

**IMPACT OF CHRISTIANITY ON *BWATIYE* TRADITIONAL  
MARRIAGE IN ADAMAWA STATE, NIGERIA**

**BY**

**Yusuf OBADIAH**

**A DISSERTATION SUBMITTED TO THE SCHOOL OF  
POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY,  
ZARIA, NIGERIA IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF MASTER DEGREE OF  
EDUCATION IN CHRISTIAN RELIGIOUS STUDIES**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,  
FACULTY OF EDUCATION,  
AHMADU BELLO UNIVERSITY,  
ZARIA, NIGERIA**

**DECEMBER, 2019**

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**N.C.E (F.C.E YOLA, 2002), B.Ed/CRS (A.B.U ZARIA, 2014)**

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## DECLARATION

I hereby declare that this dissertation entitled, *IMPACT OF CHRISTIANITY ON BWATIYE TRADITIONAL MARRIAGE IN ADAMAWA STATE, NIGERIA* was carried out by me in the Department of Arts and Social Science Education under the supervision of Prof. John N. Kwasau and Dr. Samson E. Mijah. The information derived from the literatures has been duly acknowledged in the text and a list of references provided. No part of this dissertation has been previously presented for another degree at any university.

Yusuf OBADIAH

Name of Student

\_\_\_\_\_

Signature

\_\_\_\_\_

Date

## CERTIFICATION

This dissertation entitled, *IMPACT OF CHRISTIANITY ON BWATIYE TRADITIONAL MARRIAGE IN ADAMAWA STATE, NIGERIA* by Yusuf OBADIAH, meets the regulations governing the award of the degree of Masters in Education (M.Ed.) in Christian Religious Studies, Department of Arts and Social Science Education, of Ahmadu Bello University Zaria, and is approved for its contribution to knowledge and literary presentation.

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## **DEDICATION**

This work is dedicated to my lovely wife Deborah, our wonderful children Miracle *Atufopwa*, Gift *Pwavi*, Hope *Pwadukodi* and Desire *Pwapiyati* and to my late parents Mr. and Mrs. Jaurai, Saratu Obadiah Hamidu.

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## ABSTRACT

Before the advent of Christianity, the *Bwatiye* people were devoted to the practice of their traditional marriage. The advent of Christianity among the *Bwatiye* people led to the conversion of many *Bwatiye* people to the Christian faith. Consequent upon these developments, many *Bwatiye* Christian, began to distance themselves and their children from *Bwatiye* traditional marriage practices. The *Bwatiye* people practice polygamy, marrying and dying without a child, for the *Bwatiye* people, is a grave punishment which is considered equal to a curse. So if the first wife is barren, the husband will try to marry a second wife to get his children. The *Bwatiye* people desire male children. Thus, if a wife continues to get female children, the husband may marry a second wife to get male children. However, the church has categorised polygamy as unworthy and the people involved cannot be admitted into full membership of the church. The churches demand that Christian matrimony should only be in monogamous marriage. Therefore, this research assessed the impact of Christianity on *Bwatiye* traditional marriage in Adamawa State, Nigeria. To guide the study four (4) objectives were stated: to determine the religious impact of Christianity, to assess the social impact of Christianity, and to examine the moral and economic impact of Christianity on *Bwatiye* traditional marriage. Four (4) research questions and four (4) null hypotheses were also stated in line with the objectives of the study. To effectively carry out the investigation, the researcher used descriptive survey research design. The total population of *Bwatiye* people in Adamawa State were 247,264. One thousand and sixty six 1066 were sampled to represent the total population. The instruments used for the data collection were questionnaire and interview. The researcher used 1066 questionnaires and out of the number 934 were returned. Oral



interview was also conducted with twelve (12) Bwatiye people. Data obtained were analyzed using simple percentage for bio data variables, mean and standard deviations for the research questions, and independent t-test was used to test the strength of the impact because of the two groups. The research findings showed that some aspects of *Bwatiye* traditional marriage beliefs and practices such as polygamy, sororate and levirate unions have been changed by Christianity. The study recommended that *Bwatiye* People should understand that time and circumstances have change making polygamous marriage no more an attractive option. The nature of traditional economies, especially the need for more hands on the farm, which gave ground for the system of marriage, is no longer tenable under the impact of modernity and the reality of rapid population growth. In addition the impact of education and urbanization has radically altered the original views that supported polygamy.

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## **LIST OF ABBREVIATIONS**

ASPC – Adamawa State Planning Commission

SPM – Sudan Pioneer Mission

SUM – Sudan United Mission

MB – Bachelor of Medicine

CH. B – Bachelor of Surgery

LCCN – Lutheran Church of Christ in Nigeria

SPSS – Statistical Package for Social Science

## OPERATIONAL DEFINITION OF TERMS

**Youth:** Youth in this study is defined as persons male or female from the age of eighteen (18) to Forty (40).

**Old Men& Women:** In this study is defined as persons from the age of forty one (41) and above.

**Church:**the church in this study refers to the Lutheran Church of Christ in Nigeria (LCCN).

**Tikise:**This is the Bwatiye annual festival of competition between all Bwatiye communities held every year in Njoboliyo Eastern Bwatiye

**Kwete:**The Bwatiye Western Bwatiye annual wrestling festival.

**Farai:** Bwatiye annual festival for the celebration of the birth of Nzeanzo.

**Nzeanzo:** The guardian spirit of the Bwatiye people.

**Lakaune:**(rites of passage)this is a festival of puberty circumcision among Bwatiye youths held once in every seven years in Eastern Bwatiye communities (Furo, Bilachi, Bagale, Bengo, Dason Bwatiye, Dulo Bwatiye,Njoboliyo, and Rugange).

**Bwatiye Communities:**Bwatiye communities in this study is used interchangeably with Bwatiye towns, and Bwatiye villages.

**Malenai:** Mediator between the bride's parents and grooms parents, in Eastern Bwatiye.

**Je Tufe:**Mediators between the bride's parents and grooms parents, in Western Bwatiye.

**Gnato Metu:** Bride price or dowry in Western Bwatiye.

**Gna Metso:**Bride price or dowry in Eastern Bwatiye.

**Dwa Bwara:** Bwatiye marriage pot with three legs.

**Ngajiye:** Normal Bwatiye traditional marriage.

**Hir Meto/Hir Meche:** To run away with a woman or somebody's wife.

# CHAPTER 1

## INTRODUCTION

### 1.1 Background to the Study

Religion plays a vital role in the lives of many people. This is because the beliefs and practices of some people are directed and motivated by the injunctions and dictates of their religion. Before the advent of Christianity in Africa and Nigeria, there had been in existence an indigenous religion commonly referred to as African indigenous religion or African traditional religion. Members of any society normally inherit from their ancestral predecessors a certain variety of cultural knowledge which they build upon, this was the religion that was passed on from one generation to another or from generation to generation.

Culture is the characteristic and knowledge of a particular group of people encompassing language, religion, marriage, social habits, music and arts, food, what we wear, how we wear it, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones and a million other things (Zimmermann, 2017). Culture is the social behaviour and norms found in human society, the ideas, customs, and social behaviour of a particular people or society. Culture is perhaps one of the most fundamental heritage of the human race; it is the cream of the society and the stage on which the human species are nurtured. Culture more than anything else, has given the human species its remarkable distinctiveness. Culture plays an important role in any society. It guides human behaviour, provides roles and social control, it creates an identity for people; by it, one society is distinguished from another and it provides a basis



for social cooperation and solidarity. Culture preserves societies and also modifies it as it develops from generation to generation and finally it moulds personality (Okonkwo, 2010). The significance of culture to humanity can never be overemphasized; culture is the pride of the human race and this has remarkably exalted it. Through culture, we formulate the dos and don'ts that regulate our conduct and shape our lives and we use the knowledge we acquire to explore our natural environment so as to satisfy our peculiar needs (Dan'asabe, 2010).

Religion and Culture are essentially inseparable aspects of human existence, they are interdependent to the point that it is impossible for one to exist without the other. No culture can develop without religion. Religion is related to culture in several ways, as individuals seek for protection from their culture, so also do adherents of a particular religion seek protection from their religion. Both religion and culture aim at satisfying man's physical, intellectual, moral, and spiritual needs. This study aim at assessing the religious, social, moral and economic impacts of Christianity on Bwatiye traditional marriage in Adamawa State, Nigeria.

Christianity is a religion that originated from the life, teaching, death and resurrection of Jesus Christ of Nazareth in the first Century A.D (Martin, 2014). The word 'Christian' or 'Christianity' was first used in the New Testament in Antioch in Syria, where the disciples of Jesus were first called Christians meaning "the follower of Christ" (Acts 11:26). The tenets or principle of Christianity are recorded in the book of books called the "Holy Bible." Christianity is one of the largest religions in the world with a constituency of more than two billion believers. Christianity has different sects; its largest groups are the Catholic Church, the Eastern Orthodox Churches and the Protestant

Churches. In addition to these churches, are several independent Churches of Eastern Christianity as well as numerous sects throughout the world. The first contact of Christianity in Nigeria started in the 15<sup>th</sup> Century through the activities of a set of missionaries from Portugal who attempted to educate the children of the Oba of Benin but it was not successful until the second attempt in 1841 with the first Niger expedition when British proclaimed the protectorate (Guga & Bawa, 2008).

The introduction of Christian religion in Nigeria has a far reaching effect on the society. Christian religion is known to play a deeper role in the development of the society. Most of the social change is controlled by religion. The presence of religion in the society has constituted the gradual evolution of moral codes. As a notable agent of change, religion in Nigeria has undeniably exerted a great deal of influence positively and negatively on the Nigerian people in general and the *Bwatiye* traditional marriage in particular.

Originally, marriage is an institution created by God and it has a vital role to play in the sustenance of human society. Traditional marriage over the years served as the institution of social value and symbol of maturity. Marriage is one of the society's most important and basic institutions. Marriage in contemporary society is inevitable, because of its role in the community. In African society, marriage is an integral part of the social cycle through which everyone is expected to pass (Aigbangbe, 2010). Traditional marriage is the union between a man and a woman to live as husband and wife based on cultural practices. This commitment makes people comprehend human maturity and the need to continue the work of procreation. Based on this reason, the *Bwatiye* traditional marriage is an institution of human development and effective institution upon which

marriage system operates. In *Bwatiye* communities, the traditional marriage system is viewed as something natural and a duty every individual has to perform in the society, divorce is highly discouraged or is not permitted in *Bwatiye* culture. It is in this context that the social and moral values of marriage are viewed in relation to the society. This was the norm before the advent of Christianity and western system of marriage.

To establish the core issues of this study, it is important to give a brief history of the *Bwatiye* people. According to Haniel (2000) the name *Bwatiye* comprises the *Bachama* and *Batta* people who migrated from Southern Egypt to a place which they later named “*Sukotto*” in their language meaning “the place we do not like”. The people journeyed in search of good soil and reached a place called *Bukun*. The king had male twins, one called, *Zaro Kpalame* (fair in complexion) and the other *Zaro Debun* (dark in complexion). The King became ill and died. A quarrel broke between the twins as to who would become the king, the people split from there. *Zaro Kpalame* and those who supported him left the place they became the founders of Demsa Pwa in Cameroun Northern Province and became known as the *Batta* People. *Zaro Debun* and those who stayed behind left the place and travelled a long distance until they came to Pire Mountains, they named the place, *Bachama* (present Lamurde) and the people are called, *Bachama* people.

The split did not last forever, in 1979, the *Batta* and the *Bachama* people saw the need to reunite in a letter ref. GG/MLG/S/LAA/51/507/dated 20<sup>th</sup> September, 1979, an approval was made for the reunion and the name *Bwatiye* came into existence (Aleyideino, 1985). The *Batta* and the *Bachama* became one ethnic group, at the third launching programme of the *Bwatiye* community development held in Yola in 1980, the

community was grouped into three (3) zones *Bwatiye* East: Yola South, Fufore and Maiha. *Bwatiye* Central: Yola North, Girei, Song and *Bwatiye* West: Demsa, Numan, Lamurde (James, 1985).

Adamawa state was created in 1991 from the defunct Gongola State; the state has a land area of 39,742.12 square kilometres and is about 4.14 percent of the land Area of the country. The state lies between latitudes 11° N and longitudes 13.5° E. according to Adamawa State Planning Commission (2017), the state had a projected population of 3,963,160. It is bounded by Taraba State in the South, Gombe State in the West, Borno State in the North and the Republic of Cameroun in the East. The people of Adamawa have numerous ethnic groups; there are eighty seven (87) different languages or dialects spoken in Adamawa State (Edward & Kefas (2013). It is on the basis of this that the study is undertaken among the *Bwatiye* people of Adamawa State.

## **1.2 Statement of the Problem**

Before the advent of Christianity, the *Bwatiye* people were devoted to the practice of their traditional marriage. In *Bwatiye* communities, traditional marriage is a duty every individual has to perform in the society, a man that is advanced in age and possessed material assets and yet, refused to marry was considered irresponsible and a social misfit.

The *Bwatiye* people had some major concerns, which had to be addressed before the marriage of their young ones could be allowed to take place; first, the 'would-be' couple should not be related by blood or belong to the same clan. Secondly, the partner should come from a good home or family background; by these, they do not have any record of criminal conviction, no serious diseases associated with their family members, and that

they are not notorious,greedy, thieves or engaged in any other social vices. They also try to verify, especially on the woman's side, whether there is barrenness in her family; one of the main purposes of marriage is procreation and continuity of the family lineage.*Bwatiye* traditional marriage is so cheap that every individual can afford it in the society. Parents do not place high bride price and the wedding ceremony is not expensive; divorce is not part of *Bwatiye* culture, it is frowned at. The rate of divorce was particularly low.

