

**SOCIO-CULTURAL AND RELIGIOUS IMPLICATIONS
OF MIXED MARRIAGE IN NSUKKA AREA OF ENUGU
STATE**

**BY
OZIOKO FIDELIA NWANNEKA
REG. NO: PG/MA/08/48509**

**DEPARTMENT OF RELIGION AND CULTURAL
STUDIES
UNIVERSITY OF NIGERIA, NSUKKA**

JANUARY, 2012.

TITLE PAGE

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MARRIAGE IN NSUKKA AREA OF ENUGU STATE**

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**A PROJECT REPORT SUBMITTED TO THE DEPARTMENT OF
RELIGION AND CULTURAL STUDIES, FACULTY OF SOCIAL
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MASTER OF ARTS (MA) DEGREE IN RELIGION AND CULTURAL
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JANUARY, 2012

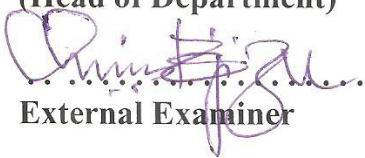
APPROVAL PAGE

This project report has been approved as meeting the requirements for the award of Master of Arts (M.A.) in Religion, university of Nigeria Nsukka.

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CERTIFICATION

We here certify that the candidate, Ozioko Fidelia Nwanneka with the Registration number: PG/MA/08/48509 has duly effected the corrections suggested by the external examiner.

We therefore forward this project report for further necessary action by the school of postgraduate studies.

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DECLARATION

Ozioko Fidelia Nwanneka, a postgraduate student of the Department of Religion and cultural studies, university of Nigeria, Nsukka, with registration number: PG/MA/ 08/ 48509 have satisfactorily completed all the requirements for the course and research work for the award of Master of Arts (M.A) degree in Religion.

The work embodied in this project report is original and has not been submitted in part or full for any other diploma or degree of this or any other university.

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Rev. Prof. A.U Agha
(Supervisor)

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Rev.Dr. E.A Ituma
(Head of Department)

DEDICATION

I dedicate this work to God almighty who in his infinite mercies, made it possible for me to complete this programme and to my lovely brother indeed Mr. Samson Ozioko who sponsored this programme.

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My appreciation goes to my beloved father and supervisor, Rev. Prof .A.U Agha for making out his time for me whenever I needed his attention despite his tight schedule, May the Almighty God shower His blessings, Protection, Preservation and long life upon you – Amen.

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ABSTRACT

The oppositions of mixed marriages from families, religious groups and cultural groups led to the topic “the socio – cultural and religious implication of mixed marriage in Nsukka L.G.A of Enugu State”. The researcher used both primary and secondary sources in gathering information. The data from primary sources like oral interview were used. The secondary source includes textbooks, encyclopedia, Journals, News papers, published and unpublished materials like hand outs, seminar papers and internet materials. Information gathered were carefully used. It is found out that there are factors that leads people to enter into mixed marriages such as Education, Job, Low – economic status, Social mobility, Trade, Proximity, Religion, etc. It is also found out that there are some factors that cause problems in mixed marriages in Nsukka such as Adultery, Childlessness/Impotence, Difference in temperament, chronic sickness, Language, Age, Failure to provide etc. Religion and culture play a very important role in mixed marriage. Culture is seen as an important issue in mixed marriage; for it is found out that what is abhorred in one’s culture may be accepted and approved by another culture. Religion should play the role of ecumenism among other denominations as Christians believe in one Lord Jesus Christ. It should be seen as a source of unity not discriminations. “Thus religiously mixed marriages were relatively stigmatized by the institutional church”. Mixed marriage should be encouraged in our society since it brings unity, tolerance and also encourages harmony and co-operation among people of different cultural and religious groups.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Marriage is practiced in all cultures. It is a process by which individuals select their life partners. It is an old institution which regulates the terms upon which male and female reproduce according to well defined and acceptable social norms. Arlene (2009) has it that marriage is a socially recognized and approved union between individuals, who commit to one another with the expectation of a stable and lasting intimate relationship. A marital relationship usually involves some kind of contract, either written or specified by tradition, which defines the partners' right and obligations to each other, to the child they may have, and their relatives.

In addition to being a personal relationship between two people, marriage is one of the society's most important and basic institutions. Marriage and family serve as tools for ensuring social reproduction. Social reproduction includes providing food, clothing, and shelter for the family members, raising and socializing children; and caring for the sick and elderly.

According to Encarta (2009) Marriage is commonly defined as a partnership between two members of opposite sex known as husband and wife. However, scholars who study human culture and society disagree on whether marriage can be universally defined. The usual roles and

responsibilities of the husband and wife include these elements that exist. For example scholars have studied several cultural groups in Africa and India in which husbands and wives do not live together. Instead, each spouse remains in his or her original home, and the husband is a “visitor” with sexual rights.

Debates over the definition of marriage illustrate its dual nature as both a public institution and a private, personal relationship. On the one hand, marriage involves an emotional and sexual relationship between particular human beings. At the same time, marriage is an institution that transcends the particular individuals involved in it and unites two families. In some cultures, marriage connects two families in a complicated set of property exchanges involving land, labour, and other resources. The extended family and society also share interest in the children the couple may have.

In traditional Igbo society, marriage confers special status to a man and a woman. This is because a man who reached the age of marriage and has not done so is looked down upon. He is regarded as “Efurefu” which means a “useless”, “care-free man” or “good for nothing old man”. Similarly, a woman who has advanced in years and has not yet married is also regarded as “Nnayanu” which means the father will marry. Either lineage members are therefore most anxious to ensure that their members are not enjoined with that epithet as “Efurefu” or “Okokporo”

According to Basden (1966:68), marriage is a most important event in Igbo life from the time when the boys and girls are capable of thinking for themselves; marriage is set before them as the one object to be attained.

For Nsukka people, marriage is a serious contract for it joins two lineages. This is because when a man is married; he establishes a serious link between his own lineage and lineage of the wife. The Igbo usage for this relationship is known as “Ogo” which means in-law. Marriage is therefore seen as a system which is used to cement inter-family relationship. It can also be said that a woman is married not only to her husband; but also to the lineage; thus her reproductive power is predominantly transferred to her husband patrilineal descent group.

Mixed marriage is seen as a social problem in contemporary Nigerian society. According to Hornsby (2002:915) mixed marriage is a marriage between two people from different races or religions. Mixed marriage can also be described as the marriage of a couple who have different cultural; ethnic or national heritages or backgrounds. “It is a topic which has elicited diverse reactions from all classes of Nigerians Irrespective of social; tribal; religious or philosophical underpinnings. While a great many people unapologetically kick against such marriages and are vociferous in their opposition to it; another class no less formidable, is equally irate that the union of persons from different tribal origins should

create rumpus, which at times leads to broken relationship, pains, disillusionment and in some cases suicide. There were a flurry in the press in Lagos a few years back when a young lady allegedly took her life when her parents stated their opposition to her relationship with a young man, whose only crime was the fact that he came from a 'wrong' part of the country. The victim in a suicide note left behind, said that the only barrier that was capable of separating her from him was death, a route she had decided to take". (Omoniyi, Daily Trust: 2010)

1.2 Statement of Problem

In Nigeria there is increase in mixed marriages among the new generations. There has been a great opposition from families against mixed marriage; the oppositions could be in terms of religion, culture and the society. In Nsukka area, mixed marriage has been seen as a social problem due to differences in religion and different cultural practices. Bok-him Kim (1998) averred that interracial marriages displayed undaunted courage and optimism in spite of the obstacles they faced due to language and cultural differences and the lack of support from their families and communities in many countries. However every marriage is cross-cultural, since we all come from different families of origin with a variety of value and beliefs. Thus two people may have grown up in the same village, spoke the same language, attended the same school, and yet have very different beliefs and values. The diverse cross-cultural marriages will encounter some unique challenges and

require lots of understanding, communication, patience and grace. “Understanding takes the longest “said one couple,” and in a cross-cultural marriage you have to work twice as hard at understanding one another. From the above background, there is need to investigate on the issue of mixed marriage in Nsukka area of Enugu State. What role does religion and culture play in mixed marriage? What are the socio/cultural and religious implications of mixed marriage? What are the different types of marriages that are practiced In Nsukka area? All the aforementioned above constitute the problem that this work has to address.

1.3 Purpose of the Study

The main purpose of this work is to critically examine the reason why people reject mixed marriages. The work has to look at the role of religion in mixed marriage, due to people’s different cultural differences it is assumed that if one marries outside ones religious and cultural group that it would not work out.

To see whether culture also plays important role in mixed marriages, as people always consider ones cultural background before marriage. Finally to see the types of marriages that exists in Nsukka area.

1.4 Significance of the Study

Obviously, this work will go a long way to increase the knowledge and understanding of mixed marriage for both the researcher, reader, and the general public. It is useful to our Nigerian society especially those preparing

to enter inter-tribal or mixed marriage. The work will be added to the numerous existing literatures in the library on mixed marriage.

Moreover, it will serve as a source material to those who may want to do more research work on the topic in future.

1.5 The Scope of the Study

The marriage relationship is the “cement” that binds society together. Marriage accommodates our social needs and also provides the means for gratification of sexual desire – a virtuous, God – given inclination. The study will deal with the socio/ cultural and religious implication of mixed marriage in Nsukka L.G.A of Enugu State and Kogi or Benue L.G.A.

It will also discuss the different types of marriages in societies but with a particular focus in Nsukka area of Enugu state of Nigeria This study further treats the cultural and religious implication of mixed marriage in Nigeria.

1.6 Research Methodology

The materials for this research work were collected mainly from two sources namely secondary and primary source. The secondary source here includes the published works on the research topic or related topics by previous scholars. It involves published and unpublished materials and they were critically verified, analyzed and interpreted. The data from primary sources on this work were collected from oral interview; archives, the libraries and the detailed study of the already existing materials were also used.

1.7 Definitions of Terms

Culture: Could be defined as the patterns of behaviour and thinking that people living in social groups learn, create and share.

Nwosu and Kalu (1982:3) defined culture as a totality of people's ways of life. Culture is a distinctive and transmissible network of symbols which characterizes a designated aggregate of people.

However, Museen (1985:54) takes culture to mean a body of stored knowledge, characteristics, ways of thinking and feeling, attitudes, goals and Ideals, while Popenoe (1975:75) defined culture as the system of value and meanings shared by a group or society including the embodiment of those value and meanings in material object.

Marriage: The Oxford Advanced learners English Dictionary defines marriage as “state of being legally joined as husband and wife”. Onu (2008:100) avers that marriage is the union of both a man and a woman, such that children born to the woman are recognized legitimate offspring of both parents. Agha (2003:97) defined “marriage as a close partnership of two different people of opposite sex who have concerted to live and work together as one entity”. Udeinya and Ezema (2007:56) gave their own popular Igbo definition which states that “marriage is the lawful living together of man and woman of different families for the purpose of begetting children after rites have been performed.

Marriage is the approved social pattern whereby two or more persons establish a family. It involves not only the right to conceive and rear children but also a host of other obligations and privileges affecting a good number of people. Marriage can be monogamous or polygamous.

Polygamy: It is polygamous when it is a group marriage. Murdock (1996:24) defined it “as a marital union embracing at once several men and several women. According to the Webster’s New Collegiate Dictionary (150.ed.p.885), polygamy is defined as a marriage in which a spouse of either sex may have more than one mate at the same time.

Polygyny: McKee (1969:358) defined polygamy as the term for a man to have several wives. It is a form of polygamy in which one man marries more than one wife (Agha vol.2:48).

Monogamy is defined as a marriage between one man and one woman.

Webster’s New Collegiate Dictionary (150.ed.p.738) defined monogamy as the practice of being married once during a life time. It is the state or custom of being married to one person at a time.

Polyandry: Agha N.E.J (vol.2:48) defined polyandry as a custom by which one woman marries more than one man. Webster’s New Collegiate Dictionary (p: 884) said that polyandry means having many husbands. It is a state or practice of having more than one husband or male mate at one time.

