai shekaru goma sha takwas yana iya zama fa`ida wajen warware matsaloli da ka iya tasowa tsakanin iyalai			
25	Shekarun da sukafi cancanta mace budurwa tayi aure sune,daga shekara goma sha biu zuwa goma sha shida			
26	Mace budurwa tayi tunanin aure ba karatu ba			
27	Mace budurwa ta bar karatu da zaran ta sami mijin aure da take so			
28	Iyaye na iya auradda `yarsu matukar suna cikin talauci			
29	Akwai matsalolin rashin lafiya dake tattare da aurada `yan matan da basu kai shekaru sha takwas ba			
30	Iyaye su auradda `ya`yausu `yan mata ta hanyar saka kudin sadaki mai `yawa			
31	Ana iya aurarda yar kasa da shekara goma sha takwas amma tasamu jinkirin haihuwa			
32	Yawan shekarun yarinya yana sa sadakin ta yayi rauni			
33	Mace budurwa zata iya aure da zaran ta fara fidda nono			
34	Da zaran mutun ya auri budurwa da bata kai shekaru sha takwas ba, jininta kan maida mijinta ya zama tamkar saurayi			

35. yawan makin da aka samu..... 36. alama

BANGEREN C. DABI'0'I DA MANUFOFIN 'YAN AREWA MAZAUNA GARIN SABO,IBADAN

Gargadi-wanan zanan dake kasa na kunshe da alamomi da zaka iya tantancewa game da dabi'u na auren wuri.

LAMBO BI	TANTANCE	Eh	A'a	Ban sani ba	maka
37	Amatsayin mu na iyaye muna iya aurar da yaran mu akowane shekaru koda basu kai shekara goma sha takwas ba				
38	'yata zata kasance cikin yanayi mafi kyawo da mijinta idan tayi aure kafin takai shekaru goma sha takwas				
39	Zan iyaba abokina shawara idan yanemi ya aurar da yar sa kasa da shekara goma shatakwas				
40	Zan karfafawa mace budurwa tayi aure kafin ta kai shekaru sha takwas tare da goyon bayan iyayenta a maimakon tunanin kaita matarananta				
41	Mahaifi na ya auri mahai fiyata kafin ta kai shekaru sha takwas,dan haka nima zan karfafa wa dana da yin hakan				
42	Idan yata ta gama karatun firamare da na sakandare zan auradda ita mai makon ta wuce jami'a				
43	Zan auradda da yata budurwa ga abokina don kara dankon zumunta a tsakanin iyalan mu				
44	Auren wuri wani bangare ne na al-adata don ba zan iya sukar sa ba.				

45. yawan maki da aka samu.....

46.alama

**BANGAREN D: ABUBUWAN DAKE SA MAZAUNA AREWA AUREN WURI
AGARIN SABO, IBADAN**

Gargadi; don allah ka amsa wad'an nan tambayoyi iyakar iyawarka, ka sani fa wannan bajarabawa ce ba,kad'ai an saka wad'annan tambayoyi ne a akin abindake sa 'yan arewa mazauna garin sabo,Ibadan ke yin auren wuri ga 'ya'yansu.

47. Zaka iya shawartar d'an shekara talatin da biyar ya auri 'yar shakara goma sha hudu?

1. Eh [] 2. A'a []

48. Idan kana da isassum kudi da zaka iya kai yarka makaranta,duk da haka zaka iya aurad da ita kafin takai shekaru goma sha takwas? 1.Eh [] 2. A'a. []

49. Dan Allah ka bayar da abubuwan dake sa mazauna arewa auren wuri agarin sabo, ibadan

1. rashin kudi [] 2.kaita lalace [] 3.al'adar [] 4.soboda zata samu tarbiya []

5. Aldini [] 6. Suran su(dan allah nuna su

)_____

50. Kana da ya/yaya mata da suka kai shekaru tara zuwa goma sha shidda 1. Eh [] 2. A'a []

51. Ko ka taba tattauna wa da wani ko gardama da shi game da aurad da yarka yar shekara tara zuwa goma sha shidda 1. Eh [] 2. A'a []

52. In kan taba ko, mutumin ya goyi bayan auren wuri? 1. Eh [] 2. A'a []

53. Wani zai iya jan raayinka ka aurar da yarka kafin ta kai shekaru goma sha takwas?

1. Eh [] 2. A'a []

Idan haka ne, wana ne shi?