The *Bwatiye* people practice polygamy, marrying and dying without a child, for the *Bwatiye* people, is a grave punishment which is considered equal to a curse. So if the first wife is barren, the husband will try to marry the second wife to get his children. The *Bwatiye* people desire male children, if a wife continues to get female children the husband may marry a second wife to get male children.

The *Bwatiye* people also practice sorrorate marriage in which a widower marries the younger sister of his deceased wife. The sister of the deceased wife could replace her so that the bride price is not returned. The *Bwatiye* people consider it an easy arrangement for the sister of the deceased to take care of her sisters children.

The *Bwatiye* people also practice levirate marriage, in which a widow marries her late husband's brother. The levirage cares for the widow and continues the husband's duty of procreation. In this way, the levirage marriage helps the widow to avoid living an adulterous life. It is in this context that the social and moral values of marriage are viewed in relation to the society. This was the case up to the coming of Christianity along with its western system of marriage.

Thus, Christianity led to the conversion of many *Bwatiye* people to the Christian faith. These converted *Bwatiye* people came to see the *Bwatiye* traditional marriage as a pagan practice and inferior to the Christian way of life. Consequent upon these developments, many *Bwatiye* Christians began to distance themselves and their children from *Bwatiye* traditional marriage.

The introduction of Christianity along with its western system of marriage has infiltrated the *Bwatiye* traditional system of marriage and has led to the adoption of western form of marriage to the detriment of *Bwatiye* traditional marriage in contemporary times. The Christian marriage that was imported from the Western world insisted on Christian monogamy which has three (3) requirements; absolute monogamy, absolute indissolubility and finally the celebration of marriage must be in the form recognized by the church. The church has also asserted that all marriages that are not solemnized before the priest are not valid. This to a large extent has affected the *Bwatiye* traditional marriage.

Moreover, the church has categorized polygamy as unworthy and the people involved cannot be admitted into full membership of the church. On the issues of sororate and levirate unions, the church stands firm, insisting that at the death of a husband, the widow has a right to marry a single man or decide to live alone without a marital partner, but if she lives in a levirate union, the church judges her to be in state of mortal sin comparable to adultery. Such a widow is not allowed to partake in the Holy Communion as a weapon of discipline and to eliminate the levirate custom. The widow can participate in the church fellowship but she cannot be admitted into full membership of the church.

Moreover, the traditional family and parental role in the background check in choosing of a marriage partner is no longer practiced, citing 2 Corinthians 5:17; “therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (NKJV). Parents now place high bride price on their daughters especially those who attained western education. The wedding ceremony becomes too expensive that only those with white collar jobs can afford it. Today, the rate of marriage divorce among the *Bwatiye* people is alarming.

Marriage is gradually becoming an issue of debate; the general outlook of marriage among the people is making it a bit difficult to critically discuss the *Bwatiye* marriage without being wrongly presented. This is because some people find it difficult to understand the *Bwatiye* traditional system of marriage and in an attempt to present issues as these; they end up confusing the values of traditional marriage with Christian-oriented-practices

In view of the fact that *Bwatiye* traditional marriage is central to the ethos, meaning, cohesion and continuity of the *Bwatiye* Community, it has not been easy to abandon it altogether. It is on the basis of the above that this study is undertaken to assess the impact of Christianity on *Bwatiye* traditional marriage.

### **1.3 Objectives of the Study**

The main objective of this research is to assess the impact of Christianity on *Bwatiye* traditional marriage in Adamawa State. The study has the following specific objectives are to:

- i. determine the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State.
- ii. assess the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa State.
- iii. examine the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa state.
- iv. find out the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state.

#### **1.4 Research Questions**

In view of the problem of the study, it is pertinent to ask questions with the hope that the responses will offer possible solutions to the problem:

- i. What is the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State?
- ii. What is the social impact of Christianity on *Bwatiye* traditional marriage among in Adamawa State?
- iii. What is the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa state?
- iv. What is the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state?



## 1.5 Research Hypotheses

To guide this study the following hypotheses were formulated:

H<sub>01</sub> There is no significant difference between the opinions of *Bwatiye* male and female youths and those of *Bwatiye* old men and women on the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State.

H<sub>02</sub> There is no significant difference between the opinions of *Bwatiye* Christians in urban areas and those of rural areas on the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa state.

H<sub>03</sub> There is no significant difference between the opinions of *Bwatiye* male and those of female on the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa state.

H<sub>04</sub> There is no significant difference between the opinions of *Bwatiye* male and those of female on the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state.

## 1.6 Significance of the Study

This study will be of significance to the following people: *Bwatiye* Christians, parents, pastors and youths. Each of the groups will benefit from the research in the following ways:

It is hoped that the findings of this work will help to educate or change the attitudes of *Bwatiye* Christians who have distanced themselves and their children, who see the *Bwatiye* traditional marriage as pagan practice and inferior to the Christian way of

life. The researcher will present this paper during *Bwatiye* annual Programmes such as Tikise, Lakaune, Kwete and Farai the findings will enlighten the *Bwatiye* people on the impact of Christianity on *Bwatiye* traditional marriage.

The study will be significant to parents especially those who have developed negative thought toward *Bwatiye* traditional marriage and those who are participating with wrong motive to see the importance of participation in *Bwatiye* traditional marriage. The findings will set the record right on what the Bible has to say about traditional marriage, the need for participation and to seek to reconcile the divergent views regarding *Bwatiye* traditional marriage.

This work will be of help to pastors, by reading this work, the church will learn from *Bwatiye* traditional marriage through the process of selective addition, which is selecting what is good in *Bwatiye* traditional marriage rather than out rightly condemning the culture as paganism.

Also, the findings of this study will help the youths and the younger generation to make necessary adjustment. By presenting this paper during the annual end of year gathering and meeting held in most *Bwatiye* communities. The findings will go a long way in sensitizing them on the impact of Christianity on *Bwatiye* traditional marriage.

The study will serve as an important reference material and the findings will be of help to individuals who may wish to undertake further research in this area in the future and are likely to influence further scholarly research by other researchers who may be interested in the field of knowledge and initiate appropriate ways of assessing the impact of Christianity on traditional marriages.

## **1.7 Scope of the Study**

This work is on the Impact of Christianity on *Bwatiye* traditional marriage in Adamawa State. The study covers *Bwatiye* Christians in urban and rural areas. This is because the state has adequate number of population that can be used for the study

The focus is on marriage among the Bwatiye people of Adamawa State. This research work focused on the religious, social, moral and economic impacts of Christianity on Bwatiye traditional marriage in Adamawa State.

## **CHAPTER 2**

### **REVIEW OF RELATED LITERATURE**

#### **2.01 Introduction**

In this chapter, the researcher examines related literature relevant to the topic. Literature review is a survey of scholarly articles, books and other sources such as dissertation, journals and conferences proceeding among others which are relevant to a particular issues or area of research or theory (Jean, 2013). In doing this, the following sub-headings are discussed: concept of marriage, types of marriage, functions of marriage, Biblical perspective of marriage, The *Bwatiye* people, and *Bwatiye* traditional marriage. How Christianity came to *Bwatiye* land? Religious impact of marriage, social impact of marriage, moral impact of marriage, economic impact of marriage, review of empirical studies and summary.

#### **2.02 Concept of Marriage**

There are numerous theories offered by social anthropologists about the origin and history of this important institution of marriage. According to Micheal & Essenburg (2013) before 2001 marriage was defined as one man, one woman in Western Nations. Other unions such as same sex, men marrying more than one woman were considered illegal according to national laws. However, a significant portion of the western world has been undergoing a change on the legal definition of marriage. In 2001, after a significant debate, same sex marriage entered into the legal definition of marriage in some countries. In the Netherlands, in just over a decade, fourteen (14) other nations followed suit by defining marriage as union between two individuals regardless of gender. Most of these nations are European Nations until 2005 when Canada became the

first non-European Nation to legalize same sex marriage. Canada was followed in 2006 by South Africa, as it became the fifth nation in the world to legalize same sex marriage. In 2013, three (3) other non-European Nations redefined legal marriage and had their laws enacted: Brazil, New Zealand, and Uruguay. In mid-July, 2013, the Queen of England signed into law “The Marriage Bill” which allows same sex couple to marry legally. On June 26, 2015 the United State Supreme Court issued a ruling legalizing gay marriage across the Atlantic. Other nations of the world are considering such a bill to expand their definition of marriage. Obviously, the societal definition of marriage is changing. But is it the right of government to redefine marriage? Or has the definition of marriage already been set by a higher authority (Got questions.org, 2015).

Sheri (2017) defines marriage as a formal union, a social and legal contract between two individuals that unite their lives economically and emotionally. The concept of marriage describes the formal union of a man and a woman recognized by law by which they become husband and wife (Edinyang, 2015). According to Shumuel (2016) marriage is the process by which two (2) people make their relationship public, official, and permanent. It is the joining of both the man and the woman, or a legally or formally recognized union of a man and the woman as partners in a relationship. Marriage is also called matrimony or wedlock, in a socially or ritually recognized union, or legal contract between spouses, marriage is both natural institution and a sacred union because it is both rooted in the divine plan of creation. Wimalasena (2016) opines that marriage is a personal association between a man and a woman in a biological relationship for mating and reproduction.

From the above, it is important to note that at this point no attempt to define marriage can ignore two opposing views: the conjugal and the revisionist view. According to Sherif, Robert & Ryan (2012) in a conjugal view of marriage, it is the union of a man and a woman who makes permanent and exclusive commitment to each other of the type that is naturally fulfilled by bearing and rearing children together. The spouses seal, consummate and renew their union by conjugal acts that constitute the behavioural part of the process of production, thus uniting them as a productive unit. Marriage is valuable in itself but its inherent orientation to the bearing and rearing of children contributes to its distinctive structure, including norms of monogamy and fidelity. This link to the welfare of children also explains why marriage is important to the common good and why the state should recognize and regulate it.

On the other hand, the revisionist views marriage as the union of two people whether of the same sex or of opposite sex who commit to romantically loving and caring for each other and sharing the burdens and benefits of domestic life. It is essentially a union of hearts and minds enhanced by whatever forms of sexual intimacy both partners find agreeable. The state should recognize and regulate it because it has an interest in stable romantic partnership and in the concrete need of spouses (Sherif, Robert & Ryan, 2012). The legal definition of marriage is most certainly an issue that will remain contentious and in the news for several years to come. But this research subscribes to conjugal view that marriage is the union of a man and a woman from the union between Adam and Eve as recorded in Genesis of the Holy Bible.

### **2.03 Types of Marriages**

Marriages are of different types across the world. Types of marriages are also culturally driven and different types of marriage in the world are prevalent among various societies according to their various cultures. Nowadays, new forms of marriages are springing up rapidly, some of which may seem weird to us but they are legalized in the countries where they are practiced and people practice them with complete freedom and liberty (Sociological Guide, 2017). There are many types of marriages; however, for the purpose of this study, the following types of marriages are discussed: monogamy, polygamy, levirate and sororate marriage. This is because these types of marriages are prevalent among the Bwatiye people of Adamawa State.

#### **i. Monogamy**

Monogamy(‘*mono*’ meaning single, ‘*gamy*’ meaning marriage) is a form of marriage in which one man marries one woman, at a given period of time or cannot have two or more wives. This is the most common and modern civilised way of living (Edinyang, 2015). Monogamy is the most prevalent type of marriage in the world. Monogamy is ideal, widespread and rational type of marriage. It is found in all civilised societies. This type of marriage is normally unbreakable in nature. It continues till death. Today the principles of monogamy is practiced and emphasised throughout the world (Puja, 2017). According to Harry (2016) Monogamy is of two (2) types: serial monogamy and straight or non serial monogamy. Serial Monogamy: in serial monogamous marriage, the possibility of remarriage exists. In this type of marriage, individuals are permitted to marry again often on the death of the first spouse or after divorce, but they cannot have more than one spouse at the same time (Harry,

2016). Straight or Non-Serial Monogamy: in this case the question of remarriage does not arise by either of the couple. Remarriage is not allowed (Harry, 2016).

### **Advantages of Monogamy**

Monogamy is often considered an ideal or the best form of marriage because of its different advantages. Puja (2017) outline the following:

- i. It is suitable for all society and for all levels of people.
- ii. It provides better sex satisfaction for both husband and wife.
- iii. It promotes better understanding between the spouses.
- iv. It minimizes jealousy, hatred and quarrels in the family.
- v. It upholds gender equality and provides equal status to men and women.
- vi. It provides stable sex-life and stable family life.
- vii. Children are taken care of properly by parents.
- viii. It facilitates easy rules of inheritance and succession.

In view of the above advantages, monogamy is considered the best form of marriage and is practiced everywhere. The only disadvantage of monogamy is divorce which most often is as a result of monogamous boredom.