Religion is a collection of cultural systems, belief systems, and worldviews that establishes symbols that relate humanity to spirituality and

sometimes, to moral values. Many religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life or explain the origin of life or the universe. They tend to derive morality, ethics, religious laws or a preferred life style from their ideas about the cosmos and human nature. The word religion is sometimes used interchangeably with faith or belief system. Most religions have organized behaviours including clerical hierarchies, a definition of what constitutes adherence or membership, congregation of laity, regular meetings or services for the purpose of veneration of a deity or for prayer, holy places (either natural or architectural), and / or scriptures. The practice of a religion may also include sermons, commemoration of the activities of a god or gods, sacrifices, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, music, art, dance, public service and or other aspects of human culture. Some religions place an emphasis on belief, while others emphasize practice. Some religions focus in the subjective experience of the religious individual while others consider the activities of the religious community to be most important.

Language: online dictionary defined language as a communication of thoughts and feelings through a system of arbitrary signals, such as voice sounds, gestures or written symbols. It is also a system of communication and share of information. It also has a social and cultural uses, such as signifying group identity, social stratification and for social grooming and

entertainment. All languages rely on the process of relating a sign with a particular meaning. Spoken and signed languages contain a phonological system that governs how sounds or visual symbols are used to form sequences known as words or morphemes are used to form phrases and utterances.

Mixed Marriage: According to Encarta dictionary (2009) is the term often applied to a marital union of two individuals from different races or religions. The term mixed marriage can also be described as the marriage of a couple who has different cultural, ethnic, or national heritage or backgrounds. According to online dictionary mixed marriage is also known as interfaith marriage.

CHAPTER TWO

LITERATURE REVIEW (ON RELATED WORKS)

2.1 Introduction and Organization

Relationship and marriages between people of different cultures are phenomena documented throughout world history (Rohrlic, 1988:12) and a subject severely lacking in current research and data. Even with the dramatic increase in the numbers of intercultural couple in the past few decades (Fu et al, 2001: 32) and the numbers of these couples presenting therapy (Biever et al, 1998:18, Hernandez 2003:, Laird, 2000:335) marriage and family therapists looking for information describing these couples and how to work with them find sparse and often conflicting data (Chan & Wethington, 1998:71)

Information on mixed marriage or intercultural relationships is primarily found in two separate mediums: Literature and Research. Literature includes articles and papers published in popular and scholarly books, manuals, magazines, and journals. Research includes studies and other data – both will be included in this review. Information available will be discussed along with its limitations, applicability to this study, and how this study will address some of the issues and gaps in information it brings up. The following categories representing the focus of this study will be reviewed: Risk factors, characteristics of people in intercultural

Relationships, stressors facing intercultural couples, Resources/ coping skills and Resources Available to helping professionals.

Only one quantitative study was found that specifically looked at successful intercultural couples, a 1986 unpublished doctoral dissertation by Giladi –Mckelvie. This study extensively interviewed five couples living in large Eastern cities in which the partners were defined as successful by having been married at least ten years and self reporting as such. This study viewed these marriages from a descriptive phenomenological perspective, summarized by the ten participants' views of intercultural marriage. Common themes that emerged from this study were a strong sense of religion, a focus on nuclear family, and involvement with children. The participants reported growing up feeling different, being intrigued by differences, and making efforts to learn about their spouse's culture.

2.2 The origin and Purpose of marriage

According Montague, 1959:240 there is no society wherein marriage does not exists in some format. The institution is, therefore a universal phenomenon, since every effect must have an adequate cause, there must be some reasonable explanation for this feature of global society.

Locke (1961:311) said that some scholars are in inclined to trace the origin of marriage to pairing arrangements of animals below man. Studies reveal that a more or less permanent association between one or more males and one or more females is common among birds and higher mammals.

Davis (1975:78) asserted that “the first marriages that God performed is quite clearly a pattern, so those who attempt to mount biblical case for homosexuality must complete abandon reasonable hermeneutics”.

Amponsah (1977:74) agrees with the Holy Bible that marriage is a union between two people, a man and a woman such that the children born by the woman are the recognized legitimate offspring of both parents.

However Safra avered that marriage is concept of alliance that denotes technical sense that conveys the specific meaning through marriage as connotation derived directly from the French term “alliance” meaning marriage (Safra 1998:73). The concept of marriage based on alliance theory symbolized that marriage has been the concern of group rather than individuals. In other words, cooperate interest and rights are involved and were properly sorted out that formed basis of cordial relationship.

Otite and Ogwnwo (1979:88) claimed that marriage is a means by which men’s and women’s lust and sexual competition and interest are regulated in a society.

Agha (2003:97) defined marriage as a close partnership of two different people opposite sex who have concerted to live and work together as one entity. Marriage in this aspect confers rights on a man over the economic and domestic services of a woman in Nigeria.

Harman (1961:223) opposed the idea that marriage entails cooperate interest rather than individuals and said that; “those who are married are

united exclusively to one another for the ends of marriage are best secured by monogamy. Harman's contribution forced Anglican communion to undertake further investigation into the concept of marriage by commissioning Adrian Hasting to undertake the study of the situation, which informed the publication captioned "Christian marriage in Africa" and his findings included some parts that:

In many parishes over half the adult Christians were permanently excluded from communion and many African church leaders were very worried about it. They were wondering whether the church's approach To those problems were always the right one (Hasting 1974:6)

Moreover, from the above statement was about the system of polygamy and monogamy which are mainly practiced and how monogamy mounted greater ideas. The idea shifted the Igbo's worldview especially in Nsukka where a man is rated by how many wives he has, making them to stick to one wife.

Arnold (1957:30) opines that marriage involves one of the major role changes that one faces in life. It typically means that there will be several important and rapid changes in person's pattern of living.

However Mbiti further talked about marriage custom that in some parts of Africa parents choose marriage partner for their children even before they are born. This is because they (parents) want to ensure that they do get someone who is good for their children to marry. While some young people find for themselves a person to marry and then inform their parents or

relatives. Consequently Mbiti further enumerated some purpose of marriage – as the obligation to bear children, a uniting link in the rhythm of life, the building of a family, new relationships between families, remembrance of parents after death, regaining a lost immorality, brining people together, giving a status in society, giving a person completeness, creation of good personal qualities, multiple marriages, etc (Mbiti 1982:100-104).

Melvin and Ember (1981:168) aver that marriage is a society approved sexual and economic union between a woman and a man. Generally, marriage is presumed, both by the couple and others, to be more or less permanent, and it subsumes reciprocal rights and obligations between spouse and their future children. It is a socially approved sexual union in that a married couple does not have to hide sexual nature of their relationship.

The Igbo worldview,says that people get married according to cultural similarities and that marriage as rite of passage undergoes stages before consummation. Igbo people maintained that marriage ought to receive the traditional blessing before the white wedding of the church. The wedding theory of marriage through process rather than defined rite of passage was not new in the old traditional style and even in the contemporary setting, the church ascertainsqw whether traditional bride price (wealth) has been paid before conducting white wedding as second legal action on marriage (Thatcher 2004:2).

Gyekye (1996:50) in his work on “African cultural values” opined that marriage is a basic institution in every human society. It is the recognized social institution for sustaining the ties of kinship. Without the institution of marriage, there would be no family, nuclear or extended and therefore no kinship ties, marriage is thus essential to the development and enlargement of kinship ties which are a characteristics feature of African society. And every man or woman who reaches adulthood is expected to marry and bear children.

In African society, marriage is considered so important that as part of the puberty rites that usher young people into adulthood, these young people are educated in matters of sex, marriage and family life, and are thus made aware of the responsibilities of adulthood. Before entering into marriage, young people also know what is expected of them in terms of their roles in a marriage relationship.

Vernon (1962:324) in his work on sociology of Religion articulated that marriage is a sum total of the behaviour pattern which are in a way another related to sexual activity, child bearing, child rearing, and spouse relationships – this includes cultural pattern. Marriage is one of the major institutions of the society and includes a great deal more than the simple marriage ceremony. The word marriage is a configuration of behaviour pattern and the word family to refer to the group of individuals involved. The family consist of a number of people, including mother, father, and children

and possible other relatives, marriage consist of their behaviour patterns. Every culture contains norm, roles and values concerned with marriage and the numbers of every society engage in familial behaviour which reflects this culture and is at the same time a dynamic ongoing process.

Keeling maintains that marriage is a normal human function, and that on the whole life long monogamy seems to be the most effective form of it. He also said that marriage is essentially a matter of one man and one woman being joined together for life (keeling 1973:91).

Ezema (oral interview 2010) avers that marriage is a lasting union between a man and a woman. He further said that marriage is the union between a man and a woman for the duration of the woman's life, being normally the gist of a wider association between two families or sets of families.

Moreover the Igbo's sees marriage as the lawful living together of man and woman of different families for the purpose of begetting children after some rites have been performed.

2.3 CULTURE

Taylor in the book entitled "sociology: the science of society" asserted that: "Culture is that complex whole which includes knowledge, belief, art, Law, moral, customs, and any other capabilities and habits acquired by Man as a member of society". (Lowry1969:96).

Leslie joins Taylor to say that culture is an organization of phenomenon that dependent upon symbols, phenomena which includes acts patterns of behaviour; objects, ideas (beliefs, knowledge) and sentiments(attitudes, values). In this, it means that culture includes man's material as well as his non-material dimensions.

Culture according to Popenoe (1977:75) is the system of values and meanings shared by a group of society, including the embodiment of these values and meanings in material objects.

Lowry (1969:96) avers that culture is a social heritage of mankind and Linton agree with Lowry that culture is a social heredity that man inherited from his birth.

Bohannon (1967:11) asserted that culture is the medium of personality. This means that man leaves his biophysical relationship for a social relationship through which his personality emerges within a cultural contest. He further maintained that culture is an idiom of society since society is a network of social relationship. Culture also means a shared learned behaviour. It includes thinkings and feelings as well as overt act.

Ukeje opined that culture is the fabric of ideas, beliefs, skills, tools, aesthetic objects, methods of thinking, eating and of talking as well as customs and institutions into which each member of the society is born.

However Iwe (1985:54) averred that culture is a descriptive and complex concept with wide-ranging and comprehensive connotations and

significance. He went further to say that culture is a way of life of a people – a way of life that reflects their distinctive genius and spirit, their fundamental character or ethos, their value orientations, world-view, institutions and achievement in the various fields of human endeavors – legal and literacy, artistic and scientific, religious, philosophical and technological.

Mussen (1963:62) quipped that culture is a body of stored knowledge characteristics ways of thinking and feeling, attitudes, goals and ideas.

Fichter (1957:270) said that culture is the total configuration of institutions that the people in society share in common.

Ogbu and Nwosu defined culture as a distinctive and transmissible network of symbols which characterizes a designated aggregate of people (Ogbu and Nwosu 1982:3).

Beal's and Hoijer (1982:4) averred that culture is not restricted to certain special fields of knowledge; it includes ways of behaving derived from the whole range of human activity.

Duncan (1969:40) defined culture as the totality of repertoire of human action and its products. This totality of human action is socially and not genetically transmitted.

Radcliff quipped that culture is a shared undertaking both in basic and entailed forms. Whereas Malinowski maintains that culture is a set of rules or a response to human needs.

Moreover, culture is viewed as a set of all historical created decisions for living, explicit, rational or irrational and accumulated overtime and transmitted from generation to generation as necessary guide for human behaviour (Uzuegbunam 1998:180).

However Anugwon (2005:2) agreed with Uzuegbunam when he said that culture is transmitted from one generation to another and the transmission goes on endlessly with the culture undergoing some change to suit the demands of society at each period.

2.4 Social mobility: reasons

One of the focuses of researchers of intercultural relationships has been testing and forming theories of why these relationships form (Fu & Heaton, 2000:45). Many of the early studies and theories largely suggested that intercultural couples married for reasons of social mobility, their own personal abnormalities, and social integration in the overall culture. Recent studies both support and refute these claims.