Lambobi	mutune	Zai iya jan ra'ayi na	Ba zai iya jan ra'ayi na ba
54	Abokin zamantakewa		
55	Surukai na		
56	Yaya na		
57	Kawunnai na da yayyena		
58	Shugabannin addini		
59	Abokai na		

60	Makwabta na		
61	iyayyena		
62	Sauran su (dan allah nuna su)		

63. Ko auren wuri yana da matsaloli? 1. Eh [] 2. A'a []

64. dan allah, auren wuri yana kawo wani matsaloli? 1. auren wuri yana kawo ciwon fitsari []

2. Yana kawo ciwon sanyi [] 3. Yana kawo rashin tarbiyar yaya [] 4. Yana kawo saki/rabuwa de wuri [] 5. matsaloli awajan haihuwa [] 6. Yana kawo kanjamau []

7. Yana tsufar da yarinya da wuri [] 8. Sauransu (dan allah ka/ki sa) _____

65. ko auren wuri yana da amfanin? 1. Eh [] 2. A'a []

66. Ko ka yarda da bardawar (sadaka) da yarinya kafin ta kai shekara uku? 1. Eh [] 2. A'a []

BANGAREN E: RAWAR DA AL-ADA KE TAKAWA GAME DA DABI'UN YAN AREWA MAZAUNA GARIN SABO, IBADAN GAME DA AUREN WURI.

Gargadi:- Daya daga likin manufofim wannan nazari shine don adana irin rawar da al-ada ke takawa game da dabi'un yan arewa mazauna garin sabo Ibadan game da auren wuri a garin sabo

Da Allah ka amsa wadannan tambayoyi.

67. Banbancin shekarun ka/ki da na matarka/mijinki ya kai shekaru nawa? _____

68. Ko kana da suruki wanda ba yarenku daya ba? 1. Eh [] 2. A'a []

69. Ka taba aurad da yarka ga wani? 1. Eh [] 2. A'a [] (*Idan bai taba ba ka koma tambaya ta 70*)

70. Idan kuma ka taba, shekarun yarka nawa ka aurad da ita? _____

71. Zaka yarda ka aurad da yarka budurwa kafin takai shekaru goma sha takwas(18)? 1. Eh [] 2. A'a []

72. Idan ki/ka na arewa, zaki/ka barri tayi aure kamin shekara gwoma shashida(16)? 1. Eh [] 2. A'a []

73. zaka iya bada delilin ka/ki na chewa kai mazaunin garin Ibadan ne? 1. Eh [] 2. A'a []

74. shin kunade sah'awar kamar yadda sauran yaran anguwa ke tafiya makarantar boko , naku suje ko kunfisan ku aurar dasu? **1. Eh [] 2. A'a []**

75. idan aure yahada ku dey wani yaren shin kana ganin ra'ayinku zai hadu wajan aurar da yaranku kimanin shekara goma shashida? **1. Eh [] 2. A'a []**

76. kin/ka yarda da al'ada garin'nan Zata iya canza ra'ayin ka/ki akan auren yarku da wuri?
1. Eh [] 2. A'a []

Na gode da kulawar ku.

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APPENDIX III: Key Informant Interview (KII) guide (English version)

KEY INFORMANT INTERVIEW (KII) GUIDE

PERCEPTION AND ATTITUDE OF NORTHERN SETTLERS IN IBADAN ON EARLY MARRIAGE IN SABO, IBADAN, OYO STATE

INTRODUCTION

Good day sir/ma, I want to thank you all for honouring the invitation to this discussion.

My name is **franklin Ugonna Ifejika**, a post graduate student of the department of Health Promotion and Education in the Faculty of Public Health, College Of Medicine, University Of Ibadan.