### **ii Polygamy:**

Polygamy (*'poly'* meaning many, *'Gamy'* meaning marriage). This is a type of marriage in which a husband has several wives. It is the antonym of monogamy. Polygamy can be said to be the marriage where a man could have multiple wives. Polygamy is a very popular kind of marriage in which there are certain biological, economic, religious and sociological reasons behind the acceptance of this kind of



marriage. It is widely practiced by Muslims of the Middle East (Jha, 2015). Polygamy is also a common practice among Africans. Having multiple wives is generally considered as a sign of wealth and power, though the status of polygamy varies from one society to another (Onuorah, 2012). According to Harry (2016) polygamy is further divided into two (2) types: polygyny and polyandry. Polygyny (*'Poly'* meaning many *'gyny'* meaning female). Polygyny is a form of marriage in which a man is married to more than one woman. It is permitted among the Muslims (Jha, 2015). Many of the tribal societies also follow polygyny. Historically, polygyny was practiced (Harry, 2016). Polyandry: Polyandry (*'Poly'* meaning many *'andry'* meaning Male). Polyandry is a form of marriage in which a woman is married to more than one man. In other words, under polyandry, a woman is allowed to have more than one husband at the same time. Polyandry is also divided into two (2) types: Fraternal polyandry where a woman marries men who are brothers. And Non-Fraternal Polyandry where a woman marries men who are not brothers (Harry, 2016). It is interesting to note that polygyny appears to be the norm in a large number of societies. But, monogamy is the most prevalent form of marriage all over the world.

### **iii. Levirate Marriage**

Levirate (Latin *'Levir'* meaning husband brother) is a custom in which a widow marries her late husband's brother. This is a method employed to ensure that the widow bride of the family stays in the family. It is thus a brother of the deceased husband that is asked to step forward and marry the widow. If there comes a child out of this kind of marriage, it is considered the child of the deceased husband and not of the present one. The main purpose of such marriage is to replace the place of the dead husband in the

bride's life (Listaka, 2017). This practice is prevalent among the Toda of Nilgiri (Harry, 2016)

#### **iv. Sororate Marriage**

Sororate is the custom in which a widower marries the young sister of his deceased wife (Harry, 2016). The man on having discovered his wife as infertile is free to marry or have sexual relationship with his sister-in-law, in order to beget a child. The man is also allowed to go ahead and marry his sister-in-law in the case of his wife death. This is done with the intention of carrying forth with the familial bonds between the two (2) families (Listaka, 2017). It is generally found among the tribes of central India such as Gond or Baiga (Harry, 2016).

### **2.04 Functions of Marriage**

Marriage fulfils many functions attributed to the stability of the society. In fact, evidence suggests marriage to be of great significance for the wellbeing of individuals. Marriage in the society performs the following functions

#### **iCompanionship and Emotional Support**

Marriage provides a constant companion, a life partner in the form of husband and wife. They help each other socially, economically, and emotionally, in sorrow and develop a better understanding of each other's perspective in managing the family (Harry, 2016).

## **iiRegulation of Sexual Activities**

Marriage brings the two (2) individuals together and allows them to have sex with each other in a socially approved manner. At the same time married persons are permitted by society to have sexual relation with their respective spouses and not with anyone else. Thus marriage regularises sexual relations (Harry, 2016). Marriage developed overtime was accepted as a measure of social and sexual discipline that was expedient to eliminate or curb social stress, crisis and violence due to sex rivalry (Archibong, 2013).

## **iiiProcreation and nurturing of children**

Marriage fulfils the functions of producing children and bringing them up according to the social norms. Procreation and nurturing of children is done in a family set up, where both husband and the wife look after their children. Relations and friends also help the couple in taking care of their children. It is an important function of marriage to ensure the survival of the child (Harry, 2016). According to Archibong (2013), procreation is given pre-eminence in most cultures as the outstanding functions of marriage. The bearing of children is viewed as a primary function of marriage to diverse culture whereby its failure could lead to collapse of marriage.

## **ivEconomic Cooperation and Security**

Marriage provides valuable and reliable help to an individual in economic activities. They look after each other's economic need such as food, clothing, shelter, education, health and recreational needs and so on. Traditionally, the husband was supposed to earn money and the wife was expected to manage the family with the

income, in modern times however, it is quite normal to see both husband and wife contributing to family earnings (Harry, 2016).

### **vLegitimacy of Offspring and Right of Privileges**

Marriage establishes the right and status of children when they are born. At marriage individuals are conferred with certain rights and privileges associated with marriage including right over property, right over both partners, domestic and labour services, reproductive right, right of inheritance among others (Archibong, 2013).

### **2.05 Biblical Perspective of Marriage**

According to Cabrera (2016) society's definition of marriage differs greatly from the biblical definitions of marriage. Marriage is not just about two (2) people falling in love and getting married, marriage is a sacrifice, a glorification of God's image and a mirror of Christ's relationship with his Church. Marriage is a union between a man and a woman, instituted and ordained by God for lifelong relationship between one man as husband and one woman as wife. Conservative Christians consider marriage as the most intimate of human relationships, a gift from God and a sacred institution. Protestants consider it to be Sacred, holy and central to the community of faith. Catholic and Eastern Orthodox Christians consider marriage a sacrament (Amy, 2010). Biblical marriage is a marriage which has been instituted and functions according to biblical principles. It is a marriage between one man and one woman (Gen. 2:24, Matt. 19:4, 5). In a Biblical marriage there is no room for multiple wives or husbands. Neither is a marriage between two men or women. A Biblical marriage is a covenant between one man and one woman for life (Bible word. net, 2015). Ronald (2015) says marriage was created by God between

one male and one female citing (Gen. 2:24). Although this is not a definition per say but rather an explanation for why men and women are joined together in a social union we call marriage. Malachi 2:14 describes marriage as a holy covenant before God.(Fairchild, 2017).

Got Questions.Org (2007) comments that the Bible records the creation of marriage in (Gen. 2:23-24 NKJV) And Adam said “this is now bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man.” Therefore the man shall leave his father and mother and be joined to his wife and they shall become one flesh. In the Bible, marriage is God’s ‘fix’ for the fact that it is not good that man should be alone (Gen. 2:18 NKJV). The Bible uses the word helper to identify Eve (Gen. 2:20), to help in this context means ‘to surround, to protect, or to aid.’ God created Eve to be his aid and helper. The two shall become one flesh. This oneness is manifested most fully in the physical union of sexual intimacy. The New Testament adds a warning regarding this oneness: what God has joined together, no man separates (Matt. 19:6 NKJV). Several of Paul’s epistles are on marriage and how believers should operate within the marriage relationship. One of such passages is (Eph. 5:22-33) which says a successful biblical marriage involves both husband and wife fulfilling certain roles: wives submit to your husband as to the Lord for the husband is the head of the wife as Christ the head of the Church. Husbands love your wives just as Christ loved the Church and gave himself up for her. He who loves his wife loves himself, when a believing husband and wife observe God’s principles of marriage in the Bible, it result to a solid and healthy marriage.

For many Christians, a union is not a marriage unless it is officiated by a credentialed minister who makes a verbal pronouncement, preferably in the presence of the congregation. But all these are recent innovation (Ryan, 2014). Although a lot of people are married in the Bible, there are no descriptions of any ceremonies. Adam and Eve are married simply by the fact that they are made for each other. Jacob marries Leah by mistake which happens not because of a disguised bride at a wedding ceremony, but because he consummates the marriage in the darkness of his tent. Jesus attends a wedding ceremony in Cana, but no ceremony is described. The only ceremony in the Bible is in Detrocanonical books (Tobit. 7:12-14) in which a father places the hand of his daughter in the hand of the husband and then writes a contract. In most of human history, marriage is simply an agreement recognized or arranged by the immediate families, for the man and the woman to live together. No vows, no priest, no ritual, no prayer, no pronouncement, no license and no registration. There is nowhere in the Bible where it is explicitly stated at what point God considers a man and a woman to be married. Today, for marriage to be 'real' it must be legal, in other words it must be recognized by the laws of the state and registered with the state. According to Fairchild (2017) there are three commonly held beliefs about what constitutes a marriage in the eyes of God:

First, a couple is married in the eyes of God when physical union is consummated through Sexual intercourse. It is however believed that a married couple is not truly married in God's eyes until they have consummated the marriage physically. Some other people argue that, if any man and woman had sex, God considers the two of them to be married. The basis for this view is the fact that sexual intercourse between a husband and wife is the ultimate fulfilment of the "one flesh" principle (Gen. 2:24; Matt.

19:5; Eph. 5:31). In this sense, the intercourse is the final seal on a marriage covenant. However, the view that intercourse constitutes marriage is not biblically sound. This is why concubines who had sexual intercourse with King David, Solomon, and Rehoboam in the Bible are not considered wives but are mentioned as a separate category. Also, 1<sup>st</sup> Corinth. 7:2 indicates that sex before marriage is immoral. If sexual intercourse defines a couple as married, then it cannot be considered immoral, as the couple would be considered married the moment they engage in sexual intercourse. There is absolutely no biblical basis for an unmarried couple to have sex and then declare themselves to be married (Got question.org, 2007).

Secondly, Fairchild (2017) states that a couple is married in the eyes of God after they have participated in a formal wedding ceremony. Some biblical interpreters explain that God officiated the first wedding ceremony when He brought Eve to Adam in Gen 2:22. The modern practice of the father giving away his daughter at a wedding ceremony reflects God's action in Eden. In John chapter two (2), Jesus attended a wedding ceremony; Jesus' presence at the wedding ceremony indicates that God requires a wedding ceremony. But it does not indicate that a wedding ceremony is acceptable in God's sight. Nearly every culture in the history of humanity observes some kind of formal wedding ceremony, in every culture there is an event, action, covenant, vow or proclamation that is recognized as declaring a man and a woman to be married (Got question.org, 2007)

Thirdly, Ashley (2012) states legal matters: submission to governmental authority. That is, a couple is married in the eyes of God when the couple is legally married (Fairchild, 2017). That is when they become husband and wife in the eyes of the

law. The scriptural support is (Rom. 13:1-7; 1<sup>st</sup> pet. 2:17). The argument is that if the government requires certain paper work to be completed before a marriage is recognised, then a couple should submit themselves to that process, as long as the requirements are reasonable and do not contradict God's word. Fairchild (2017) adds that in the Jewish custom, God's people signed a written agreement at the time of the marriage to seal the covenant; this contract is so important that the marriage ceremony is not complete until the groom signs it and presents it to the bride. However, there are some weaknesses and potential problems with this view. First, marriage existed before any government was organized, for thousands of years; people were getting married with no such thing as a marriage licence. Secondly, today some countries have no government recognition of marriage or legal requirements for marriage. Thirdly, some governments place unbiblical requirements for marriage (Gotquestion.org, 2007).

So, what constitutes marriage in God's eyes? Got Question.Org. (2007) opines that as long as the requirements are reasonable and not against the Bible, a man and a woman should seek whatever formal government recognition is available. Secondly, a man and a woman should follow whatever, cultural familial and covenantal practices are typically employed to recognize a couple as officially married and if possible, a man and a woman should consummate the marriage sexually fulfilling the physical aspect of the one 'flesh' principle. However, what if one or more of these principles are not fulfilled, is such a couple still considered married in God's eyes? Ultimately, that is between the couple and God. God knows the difference between a true marriage covenant and an attempt to justify sexual immorality. However, the researcher concurs that what constitutes marriage in the eyes of God is when a man and a woman follow whatever cultural familial and



covenantal practices that are typically employed to recognize a couple as officially married, in reference to (Gen. 24). In the story of Isaac and Rebecca the details that led up the marriage reveal that a formal process was followed.

According to Vorster (2012) the biblical idea of marriage and family along the revelations-historical way of reasoning has the creational order as its foundation. The narration in Genesis 1 – 3 can be seen as the prototype of marriage, although other forms of marriages are described in the Bible, a revelation – historical survey of the biblical data regarding marriage reveals that the creational order should remain the ultimate test for this relationship. Both Jesus and the apostles refer to this order in their teachings about the essence of marriage and the responsibility of husband and wife. Kostenberger (2004) states that God establishes marriage as a heterosexual monogamous marriage, an exclusive relationship between one man and one woman. Although, polygamy was a custom in Old Testament times as it is evident in the lives of Lamech (Gen. 4:19), Esau (Gen. 26:34), Abraham, David and Solomon, monogamy was the creational order. The historical account about polygamy must be seen as descriptive material but the creational order as prescriptive. This principles also forms the foundations of material relations in the New Testament (1<sup>st</sup> Corinth. 7:2; Eph. 5:25-33; Col. 3:19; Tit. 2:4). Polygamy is introduced in a descriptive way as a result of the fall, while monogamy is introduced as prescriptive, in other words, as the will and command of God. This creational order also excludes any notion of same-sex marriages. Vorster (2012) adds that the purpose of marriage is primarily mutual help and guidance (Eph. 5:23-25), physical and spiritual fulfilment and the prevention of immorality (1<sup>st</sup> Corinth. 7:1-7). According to

Kostenberger (2004) procreation was also considered as an integral part of God's plan for marriage.

Got question.org (2014) concludes that in Genesis chapter two (2) God declares 'it is not good for Adam to live alone'. All the animals are there, but none of them is a suitable partner for Adam. God in a special act of creation makes a woman. The woman is called "his wife" (Gen. 2:25). This passage of scriptures gives several points for understanding God's design for marriage. First, Marriage involves a man and a woman. There is no passage in the scriptures that mentions a marriage involving anything other than a man and a woman. It follows that God's design is for the family unit to be formed when a man and a woman come together in a sexual relationship and have children. Secondly, God's design for marriage is that marriage is intended to last for a lifetime. Verse (24) says the two become one flesh. Eve was taken from Adam instead of from the ground. That is to say God designed marriage for life. Thirdly, God's design for marriage is monogamy. Even though some people in the scriptures did have multiple wives, it is clear from the creation account that God's plan for marriage was one man and one woman.