Fong and Yung (1995:77) studied Japanese and Chinese Americans who married outside of their culture. Interviews of 19 women and 24 men in the San Francisco Area were conducted using open ended question about their experience. They found that for this sample, love and proximity factors featured prominently in participant's decision to marry intercultural. Aversion to pieces of his or her own culture was also a strong theme in

participant's decisions. Sung's (1990:337) study of interviews with 50 Chinese New Yorkers who married outside of their culture also suggested the increase in intercultural marriage was due to proximity.

Fu and Heaton (2000:45) studied status exchange in a population of intercultural marriage in Hawaii. The sample was 117,428 marriages registered in the state of Hawaii from 1983-1994. Information included brides and grooms age, ethnicity, education, occupation, number of prior marriages, and their parent's birth place. Analysis focused on how mate selection was affected by education and occupation, both indicators of socioeconomic status. Results were consistent with the theory that people intermarry for reasons of social mobility, that is the ability to change social status, the possibility for people in a society to change their class or social status within their life times.

The varied methods of data collection and focus of the studies make it hard to compare conclusion found. Again, more studies and various populations need to be researched before any of these results can be considered conclusive as motivators for intercultural marriages for population as a whole.

2.5 Intercultural Researches

Intercultural relationships have been defined and named in many and various terms throughout the literature, most often as intercultural,

interethnic, dual-culture, mixed marriages, and interracial relationship. In this study intercultural relationships have been defined as those in which the partners come from two separate cultures (countries of Origin), which may or may not include interracial (from two separate racial groups) relationships. Due to the many definitions used to describe these couples, studies found on interracial relationships that also fit the criteria for this study have been included in this review.

Because interracial relationships have often been identified in the literature as sharing many of the same stressors and risk factors as intercultural relationships, data from strictly interracial studies (such as black whites couples in America) are often found as support for statement describing intercultural couples. This study is founded on the theory that couples in which the partners are from different countries of origin will have unique challenges based on that fact alone.

2.6 Divorce

A number of articles stated that intercultural couples have higher divorce rates than their same cultural peers, but few cited actual research studies that proved this statement (e.g., Gains & Agnew, 2003; Markoff, 1977). Agha (2003:110) maintained that divorce is the separation of husband and wife from any further relationship as husband and wife. He continued by saying that man has no material property to loose or gain from his divorced

wife. (Agha, 111).He went further to say that women are highly affected during divorce more especially when left with small kids.

George and William (1978) averted that divorce is an escape valve for role failures, part of a growth sequence, and the door to new value and role experiments. They said that the individual is all – important, all –significant, the chief measure of values. They also said that feminism may be seen as a movement that covers some values which include egalitarianism on social change especially on marriage and family change. They went on to say that institutions including marriage have little value in their own right. That they are to be valued or devalued according to whether they contribute to the growth of the person. That it is not usually taken whether institutions are inherently depersonalizing. Roles are thought to be alien identities obscuring the real self. They are more likely to be a source of none being than of meaning.

Mayomi Wilson (1982) opines that divorce is caused by outside association. He also said that throughout the recorded history of man, divorce has been one solution to marital problems.

Davies (1985) asserted that divorce is a legal or customary decree that a marriage is dissolved. He further said that divorce is distinguished from annulments in which it is declared by some authoritative body that the marriage attempted by the couple is invalid according to the rules of society and that as a consequence, a true marriage never existed.

Sung (1990) cited research done by Barron (1972) in Los Angeles, Lind (1964), Schewerfeger (1982), and Tseng (1977) in Hawaii, and Monahan (1970) in Iowa, all of which found that Chinese who married outside of their race (culture) had higher divorce rates than those that married within. However, Sung's 1990 study found no significant differences in divorce rates of Chinese in New York who married outside of their culture and those who married within. He further stated that Cosmopolitan, international atmosphere of New York, and the changes in social atmosphere as possible factors affecting her findings as opposed to what other studies found, but calls for more research to solidify any of these results. The inconsistency of the literature on whether intercultural marriages do or do not have higher rates of divorce lend support for those calling for more research to be done and shared before intercultural marriages are automatically labeled as more likely to end in divorce than same culture marriages.

2.7 Child Abduction

Hegar and Greif (1994) studied parental abduction in the US through and found that of their sample of 371, intercultural and interethnic divorced couples were a significantly higher proportion than is represented in the general population. Interethnic (defined as partners of different racial or ethnic backgrounds) was 12.7% of the sample, as opposed to 8.4% of the

general population (Hegar & Greif, 1994). They also found that of the abductors who had been violent with their spouse while married, intercultural pairings were represented in a higher proportion (66%) than same culture marriages (51%). However, this was not the focus of their research and thus would need to be researched more specifically to find these results conclusive.

Chin (1994) also documented a surge in domestic violence among intercultural couples as Chinese intermarriage has increased. However, chin's paper was written as a history and background rather than a research study, and was based on media accounts and reports from social service providers rather than researched numbers. In addition, none of these claims appear to be well documented or supported by research. There is the need for more researches to support or refute such claims by presenting an opposite view of intercultural couples-those who are in long term, successful relationships that report high levels of satisfaction for both partners.

CHAPTER THREE

3.1 TYPES OF MARRIAGES THAT EXIST IN NSUKKA

L.G.A OF ENUGU STATE.

A) MONOGAMY

This is the practice of maintaining a relationship with only one sexual partner at a time. It is also a form of marriage prevalent among civilized nations whose social structures are based on the Greco- Roman tradition and Christian religion. The marriage of one man to one woman exists side by side with polygyny in Nsukka. But to a lesser degree and is practiced and found among strong Christians and the poor whose economy can only fetch one wife – for economic reasons were usually limited to one wife. Advanced nations of Europe and America and the places influenced by European civilization are for social and economic reasons. In Nsukka culture before the coming of Christianity polygamy was the predominant marriage for a man's wealth is known by how many wives he has, but when Christianity came a shift occurred and monogamy is the common type of marriage that is mostly practiced now.

However, each culture has rules that govern the entire system of marriage. This rule includes the number of wives a man is entitled to marry either at one given time or throughout one's life time. Christianity and

western culture demands that a man should have one wife only. Monogamy therefore is a system of marriage in which the man has only one wife. He cannot have more than one wife at any one time. He may, however have another wife after the death of his wife or after he has divorced his first wife. Christianity insists that there should be no divorce (Agha 2003:101).

Michael Keeling in his book entitled, "Moral in a free society (1970:29) averred that "the most important thing about marriage seems to me to be that it is a normal human function, and that on the whole life long monogamy seems to be that most effective form of it". There is no doubt, that monogamy is a favoured or accepted system of marriage in many part of Nigeria but it is not the most practiced. Some men just have only one wife due to the present economic difficulties. The greater majority of Nigeria marriages are monogamous, reflecting, the new tendency of the literate professional and "white Collar" class to acquire modern status symbols and to conform to the norms of their Christian faith.

B) WOMAN TO WOMAN MARRIAGE OR WOMAN MARRIAGE

It is a type of marriage in Igbo society by which women can validate status in the society. Woman to woman marriage is a system of marriage by which a woman "marries" in her own right by paying the bride wealth and has the right to dispose of their rights in their brides. This type of marriage is not considered lesbianism. Some women after living for many years without

any issue decide to marry, and allow their husbands to exercise their rights and they accept their bride as a co-wife. If such female husbands have no children, their wives share the same hut with them and their children are adopted by the female husband. However female husbands found independent compounds and then let their brides choose lovers who are accepted to them to beget children, other categories of women who play the role includes barren women, those who have lost all their children by death and those who have only female children. There is no doubt that the institution of “women marriage” benefits capable women by neutralizing the harsh effects of their inheritance law, which excludes women who have no male children from inheriting from their deceased husband and excludes most women from inheriting from their genetic lineages.(Uchendu,1965:5).

Moreover, woman –to-woman marriage in Nsukka may be described as the devise whereby a sterile woman tries to render her supreme service to the society, thereby strengthening her position as a useful and responsible member of her husband’s family. She pays for a new wife on behalf of her husband, or she provides him with the necessary funds for a new marriage with a view to raising children for her husband.

In addition, Ugwuoke (2010) has it that some elderly women in Nsukka who has never married or were divorced and are living in their fathers house, if the father does not have a male child before his death, the

woman marries a wife in the name of the father who will bear children to replace the father's name, sometimes if it a male child they give him such name like "Obiechina"

C) "NKUCHI NWANYI" OR WIDOW INHERITANCE

Otite and Oginwo averred that under widow inheritance a male kinsman such as the deceased's son or relative marries his dead brother's or father's widow and becomes her legal husband; their children belong to him. It is also the marriage in which the widow of a deceased husband is legally married to the deceased husband close relatives like brother or son taking over the late father's wife but not his own mother and the children raised in this marriage will bear his name. This situation occurs in Nsukka mostly when the widow has just been newly marriage, and has given birth to just one child or none at all for the deceased first husband. This widow inheritance depends on the will of the woman, her age and the man's ability to maintain her. Her previous marriage was not terminated by the death of her husband. It continues with this heir who had inherited her and she becomes inherited wife.

D) POLYGAMY:

This is a symbol of high status in Igboland; it is a type of marriage that a man has multiple wives. It is a form of marriage in which a person has

more than one mate. Encarta Dictionary defined polygamy as a system of having multiple spouses or a custom of having more than one spouse at the same time. (Encarta DVD Microsoft 2009). Polygyny has been widely practiced at various times in many societies throughout the world, and it is still common in Muslim countries and some part of Africa. In Nsukka tradition before a man's wealth is weighed by how many wives he has. Agha (2003:101) maintains that there are no rules governing how many wives an African man should marry if he is not a Christian. Cheta (2009) has it that most polygamous families started as monogamies and some of the reasons for polygamy includes, wars, framework, family tradition and in some cases a belief that women age early.

E) “NWUNYE NNOCHI” REPLACEMENT:

This is a type of marriage that occurs when a man dies without a male issue, one of his daughters stays back, select lovers with whom she cohabits to beget children on behalf of her dead father. Some times a man who has only females issues and wishes not to marry another wife may beg one of his daughters to stay back and be raising children in his name. The children, thus raised will bear the father's name and also succeed her father's property.

F) SORORATE:

This is another type of marriage that is practiced among Nsukka people. It is a marriage to deceased wife's sister. It is a custom in some

societies in which a widower married a younger sister of his deceased wife. (Encarta Microsoft Dictionary 2009). Sometimes it can also be a marriage of a man to the sister of his barren wife, not of course as an obligation on the part of the deceased family, but out of sympathy and cordial relationship existing between the two families. Omeje Ogochukwu (2010) said that this made her people to force her to marry the late sister's husband without knowing that he was the cause of the sister's death for refusing to marry a lady that he promised to marry and the said lady poisoned the sister and also killed the husband who before his death it was revealed in the church for the sickness rejected every treatment and he was taken to church where it was revealed and he confessed before giving up the ghost.

This situation occurs in Nsukka mostly where the deceased wife has younger children whom people think are better taken care of by her sister than another woman and also when the first is alive or dead but without children. If it is the girl's first marriage, all the normal virgin marriage ceremonies are undertaken. The father of the dead wife has the right to refuse to replace his dead daughter in marriage (Otite & Oginwo 1979:118). They qualify this kind of marriage by saying that "when an in-law- treats her daughter well that another one can be given to him. Meaning that one good turn deserves another.

F) GHOST MARRIAGE

This is a type of marriage by which a woman is married to a man she never saw or knew by the family in the name of their dead relation who was a bachelor or has no male issue before he died. The family marries a wife for their dead son to raise children in his name. At times the family assign the woman to one of the family members to be impregnating her as a result that they don't want outside blood in their family or some times the woman is allowed to choose men from anywhere she likes. Both the woman and the children belong to the dead man and will also be known by his name. Thus the wife is socially married to the person who she probably never saw and the children belong to a father whom they never knew (Otite & Oginwo 1979:84).

3.2.1) REASONS WHY MARRIAGE DON'T LAST

The rate of divorce cases in our society today is alarming. Divorce cases have been in existence for long and seem to be on the high side. Justin in his own view (New Nigeria 2005) defined Divorce is a legal end of marriage so that husband and wife go their separate ways or a situation whereby a relationship between two persons is brought to an end.