I am carrying out a study on “**perception and attitude of Northern settlers in Ibadan on early marriage in Sabo, Ibadan, Oyo State**”.

This interview is being conducted in order to get your own views on issues concerning early marriage; your comments either in support or against what someone has said will be of immense benefits to this study and also be useful in recommending programs, interventions and policies that will address this issue.

Please feel free to express your opinions, your views will be respected and will be confidentially treated. This interview will last between 10-15 minutes.

Please, we appeal to you to let us use a tape recorder for this interview so that we will not forget all the important things you will tell us; so speak clearly and please don't mention names because we want the discussion to be as natural and confidential as possible so feel free to talk about your personal experiences.

I have read the description of the study and I understand that my participation is voluntary; I know enough about the purpose, method and benefits of this research study and I have decided to be a part of it. I hereby sign my consent to participate in this study.

.....
Respondents' signature

SN	MAIN QUESTION	HINT/ FOLLOW UP PROBE
1	<p>When do we say marriage is early?</p> <p>How common is early marriage in Sabo, Ibadan?</p>	<ul style="list-style-type: none"> • Probe for respondents' own definition of early marriage • Probe for knowledge on who are referred to as child brides • Probe for females and males • Are the teenage girls married off to the north or here where you reside?
2	<p>What are the perceptions of northern settlers towards early marriage?</p> <p>What is the best age for females to get married?</p>	<ul style="list-style-type: none"> • What do you say about parents marrying off their under 18years daughters for financial gains? For high bride price? • How will early marriage make a girl submissive to her husband? • How do teenage girls drop out of school for marriage when suitors come? • Probe for years if not mentioned • After her first menstrual period; After development of breast; After primary school
3	<p>What are the attitude of northern settlers towards early marriage</p>	<ul style="list-style-type: none"> • What would you do if your friends come for your teenage girl's hand in marriage for their matured sons? • How are the opinions of under-18 girls considered in issues of marriage? Is love considered? • How do you view using teenage girls as "sadaka" to cement family/friendship ties? • Do you desire your girl child being educated

		up to the tertiary level before marriage? What form of empowerment do you have for you girls
4	<p>What are the factors influencing the attitude of northern settlers towards early marriage</p> <p>Influence of cultural diffusion on attitude of northern settlers towards early marriage</p>	<p>Probe for</p> <ul style="list-style-type: none"> • Cultural factors • Religious factors • Avoiding western education • Poverty • Avoid promiscuity • Illiteracy • Significant others <ul style="list-style-type: none"> • What do you know about the attitude of your host culture teenage marriage? • What aspect of the host culture pertaining to marriage do you like? • In what way has your host community's culture influenced your attitude towards early marriage?
5	What are the benefits of early marriage	<p>Probe for the perceived benefits of early marriage?</p> <ul style="list-style-type: none"> • To the family • To the girl child • To the community • To the society
6	What are the dangers of early marriage	<p>Probe if not mentioned</p> <ul style="list-style-type: none"> • Health implications including maternal and infant mortality, Vesico-vaginal fistula (VVF), HIV • Educational implications including high rate of out of school girls • Social implications including domestic

		<p>violence,</p> <ul style="list-style-type: none">• Child raising skills <p>Probe for personal experiences</p> <p>Probe for friends and families who have suffered from the dangers of early marriage.</p>
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APPENDIX IV: Key Informant Interview (KII) guide (Hausa version)

DABIO'I DA MANUFOFIN YAN AREWA MAZAUNA GARIN SABO, IBADAN, JAHAR OYO.

Barkanku da war haka malam \malama, Ina mai mika godiya ta gareku bi sa amsa gaiyata ta gareku. Suna na **Franklin Ugonna Ifejika**, dalibi mai karatun babbar digri ta biyu a sashen ligaban kiwon lafiya da uni a tsangayar kula da lafiyar jama'u ta twale jin hada magunguna ta jamiar Ibadan. Ina yin nazari ne **"game da dabio'l da maunfofin yan arewa mazauna garin sabo Ibadan , ta jahar oyo game da auren wuri"**(auren yan mata da wuri).