According to Daudu & Kwalla (2004) we should not assume from the wives of Jacob, Gideon, David and Solomon that polygamy was a normal practice among ordinary Israelite. There were two (2) basic problems that made Israelites to have more than one (1) wife: the first is the indignity of childlessness. A man could not look forward to personal survival after death without a child. But he could survive in his children who would keep his name alive among men. It would also be great indignity for a wife to be unable to bear her husband children, and one who had failed in this respect usually took

to the common tradition of going out to marry another wife for her husband to bring forth a child for her. Such was the case for Sarah. Secondly, the operation of the law regulating levirate marriage to fulfil the duties of a brother (Deut. 25:5-6). But, as could be seen in the book of Genesis, monogamy was instituted by God Himself right from the beginning (Gen. 2:24) but it was not rigidly applied to the letter. The debate over monogamy and polygamy was finally concluded by Jesus Himself in (Matt. 19: 3-9) where he says that Moses allowed the people of Israel to divorce their wives in order to marry because of their hardness of heart. But from the beginning it was not so (Daudu & Kwalla, 2004).

## **2.06 The Bwatiye People**

According to Aleyideino (1985) the name *Bwatiye* is a current name adopted to describe the *Batta-Bachama* speaking people. The *Bwatiye*, like a number of ethnic groups in Nigeria claim that their root was from the East. Some link this oriental origin with Egypt or possibly Nubia. The reason for the migration is not known but it is assumed that the migration was due to the drought and possibly the hostile neighbours. The migration was stopped at a great river. A man they met there, Ndakka, ferried them across the river, impressed by his commanding skills in utilizing boats, the *Bwatiye* people became friends with Ndakka. As a symbol of this friendship, the *Bwatiye* asked Ndakka to allow Kushikoi, his eldest son to accompany the *Bwatiye* people. It was through him they probably learned the skills of making boats and fishing.

James (1985) adds that *Bwatiye* continued their journey until they finally arrived at a place they named “*sukotto*” which in their language means “the place we did not like or the place we hate.” (Modern Sokoto in Northern Nigeria). This is how the name

Sokoto came about as believed by the *Bwatiye* people. Asodati (1990) says that part of the ethnic-group settled in Sokoto while the other part proceeded to Gobir land. Their first ruler there was Nandahune, a common name amongst *Bwatiye* kings. The tradition holds that in Sokoto they became prosperous under the reign of King Bawa Zangorso. It was apparently at his time, according to the legend, that the rising of the Fulani began (Aleiyideino,1985). Haniel (2000) continued that it was during the reign of Bawa Zangorso that Othman Danfodio came to Sokoto. Because of his humility and simple way of life, the king appointed him a teacher for his children, Othman took advantage of this opportunity when his brother also came to Sokoto and saw how close Othman was to the King, he (the brother) advised him to seize the throne of the king.

The *Bwatiye* set out for their annual hunting festival with their king, Kpana and one other person were asked to stay behind; it was during this time that Othman usurped the throne. But before the Fulani could exert proper control, Kpana who stayed at home managed to escape with the valuable regalia and other precious treasures especially the objects on which were Egyptian inscriptions. Kpana and his colleagues ran and informed the king but because the people did not want any war, they fled.

Meek (1969) explains that the *Bwatiye* people journeyed in search of good soil for farming until they reached a place called Bukun, where they settled for years. At that place, the king had male twins, Zaro Kpalame (Fair in complexion) and the other, Zaro Debun (Dark in complexion), they were good hunters. When the people left Bugun; they travelled eastwards until they reached the new Borno State where they faced many tribal wars. As they learned to defend themselves, they turned out to be tough and experienced warriors.

Engskov (1983) observes that the *Bwatiye* made a settlement in Marghi land and while in Borno state, their king became ill and died. According to one version of the account, the people split from there. A quarrel broke out between the twins as to who becomes the king. As a result Zaro Kpaleme and those who supported him left the place and travelled South wards; they become the founders of Demsa Pwa, in Cameroun Northern Province. They grew and spread over the Benue and become known as the *Batta* people. Zaro Debun and those who stayed behind with him and the King's younger brother completed a one year of mourning period. They then left the place; the people travelled a long distance until they came to the Pire Mountains. Nissen (1968) says that the people discovered that there were beautiful trees, water and good soil at the foot of the mountains. They therefore moved back about two (2) miles and settled there (present Lamurde). There they found a man and his family already settled, but when this man realized that Zaro Debun was the chief of a large group of followers, he took off his cap as a sign that he left the Chieftaincy to the more powerful man. The new place was called the "*Bachama*" (the place to which new things are brought). Soon this name was applied to the whole territory, and later the British applied this name to the people living there. When the Fulani came to *Bachama*, they called the village "Lamurde" (the town of Lamido or king). The two names *Bachama* and Lamurde are currently in use (Meek, 1969). The *Bachama* land became the royal city and when their king Zaro Debun died, he was honoured as one of the tribe's guardian spirit and given the name "*Matiyavune*" (the person who started building the house, that is, the founder of the place).

Another version of the history stated that the split between the twins took place at the bank of River Benue. Nissen (1968) explains that it was there the enmity between the

twins became increasingly evident. Their father had intended the older, Zaro Kpaleme to be chief after him. His wife, not the mother of the twins, on the other hand favoured the younger, Zaro Debun. Before their annual hunting festival, Zaro Debun put a substance on his knee which made it sore and pleaded inability to walk. When the hunters left, Zaro Debun and his followers collected the brass flutes, the elephant tusks, the golden stool, the five foot three pronged staff, the royal cap, the sacred pot for making rain and the head of the late chief, set out for the Benue, they met a Jonjo man who helped them across. During the crossing, the sacred pot fell into the river, and a storm came up. Zaro Kpaleme, hunting in the bush, immediately realized that the rain pot must have been taken from its usual place of hiding and set out before the fugitives. When Zaro Kpaleme arrived at the Benue, his brother had just reached the other side. When he realized he had come too late, he cried, "Go your ways we have parted" and the two brothers separated, never saw each other again. After the split, each Batta village more or less looked after itself. Therefore, when Modibbo Adama declared his 'holy war,' some of the *Batta* villages were persuaded by peaceful means to acknowledge his lordship, while others were conquered before they could get help from their chief at new Demsa (Nissen, 1968).

Haniel (2000) says no matter which version we take, the split took place and the twins were the founders of the *Batta* and *Bachama* people. The split did not last forever; for the two groups came to realize that they were one and the same tribe. Therefore, in 1979, the *Batta* and *Bachama* people saw it necessary for them to reunite. In a letter Ref GG/MLG/S/LAA151/507 dated 20<sup>th</sup> September, 1979, an approval was made for the reunion and the name *Bwatiye* came into existence, the *Batta* and the *Bachama* became once again, one ethnic-group. At the third launching programme of the *Bwatiye*

community development held at Yola in November, 1980, the community was divided into three (3) zones: *Bwatiye* East, *Bwatiye* Central, and *Bwatiye* West. The main occupation of the *Bwatiye* people is fishing, farming and hunting (James, 1985).

At present, the *Bwatiye* speaking people spread themselves along the Benue valley from the Cameroun Republic in the East to the borders of Numan Local Government in the South West. Asodati (2007) observes that the *Bwatiye* community occupies a significant portion of land in Adamawa state and some part of Cameroun; the people are found in such local government areas as Numan, Lamurde, Demsa, Mayo-Belwa, Yola South, Yola North, Song, Girei, Maiha and Fufore among others. In some local government, the people are concentrated in just one or two villages while in others, they are found in many villages.

### **2.07 *Bwatiye* Traditional Marriage**

Marriage has a special significance in *Bwatiye* society. For the *Bwatiye* people, marriage is not a legal contract between the man and the woman but the joining of the two families of the couple concerned thereby extending the family links. A couple's declaration to get married means not only the desire to be instruments in bringing other lives in to the world, but also the acceptance of their religious and societal role to maintain the family and ancestral lineage. Hence, the decision is received with joy and expectation. It is a sentiment that underscores the central place of marriage and procreation in the moral thought of the *Bwatiye* People (Francis, 2011).

The age of marriage in *Bwatiye* land differs in the three (3) *Bwatiye* zones. However, in the Eastern *Bwatiye* the normal age for a man to marry is between 18 to 22

and 14 to 18 for the woman. (Any Bwata man who is above 22 and yet refuses to marry is considered irresponsible and a social misfit). The importance of the marriage institution in the traditional life of the *Bwatiye* people accounted for a thorough background check that is done before the marriage customary rite is performed. This traditional family and parental role in the choice of a marriage partner is still respected to some extent, by both Christianity and *Bwatiye* traditional marriage (Joachim, 2010).

*Bwatiye* people had some major issues in mind which had to be addressed before the marriage of their young ones could be allowed to take place: first, they would be couple should be related by blood or belong to the same clan. Secondly, the partners should come from a good home or family background, by this, it is mean that members of the two respected families are not litigants, they do not have a record of criminal conviction, no serious diseases is associated with their family members, whether there are witches and wizards in their family, and that they are not notorious, greed or given to stealing and other social vices. They also try to verify especially on the woman's side whether there is bareness in her family. For one of the main purpose of marriage in *Bwatiye* traditional setting is for procreation and continuation of the family lineage (Francis, 2011). This is done in order not to corrupt the family lineage. Unfortunately, in *Bwatiye* traditional marriage system, the cause of bareness has most often been put at the door step of the woman; when medical science have proven that men have been equally, if not the major problem. Partly, it is in trying to deal with childlessness within *Bwatiye* traditional marriage that polygamous marriage has been thriving in *Bwatiye* societies.

It is common among the *Bwatiye* people for parents to arrange marriage for their children. Most often the sons accept their parents' choice because they trust the wise



judgement of their parents. However, much of the family control in the choice of a marriage partner has undergone a lot of changes for some reasons: first, most young people who desire to get married no longer live under the tutelage of their parents, guardians or family elders. Moreover, parents have also come to the realization that though the marriage of their children unites the two families, it is the couple who are eventually going to live together, therefore, they need to be given the opportunity to make major decisions on important issues of their lives such as marriage. Yet, some parents and families do not surrender totally to the role described above. The young man and woman who are planning to get marry know very well how important it is for them to secure the respective consent of their parents and family acceptance of each other. It is strongly believed that getting the consent of both parents ensures blessings for the marriage and subsequent prosperity for the family of the young couple (Francis, 2011).

Therefore, when a young suitor finds someone he wants to marry, tradition demands that he should inform only his parents who would then conduct a thorough background check. Having done that and are satisfied, they will notify their son and give their approval before the man makes his intention known to the woman and her family. The young man will not make his intention known to the girl and her family directly, he will use a mediator ('malenei' in Eastern *Bwatiye* and 'je tufe' in Western *Bwatiye*). In this respect, Christianity have started sending their representative by church leaders and elders (sometimes including the priest/minister) to participate in the customary rites where the bridal price for the woman and all the other financial obligations of the man are fulfilled. The girl and her family too would conduct their investigation and when satisfied, they will inform their daughter to consent. Upon acceptance or approval, the

young suitor will buy a gift for the bride to be, it could be anything (in eastern *Bwatiye* a complete dress or wrapper, at present a Bible and hymn book is added to it) they will then begin what is known as courtship (Murphy, 2013).

During this period of courtship, they are not to be seen alone. The girl does not visit him rather the man does all the visiting in her parents house and they can only sit meters away from her father and do their discussion while, he (the father) keeps an eye on them. When it is time for him to leave, she sees him off to the gate and cannot go further. This is done to ensure transparency.

The next step is engagement. This is a period where a suitor takes a step further to show his level of commitment by bringing some items (these items differs in the three (3) *Bwatiye* zones) in the Western *Bwatiye*, it is three mats. However, the items keep changing from time to time in recent time's salt, cola nut, wrappers, crates of mineral such as coca cola, sprite, among others are included. One mat is for the Father, one for the mother and the remaining one is for the girl in question. No one in that family is permitted to sit on the girls mat except the girl; this is what the man sits on whenever he comes visiting. During this stage, the suitor is expected to be helping his would be father in-law in his farm and will also build a hut for his father in-law (Adiga, 2012).

Next is payment of bride price ('gna metso' in Eastern *Bwatiye* 'gnato meto' in Western *Bwatiye*). The bride price is a token of appreciation given to the family, generally, by the prospective husband, before a daughter is allowed to follow her suitor or fiancé. There is no stipulated amount for the bride price in *Bwatiye* societies; the amount differs from community to community. However, the purpose of the bride price remains

consistent across all *Bwatiye* communities. In *Bwatiye* traditional marriage bride price are taken very seriously, paying of bride price is practiced throughout *Bwatiye* traditional marriage. The bride price is always given to the Father of the girl or to another elder who the father will send as his representative or another elder in the family. Usually, the two (2) families might bargain over the bride price, at the end, a stipulated amount would be reached. However, in present time, parents place high bride price on their daughters especially those who have attained western education. Bride price is an exceedingly important tradition, if the bride price has not been paid, then the marriage would be deemed illegitimate irrespective of how many years the couple has lived together or how many children they have begotten. The bride price has the ability to keep marriage stable. The bride price helps to formally seal the marriage of the two (2) partners in *Bwatiye* society. As a custom, the payment of the bride price represents a formal transaction that gives legal, economic and social legitimacy to a relationship (Joachim, 2010).