From religious point of view, the Bible does not allow divorce except for certain reasons. If there is any problem among the couples, they are to sit

down and discuss the problem and reach a solution, if they cannot settle it then they should invite a religious leader or an elder or their relations to settle the matter.

Quran also condemns divorce; that in whatever situation the couple found themselves they should be patient with one another.

Couples after marriage are bound to live together for better for worse, not to live for better and divorce for worse. But today the case is different, many women get married because of material gains and not because of the love they have for their husbands. And at the end of the day when the expectations of the woman are not met, divorce becomes imminent. The case is the same with men, who marry some women for their parent's possession. By the time the wealth is gone the man divorces her and marries another woman. Justin went further to give the factors that are responsible for Divorce as follows:

3.2.2) FACTORS THAT LEAD TO DIVORCE

(1) Divorce occurs when there is no love between the couple.

Marriage cannot last when the couple does not love each other. In the past men and women are asked by their parents to marry each other, without considering that love must be in the relationship. Once in Nsukka, a father was expected to woo a girl for his son to marry. But not that every one is

wise and more enlightened in matters of marriage, such marriage do not last. A man has to select a woman of his choice, likewise the woman. When both partners love agree with each other, the marriage will last. We all are responsible for the decision we make in choosing our life partner.

(2) *Divorce can take place when either the man or the woman is not faithful to his or her partner:* Couples are supposed to be faithful to each other, to stay married to each other alone according to the oath they took before God and remain faithful. Anything less can lead to divorce.

A woman who leaves her matrimonial home chasing after other men will surely earn a divorce so as to enable the man look elsewhere. Likewise, a man who leaves his matrimonial home and patronizes brothels will be faced with the same fate.

3) *Divorce may take place when one of the parents fails to correct or disciple the children when they go wrong.*

A parent who fears to correct or disciple his or her child when the child takes a false step is giving room for the other partner to take a negative step as well. No man will sit by, watching his children pampered and spoiled. Every woman must therefore take her role of good parenting serious. They must not spare the rod and spoil the child, and possibly end the marriage on the basis of incompetence.

4) *Divorce can take place when the father fails to cater for the Family*

It is well known fact that the man is the head of the home and bread winner most of the times, caring goes far beyond the normal thoughts of serving, encouraging and ministering to someone. Care also means to anticipate a need and meet it. Such a responsible attitude will keep couples together for as long as they desire.

Most fathers fail to cater for the needs of their families, leaving all the responsibilities for the women. For example, some fathers do not pay their children's school fees; they do not cloth and shelter their families. No woman wants to stay with such a man for long because the burden will be too heavy for her alone to bear.

(5) *A woman who does not have time for family because of her business or work and will not create time for them is calling for divorce.*

A man is supposed to build a house and the woman makes it a home. A woman is supposed to take total control of the home and the manner in which she controls her home is the way it will turn to be.

6) *Lack of respect among couples may also lead to divorce.*

Respect they say is reciprocal, when a man or woman fails to respect the other, divorce may likely take place. Until these factors are closing studied

and put under control divorce cases will continue to be on the increase in our society. Married couples in our society must take their responsibilities toward each other religiously. When things are done this way there is no problem that they cannot overcome and in this can we tackle the issue of divorce in our society.

3.3 The challenges in marriage

The challenges in marriage according to Barnard and Michael Fain (New Nigeria 2005) are as follows:

- (a) ***Challenge one: knowing themselves***- for couples to succeed in their marriage, they need to know and understand themselves.
- (b) ***Challenge two: Knowing each other's character*** – one way to understand one's mate lives is being frank and open about feelings. The more we expose ourselves without damage at the hands of our loved ones, the more trusting we become and the easier openness becomes.
- (c) ***Challenge three: Knowing the parents experience***: Early in our marriage experience shows, there is a tendency to make dramatic statements; "I'm not going to make the same mistakes my parents made. Or, "my parents had such a happy marriage. I can't see any reason to do things differently. The real challenge is to fit only those bits and pieces

that were good in our parent's marriage into the jigsaw of the new family we are creating. The rest of the picture must be made up of the pieces that are our own. When our parent's pieces don't seem to fit, we are wise to discard them.

(d) Challenge four: understanding (Their sexuality) couples should take pains to explain what they feel in a loving, unhurting way. Then instead of being separate and mysterious, sex can be apart of their whole marriage to be understood and treasured.

(e) Challenge five: Adjusting their roles - In large part, change , the acceptance of new roles, is part of growing up, but couples usually find that growing up does not come automatically; they must work at it. Yet this kind of growing up taking responsibilities and sharing more fully- makes for more happiness in the end.

Agreeing on the new way to divide the responsibilities of a marriage bring us back to the first challenge: knowing who we are, understanding ourselves; in fact, all the five challenges are interrelated, and as one becomes easier they all become easier. We do marry in love and hope, knowing that you have found some one with whom to share a life. And if we master the challenges, we are taking a giant step towards a joyful, fulfilled future.

CHAPTER FOUR

DIFFERENT ASSUMPTIONS AND EXPECTATIONS IN MIXED MARRIAGE

Mixed marriage encounters some unique challenges and requires lots of understanding, communication, patience and grace. Larry (2010) gave example of a couple who gave the following steps for couples in mixed marriage:

You must be willing to change. You need to have your identity anchored in the lord not in your culture for the marriage to succeed. If you have issues with your culture, are running away from your culture, or are holding on too tightly to your culture, these factors hinder your ability to develop intimacy in your marriage.

However Larry (2010) went further to say that couples that enter a cross cultural marriage bring into their relationship vastly different assumptions and expectations about marriage and family life. Many of these assumptions flow out of the values, unspoken rules and belief systems that permeate their primary cultures. These unspoken values have become so much a part of their lives that they are almost hidden from view. In fact, many of these cultural differences do not surface until after a couple starts planning their wedding, encounters a significant crisis, has their first child, or relocates to a different culture.

Planning a wedding together forces a bride and groom to consider what traditions they will incorporate into their ceremony. Once married, a crisis may cause one or both of them to revert back to the behavioral patterns they developed as they grew up. The arrival of children into their marriage brings up the issue of education, religious orientation, the language children will learn, and the role of the extended family in the lives of the children. If a couple meets each other and develops their relationship in the woman's culture, for example, and then, at a future date, moves to the man's culture, they may encounter issues they never knew existed previously. Husband / wife loyalties can often come into conflict with parent / child loyalties when some of these extended family expectations emerge. Some cultures place a higher value on parent/child loyalties than they do on husband /wife loyalties.

In addition, Nwokolo (Daily trust 2010) averred; that inter tribal marriage brings unity and understanding between people from different backgrounds, broadens their views about life, issues and they are better at coping with varieties. The challenges could be daunting of course. Trust and bonding may be difficult to achieve, and the ease of separation is high. Besides, it is expenses as it entails patronizing two cultures or in some cases faiths whenever there are challenges – death /burial, marriage, ceremonies and parties. Also children born clear identities as to where they belong.

Seyi (Daily trust 2010) is of the opinion that despite all this, these challenges can be surmounted, if national unity exists as a value for every Nigerian. The entire world has moved on and is currently exploiting diversity and a multicultural society: Asians, whites, and blacks alike; forging ahead in unity and embracing complex diversity via social cohesion, intermarriage, community bridging and etc. We are still very much behind, still discussing the benefits of inter tribal marriage and religion. Are we not one Nigeria? Are we not one people and one nation, regardless of faith, tribe and geographical distribution? He queries.

Omoniyi (Daily trust: 2010) gave report of Akunneto, director of Ibohaya youth league. That is to say that he is the man at the forefront of promoting national unity through interfaith marriages, and he concludes: disunity is the bane of any society composed of men with common hope, common faith and common aspiration. He went further to lament that people of Nigeria, whether they are from North, south, or west, have one common destiny. We should encourage inter- tribal marriage. There is no reason why an Igbo man should not marry a Hausa girl, or a Hausa man marrying a Yoruba, nor can the Yoruba man adduce any law forbidden his marriage with a Cameroonian! We are created by one God - - .”

4.2 Cultural implications of mixed marriage

There have been several questions whether cross cultural marriage with people of other countries work? Well yes of course cross cultural marriage can work but there are both advantage and disadvantage to think about when considering starting a relationship with someone from a different culture or country. It all depends on what you expect when marrying someone from another country and whether that someone can give you what you expect - and whether you can meet their expectation too, of course. Being from different cultures, religions, economic backgrounds and different base languages are something that anyone has to think about.

To begin with, whether any cross cultural marriage or relationship works depends first and foremost on the individual personalities of the people in the relationship, their communications skills and not on their culture or country.

However, culture or country can have an influence on the relationship. For example, if someone from a particular culture has a certain perspective or expectation of a marriage relationship (which expectations come from the way they have brought up and what they have been led to expect from such a relationship) then that will be bound to affect the cross cultural relationship. Cultural heritage forms our view of what we consider normal and familiar. For Christians, it also affects the interpretation of biblical truth. We often

view Bible passages through the grid of our cultural eyeglasses. Thus when we encounter something outside our culture that appears different and unfamiliar, we can wrongly assume that this unfamiliar belief or behaviour is wrong or unscriptural. Larry (2010) said that it can be shocking for a newly married person to discover that her partner (who loves the lord and believes the Bible) has a different understanding of male /female roles, child discipline, decision making, financial stewardship, and extended family commitments than she has.

Larry (2010) also gave report of one couple who spoke of the conflicts they encountered due to the fact that, in his culture, women handled all the finances for the family, while in hers, it was expected that the men managed that area. Another wife said, “I didn’t feel like a woman, ‘when her husband did the shopping and took care of most of the “cooking”. Yet another woman spoke of her struggle relating to her husband’s family who expected them to be at their house every Sunday, spending the day with all the other extended family members. She saw his family as intrusive and enmeshed. She felt they were negative and critical of other people, since they spent much of their time talking about people outside the family. Her husband could not understand why she was upset and wondered why she resisted spending time building close relationship with his family. He didn’t view his family’s conversations as caring, concerned, and open. She on the other hand, was

uncomfortable in her family since they hardly spoke a word to one another during those rare occasions when they did get together.

Larry (2010) in addition has it that nothing seems to affect mixed marriage more deeply than a husband and wife's relationships with each other's extended families. Understanding the family values and the beliefs of each other's families is critical, "said one couple. One wife was shocked to learn that her mother – in – law expected to move in with them for 30 days prior to the birth of their first child in order to run the household and care for the new grandchild. Some families expect their son or daughter to work and send money back home to support the extended family living in a developing country. Other families expect the oldest son to care for his parents in their latter years and to allow his mother to live with him and his family should his father die.

He went on to say that if couples have not faced these issues or understood them prior to their marriage, enormous misunderstandings and conflicts can surface when these family expectations begin to surface. A man, for example, might not be able to understand why his wife is so unwilling to accept as right and normal. A woman, on the other hand, might be horrified when her husband expects her to endure certain imposition in her life that seems a reasonable and unfair.

Asogwa (oral interview: 2010) has it that due to cultural difference, that Nsukka people oppose mixed marriages for their children. She gave instances like in Nsukka it is believed that once a married woman meets another man she will go mad and this makes the women to keep themselves knowing the culture, she said one may go and marry outsider whose culture permits it and if she starts it, the gods will kill the husband. She narrated the story of the brother who married outside and they had four children before the woman started complaining that she is too young to stay for one man. The husband told her the implications in Nsukka culture that she has to choose whether to live with him without any other man or to divorce and she choose to divorce the husband and their four children. In this kind of situation, it will be difficult for the family to support any of the family members to enter mixed marriage.

Ugwu (2010) narrated the story of his son who married a lady (which he called “Abuja marriage”), they were working in the same office and the M/D was dating the wife, which he knows but out of fear of loosing his job he couldn’t react and was still eating the wife’s food and he was killed by the gods and the so called wife ran to unknown place till date with their twins. Adikwu has it that there are some parts in Benue state that a man offers his wife or the daughter to his visitor as a “Kola”. It is part of their culture, while in Nsukka it is a taboo.