Ba tilas bane kashiga aikin wannan nazari amma duk da haka kana da zabi ta hanyar janye kanka a kowane lokaci ka/ki ga dama , in har kana bukatar bayar da taka gudumuwar. Nagoda.

Na fahimci dukkan bayanai da aka bayar tun farko , kuma a shirye nike in bayar da guduma wata a aikin wannan nazari.

Lamba	tambaya	Tambayar data biyo baya
Daya(1)	<p>Wane lokaci ne za'a ce anyi aure da wuri?</p> <p>Yaya yanayin aure da wuri a Sabo, Ibadan?</p>	<ul style="list-style-type: none"> • Tambayi ko nemi ma' anar aure da wuri • Nemi ganewan ma'anar auren yan mata • Tambayi ko yan mata ne ko maza aka fi aurar dasu da wuri • Kananan yanmata aarewa ko anan Sabo ake aurar dasu da wuri?
Biyu (2)	<p>Me'nene ra' ayin mutanen ku game da aure dawuri?</p> <p>Wane shekara ne daidai wa yan mata suyi aure?</p>	<ul style="list-style-type: none"> • Mai zakace game da iyayen da ke aurar da yanmata su kasa da shekara goma shatakwas(18) don kudi, ko kuwa sadaki mai yawa? • Yaya aure da wuri zai sa yarinya ta yi wa maigidan ta ladabi? • Yayane kana nan yan mata ke barin makaranta don aura idan masu auren su sunzo? • Fadi shekarar (in ba'a fada ba) • Bayan jinin hails na farko?; Bayan fitar da nono?; bayan makarantan faramari?
Uku(3)	Menene tunanin ka game da	<ul style="list-style-type: none"> • Mai zakayi idan abokanenka sun zo

	aure da wuri?	<p>neman auren karamar yarinyarka wa manyan yayansu maza?</p> <ul style="list-style-type: none"> • Yaya ake yarda da ra'ayin yan mata kasa da shekara goma shatakwas (18) game da zancen aure? Ana duban soyayya? • Menene ra'ayinka game da aurar da kana nar yan mata a sunan "sadaka" don sada zumunci da iyali da abokanka? • Kana son yarka tayi makaranta har zuwa jamia kamin tayi aure? • Wane irin tanadi kake dashi wa yayanka mata don yanchinsu anan gaba?
Hudu(4)	<p>Menene dalilen da suke sa mutane ke yi wa yayansu mata aure da wuri acikin Sabo, ibadan ?</p> <p>Wasu al'adu dasuka shige mutanen arewa dake zaune a Sabo game da aure da wuri</p>	<p>Yi tambaya gameda</p> <ul style="list-style-type: none"> • Gadoo • Addini • Don kada suyi makarantar book • Talauci • Don kada suyi iskanci • Rashin ilimi • Wasu dalilai masu muhimmanci <ul style="list-style-type: none"> • Mai ka sani game da tunanin yarbawa akan auren kananan yanmata? • Wane bangaren al'adun yarbawa game da aure kake so? • Ta wace hanyane al'adun yarbawa ta rinjaye ka gameda aure da wuri?

Biyar(5)	Menene amfanin aure da wuri?	<p>Yi tambaya gameda amfanin aure da wuri?</p> <ul style="list-style-type: none"> • Zuwaga iyali • Zuwaga kankanuwar yarinyan • Zuwaga al'uma • Zuwaga dukan juma'a
Shida(6)	Menene rashin amfanin aure da wuri?	<p>Yi tambaya idan ba'a fad'aba</p> <ul style="list-style-type: none"> • Lafiyar yarinya dana jariri da yakan shafi mutuwa, yoyon fitsari (VVF), ciwon kanjamou (HIV), ciwon sanyi (STIs) • Hanan samin ilimi da barin makarantan book a hanya ga kananan yanmata • Damuwan cikin gidan aure dayashafi fada da duka • Tarbiyar da yara ko kulada su har suyi girma da kyau. • Tambayi sanin shi/ta gameda rashin amfanin aure da wuri • Tambayi ko abokanen shi/ta da kuma iyali dasuka wahala sabu da aure da wuri.