Once the bride price has been paid, the next step is preparation for marriage. The payment of bride price will give the girl the right to visit her suitor's home, it is called, 'Na hwodiye' meaning 'to see the house' after which they can go ahead and marry. Before the woman finally goes to her husband's house, she will get all the necessary items like 'dwa bwara' (marriage pot with three (3) legs. The 'dwa bwara' plays a significant role in the continuity or divorce in *Bwatiye* traditional marriage, whenever the husband takes the 'dwa bwara' outside the room it signifies (divorce) he does not like her staying in his house any longer) cooking utensils, foodstuff and other items depending on the capability of her parents and relations. However, in present time, such items include: set of cussing chairs, television (flat screen), home theatre or modern types, room divider,

expensive bed, carpets, and other expensive kitchen utensils even if the marriage is in the village where there is no power supply. Having prepared all the necessary items needed the bride and her friends and relation will convey these items to her husband house. On their way they will stop to see some elders who will give the bride wise counsel on how she would live with her husband, in-laws and neighbours before going to her husband's house. All these have been replaced with cars no body carries anything on his head (Murphy, 2013).

### **2.7.1 Why the Bwatiye Practice Polygamy**

According to Francis (2011), Obudho (2012) and Kefas, Ahmadu and Friday (2018, in an interview) the following are reasons for polygamy among the *Bwatiye* People.

The *Bwatiye* people practice polygamy. Polygamy has been integral part of the Bwatiye cultural heritage, the *Bwatiye* people hope and desire for many children in which boys were seen as visible continuation of the father's lineage. Marriage without a male child was feared in that it would bring the family to an end. The name of the father and the family will disappear. It was only through male children that the family could be perpetuated.

Moreover, in the early times, infant mortality rate was high. This motivated the *Bwatiye* people to marry many wives so that if some children died, some could survive because many wives were likely to produce many children.

Furthermore, polygamy provided the husband with opportunity for legally and culturally accepted sexual contact with his wives. For instance, when one wife was in

monthly period or if she was sick, or nursing a baby, the husband could have marital intercourse with the other wives.

If a wife is barren, the husband marries another wife in order to raise children who could become heirs. To remain childless is like a curse in *Bwatiye* traditional society. There was a deliberate desire for many male children, when parents were old children out of the polygamous marriage defended the home, clan (lineage) and the village. As young men they defended the society against any outside aggression. They also defend their sisters from evil intentioned men who could assault them sexually, and destroy their virginity which was jealously guarded for the prestige of their parents.

At death, one of the co-wives adopts the children whose mother died. It was easy for the children to get used to the step mothers because the mothers were old members of the family. The husband usually has a hut where all wives brought food and where all boys ate. This is to ensure that the orphans were properly fed.

For a man to be a leader, he had to show that he was able to manage a large family. The family with its many children formed a strong workforce to produce wealth. This wealth was in turn used by the head of the family to support the poor in the society. Such ability to manage a large family wealth and quality of generosity was a factor to be considered as a qualification to hold a political office of an elder of a clan. And a large family could be generated only through polygamous marriage.

Polygamy is possible, if the first wife was not well disciplined. For instance, if she was a drunkard, adulterer and lazy, marrying the second wife could act as a disciplinary action against her misconduct, thus, in a way, polygamy stabilized marriage.

Moreover, wives reached menopause (a stage beyond child bearing) and such women retire from sexual engagement. While the first wife might reach menopause, the husband could still be very strong and sexually active. Therefore, he may need another wife for a legally and culturally acceptable sexual contact.

There was also a need to get male children in a marriage, therefore if a wife continuously gives birth to daughters, the husband could marry another wife in order to get male children who could become his heirs and continue his family.

Another factor was that children were needed but the society did not recommend giving birth at very close intervals, perhaps every year. This was bad for the mother, who would have to stop nursing the baby and opt for an alternative means of feeding the baby. If the baby was not properly looked after, it would become very weak and perhaps die. To prevent such early conception of nursing mothers, a polygamist has ritual sex with the wife and after birth he abstained from sexual contact with her until the child was weaned, that covered a period of approximately one to two years. Meanwhile, the husband would continue to have sexual contact with the other wives. So, there was a necessity for men to marry more than one wife.

It was obligatory for a brother to take care of the wife of his diseased brother to continue his social and legal duties particularly of procreation. All widows in *Bwatiye* society were to be inherited. In this way, even if the Bwata man had not been able to marry a second wife, he was obliged to take his brother's wife and care for her as her husband had done. The *Bwatiye* leviratic union was a convenient arrangement to promote and give support to the widows and their children. The widows' relationship with the

family does not end with the death of her husband she continues in the lineage as a functioning wife in a leviratic union. It was polygamous practice that catered for the caring of widows from time immemorial.

Another factor was that having many wives, sons and daughters was a symbol of wealth. It increases the social respect and prestige of the husband. It is right to point out that polygamy was a mark of prestige and status. A man who had many sons out of a polygamous marriage could not be easily molested, they acted in his defence. They also become heirs so that the family land and other property could not be divided among relatives for lack of heirs. When parents were old and feeble, they feed them and built a house for them.

The *Bwata* man had legal rights to have sexual intercourse with all his wives. The husband limited his sexual contact to his wives only and the wives limited their sexual contact to their husband only. Polygamy ensured that each woman had a husband so that her sex and procreation needs were met in a culturally accepted manner. This made the practice of prostitution nonexistent.

### **2.7.2 Types of Bwatiye Marriages**

There are a number of traditional marriages observed by the Bwatiye people they include:

**Ngajiye:** This is the first category and perhaps the most commonly practiced *Bwatiye* traditional marriage in which the husband pays the bride wealth that is required by the father of the girl. And the girl is taken to her husband's house with celebration.

**Sororate Marriage:** The second category of marriage is the one which is organized when a man wife dies. It was not easy for the widower to get a new wife to marry, thus, the sister of the deceased is put in her place. The sister of the deceased wife could replace her, so that the bride price was not returned. If there is no actual sister, a close relative could be persuaded to marry the man. The *Bwatiye* people found it an easy arrangement for the sister of the deceased wife to take care of her sisters children. This is because she would be sympathetic when caring for her deceased sisters children.

***Hir Meto /Hir Meche:*** This type of marriage does not require any specific arrangement. A girl would run away with a man or young men could go to the market place and choose a girl they wished to marry and lured her or drag her to the house of the husband to be, once her virginity was broken by her husband to be, it was a taboo for her to go back to her father's home they would remain as husband and wife.

**Levirate Marriage: (Widow Inheritance)** all widows in *Bwatiye* communities were to be inherited. Inheriting widows was compulsory in *Bwatiye* societies. All widows were supposed to refrain from any sexual contact with anybody after the death of the husband until she chooses one of the brothers of the deceased and make it public that she wishes to cohabit with him. A day will be fixed, after the elders drink beer, the brother of the deceased will spent the night with the widow.

**Parent Arrangement:** It is common among the *Bwatiye* people for parents to arrange marriage for their children. Great friends revitalized their friendship through such marriage alliance so that their friendship could be preserved. It also happens when there is a competitiveness of men looking for girls to marry. This type of marriage is a long



one. The father of the man will give a token (not necessarily money, goat, sheep, or any valuable) to his friend the girl's father anticipating that when the girl grows into an adult the girl would marry his son.

**Marrying a Divorced Woman:** This type of marriage occurs when a married woman becomes divorced. She could be married to a new man. In such a case the new husband was asked to pay the bride price immediately to the former husband who could have his bride price returned.

## **2.08 How Christianity Came to *Bwatiye* Land?**

According to Folk (1997) the Sudan United Mission was formed in Britain in order to bring the gospel to the Northern tribes in Nigeria. In 1913, the Danish Lutheran Church as a branch of the Sudan United Mission began a ministry at Numan in Adamawa province. Christianity came to *Bwatiye* land through Sudan United Mission (SUM) of Danish branch by Dr. Niels H. Bronnum, his wife Dr. Margaret Y. Bronnum and Miss Dagmar Rose. According to Nicholas (2005) the Sudan United Mission of Danish branch began in 1889-1890 with a monthly periodical publication titled 'The Sudan and the Regions Beyond'. Dr. H. G. Grattan published this journal to stir up interest in Sudan, which was at the time close to missionary effort. A meeting was convened by Dr. Karl Kumm, the pioneer missionary of Sudan United Mission and others in Sheffield, England on the 13<sup>th</sup> November, 1902 to establish a Sudan Pioneer Mission (SPM). The Church of England, the Church of Ireland, and the Church of Scotland were approached by Dr. Karl Kumm and other leaders of the SPM for a joint venture to occupy the Sudan. They all expressed the earnest hope that something might be done through a united missionary

effort to proclaim God's grace and love in the region where hundreds of pagan tribes who had never heard the gospel were in danger of being won over to Mohammedanism. In order to check the Muslim advancement, missionary conferences and leading missionaries endorsed the plan to place at least one strong station in every large tribe right across the continent from East to West. The name of the Mission was changed from Sudan Pioneer Mission (SPM) to Sudan United Mission (SUM) during a meeting in Edinburgh on 15<sup>th</sup> June, 1904. The meeting organised by the (SUM) inspired many people to consider going out to Africa as missionaries (Asriel, 2013).

Nicholas (2005) also explains that Niels H. Bronnum was born in the Northern Agricultural town of Norholm, West of Aalborg, Denmark, on the 5<sup>th</sup> January, 1882. His father, Ferdinand Bronnum was a village teacher. Niels first ambition after confirmation was to be a Carpenter, but he had to give that up because his health was not good enough for carpentry. He became interested in farming and went to Dronning Lund in Vendsyssel Northern Denmark to learn Agriculture. He spent two years there, but having found the place not spiritually beneficial, he returned home to Aalborg where he did his compulsory military service. A committee of Praying friends formed in May, 1906 sent Neils Bronnum to Edinburgh University in Scotland for medical studies where he studied medicine from 1906 to 1911. He passed his examination and obtained a Bachelor of Medicine (M.B.) and Bachelor of Surgery (CH.B.) degrees. He became a missionary and eventually decided to join China Mission. It was in Edinburgh University that Bronnum met his future wife, Dr. Margaret Young, also a medical doctor. Born in Seton Lodge, Alloa, Scotland on the 22<sup>nd</sup> September, 1886, she was the second daughter of James and Isobel Young. She had a distinguished medical course at Edinburgh University where she

graduated as (M.B.) and (CH.B.) in 1909. She was appointed as resident physician in connection with the Edinburg hospital for diseases of women and subsequently acted as medical superintendent of a private nursing home in Glasgow. She was equally interested in missionary work (Holtegaard, 2013).

Holtegaard (2013) adds that it was during his period of studies that, Bronnum took the opportunity to attend the Edinburgh conference of 1910. That meeting with Dr. Karl Kumm rekindled a fire in his heart which was never been extinguished and he declared “I am willing to go wherever, God sends me”. It was there that Niels and his Scottish fiancé, Magaret Young listened to Dr. Karl Kumm talking about the Sudan that they developed interest in starting work in Nigeria, as there was no Danish Mission in Africa. Moreover, Pastor Anton Pedersen on the other hand wanted them to go to Nigeria where their medical skill and missionary would be put to use. They sought the advice of (SUM) Bronnum and his fiancée, Dr. Margaret appeared before the Danish Missionary Society screening board and were accepted for missionary work in the Sudan in April, 1912. While their friend Miss Dagmar Rose passed her own screening in June 1912 (Nicholas, 2005).

Niels and Margaret were married at Ashburn, Alloa, on the 30<sup>th</sup> July, 1912 by Rev. Charles Robson. She was twenty six (26) and he was thirty (30). The young couple went to London to study Tropical Medicine and Hausa and other African languages at the foreign mission college for three months. The Bronnums and the Danish young nurse Miss Dagmar Rose were commissioned at Aalborg on the 8<sup>th</sup> January, 1913 and more than one thousand, five hundred (1500) people attended the dedication service with many

ranking Church and State dignitaries present including the king of Denmark. The service was conducted by Pastor Pederson (Holtegaard, 2013).

Nicholas (2005) explains further that they left Denmark for England on the 9<sup>th</sup> of January, 1913, On the 22<sup>nd</sup> January 1913 the first missionary team of the SUM, Denmark joined a group of four leaving Liverpool on an Elder Dempster line ship. On 31<sup>st</sup> January, there was jubilation and gratitude to God when at Cape Verde; they first caught sight of Africa (land of the blacks). The group reached Rumasha (Umasha) near Lokoja in Nassarawa province on the 18<sup>th</sup> February 1913, Rumasha was the missionaries' meeting area before proceeding to the field. There in Rumasha, Margaret contracted dysentery and malaria fever on 26<sup>th</sup> May, 1913. On the 11<sup>th</sup> June, 1913 she bore a son while still very ill. They named the boy Holger, after Neils' brother. Two days later, on the 13<sup>th</sup> June, 1913, tragedy cut short their joy as malaria prematurely ended Margaret's dedicated active life. She was twenty seven years old. She was buried in Rumasha near Lokoja in Nassarawa province. Miss Rose took the infant to Young Margaret's family in Scotland before rejoining her missionary colleagues in Nigeria in 1916. Dr Bronnum did not see little Holger until 1916. The death of Margaret did not stop the mission from being accomplished. Asriel (2013) explains that in spite of this development, Niels declared 'I have put my hands to the plough and don't intend to look back'. He then moves to Ibi on the 29<sup>th</sup> June, 1913, from there he visited Wukari and Donga.

Asriel (2013) adds that Bronnum initially aimed at starting work in the Kilba land of Adamawa province but could not because it was close to the Europeans. Bronnum knew that Rev. J.G Botha, W.H. Hosking of the South African branch of the mission had begun work on 4<sup>th</sup> December, 1909 in Mbula land on the advice of Dr. Karl Kumm. He

was offered Numan among the Bwatiye people as an alternative since other areas in the province were occupied and unsettled. Numan had already been suggested by missionary J. L. Maxwell as a suitable place for a mission centre. Bronnum was sure he would work among the Bachama people. On the 24<sup>th</sup> September, 1913, Bronnum boarded the ship Scarborough to Numan; he reached Numan on the 29<sup>th</sup> of September, 1913. He was not allowed to disembark until he had been formally permitted by G.W. Webster, the British Resident in Yola. He was directed to Yola to clear matters with the British Resident.