Onah (2010) in an oral interview says that culture is very important in any marriage as people's culture affects everything about them like the type of cloth they wear and the way they dress, and the type of food they eat. Example that Nsukka people have so many native food that is not common among the people of other states, Nsukka man who marries an Abia woman may not be eating this native food since she might not like all of them after teaching her. He went further to say that food is an important aspect in marriage, that an Nsukka woman who married to a Yoruba man will find it difficult since they like too much oil and their culture does not allow a woman to call the husbands people by their name even if it is a year old child since she was not yet married to the family before the birth of the child.

It was on this issue that Arnold (2010) narrates his first misunderstanding with his wife Dalia,

---My first clue that Dalia and I were going to stumble over some cultural differences came when she lovingly offered to fix chicken with gravy. "Excellent!" I replied. I could almost taste my grandmother's succulent smothered chicken with biscuits.

But, when Dalia served dinner, I was visibly disappointed by the chicken entice. Instead of the flour- based brown gravy that I was expecting, Dalia used a tomatoe – based gravy common to Panamanians dishes. This was certainly not what my grandmother would have prepared. After a few rounds of clarification, the misunderstanding was clear. Dalia and I used to the same term "gravy" with a completely different set of expectations.

Disappointment associated with unmet expectations is a drawn on many marriages. However, the threat of unmet expectations

to cross – cultural marriages is more pronounced because of differing cultural idiosyncrasies. What makes the pain more difficult is that the disappointment often extends to your parents and others who are most important to you.

Generally, the more dissimilar the cultures, the more pronounced the disappointment. Anold (2010) went further to say that with his twenty years of experience in across – cultural marriage, I have learned that culture influences nearly every important aspects of marriage. To a large extent, communication style, boundary setting, elderly care, parenting, gender roles, food preferences, biblical interpretation and even worship style are negotiation points for the cross – cultural marriage.-----

Onyishi (2010) also in oral interview said that any Nsukka young girl who talks too much will find it difficult to marry an Hausa man, since their culture does not allow daughter –in – law to talk to her mother –in –law and father – in –law direct She has to squort and send a small child who will serve as an intermediary to pass her message until she has up to three or four children and then the mother – in – law will now use a fowl to open her mouth to talk to her. Omeje (2010) said that he will never allow any if his children to marry outside Nsukka. His reason for the rejection is that his brother married a lady from Edo State and she died during child delivery, her people insisted that her corpse should be brought back which is their culture and on their way going they had a terrible accident that some people died, while he with others had fracture and serious injuries while in Nsukka culture once a woman is properly married to any place, if death occurs she has to be buried there.

However from the above instances we can see that culture plays important roles in marriage. Omoniyi (daily trust) averred that for those who oppose such inter tribal marriages however; many reasons according to them necessitate their antagonism. He gave report of old Mrs. Adeleye Olabisi, a nurse she would never allow any of her children to marry from any tribes except from hers. When asked why she has decided to take this position, she stated that:

‘Even amongst my tribe there are certain dialects from which I would not want my children to marry from, even if they want to marry from these I would not allow them, rather than marry out rightly from another tribe entirely. In the days of our forefathers it was a common thing to marry from families you can vouch for especially those that are resident in ones community. The elders would just do a little bit of fact finding to find out if there are no serious impediments to the union. That is all. That is why marriages of our parents were always successful. But where you have children like nowadays who abandon their communities to go and look for spouses in other areas of the country, that takes at times several days to access, there are numerous problems attached to this. A part from the language barrier, the different backgrounds from which they come from will serve as a form of challenge to the success of such marriages. But all these are absent when both have similar tribal backgrounds.

Afolabi (Daily trust 2010) opined that tribal sentiments should not affect considerations in nuptials.

She adds that her marriage to a man from the north has not in any way affected their union adversely. Rather, she says that marriage keeps growing in leaps and bounds on a daily basis. The problem we have here is

that of stereotyping which is a Nigerian thing we believe that because a person belongs to a particular culture, then he must have certain traits which are unique to his or her tribe. This is bad and has no basis. We should relate to every individual as a unique person, and not as a member of a particular tribe!

Sarah (2008) opines that culture should not be pushed aside - - - culture is also an important aspect of ones existence, in the sense that it teaches us language, cuisine, choice of clothing, etc. All of these cultural practices can be followed and respected by either person (husband or wife) as there is no need for serious argument on what food a couple should consume, what language one should choose to speak , or what clothing one chooses to wear.

4.3.1 Religious Implication of mixed marriage

A people's view of mixed marriage

Hornsby – smith indicated that there was also a major pastoral shift: The inner city parish was the focal point not only for religious worship, but also for the social, cultural, educational and entertainment needs of its members. “(Hornsby smith 1984:53) this fostered an insular attitude with respect to marrying out of the catholic faith: “Thus religiously mixed marriages were relatively stigmatized by the institutional church.” The

increase on mixed marriages, however has affected theological reflections and the priorities among pastors, like many McAreevey, comes to this topic through pastoral need, particularly for Christian ecumenism: “Mixed marriage is an area that impinges directly on the lives of many people, as well as ecumenical relationships, in the divided society of Northern Ireland where I minister.” (McAreevey 2005:121_ 122). He made clear the goal of Christian unity and immediately sets a constructive tone of engagement, quoting a statement from the pontifical council for Christian unity (Kasper 2001):

- - To the ‘ecumenism of love’ and the ecumenism of truth; both of which naturally remained very important, must be added an “ecumenism remained of life’- - - Therefore, they need to come closer to each other again in their lives, they must get accustomed to each other, pray together, work together, live together, bearing the sting of the In completeness of the communion - - - (122).

Such an orientation would see mixed marriage as re- integrating some of the disintegrating indicated by Hornsby – Smiths’ analysis, but might take place more implicitly in the secular spaces mentioned above.

McAreevey (2005:144- 145) noted that improvements in relations between the different churches and ecclesial communities have provided a better climate for treating mixed marriages, helped by mutual recognition of baptism between the churches; the existence of acceptance at local and at

world level aid communication; and the formation of mixed marriage associations both at local and at world level provides useful support.

In Nigerian culture, the leadership lies with the father and a woman is 'religionless' until married; according to Asambe (2006:7) in practice "a good number of non – catholic parties, especially men, not only renege on the promise in respect of the children, but they go further and order the catholic party to follow them to their own churches".

In mixed marriage issues of identity is a facet of community and this can be at the sharp end of inter- religious encounter between specific religions. McCarthy observed that 'possibly the most sensitive area in Muslim – Christian marriage is the issue of what faith community the children will belong to'. He notes also the special role of rites of passage in contributing to their identity (McCarthy 2006:18). What couples consider most in mixed marriage is the Religion the children will belong to and which eventually turns to be the religion of the family. McCarthy (2006:3) went further to say that "An interfaith marriage may facilitate the taking of the Muslim – Christian dialogue to a completely diverse and broader dimension than that of meetings between the experts from both traditions".

Sarah (2008) has it that if two people follow the same religion they follow the same culture; thus, follow the same way of life, because religion is also a way of life. She went on to say that if couples are of the same

Religion, like Muslims, they will not have problem of what language to speak; what type of food to consume because Arabic will automatically be the common language at home while husband and wife still choose to speak their own language when with friends and family or English will be the universal language, or what clothing one chooses to wear.

She went further to say that conflict in marriage between two different cultures almost always roots from people having different belief systems in the way of life (i.e. Religion). If two people are in full understanding of their religious choice and unify them more than not, their marriage will be successful.

Mulhearn, (2010) avered that it is generally assumed by theologians' moralists and other churchmen that an interfaith marriage will usually result in a marked deterioration in the religious practice of the spouses. It is taken for granted that the weaker partner (from the religious viewpoint) will either be converted to the other's faith or will eventually cease to practice altogether. Consequently, most of the major religions have sought to discourage their members from entering into a "mixed" marriage. From the above quotation we can see that churches discourage their members from marrying out in order to maintain their faith, the faith of the children and also to retain their member.

Malaviya (2010) gave the Hindus view on mixed marriage; she said that Orthodox Hindu society treasures its beliefs and customs_ including language and little things like food, dress, music, and even caste _ Oriented Idiosyncrasies- and views mixed marriage as a diluting influence.

4.3.2 *Different religious views on interfaith marriage*

According to wikipedia (2010) interfaith marriage, traditionally called mixed marriage, it is also a religious marriage between partners professing different religions. Some religious doctrines prohibit interfaith marriage, and while others do allow it. Interfaith marriage typically connotes a marriage in which both partners remain adherents to their distinct religions. Some religious groups forbid all interfaith marriage. Others, like Islam, typically enforce a limited form of endogamy – Muslim men can take chaste wives from neighbouring non-Muslim populations but Muslim women are normally forbidden to marry outside of the Muslim community.

(i) *Views of Judaism: interfaith marriage in Judaism*

In Judaism, interfaith marriage was historically looked upon with very strong disfavour by Jewish leaders, and it remains an enormously controversial issue. The Talmud and later authorities prohibit non-Jews, and discuss when the prohibition is from the Torah and when it is rabbinic. Wikipedia (2010) has it that in 1236, Moses of Coucy induced those Jews

who had contracted marriages with Christian or Mohammedan women to dissolve them and in 1844; the Rabbinical Conference of Brunswick permitted Jews to marry any adherent of a monotheistic religion, as long as any children of the marriage would be able to be brought up as Jewish. Traditional Judaism does not consider marriage between a Jew by birth and a convert as intermarriage.

Orthodox Judaism refuses to accept any validity or legitimacy of intermarriages, and tries to avoid assisting them to take place. Conservative Judaism does not sanction intermarriage, but encourage acceptance of the non Jewish spouse within the family, hoping that such acceptance will lead to the spouse's conversion to Judaism. Overall, there is a relatively high level of resistance to inter- faith marriage in Judaism and this often constitutes a form of self congregation preventing Jewish communities from integrating and merging with surrounding populations around the world.

(II) Views of Hinduism

Hinduism declares that there are always innumerable paths to God, and that one's belief or perception of God is an individual matter and best left to the individual to decide his own path. (Wikipedia 2010) Although Hinduism is historically one of the world's most tolerant religions, interfaith marriage is rare. In Indian culture, there are many social rules surrounding marriage and individuals are under enormous pressure to marry within their

caste and religion. To break such rules could cost the support of friends, family, and community; a heavy price in such a community-oriented society. In developed and metro areas it is much more common to see marriage between different caste and religion, but even then social pressures (especially from parents) often discourage interfaith marriages. It is common for Westerners to assume that interfaith and intercaste marriage is no longer taboo in India because the socio-economic groups that they often interact with are the extremely small wealthy minority that have far more social mobility than rural Indians, who still constitute 75% of Indian's people.

(III) Views of Zoroastrianism

The majority of traditional Zoroastrians and Parsis in India openly disapprove and discourage interfaith marriages. Adherents who go through a inter-faith marriage are often expelled from the religion. When an adherent marries their partner from another religion, they go through the risk of not being able to enter the Agyaris and Atash Behram's. Their partner and children are totally forbidden from entering the following establishments. Inter-faith marriages are a constant annoyance to the Zoroastrian demographics, considering the numbers are low already and inter-faith marriages just make them smaller.

According to the Indian law, where most Parsis reside, only the father of the child must be a Zoroastrian for the child or children to be accepted

into the faith. There have been great debates over this, as the religion promotes gender equality, which this man-made law violates (Wikipedia 2010).

(IV) Views of Islam

According to Huda (2010) Muslim men in general are not permitted to marry non-Muslim women. “Do not marry unbelieving women until they believe. A slave woman who believes is better than an unbelieving woman; even though she allures you...unbelievers beckon you to the fire. But Allah beckons by His Grace to the garden of bliss and forgiveness. And He makes His signs clear to mankind, that they may receive admonition” (Qur’an 2:221).

An exception is made for Muslim men to marry chaste or Pious Jewish and Christian women, who are referred to as “people of the Book. “This comes from the understanding that Jews and Christians share similar religious outlooks- a belief in one God, following the commandments of Allah, a belief in revealed scripture (Books), etc. This day are all things good and pure made lawful to you . . . Lawful to you in marriage are not only chaste women who are believer but chaste women among the people of the Book, revealed before your time, when you give them their due dowers, and desire chastity not lewdness. If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost” (Qur’an

5:5). The children of such a union are always to be raised in the faith of Islam. This should be discussed thoroughly by the couple before they decide to marry.

Huda (2010) went further to say that it is stipulated that under no conditions is a Muslim woman permitted to marry anyone but a Muslim man. The same verses cited above (2:221) mentions, “Nor marry your girls to unbelievers until they believe. A man slave who believes is better than an unbeliever. . . . “No exception is given for women to marry Jews and Christians, so the law stands that she may only marry a believing (Muslim) man. As head of the household, the husband provides leadership for the family. A Muslim woman does not follow the leadership of someone who does not share her faith and values.

(V) *Views of Baha’i faith*

According to the Baha’i faith, all religions are inspired by God, therefore interfaith marriage is allowed. In that case, the Baha’i ceremony should be performed, and the non-Baha’i rite or ceremony can also be performed (Wikipedia 2010). If it is the case that both ceremonies are performed, the non-Baha’i partner is a Baha’i and is not accepting the religion of the other partner by going through with the ceremony. The Baha’i partner should also abstain from undertaking any vows or statements that commit the Baha’i to any declaration of faith in another religion or that are

contrary to the principles of the Baha'i faith. The two ceremonies should happen on the same day, but the order is not important. The Baha'i ceremony may be performed in the place of worship of the other religion provided that it is given equal respect to that of the non-Baha'i ceremony and is clearly distinct from the non-Baha'i ceremony.

(VI) Views of Christianity

Wikipedia (2010) has it that some churches forbid interfaith marriage, drawing from 2 Corinthians 6:14, and in some cases Deuteronomy 7:3. There is a distinction between inter-church and interfaith marriage, often based on the opportunities given to the female christian to educate her children. It went further to say that many christians believe that anyone has the freedom to choose her or his partner for life. This attitude is found most often among those who may be identified as liberal Christians. It is supported by 1 Corinthians 7:12-14 with the central sentence: "for the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband."

Wily (2010) said that Presbyterian christians may find themselves facing questions about marriage of themselves or their family members with Jews, Muslims, Mormons, Buddhists, Hindus, and people of other faiths. Partners in an interfaith marriage have potentially great differences, growing out of separate traditions of beliefs, Values, rituals, and community patterns.

These often have unanticipated implications that affect not only the couple but also their families of origin, their children, and the larger community. The church ponders the varied insights of biblical interpreters. Some readers will deem the advice of 2 Corinthians 6:14 to be applicable: “Do not be mismatched with nonbelievers.” While others will determine that the reference to idolatry and unrighteousness in the 2 Corinthians passage are inappropriate to the situation. The contrasting separatist and inclusive tendencies in relation to marriage in Ezra- Nehemiah and in the book of Ruth provide additional opportunities for reflection. He went further to say that a couple’s decision about whether to enter an interfaith marriage hopefully can involve various parties who would be part of the context in which the marriage would exist. If the couple decides to marry, the christian pastor may participate with the families in making difficult decisions about appropriate wedding ceremonies. Once a marriage occurs, the couple needs strong support from all those in their communities. This calls for special roles for the pastor and congregation as well as for families. He gave suggestions for the interfaith couple, families and congregation as follows:

Suggestions for the interfaith couple and their families:

— Both partners need information on their own faith and that of the other. Spiritual growth and well-being should be the guiding principle as the couple seeks personal wholeness and a relationship to God.

— A non- coercive, non-manipulative family environment is important to spiritual well- being. Striving for conversion of one spouse to the other's faith does not encourage harmony. While a Christian may believe that the spirit of God is preparing the heart of the partner for faith in Jesus Christ, it is important that any conversion be an individual's personal response to God.

— Each partner in an interfaith marriage needs cross-cultural sensitivity. Many conflicts and interpersonal tensions are due to differences in cultural backgrounds. These should be appropriately distinguished from religious issues.

— Renewal of identity is constantly needed within the tension of interfaith marriage, especially as personal and family identity relates to the partners' families and / or countries of origin. Often mental "tapes" from childhood arouse a desire for a partner to return to previous lifestyles and attitudes.

— A pre-nuptial agreement should be considered if this is customary within the religious community of either of the marriage partners. Legal issues surrounding the marriage are generally best negotiated by the christian within the context of the other community.

— The raising of children should be discussed thoroughly prior to marriage. Even so, a couple may find that the birth of a child brings unanticipated feelings to the surface. If parents have agreed a child is to be baptized, this

should imply the future direction of the child's religious instruction. Likewise, the Christian should expect to be bound by any agreed direction toward the partner's faith. Ideally, each parent can openly guide a child to understand the connections and distinctions between the two parents' faiths.

___ An interfaith family can help others find bridges between two faith communities. A willingness to explore the traditions, beliefs, history, and community of spouse's faith can bring shared growth to all.

___ Family worship and celebration of life-cycle events will enrich interfaith home life. Pressures from society and family can make this difficult.

___ Practical family management is a challenge to an interfaith pair who maintains relationships in two communities. Intentional decisions about participation in religious ceremonies, holidays, and activities are necessary. Other considerations relate to social life, education, and use of family resources.

Suggestions for the congregation:

___ Support and include the couple in the ongoing life and activities of the church through special effort.

___ Help parents make and live by commitments about the spiritual nature of their children. Each child's own commitment may be undetermined well into the teenage years

___ Signal inclusion of all children of interfaith marriages, though their participation will depend on their parents' decisions.

___ Encourage a relationship between the two communities linked through the spouses in an interfaith marriage. This may bring new understandings to a Christian congregation and the other faith group.

___ Expect the pastor to be available to an interfaith couple, even if the pastor did not perform the wedding ceremony. Pastoral assistance can enable conflicts to evolve into teaching and welcoming occasions. The pastor may sometimes need to enlist the help of cross –cultural specialists.

___ Affirm the couple in the wider community. This could lead to organizing support groups for interfaith couples among neighboring congregations.

4.4 Reasons why we need mixed marriages, ways of enhancing mixed marriage and Christian perspective for cross cultural

4.4.A Reasons why we need mixed marriages are as follows:

(i) It brings unity _ Onah (20/7/2010) has it that cross cultural marriage brings unity since mixed marriage is not just a marriage between two people

who belong to different churches, but a marriage between people from different communities intermarry. It can lead to an increase of knowledge and understanding, for two families are inextricably linked in the children of these marriages and slowly come to lose the fear that they have of one another.

(ii) It brings tolerance _ Since mixed marriages in many cases lead couples who fell in love and marry outside their cultural group are disowned by families, friends and insulted by strangers, then interracial or cross-cultural family called by God is a compelling example of the gospel of reconciliation, for in the interracial relationship or mixed marriage the children are raised in a climate of tolerance and the rising incidence of children in mixed marriage will eventually lead to a society where race will no longer matter because everyone will blend into one race, the human race. Martin Luther King Jr's famous sentiment that people should be judged not by colour of their skin but by the content of their character. Finally, as the old saying goes when you marry the person, you marry the whole family. One must be ready to put the whole amount of tolerance that he/she can withstand the "darts" from the "evildoers".

(iii) It encourages harmony and co-operation _ Husein (2010) said that interracial marriage has always been subjected to challenge both from the boy's and the girl's families. But it is time to change this view as people are

increasingly coming together and building friendship (relationship). It is some thing that cannot be stopped by traditional attitudes towards such marriages; on the other hand, it is also an important, source of harmony and co-operation between two groups of people.

4.4. B Ways of enhancing mixed marriages NIMMA (2010) are as follows:

- (I) Providing support, advice and information to couples and families involved in mixed marriage/relationships.
- (II) Raising public awareness on the issue of mixed marriage/relationship and charity Organisations services.
- (III) Providing information to support research into the issues relevant to mixed marriage/relationships.
- (IV) Lobbying policy makers, churches and Organizations to address the needs of the couple and families involved in mixed marriage /relationships on issues such as housing.
- (V) Holding and Organizing annual theme and conferences on mixed marriages.
- (VI) Representing these organizations at conferences including international gathering on interchurch marriage.

- (VII) Give talks on mixed marriage to interested groups or Organisations.

4.4. C Christian perspectives and advice for cross cultural couples according to Ballard (2010)

1. Consider the cost

Jesus warned us in Luke 14 to consider the cost of following him. We need to make sure we are prepared to persevere to the end. Many people start well, but don't finish well. Entering into a cross-cultural marriage is a life-changing decision, and there are special challenges associated with such relationship. "Most couples do not take enough time preparing for cross-cultural marriage," said one couple who had waited two years before they were married. Another young couple from different cultures met on a king's kid's outreach and was immediately attracted to each other. They sought the Lord, began a relationship, and within four months of meeting each other got married. "If we had it to do over, we would take more time getting to know each other's families," they said. "It would have made our adjustment into marriage much easier if we had waited at least a year."

2. Think long-term

Take your time; don't be hasty! Make sure of your guidance and seek counsel from others. Make sure you have thought through the implications of

a life-long union to this person. Ask the hard questions. Don't assume that just you both love the Lord, and are called to missions that everything will work out fine. Consider the implications of moving to your partner's culture in the future. Are you prepared to learn your partner's language and raise your children in close proximity to his extended family? Such a possibility may seem very remote at the present moment, but things change over time and you might find yourself facing a situation you didn't anticipate.

3. Spend time with each other's family and in each other's culture

Make sure you have a love and respect for your partner's culture. Observe how your partner's parent treats each other. Their interaction will give you insights into what you can expect from your partner after you are married. It is also important to see how your partner behaves in her own culture. She may treat you very different when she is with her own people than she does when she is living outside her culture. Remember, when you marry someone, you don't just marry the person; you marry their family and their culture!

4. Get some premarital counseling

Talk to other couples in cross-cultural marriages. Ask them to tell you their story. Find out what challenges they faced. Seek out their advice and

see what recommendations they may have for you. Ask the Lord to give you a mentor couple that understands cross-cultural issues and spend time with them, examining the issues that concern you. Read books, listen to tapes and attend seminars. Utilize every possible resource you can find to help get your marriage off to a good start.

5. Be Accountable and Confirm the Word of the Lord

Don't let your emotions run away with you. "Most couples marry a fantasy and not a real person," said a couple with a 20-year cross-cultural marriage. "They fantasize about having children with blue eyes or they dream about the excitement of finding a partner with features distinctive from their own culture. "Listen to the counsel and input of those who know you best: your parents, your pastor, mentors and close friends. What do they see? What are they saying? Are they voicing cautions or concerns to you? These people provide some much-needed objective feedback regarding this decision that is going to affect the rest of your life.

6 Make sure you have a common "heart language"

Marriage is the most intimate human relationship in life. You both have to be fluent enough in one of your native tongues or else in a third language to be able to express your deepest thoughts, emotions and heart desires to one another. If there is no common "heart language" your marriage will suffer

and you will have difficulty understanding of each other and maintaining your intimacy.

7 Discover and celebrate your cultural differences.

Diversity is one of the joys of a cross-cultural marriage. “Our differences have enriched us and broadened our lives,” said one couple. The weaknesses in your culture can be balanced by the strengths in your partner’s culture. No culture is perfect and without flaw, and each culture has a deposit of precious treasures. If God has called you into a cross-cultural marriage, he will use your partner’s culture to be a balance and a blessing to you. He gives good gift and He knows the kind of person and the kind of culture that perfect complement to you. Trust Him to help you overcome the special challenges that are associated with such a marriage. Believe Him to make the two of you into a complementary team, “So that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ” (Romans 15:6)

You have an opportunity to serve the Lord as a team and to demonstrate to others the biblical model of how Christ can give people unity in the midst of diversity. The cultural diversity in your marriage can bring into your life a new perspective and a depth of understanding that will enhance the effectiveness of your ministry to the nations. You also have the privilege of experiencing a foretaste of that future day when people from

every tribe, and tongue, and nation will be gathered together around throne of God worshipping the Lamb.