On Sunday 5<sup>th</sup> October, 1913, at about 11:30am, Bronnum returned to Numan having decided to make that, his centre for mission operations. He first requested permission to camp temporarily in the *Bachama* section of Numan, next to the residence of the Hama *Bachama*. Works started at Numan on 5<sup>th</sup> October, 1913. The date the (LCCN) Church has adopted as Lutheran Day (anniversary) ever since commencing the establishment of the first Mission Station in Numan. The people of Numan soon discovered that Bronnum was different from other Whites. He was playful, friendly, and fond of Children. He gave them medicine and told them of a loving God who unlike their gods would give them eternal place and everlasting life, God the father of Jesus Christ. Hundreds of people came from far and near to hear him. The chiefs of Demsa and Lamurde sent messengers to learn and study his teaching (Astriel, 2013). According to Peter (2013) Bronnum was exceedingly happy. On 22<sup>nd</sup> April, 1914, the government allowed him to begin formally to translate Danish Church doctrines and rituals into *Bachama* language. A month later, a permission to open a school was granted. The end of year 1914 saw three important achievements; the permission to establish a class for religious instruction and a hospital in Numan, the third was the permission to preach the

gospel in the people's own language. In 1914, Dr. Bronnum was joined by five (5) other missionaries namely: Erland Kjaaer, Petrin Erickson, Alhed Villisch, Alfred Thompson and Florence Gibson. Evangelical work of the missionaries was initially slow in yielding result. It was not until January, 1916 that the first baptism took place and the first Church building in the Numan mission station named St John's Church was dedicated on May 21<sup>st</sup> 1916. This mustard seed continued to grow by God's grace as the mission eventually expanded and in 1948 five (5) indigenous pastors were ordained. By 1955, the Church was known as the Lutheran Church of Christ in the Sudan and in 1956, it became independent and was renamed the Lutheran Church of Christ in Nigeria (LCCN) with Numan as its headquarters (Nemuel, 2013).

## **2.09 Impact of Marriage**

Several generations of social observers including anthropologists, economists, historians, and sociologists have been interested in marriage, its changes, causes and consequences. Marriage is a veritable tool that when built on a good foundation will translate into a society that is decorum. However, there are positive and negative impacts to it cutting across religious, social moral and economic impacts.

### **i. Religious Impact of Marriage**

Religion is very ancient and universal; it focuses on something beyond the natural world. It is a term that has been conceptualized by several scholars. For John (2017) religion is the set of beliefs, feelings, dogmas, and practices that define the relationship between human being and sacred or divinity. Similarly, Hornby (2010) submits that religion is the belief in the existence of supernatural ruling power, the creator and controller of the universe. Henry (2012) further reveals that religion is the outward act or

form by which men indicate their recognition of the existence of a God or gods having power over their destiny, to whom obedience, service and honour are due; the feeling or expression of human love, fear, or awe of some superhuman and overruling power, whether by profession or belief, by observance of rites and ceremonies, or by conduct of life; a system of faith and worship; a manifestation of piety; as ethical religious; monotheistic religions; natural religion; revealed religion; the religion of the Jews; the religion of idol worshippers. The common notion in these conceptualizations is the belief in a superior force, an ultimate reality or a control system. That is possibly why Galadanchi (2011) concludes that though practice or mode of worship may differ; belief is the basic fundamental of any religion. Thus the religious impact of marriage can be seen in the following:

According to Marks (2004) conflict between people in meaningful human relationship such as marriage is inevitable. Religion offers couple grounded guidelines and method to handle marital conflict when it erupts. There is a strong positive relationship between religiosity and reduced marital conflict. According to Nathaniel and David (2006) religion may be a resource to solve marital conflict. Unified religious participation in couples was associated with greater conflict resolution. This may be partly because of spousal similarities promoted by religious homogeneity which is conducive to a more stable and satisfying marriage. Through public and private religious activities, partners often cultivate a sense of purpose and values centred on loving and caring. Religious participation enhances those qualities that reduce marital conflict. In addition to religious attendance, couple prayer has been found to decrease negativity,

contempt and hostility as well as emotional reactivity toward one's partner. Religious beliefs help couples to forgive each other following conflict (Marks, 2004).

Religion can help prevent conflict in marriage. According to Nathaniel & David (2006) another key finding relating to conflict prevention is that couples often expressed that their religious involvement has helped them to develop conflict deterring virtues. One of the main themes identified was that religious participation helped couples more often to think of the need of others to be more loving and forgiving, treat each other with respect and resolve conflict. They emphasized that virtues like selflessness are more important to intimacy in marriage. Dollahite & Marks (2005) were of the view that religious beliefs and practices help couples prevent conflict by assisting them in developing a shared sacred vision and purpose, which in turn reduce marital conflict by decreasing stress levels in marriage and unifying couples.

According to Marks (2004) religion can be a significant source of marital conflict if couples are not united in religious matters. Disparities in religious attendance, patterns were consistently linked with more frequent marital disagreements. Nathaniel & David (2006) observe that the risk of marital dissolution was nearly three times greater when the wife regularly attended different religious services with the husband or the husband never attended. Religious dissimilarity was associated with a high risk of domestic violence. Religion can be a source of discord in marriage particularly in the absence of religious congruence (Paul, 2007).

Another religious and cultural event that shows the Christian influence on the traditional communities is polygamy marriage. This is a type of marriage in which a



husband has several wives. It is the antonym of monogamy. Polygamy can be said to be the marriage where a man could have multiple wives (Harry, 2016). Polygamy is also a common practice among Africans. Having multiple wives is generally considered as a sign of wealth and power, though the status of polygamy varies from one society to another (Onuorah, 2012). Anthony (2015) states that lack of fidelity allows extremely powerful and wealthy men to gain access to marry women simultaneously. According to Francis (2011) the Church rule on marriage did not create any room for polygamous marriage, which was very pronounced in African cultural set-up. The Christian rule was stretched to inflict punishment upon even those who were already in polygamous marriage before conversion to Christianity. They were not permitted to receive the Holy Communion and in certain situations, they could not hold office (Francis, 2011).

According to Harris (2008) in Ali (2011) all Abrahamic religion (Judaism Christianity and Islam) attribute special importance to marriage. The relationship between religion and marriage has received attention from various Countries around the world. According to Ali (2011) the relationship between religion and marriage is a sensitive issue. Religion is an important determinant of choice of spouse, in the society nine (9) out of ten (10) people considers religion as indicative for spouse selection. Similarly, nine (9) out of ten (10) people who wish to marry prefer to arrange a religious wedding ceremony as a formal one. His study interestingly indicates that many people regardless of being men or women reject marrying a person with a different religion (Ali, 2011).

The practice of religion not only stabilizes marriage, but also improves its quality. The more frequent couples engage in religious practice the more they are satisfied with

their marriage (Marks, 2014). Religious practice is also related to positive outcomes for stability and quality of marriage. Religious practices associated with greater marital stability could also help. For example, couple who acknowledge a divine purpose in their marriage are more likely to collaborate to have greater marital adjustment, and to perceive more benefits from marriage, their faith could help them to deal with difficult times, it could also be the source of moral guidance in making decision and dealing with conflict and encourage them to maintain their commitment to their marriage (Marks, 2014).

## **ii. Social Impact of Marriage**

The term social, has to do with organizations of human societies. It is concerned with human relationship with one another. According to Arbor (2018) social impact is a significant positive change that addresses a pressing social challenge. Socialization therefore refers to the way children and adults learn the accepted and orderly manner in which people relate to one another in a society without which the society cannot function (Galadanchi, 2011). The social impact of religion can be seen under the following:

According to George (1999) marriage enriches the individuals who enter into it as well as their children and society generally. This effect satisfies even a strict test of liberal legitimacy because many benefits of marriage are not metaphysical but empirically verifiable. Married people live longer and enjoy better physical and psychological health and greater wealth. The unique value of heterosexual married love has been acknowledged in so many cultures that it may be taken as a general human good; even if that value cannot be proved empirically. Bearing and rising of children in

marriage are also an intrinsic human good (George, 1999). Paul (2007) opines that children are still vital to adult happiness. Children may be perceived as less central to marriage, but they are as important as ever to their parents, as a source of adult happiness and fulfilment, children occupy a pedestal matched only by spouses and situated well above that of jobs, career, friends, hobbies and other relatives. Even though a decreasing percentage of the adult populations are married, most unmarried adults say they want to marry. Married adults are more satisfied with their lives than the unmarried adults (George, 1999).

According to Veenhoven (1983) another religious influence is marital satisfaction and overall happiness. It is a social impact among the married and between the couples. All social institutions affect individual well-being, but not all affect it to an equal degree. Veenhoven adds that individual well-being in modern western societies is highly dependent on the presence of a marital relationship and on its quality.

In law and religion, sexual intimacy is the symbolic core of marriage, and defines it in obvious and restrictive ways. Sexual intimacy in marriage is actually a form of property. To own a property means that you have right to use it. Husband and wife have a right to have sexual relations with each other. As a consequence, married couples are less likely to be promiscuous. Their sex lives are better and their health benefits from their fidelity (Nock, 2005).

Before the Christian era, pederasty and homosexuality were not considered wrong. Christianity exalted heterosexual monogamous love, which will provide the basis for a lasting and exclusive relationship between husband and wife, oriented toward the

rearing of children. Christianity takes the family with so much for granted that it becomes such a powerful ideal in the society, even when the actual family falls short. These premises were introduced by Christianity into the society to which they were completely foreign (Shermer, 2008).

Marriage brings the two (2) individuals together and allows them to have sex with each other in a socially approved manner. At the same time, married persons are permitted by society to have sexual relation with their respective spouses and not with anyone else thus marriage regularises sexual relations (Harry, 2016). Marriage developed overtime was accepted as a measure of social and sexual discipline that was expedient to eliminate or curb social stress, crisis and violence due to sex rivalry (Archibong, 2013).

Douglas (2016) points out that in those days abortion was rampant, abandonment was a common place; sexual activity between men and women had become highly promiscuous and essentially depraved before and during the time that Christians appeared in Roman society and that homosexuality was widespread among pagans especially men with boys. Women were relegated to a low status in society where they received little schooling, could not speak in public and were viewed as the personal property of their husbands. As Christianity was spread in the region, the status of women, the sinfulness of sexual immorality and homosexuality (Corinth. 6:9-10) changed. Eventually, the world began to outlaw the sinfulness of sexual immorality and homosexuality that had flourished for nearly seven centuries, implementing one of the most important reforms in the moral history of mankind (Douglas, 2016).

According to Nadelson, Derek, & Matthew (2017) major social and cultural changes of the past few decades have had an impact on many aspects of life including marital relationships. There have been modifications in the career, work, parenting roles and a shift in marital values from an emphasis on survival and economic security to a focus on companionship, love and communication. A focus on self-fulfilment has superseded more traditional concerns about family integrity. It is however increasingly seen as a partnership between two independent people with individual goals, styles and personalities (Nadelson et al, 2017).

According to Francis (2011) the legitimacy of offspring and right of privileges is another aspect of transitional rites on which Christian impact has also been felt in various ways in the community depending on the ritual of a particular Christian denomination. In some African societies when a man dies, it is the custom for the brothers and relatives to inherit the wealth of the deceased.

Christianity establishes the right and status of children when they are born. At marriage individuals are conferred with certain rights and privileges associated with marriage including right over property, right over both partners, domestic and labour services, reproductive right, right of inheritance among others (Archibong, 2013).

### **iii. Moral Impact of Marriage**

Morality derives from the Latin word “*mores*” which means customs or people’s values and traditions, peoples’ heritage or ways of life and conduct in a given community. The term morality can be used either descriptively to refer to a code of conduct put forward by a society or other groups such as a religion or acceptable by an

individual for his or her own behavior or normatively to refer to a code of conduct that, given specific conditions, would be put forward by all rational persons (Joseph, 2014). According to Sogolo (1993) Nigerians see morality as the total set of ethical-moral, legal –human rights values, customs or traditions which define, describe, promote and defend a given society or community’s common good, shared values and vision, their public ethos and the common pursuit of the good in order to achieve their full potential and civilization. Thus, the moral impact of marriage can be seen as follows:

Marriage has always been an important rite of passage into adulthood. It is a sign of maturity. For men it is also a demonstration of masculine identity because heterosexuality is an implicit assumption about married people (Paul, 2007). According to Nock (2005) most societies have laws and customs that define how old one should be, before getting married. Societies presume that married people can execute contracts, conduct business and be held responsible. Once people are married, they are expected to behave as adults, there are no longer excused from immature decisions. As a consequence, married people behave more maturely than the unmarried people. They are less likely to commit crimes or break important rules.

According to Joseph (2014) in traditional Nigerian societies, sex was not a subject much discussed. It was considered sacrilegious for adult to discuss matters regarding sexuality either with or in the presence of the young. Similarly, it was unthinkable for young person’s to talk about sex to the hearing of the elders. Whatever they needed to know about sexuality was casually told them as they grow and as warranted by their unfolding of their own physical and sexual development. Moral standard in traditional societies were absolute and parents had absolute control over their children; male or

female alike. This strictness about sexual matters made all sexual perversities alien to Africa. As a result, sexual promiscuity was rare (Joseph, 2014).