4.5 Factors that lead to mixed marriage and factors that causes problems in mixed marriage

4.5. A Some of the factors that lead to mixed marriage are as follows:

- I) **Education**__ Ugwuoke (2010) intoned us that education plays important role in mixed marriage. He said that his marriage to his wife (Rita) was as a result of Education. He went further to inform us that they met as undergraduate at UNIBEN (university of Benin) in the same department and they started their relationship which lead him to marry Edo woman. Gibbons (2010) reports that when these offspring go on to university and college, they continue to move in an increasingly differentiated and heterogeneous world. Moreover, have failed to build institutions within our respective communities whereby our young ones could mingle with each other of the same faith, even date with each other, and then when the time is ripe, find partners within the faith. Therefore, once they leave home for school, work, travel, etc many suddenly find themselves meeting others of their age for the first time in a social setting, with no restrictions. In the absence of previous exposure of the opposite sex in a social contex, without well thought out guidance from their parents through their years of growing up, and with the sudden absence of elders

from the scene, nature takes over. Sometimes, the young fall in love! Education is a major factor that leads many educated people to enter into mixed marriage due to the fact that they will like to marry people of their own class.

B) Urbanization __ According to wikipedia (2010) the physical growth of urban areas is as a result of global change. Urbanization is also defined by the United Nations as movement of people from rural to urban area as with population growth equating to urban migration. Mixed marriage takes place when people leave rural areas to dwell in urban areas where they meet people from different tribes or even country and decides to marry.

C) Work /Job __ during our investigation, Onyishi (2010) said that she met her husband in their place of work at Warri, she is uroboh and married to Nsukka man. We also found that some Nsukka women entered mixed marriage due to job or that their work led them to another environment where they were married.

Barbara (2009) has it that by necessity or by choice people travel, they look for work, pursue studies outside their own countries, take part in seminars and go on holiday. All are exposed to the most varied influences.

D) Low socio-economic status__ susheela (2010) gave the disadvantage of low socio-economic status that it is characterized by such factors as living in poverty; being poorly educated, having poorly educated parents; being raised in a single parent family or in an economically struggling neighborhood, and lacking educational and job opportunities. Since low socio-economic status are associated with all these, people in these conditions enter mixed marriage in order to survive or change economic status.

E) Social Mobility __ According to online dictionary definition, social mobility refers to change in an individual's social class position (upward or downward) either between their own and their parents social class (intra- generational mobility). Wikipedia (2010) avers that upward social mobility is a change in a person's social status resulting in that person receiving a higher position in their status system likewise downward mobility result in a lower position. Online dictionary gave the definition of social mobility as movement from one class- or more usually status group to another.

Greek (2010) says that social mobility often depends on what the society values the most. Society driven by the money and possessions, the highest ranks will be by those with the most money or biggest house while in some cultures. Social mobility is determined mainly by

achievements, some places have much more rigid structures based on status across generations.

During our investigation it was found out that some Nsukka people enter mixed marriage for social mobility. Also observed that mostly men and women enter mixed marriage in order to receive a higher position. Example, some men enter mixed marriage because the women's family is rich or some go for rich ladies.

F) Trade — Microsoft Encarta (2009) intoned that trade is the activity of buying and selling, or sometimes bartering, goods. It went further to say that trade is a skilled occupation, usually one requiring manual labour. Oke (2010) informed us that trade is one of the factors that lead people to enter into mixed marriage. She told us that it was trade that led to her marriage in Nsukka. She went further to narrate her story how her mother (Mrs. Adele) from kogi state made friend to her mother-in-law (Mrs. Oke) through trade. She told us that her mother used to bring yam to sell in Nsukka and her mother – in – law turned to be her good customer which led the two families to close relationship and in turn their son and daughter being married.

G) Proximity — according to Encarta Microsoft (2009) proximity means closeness: closeness in space or time. The law of proximity states that the closer objects are to one another, the more likely we are to mentally group them together. In other words the closeness of people staying together or

living in the same area makes them to have interest in each other which later led them to enter into mixed marriages.

H) Religion___ It deals with belief and worship: people's beliefs and opinions concerning the existence, nature, and worship of a deity or deities, and divine involvement in the universe and human life. From our investigations found out that people treasures the belief and customs before entering into marriage. Grace (2010) averred that she preferred her husband among all her suitors due to the fact that they belong to the same Religious group. She went further to say that what interested her most is that her children will belong to the same faith community with her.

4.5. B factors that bring problems in mixed marriage are as follows

I) Adultery __ In Nsukka area Adultery is not only offence but it a taboo or abomination. Adultery by women in Nsukka leads to divorce or madness. In our interview with Ezema (2010) it was noted that a married woman who commits Adultery is usually punished by the gods of the land through confession, and madness which leads to death at times. He narrated the story of his late wife; he married from another tribe when he was doing business there, unfortunately the woman he loved committed adultery and if the husband still decides to live with her she has to go through purification and make sacrifices to appease the gods due to his love for her and for the sake

of her children, he accepted her back. He further told us that in this case that is the woman if she is capable or her people that will provide all the requirements, that if the husband provides anything that he will be killed by the gods. In Exodus 20:14 ____ God condemns Adultery.

II) Childlessness / Impotence

Childlessness and impotence have been constant reason for flirting by either of the couples. There is the tendency of losing faith in each other and it becomes source of feud if the problem comes from the wife (Agha 2004:108).

Ugwuagbo Obioma (6/6/10) told us in our interview that impotence occurs when a man is not capable to pregnant his wife and this causes a serious problem in the family. She went further to say that some couple in Nsukka if the man is impotent and the wife wishes to stay, the family will assign her to a man who will be impregnating her to be having children for her husband but this must be done secretly. Infertility is a serious problem in marriage especially when it is on the part of the woman. A woman without any issue to the husband stands in low favour in the family while a fertile wife is loved by the family.

In the Igbo context, the ideal wife is above all, fertile, strong and eager to work for the economic prosperity of the husband. She is respectful and submissive to her husband especially if she has not given birth to a male child

(Popenoe 1977:201). In Nsukka culture before, a man's wealth is known by how many wives he has, so in a situation where a man marry and there is no child, he has to marry another wife to know if the fault is from him or the wife. If it is from the wife, she may stay in the marriage or leave while if it is the man's fault the wife may decide to stay and be going to another man to have children for her husband.

III) Difference in Temperament :

There is no doubt that differences in temperament will contribute to constant friction in the family. It may also lead to antagonism which helps to erode and weaken the strength of love (Agha 2004:108). Differences in temperament in marriage are commonly noticed by outsiders and Haley (1972:20) quips that immediately following the wedding a couple may go through a "psychological honeymoon". During this period each partner may be tolerant of annoying behaviour by the spouse. However, at some point, the couple may have a fight in which grievances are expressed and agreements changed. Such agreements probably play an important role in redefining the marital agreement or creating more problems in future.

During our investigation it was found out that during the first year the restriction in social life was most marked for women while men appear to have a relative active social life, but in the second year their social activities

declined. The divorced women complained of being locked into a child centered world, with such complaints being less characteristics of working mothers than non working mothers (Duvall and Hill 1967: 106).

IV) Promiscuity

From the interview conducted with Onah (2010), it was revealed that people who were promiscuous before marriage and unfaithful to their partners in marriage may explain why many marriages have problem and at times end in divorce. However, Agha (2003:107) asserts that promiscuous and unfaithfulness may be a source of conflict in the family. Some people who were promiscuous before marriage may continue the act after marriage. He went further to say that unfaithfulness to each other in marriage, will definitely result to crisis in the family and may result to a broken marriage if not carefully handled. Premarital and extra marital sex relations are responsible for unhappy marital home (Titus 1954:36).

Asogwa (2010) confirmed that unfaithfulness to each other in marriage will definitely result to crisis in the family and may result to a broken marriage if not carefully handled.

(V) Constant Lack of sexual Relationship

Constant lack of sexual relationship between the couples may lead to suspicion, miscalculations and quarrels on either side. Sex is a bond of

unity when constantly shared in love as well as a source of fighting and disunity when constantly refused by either of the couple (Agha 2004:109).

Jackson also gave the Bible record of the second marriage, which provides the means for the gratification of sexual desire — a virtuous, God- given inclination. The creator never intended, however, for human beings to engage in promiscuous sexual liaisons. Sexual activity outside a legitimate marriage commitment is fornication. But if one desires not to live celibate, he is free to marry to avoid fornication (1 Cor.7:1-2).

VI) Chronic sickness

During our interview John (2010) said that even though man is not free from illness, yet, there are some sicknesses that are chronic which can cause divorce. He narrated his story to us that his first wife after having her first issue went mad and after several treatments and to no avail that he discovered that it happens to almost all the married ladies in the wives family like that, but due to the fact that he didn't really know the family well for both met as customers and that is how their relationship started which lead them to marry. Some other sicknesses like HIV/Aids, madness, epilepsy, etc are communicable. People suffering from any of this are dreaded and isolated.

VII) Cultural Differences

Cultural differences are some of the major problems encountered in a cross- cultural marriage. The marriage of people who have cultural differences usually create problem when either of the couples refuses to adjust and sticks to his or her own culture, especially when it relates to eating habit or the type of food they eat etc. in some places their culture permits what other culture abhors. For instance Ayogu (2010) said that she fell in love with her formal husband during their National Youth service corps and this relationship led them into marriage and after the marital rites have been completed, she lived with him as a wife and not keen enough to learn some of their culture. One day, they traveled to the husband village and to her greatest surprise the husband had a wife with three children already, when she complained to her father- in – law, he replied that it is Yoruba culture to marry as many wives as possible and she decided to quite the marriage since she didn't want to belong to a polygamous husband. Culture is something that always brought up that seems to be problematic in mixed marriage. How the man treats the woman, how much money you currently have, even what kind of food you each like can create problems in not only getting married but also in the future. Discuss your cultural differences regarding topics such as diet, birth control, sex, gender roles

(VIII) Mother, father or Friend - in - laws

Many families have been destroyed as a result of the attitude of either the mother or father – in – laws who advice their son or daughter on how to treat their wives or husbands. The family friend – in- laws may also create problem between spouses in the family especially when he or she becomes deeply involved in the family matter and wants his or her own opinion to prevail. This was observed during an interview with Ugwu (2010) who stated that immediately after their wedding that she had a serious cough and catarrh due to the running around before the wedding and her mother – in – law advised the husband not to go close or near her that she is suffering from tuberculosis and this made her husband to leave her at home and went back to Lagos. She said that her staying one month with her mother was a hell and she decided to go back to Lagos, on her reaching there the husband was already staying with another lady and he asked her to go back that he doesn't want her again, and this was how their marriage ended.

(IX) Language

Kalu (1982:4) avers that language is a major instrument through which people express their ideas, thoughts, feelings and sentiments and through which they communicate with each other. In this aspect some couples enter cross – cultural marriage thinking that the language won't be problem till they marry and live together, if the man's people visited and he discusses with

them in their language, the wife will be uncomfortable with the discussion since she doesn't hear their language in some cases she may even think they are discussing about her and it is the same with the husband. During our investigation with Eze (2010) she said that marrying where you don't hear their language is like a dumb and deaf person staying with you that if you laugh he or she thinks you are laughing at him or her. She narrated her story that she fell in love and later got married to a Tiv man, she said that at the initial time she was happy with him since he only speaks English to her till when they traveled to the village where everybody spoke their language and she was uncomfortable since she can't even communicate with her father or mother – in – law in English and the husband worsened everything by telling her that they will not go back to the city again, that they will be staying in the village which made her world to collapse in that marriage and she had no option than to quite the marriage.

X) Education

Education seems to bring problem in the marriage especially when the woman is more educated than the husband or the only bread winner. During Our interview, Ugwuja (2010) narrated his story of how he trained a girl from a poor family, they were living in the same compound and her parents were very poor while the girl was very intelligent that made him to pick interest in training her. He told us that he was just having first school

leaving certificate and that was what he work and trained the girl to university level, marry her and after which she started working for up to five years before he was sacked and she was already having two kids for him but to his greatest surprise the wife started abusing him as a lazy man, sending him message as a house boy and at last divorced him and affirmed that she made a mistake to marry him “Nwa Nsukka” that she cannot stay with him because they are not of the same class and this was how she abandoned him with their two kids.