According to George (1999) society requires a critical mass of married, two-parent families both to raise their own children well and to serve as models for those who are being reared outside of the conventional family. If broken families are few, their children still have many models of intact families to show them that this is the norm, what is expected of them, and to teach them what is meant to be part of intact family. It is hard for a child to learn how to be a good spouse and parent when he sees few examples around him. Similarly, when the children of broken families are few, and the misconduct to which they are prone is the exception. The majority in intact families set a standard the children from broken families tend to follow because children are even more loathe than adults to be different. If children from broken families predominate, they set a standard which other children tend to follow. In sum, if most children come from intact families they pull up the behaviour of other children, when most children come from broken families they pull down the behaviour of others (Paul, 2007).

When bachelorhood was rare, adults were pressed to marry, lest they be pitted or despised. That pressure has dissipated, and in some communities marriage is now so rare as to seem odd or even bizarre. As the number of unmarried adults increased, so did the wayward conduct to which they are prone. As the resulting anti-social conduct proliferates, those who would formerly have avoided such conduct because it was considered deviant or disgraceful are no longer deterred. The problem is greater in the cities ravaged by crime and drug abuse, mostly committed by unmarried men (George, 1999).

According to Joseph (2014) morality rejected homosexuality; homosexuality is presently an area that is increasingly generating great research interest. It is merely a western foreign intrusion to Nigerian practices and belief systems. These and many more are the puzzles we face today (Joseph, 2014). Religious denominations all condemn homosexuality; legal validation of same-sex marriage would delegitimize these sects. Legal recognition of Same-sex marriage would force religious people and institutions to seek exemptions from various laws (George, 1999). As far as homosexuals in Nigeria are concerned, Nigeria is a hostile place for their style. Anti-homosexual prejudices abound. Nigerian president Goodluck Jonathan on 8<sup>th</sup> January, 2014 the same sex prohibition Act into law, banning homosexual practices (Joseph, 2014). To put the extent of homophobia in Africa into context; there are currently thirty-eight (38) countries that criminalize homosexuality on the continent. This amounts to almost half of the nations outlawing homosexuality in the continent, in Sudan, Mauritania and Somalia convicted homosexuals face death penalty (Igwe, 2009).

#### **iv. Economic Impact of Marriage**

Economics is the study of the ways in which people earn their living under conditions of relative scarcity and choice (Olubadewo, 2011). Economics deals with man at work in the society. Economic activities deal with different types of engagement that involve human ability in producing tangible goods and services in order to survive in a particular place, and make life pleasurable for citizens. It is concerned with production, distribution and exchange as well as consumption of goods and services. These goods and services are so fundamental because they provide man's basic needs of food, shelter, and clothing among others. Economics is therefore regarded as the basis or foundation of the



society upon which other institutions rest, such as legal, political, religious and educational. In other words, the economy of any society determines and conditions all other institutions (Yunusa, Ololobou, Ahmed & Aliyu, 2011).The economic impact of marriage can be seen as follows:

According to Hardie & Lucas (2011) economics seem likely to be a key factor affecting young couples' relationship quality. Financial instability is linked to relationship dissolution and divorce. Burstein (2007) explains further that economic hardship may place stress on couples, thereby increasing conflict and leading eventually to divorce. Individuals might fight over limited resources and struggle with disappointment when financial means are meagre. Economic hardship is often coupled with additional stressors, such as bill collectors. Thus, economic circumstances may diminish relationship quality by increasing conflict and reducing intimacy (Hardie & Lucas, 2011). Financial strain increases the level of tolerance for married couples. Understanding how and under what circumstances economic factors affect perceived relationship quality will contribute greatly to understanding the sources of stability and stress for young couples (Burstein, 2007).

Carter (2014)discloses that marriage plays a significant economic role, affecting everything from poverty to the overall economy. There is a connection between economy and marriage. According to Abraham (2013) in United States in 2012 one-in-five adults ages twenty five (25) and above (about 42 million people) who have never married say they would like to marry eventually. Out of that number (78 percent) the reasons seems to be primarily economic. Women say finding someone who has a steady job would be very important to them in choosing a spouse or partner. This makes finding a spouse more

difficult since fewer young men have been able to find steady work. Unless the trend is reversed, the decline in marriage rates could have a long – term negative impact on the economy. It could even create a self-perpetuating downward spiral as the economy leads to fewer marriages leading to an even worse economy (Carter, 2014).

Sawhill (2014) observes that the relationship between financial resources, family formation and dissolution is a persistent problem of the family. Men and women's economic resources are associated with positive relationship outcomes, such as more marriages, less divorce and greater marital happiness. Financial stability is often considered a pre-requisite for entry into committed relationship particularly marriages.

Allan (2010) opines that economic recession is having a negative impact on marriage, in other words, it increases domestic violence. The newspapers across the nation are reporting an increase in cases of domestic violence alongside unemployment rates. The reasons for the increase are not difficult to find. With unemployment, people are at home most of the day, in the company of their spouse and children and with much greater opportunity to drink and use drugs. Unemployment causes stress, which leads to depression and drugs; on the other hand, alcohol provides the fuel for an already explosive situation. This is a fertile ground for domestic violence (Allan, 2010).

Jalovaara (2007) reveals that the importance attached to unemployment and other work related issues are factors contributing to marriage and relationship breakdown. The pressures placed on family life from unemployment are great and have a strong impact on the well being of relationships. Unemployment not only has the effect of causing financial hardship but also lowers self esteem, creates isolation and limits the ability of

families to lead fulfilling lives in the community. Similarly, at the other end of the spectrum, other families, due to financial pressures and fear of losing employment are working longer hours with a consequent reduction in time for family. This in turn places additional stress and pressure on the family life. According to Allan (2010) the poverty associated with lack of adequate employment is a pressing issue. Unemployment and underemployment and the changing nature of paid work from full time to permanent toward casual employment all contribute to reduced financial security, lowered expectations, isolation and disharmony for some families. Families are faced with increasing pressure from this changing nature of paid work. These uncertainties limit the ability of families to purchase or raise their own structures, have access to credit or lead fulfilling lives in the community. This pressure has a strong impact upon the well being of their relationship and marriage. Jalovaara (2007) further explains that many families struggle with poverty, financial strains are a major factor in family breakdown. Children growing up in such families frequently have lower expectations of stable economic futures.

## **2.10 Empirical Studies**

According to Ridley (2015) Empirical studies is the x-ray of other related studies to the existing one. It is thereview of certain aspects of other works in the past with the view to enable the researcher have insight on mistakes to avoid and to borrow ideas to consolidate his current study. Over the decades, scholars have shown concern over the impact of Christianity on the traditional belief systems of many people, energy has been channelled toward empirical studies with the aim of finding solutions to the impact of Christianity on traditional cultures. Some of the studies are hereby reviewed.

Moses (2009) conducted a study on the “Effects of Traditional Marriage Ceremony on the Youths among the Bisi - Speaking People of Edo State”. The study has four main objectives: to find out the effect that traditional marriage ceremony has on the youths, to show how Bini traditional marriage is carried out, to ascertain the general opinion of Bini traditional marriage ceremony especially among the youths, to find out the influence of family on traditional marriage ceremony. The study has five (5) hypotheses instead of four (4) the study used one hundred and seventy (170) sample size. The study shows that one hundred and seventy (170) questionnaire were distributed to both married men and women in Oredo local government area of Edo State and some youths. The researcher used percentage in all analysis and Chi-Square to test the hypotheses.

On investigation, the researcher found out that rituals performed in traditional marriage ceremony is one factor that discourages the youths and make them turn away from traditional marriage ceremony. Secondly, traditional marriage ceremony gave room for polygamy which is the reason why the youth, especially the ladies, dissent marriage. It was also discovered that the practice of traditional marriage ceremony is regarded as primitive by some youths and that it leads to over population. Some recommendations were also made by the researcher that the ritualistic aspects of traditional marriage ceremonies of Bisi-speaking people should be modified to suit the modern society and the undue power given to men over the women in the traditional marriage ceremony should be minimized.

Moses’ work and this work are related in the sense that both deal with traditional marriage and the culture of a particular group of people. However they differ in their areas

of objectives, this work is on religious, moral, social and economic impact of Christianity on Bwatiye traditional marriage. Finally, this work is on Bwatiye speaking people of northern part of Nigeria, Adamawa State while the other is on Bisi ethnic tribe of Edo state, Nigeria.

Joachim, (2010) conducted a study on “A Biblical and Theological Study (Analysis) of Marriage and Divorce among the Igbo Catholic Christians in Nigeria”. The objectives of the study include: to analyze marriage and divorce among Igbo catholic Christians, to investigate marriage and divorce among Igbo Christian community and to encourage the church to reconcile their teaching with real life situation of Igbo Christians. The population of the study is drawn from Abia, Anambra, Ebonyi, Enugu, and Imo. The sample size of the study was eight (8) participants out of which four (4) are males and four (4) female of age between twenty (20) and fifty (50). The study used survey research design.

The study revealed that childlessness, adultery, quarrels and inadequate financial support could disintegrate Christian couples. The work also reveals that there were fewer divorces in earlier societies than in modern society. The study recommend that Igbo church leaders should re-evaluate their teaching techniques

Joachim work and this work are related because they both deal with marriage and christainity, but they differ in the areas of objectives. This work is on religious, social, moral and economic impact and is centred on Bwatiye People of Adamawa State, while the other analyzed marriage and divorce among Igbo catholic Christians in Abia, Anambra, Ebonyi, Enugu and Imo.

Obudho (2012) undertook a research on the topic “Impact of Christianity on the Luo Traditional Marriages System of Southern Kisumu of Nairobi, Kenya”. The thesis was a survey examining and assessing the significance of the customs, beliefs and practices of the Luo traditional marriage system to find out the extent Christianity as an agent of change has affected them. The objectives of the research were: first, to find out how the Luo religious beliefs, practices, kinship system, economic and socio-political organizations influenced the marriage system. Secondly, the study examined the types of Luo traditional marriage arrangements. Thirdly the reason for practicing polygamy and levirate were assessed. The study employed the use of personal observation, interview and questionnaire. To get the required sampling, multi-stage random sampling was employed and where it was found appropriate on the spot observation method was employed. The whole data obtained was gathered and analysed in the form table, frequency using simple percentage and the used of mean score.

The research findings showed that Luo traditional beliefs and practices have been changed by Christianity. The findings showed that Christianity is not the sole agent of change on the different aspects of the marriage system. The forced changes are mainly caused by new social and economic demands like need for good education, health, housing, clothing and feeding standards. These factors combined, forced changes on the practices or types of marriage arrangements. It was also evidently clear that some Luo marriage beliefs and practices have resisted change. Most Luo people still cherish polygamy. Therefore, this thesis concludes that the Christian missionaries were not patient to understand Luo marriage beliefs and practices so that they could present the Christian gospel to the people whose culture they know. The study recommends the

following: The church should promote dialogue between her the Luo cultural heritage to make the Christian teaching meaningful to the Luo community; Those that became polygamous before they received the gospel should be considered to have been in a state of ignorance and if they believe the gospel, repent and wish to be baptized, their cases should be considered. Their baptism and admission to full membership should be acceptable to the local church. They should not be persuaded to send away their wives.

Obudho's work and this work are related because they centre on the impact of Christianity on traditional marriage. However, they differ in the area of objectives; this work has four (4) objectives and is on the religious, moral, social and economic impact while the other has three (3) objectives. Finally this work is on the Bwatiye people of Adamawa State, Nigeria while the other is on the Luo people of Kisumu Southern Nairobi, Kenya.

Onuorah (2012) carried out a study on "Religious Socio-Cultural and Moral Implication of Same Sex Marriage in Contemporary Nigerian Society". The purpose of the study is to expose the implication of same sex sexual relationship and marriage on contemporary Nigerian society, to expose the context of marriage and to state the current status of same sex marriage in Nigerian contemporary society and to suggest some ways of combating same sex sexual relationship and marriage. The study is qualitative. It involves the use of multi-dimensional methodology. Historical, sociological and anthropological approaches were adopted. The primary and secondary sources formed the major trust for data collection. Descriptive and analytical methods were used for the analysis of the data collected.

The finding reveals that homosexuality and gay marriage are totally condemned in the Bible, Quran and traditional religious norms, again some terminal diseases like HIV/AIDS are contacted through the practice of homosexuality. Homosexuality is an aberration to the biblical teaching of the church; against the Islamic teaching. The study recommends that Nigerian society holds tenaciously that marriage should be between persons of opposite sex, therefore, people should deviate from any lifestyle that is not in consonance with the natural one.

Onuorah's work and this work are related because they centred on marriage. However, they differ in the areas of objective. This work has four (4) objectives and is on religious, social, moral and economic impact while the other has six objectives. Finally this work is on Bwatiye people of Adamawa State while the other is on contemporary Nigerian society.

Ramya (2012) conducted a study on the topic "Traditional Religious Beliefs, Practices and Impact of Christianity among the Nyishis". The study has three (3) objectives which include: To understand the traditional beliefs and rituals practices among the Nyishis; to understand the emergency of heterogeneous Christian beliefs and practices among the indigenous believers and to find out the impacts of Christianity which has brought social change among the Nyishis. The population of the study was two thousand seven hundred and forty five (2,745) which excludes' the population below eighteen (18) years of age. The sample for the study was seven hundred and one (701). The researcher uses both primary and secondary data and the use of conventional Anthropological field method for the collection of data. The instrument used for data collection was, interview and participants observations method. The groups interviewed



were priest, well known village elders, eminent church leaders, and members of different denomination.