XI) Dissertation by the wife or husband

Some couples at times decide to desert their family for the reason best know to them. During our investigation madam Virginia narrated how she was abandoned by her husband after giving birth to her fifth issue. She told us that the husband deserted her and later married another wife. Another man Ezema (2010) told us his own version how his wife deserted him with the children and later married to another man.

XII) Overbearing husband / wife

In a situation where the husband or the wife has domineering manner, arrogant, some people wear an over bearing attitude that they would always impose their will on other. This kind of people likes giving “an authoritative order” that must be obeyed without comments. Some times this attitude

found mainly among husband towards a wife who may not be ready to tolerate any nonsense or command, if it is not properly resolved, it leads to divorce. During our investigation Idike (2010) told us her story how she left her first husband because of his overbearing attitude towards her that he was treating her like a house help to the extent that she was not able to bear it.

XIII) Failure to provide

In the Nsukka culture a man is expected to provide for the family. In a situation where the man left his responsibilities to the woman only, it brings problem in the family. In Nsukka culture before, one of the criteria's for parents in choosing husband for their children was if the man is able to provide for their daughter, if he was strong in terms of farming. Ugwu (2010) told us that a responsible man is known by his ability to provide for his family. He went further to say that one can access a responsible man through his family, that by mere looking at the wife and the children, you will know whether he is taking care of them, in other words a good wife who takes care of her home can be known through the way her husband is looking.

XIV) Armed robbery

Criminal act is another thing that causes problem in mixed marriage. A man who is very wealthy but was an armed Robber will find it difficult to marry

despite his wealth because no reasonable or responsible one will like to spend his or her life with Armed Robber. Ugwu (2010) said that she married a man from another tribe who claimed to be a contractor. She told us that it was until she moved in to live with him after their traditional marriage that she found out that she married a criminal who usually left the house at night. She went further to say that when she found out what he was doing that she tried all her best to stop him but to no avail until the fateful day that he was caught with his group in criminal act and this made her to leave his house and go back to her father's house with her six months baby.

XV) Age

Age gap causes problem on both sides when the couple are under marriageable and when one of the couple is far much older than his/her partner. The incident of divorce has been influenced by the age at which couples got married. Carter and glick (1970:27) assert that divorce occur during the first six years of marriage and over one fifth during first two years. Our investigation result certainly fosters the observation of kenkel(1966:63) that the rate of divorce, and therefore the marital instability, is considerably higher if the husband is under twenty – five years (25yrs) old and the wife is under twenty years (20yrs) of age. The investigation has also examined the relationship between marital stability and the discrepancy in age between the husband and the wife. Ogbu (2010) told us that he divorced

his first wife who claimed to be under twenty but when they married and he becomes close to the family, he found out that the wife's younger sister's had all married with up to five (5) or three (3) children each and this deceit made him to divorce her. Our findings show that the rate of divorce is lower when the husband and wife are approximately the same age range than when there is a large age difference. This finding supports the popularly held belief that a large difference in age can cause marital problems and dissatisfaction.

XVI) Religious Affiliation

Religious beliefs and affiliation have been seen traditionally as an important aspect of marriage. Religious leaders of today have constantly expressed their concern that a loss of religious faith in many families has resulted in a breakdown in marriage.

Gibbons (1989:70) avers that the aspect of religious variation that is most relevant to the possibility of mixed marriage is the degree of religious orthodoxy in the household. Where religion is extremely important is in the family. The children are raised with particular rules and prohibitions and they will partake in the rituals, prayers and practices of that orthodoxy. From our investigation Monica Ugwu supports Gibbons statement, she told us that what couples consider mostly is the religion group that their children will belong to or which religion to bring the children up. She went further to share her story with us that she was a Roman Catholic and her husband from

Anglican. She told us that she fell in love with the husband who promised to change to her church and his family opposed it that she has to be the one to change and her mother rejected it, her reason that they will stop her from receiving Holy Communion but she insisted on him marrying her and her mother refused to stay in the house for the traditional marriage and even to attend her wedding. She said that up till now that she has her fourth child, that her mother has never come to stay with her each time she delivered.

XVII) Male Child Problem

Male child issue causes a serious problem in Nsukka culture for they are highly appreciated that female issue. A woman who has only female children is not fully welcomed in her husband's house. She could be sent out anytime, for it is assumed that she does not have ground in her husband house. A man without male child issue feels bad and can maltreat the wife to any length for it is believed that if he dies; his name will also die with him for there no one to bear his name since the girls will all be married outside. The man may decide to marry another wife in search of male child.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 Brief summary of the Findings

Marriage union is most ideally fulfilled need for companionship. Marriage therefore is the union between two people, a man and a woman such that children born to the woman are recognized legitimate off-springs of both parents. Marriage is a very important institution, which is therefore, a universal phenomenon. It is a social rather than private affair because it is seen as cement that puts two families that is the boy and the girl's family, communities, tribes or nations together.

However the author has tried to bring out those things that make marriage not to work, the reasons why we need mixed marriage and the need for one to learn each other's culture before rushing into it in the name of love. The work looked into the reasons why we need mixed marriages and ways of enhancing it. The author attempted to give different assumptions, expectations, cultural and religious implication of mixed marriage in Nsukka. The work went further to discuss the factors that leads people to enter mixed marriage and also the factors that brings problems in mixed marriage. The work also provides solutions and suggestions to the reader and couples in mixed marriage or about to enter. Marriage accommodates our

social needs and also provides us the means for the gratification of sexual desire – a virtuous, God given inclination. The creator never intended, however, for human beings to engage in promiscuous sexual liaisons. Sexual activity outside of a legitimate marriage commitment is fornication. Marriage is a home sanctified by marriage affords the ideal environment for the rearing of children. The husband and wife arrangement was intended to facilitate the divine plan for human redemption. Marriage is therefore a holy institution ordained by God as a means of fulfilling His Command – to procreate for the increase of human population.

(a) In considering the socio – cultural and religious implications of mixed marriages, culture plays a very important role in the lives of people for it entails people's way of life in a given society. Differences in cultures brings problem in mixed marriage, for it affects everything we do in our daily lives like, food, language etc. the author tries to show the need for the couple to choose on what food to consume, what language one should choose to speak, or what clothing to wear. There were cases of cultural misunderstandings among the couples.

(b) The work shows that what matters in mixed marriage is whether both partners knows God and have love for each other not denomination or tribe. They went further to say that religion is one of the things that is considered

before entering into mixed marriage for it is believed that there is not much divorce among people of the same faith than people from different faith.

(c) Our finding reveals that some religious group or denominations are mostly concerned on the issue of what faith community the children will belong to. We also found out that conflict in marriage between two different cultures almost always roots from people having different belief systems in their ways of life (religion). It was found out that at which couples married a contributing factor to marital problem. When the age gap of the couples are too much it brings problem for they think in a different way.

(d) The research also discovered that education plays an important role in marital life. It can be a source of happiness in a home if the levels of their education are not far – apart or it brings problem if one is a graduate and the other is partner did not go to school at all. It was discovered that lack of communication and level of understanding causes problem. The findings also suggest that couples should discuss and settle the issue of cultural differences before entering into marriage.

5.2 Contributions to knowledge

(a) The work will be of good help to people who would like to enter mixed marriage since it brings out those things that makes mixed marriage to work.

(b) The work looked at the reasons why we need mixed marriages and ways of enhancing it which will be as a guide and to people entering mixed marriages.

(c) It also contributed to knowledge by discussing those factors that lead people to enter mixed marriages and factors that brings problem in mixed marriage which will create awareness to people and also serves as a guideline to those who have already entered it.

(d) The work will serve as a source of encouragement to the young ones who will wish to enter mixed marriage in future.

5.3 Recommendations

It is important to give recommendations to couples who want to enter cross-cultural marriage.

- 1) The couple planning to enter mixed marriage must be realistic to each other especially in the areas of different faith, and traditions. They have to go for marital counseling.
- 2) Couples should Tackle the inter – faith problems directly before entering the marriage for the marital problems sometimes grows into serious problem after marriage. Examples of what is needed to discuss are as follows.

- a) Assessing and studying how important each others faith traditions are.
 - b) Explaining your religious needs to each other.
 - c) Settling the issues of whether you will worship together or apart that is whether you will accept your spouse's faith or try to change them to your own.
 - d) How to handle the children's education and settling religious issues with parents before marriage.
- 3) The couples should Plan in advance, concerning some aspects of culture and faith, how to handle it not waiting till after the birth of first child. For example if the man's culture or religion rejects circumcision of male children while the woman's own religion accepts it, then the couple agree on which religion to bring the children up.
- 4) Couples are advised to have good period of courtship before marriage in order to understand each others religion and culture.
- 5) Couples are advised to get married to the person they truly love, and will of god and one with the same education level not an illiterate marrying a graduate just because of commercial purpose.
- 6) Couples are encouraged to communicate more often as it is observed that communication gap posses a serious problem for couples.

5.4 Suggestions for further research

1. Further research should be done to actually know if the divorce rates are higher in mixed marriages than in other marriages.
2. A detailed research should be done on the effects of divorce on children and their parents in the society.
3. A study should be carried out on how to form mixed marriage organizations that could help the couple to enter mixed marriages without any obstruction.
4. A study should be done on the issue of how children of various ages should inform about their parents divorce.
5. Research should be carried on to know if divorcees are more likely to become addicted to alcohol, commit suicide, be subject to depression, etc.
6. What are the devastating effects of divorce on children of divorced parents?

Conclusion

Having discussed the socio – cultural and religious implications of mixed marriage it was discovered that marriage is a legalized union between people from different religious and cultural background. Marriage is the most intimate human relationship in life. A couple entering such a relationship needs to pay close attention resolving in religious difference. Marriage therefore needs patience and love, care and understanding.

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ORAL INTERVIEW

S/N	Name of Interviewee	Profession	Place of origin	Age	Date	Interviewer
1	Ezema John	Teacher	Edem-Ani	58	13/5/2010	Ozioko,F.N
2	Ugwuoke mabel	Trader	Echara Nsukka	47	18/5/2010	
3	Omeje Ogochukwu	Hair dresser	Obukpa	38	18/5/2010	
4	Asogwa Victoria	Trader	Unadu	50	20/5/2010	
5	Ugwu Frank	Teacher	Ibagwa	55	20/6/2010	
6	Onah James	Driver	Ozzi-edem	51	20/6/2010	
7	Onyish Thomas	Retied Civil servant	Edem-Ani	75	10/5/2010	
8	Onah Grace	Nursing	Obukpa	48	20/7/2010	
9	Ugwuoke Felix	Teacher	Nsukka	51	20/7/2010	
10	Onyishi mabel	Civil servant	Nsukka	49	20/8/2010	
11	Theresa Oke	Trader	Akpa Edem	45	20/8/2010	
12	Agbo Grace	Trader	Nsukka	58	20/8/2010	
13	Osondu Ezema	Trader	Nsukka	42	24/7/2010	
14	Ugwu Agbo Obioma	Teacher	Obukpa	53	6/6/2010	
15	Onah Agnes	Sewing	Ibagwa	46	20/7/2010	
16	Asogwa Felicia		Umakashi	39	20/7/2010	
17	Ugwu John	Retired civil servant	Ozzi edem	71	26/6/2010	
18	Ayogu Ada	Trader	Unadu	52	26/6/2010	
19	Ugwu Peace	Teacher	Enugu-Ezike	40	5/8/2010	
20	Oyibo Eze	Trader	Edem-Ani	60	20/8/2010	
21	John Ugwuja	Trader	Edem-Ani	62	20/5/2010	
22	Igwe Virginia	Teacher	Nsukka	54	20/8/2010	
23	Matthew Ezema	Teacher	Akpa Edem	57	20/8/2010	
24	Viriginia Idike	Retired civil servant	Edem-Ani	76	16/6/2010	
25	Ugwu John	Driver	Nsukka	56	16/6/2010	
26	Blessing Ugwu	Trader	Ibagwa	42	16/6/2010	