The study found out that the Nyishis religious beliefs and practices nowadays have been altered compared to what it was some decades back. The alteration is due to mass conversion of the people to Christianity as they no longer perform any kind of rituals related to their indigenous social and cultural life. Also, there are alterations in the belief system as Christianity envisaged that belief in evil spirit is superstitious, practice of animal sacrifice in worship is wastage and performance of worship in traditional system is the practice of demon or devil or pagan practices. Secondly, many people abandoned their indigenous beliefs and practices and began to challenge the customs and laws of the society. However, people's culture still has its roots in the customs and practices of marriage, inheritance and land ownership. Yet in the process of globalization, a significant shift is taking place in the perception of culture. Finally, modernity in form of Christianity has brought in a new form of culture as people no longer sing traditional songs or dance traditional dance since they are considered to be primitive and belonging to an uncultured way of life. They have now been replaced with the western music and dance in and outside the churches. Hence, a borrowed culture has become the guiding principle of the present younger generation in the village. The study recommends that restrictions imposed by church leaders on any church member especially youths who attain any ritual practices should be lifted if there is need for rediscovery and the giving of importance to their folk stories, folk songs, folk dance and festival.

Ramya's work and this work are related because they centre on the impact of Christianity on the culture of a particular group of people. However, they differ in the

aspect of objectives. This work has four (4) objectives and is on the religious, moral, social and economic impact while the other has three (3) objectives. Finally this work is on the Bwatiye people while the other is on the Nyishis people.

Caroline (2014) conduct a study on the topic “Causes of Marital Conflicts Amongst Couples in Nigeria: Implication for Counselling Psychologist”. The purpose of the study was to find out the causes of marital conflicts and to resolve through professional guidance and counselling. The design adopted for the study was descriptive survey. The population of the study was made up of all married couples in the area of the study. A sample of 100 husband and 100 wives making the total of 200 respondents were selected using a purposive sampling method.

The findings reveal that marital conflicts did exist. The result of the hypotheses tested revealed that there were no significant difference in the causes of marital conflicts among couples base on level of education and length of marriage. The study recommends that adequate provision be made for both preventive, remedial rehabilitative counselling intervention through different bodies such as government and non-governmental organizations (NGOs) for the married and prospective couples to enhance marital stability in our societies.

Caroline’s work and this work are related because they centre on marriage. However, they differ in the area of objective, this work has four (4) objectives and is on religious, social, moral and economic impact while, the other has two objectives. Finally this work is on Bwatiye people of Adamawa State while the other is on Ijumu people.

Ibenwa (2014) carried out a study on “Influence of Christian Religion on African Traditional Religion and the Value System”. The issue raised in the work was that prior to the advent of Christianity some parts of Africa engaged themselves in such ugly practices as killing of twins and albinos which they saw as an abomination to the earth, deity and ancestral spirits. It was much later when Christianity was preached that the practice was put to an end. The population of the study was forty six thousand four hundred 46,400. The researcher employed survey design for the study and the sample size of four hundred (400) was used. The researcher used interview and questionnaire for data collection. Data collected from the responses were analysed using simple percentages

The study found out that the act of offering human beings to gods/goddesses, caste system (osu), slavery (Igba-olu) in Igbo land and the practice of burying dead chiefs along with living slaves whom they believed would continue to serve the chief in the world beyond and ritual killing during festivals were all eradicated by Christianity. The study also identified the negative influence of Christianity on traditional religion, one of such influences is the condemnation of polygamy by Christianity. The people saw polygamy as an ideal way of dispensing husbands for all women but Christianity condemned polygamy and upheld monogamy. Another area was oath-taking during marriage. People now took oath according to their religion inclination rather than on the basis of their original cultural heritage. This undoubtedly, has provided room for moral decadence and other social vices in the society. Also, the pattern of greetings has been influenced negatively, young people no longer bow or prostrate while greetings rather, they prefer to wave hands and say ‘hi’, the patterns of dressing have changed immensely

children now wear western dress at the expense of local made or traditional dresses. Another area is in widowhood affairs: widows were seriously discriminated against in Igbo land. They were meant to mourn their husbands for a long period of time with black clothes. They were compelled to shave their heads and at times to sleep on the floor, any widow suspected of killing the husband would be made to drink the water used in washing the death husband's body as a way of proving her innocence. It was on the peoples contact with Christian religion that this inhuman act was checkmated. The Christian religion did a lot in ameliorating the suffering of the widow.

Ibenwa's work and this work are related because they centre on the influence of Christian religion on traditional religion and value system. However, they differ in their area of objectives. This work is on religious, moral, social and economic impact of Christianity on Bwatiye traditional marriage. Moreover, this work is on the Bwatiye people while the other is on the Igbo people.

Samuel (2015) conducted a research on "Impact of Christianity on the Belief System of Amassoma of Southern Ijaw Local Government Area of Bayelsa State". The objectives were to determine the influence of Christianity on the socio-economic development of the Amassoma community and the influence of Christianity on the traditional belief system of Amassoma. Methodically, the study adopted descriptive research design, which describes the characteristic of a population being studied. The population of the study was twenty eight thousand, eight hundred (28,800) and a sample size of three hundred and ninety four (394) was gotten with the use of Yamane Formula. The study used stratified random sampling technique to arrive at the sample.

The study found out that Christianity has impacted positively on the traditional belief system of Amassoma. This is because widows were no longer compelled to marry the brother of their deceased husband. Likewise, men were no longer obligated to inherit the relation of the deceased wife. Similarly, the practice of having many wives has been influenced positively. Also, the practices of inquiry into the causes of death and disease as well as the worship of idols are no longer practiced only a few numbers of persons are involved in it. The practice of teenage marriage of the girl child is no longer practiced. Finally, Christianity has influenced positively the socio-economic development of Amassoma, some churches assist in helping their members to start petty businesses. The study recommends the following: Christian religion should live side by side with those positive aspects of traditional marriage; Christian organizations should actively participate in the cultural practice of the people in order to find out other practices that were based on superstition.

Samuel's work and this work are related because they centre on the impact of Christianity on traditional belief system. However, they differ in the area of objectives, this work has four (4) objectives and is on the religious, moral, social and economic impact while the other has three (3) objectives. Finally this work is on the Bwatiye people of Adamawa State while the other is on the Amassoma Ijaw speaking people of Bayelsa State.

David (2016) carried out a study on the "Effect of Religion on Enduring Marriages in Fort Wayne, USA". The population of the study is two hundred and sixty six (266) married couples. The study includes qualitative analysis of in-depth interviews with forty three (43) married Christian couples. Using a purposive sampling design, the

sample includes forty three (43) older couples ranging in age sixty-two to ninety-two(62-92) with an average age of seventy-six (76). The average length of marriage for the sample was fifty-one (51) years. The entire sample married at the age of twenty-two (22) that is forty-two (42) of them and within one year of high school graduation. That is thirty-five (35) of them. All the couples had children and grandchildren with the exception of one (1) couple with no children. Of the forty-three (43) couples thirty seven (37) percent were high income earners, forty nine (49) percent are medium income and fourteen (14) percent were low income earners. The samples include twenty two (22) catholic couples and twenty one (21) protestant couples. Interview was conducted in couple's homes lasting approximately two hours. This methodology aligns with Handel's whole family qualitative methodology.

The result shows that four predominant social contexts were linked to positive marriage outcomes in rank order were: prayer, worship services and sermon, first-rite rituals and communion. These contexts enhance their perceptions of marriage as sacred through formal and public recognition of their marriage longevity lauding their marriage longevity as a blessing from God to be emulated by others, promoting religious attributes of families and giving their marriage outcomes sacred meanings. The result of the study indicates that cultural theory can play a salient role in research concerning the dual nature of religion in marriage and the family life.

David's work and this work are related because they centre on the impact of Religion on Marriage. However, they differ in the area of sample size, the sample size of this work is one thousand, three hundred and twenty (1,320). The other is forty-three (43)

married couples. Finally, this work is on the Bwatiye people of Adamawa State, Nigeria while the other is from Fort Wayne, United State of America.

Mehmet (2016) carried out a research on “Questioning the Relationship between Religion and Marriage. Does Religion affect Long-lasting Marriage? Turkish Couples Practice of Perception and Attitudes towards Religion and Marriage”. The purpose of the study is to investigate the relationship between religion and long-lasting marriages and to explore couples perception of religion, practice of religion, views about the relationship between religion and marriage, and how they perceive religion as a solution to their marital problems. The population of the study was sixty participants (thirty Turkish married couples). The study used purposive and snowball sampling method. Data were collected using face to face interviews, participant observation and socio-demographic questionnaires. Data were analyzed using grounded theory method and spss softwares.

The findings reveal that some couples did not find religion to be effective in their marriage, while some mentioned positive effects of religion on solving their marital problems. Majority of the couples believed that religion present solutions for their marital problems.

Mehmet's work and this work are related because they centre on religion and marriage. However, they differ in the area of objective. This study has four (4) objectives and is on the religious, social, moral and economic impact while the other has two (2) objectives. Finally, this work is on the Bwatiye people of Adamawa State, while the other is on Turkish married couples from Turkey.

Alagbu (2018) conducted a study titled “Igbo Marriage Custom and its Impact on Igbo Married Christians of Anglican Communion in Anambra State”. The objectives were to identify the impact of men’s inability to provide for the family in Igbo custom among Igbo Christians, the impact of inability to pro-create a male child to take over the family lineage in Igbo custom among Igbo Christians and the impact of polygamy in Igbo custom among Igbo Christians. The study used survey design. The population of the study was drawn from Anambra State. 600 married men and women were randomly sampled with questionnaire.

The findings indicate that, Igbos still practice their culture alongside their religion. This is because culture has impact on their Christian marriage. The study recommended that the Christian marriage vis-a-vis is re-visited so as to not only ameliorate the suffering of the couples but to ensure family peace both by the society and the church.

Alagbu’s work and this work are related because they both centre on marriage. However, they differ in the areas of objectives. This work has four (4) objectives and is on religious, social, moral and economic impacts while the other five (5) objectives. Finally, this work is on the Bwatiye People of Adamawa State while the other is on Igbo people of Anambra State.



## 2.11 Summary

This chapter examines relevant literature to the study. Beginning with the concept of marriage, the study reviewed several related literature in relation to the concept of marriage. In this study however, the researcher subscribed to conjugal view that marriage is the union of a man and a woman from the union between Adam and Eve as recorded in Genesis of the Holy Bible (Gen. 2:24). In relation to types, the study identified: monogamy, polygamy, sororate and levirate marriage as the types of marriages among the Bwatiye people. Why monogamy and polygamy are considered common, the levirate and sororate marriage is quite rare and almost extinct.

The review also centred on the functions of marriage: companionship and economic support, regulation of sexual activities, procreation and nurturing of children, economic cooperation and security and the legitimacy of offspring and rights of privileges are some of the functions reviewed as discussed by scholars. The study acknowledged these functions as part of the expectation of the Bwatiye people concerning marriage. Furthermore, the review touches on the Biblical perspective of marriage, in other words what the Bible says about marriage and what is considered as marriage. Emphasis was also made to works on the historical roots of Bwatiye people. In view of this, the study argues that the content of *Bwatiye* culture is without doubt a function of the contacts made with other culture in their cause of migration. One major influence identified in the reviews is the coming of Christianity to *Bwatiye* land in 1913 as led by Dr. Neils H. Bronnum of Danish Lutheran Church which is a subsidiary of Sudan United Mission.

Other aspects reviewed in this chapter include: the religious, social, moral and economic impact of marriage. In view of the relation of these impacts to the objectives of the study, this study examines similar issues in Christian marriages among the *Bwatiye* people in order to assess the impact of Christianity on contemporary *Bwatiye* traditional marriages.

There is also, a review of empirical studies in relation to the impact of Christianity on various cultures such as Amassoma, Nyishis, Igbo, Luo and Bisi speaking people of Anambra and Edo State. The research found out that nothing much has been done on the impact of Christianity on *Bwatiye* traditional marriage in Adamawa State, Nigeria, by means of empirical studies. This study sets out to investigate the impact of Christianity on *Bwatiye* traditional marriage by means of empirical study.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter discusses the methodology used under the following: research design, population, sample and sampling procedure, instrumentation, validity, pilot study, reliability of the instrument, method of data collection and method of data analysis.

#### **3.2 Research Design**

Research design refers to the overall strategy chosen to integrate the different components of a study in a coherent and logical way. It constitutes the blueprint for the collection, measurement and analysis of data (Labaree, 2009). The design used in this study was survey research design. Because it allows the use of a systematic collection of data from a sample of a population through observation, questionnaires and interviews techniques, it determines the quality of a research, the significant results measure from the overall population and it is an efficient way of gathering data to help address a research question.

#### **3.3 Population of the Study**

Population also called target group, is the universe of people or objects in which the researcher is interested. It is the chat group, from which the researcher is interested in gaining information and drawing conclusion (Abdullahi, 2015). According to Cooper and Schinder (2011), population is the total collection of elements to which the researcher wants to make inferences. It includes people, animals, events and objects that are

members of that target of the study. The population of this study comprised all the Bwatiye people of Adamawa state. The Bwatiye communities are divided into three (3) zones Bwatiye East, Bwatiye Central and Bwatiye West, in Adamawa State, the people are found in local government areas of: Numan, Lamurde, Demsa, Yola South, Yola North, Maiha, Song, Mayo Belwa, Girei, and Fufore. The total Population of Bwatiye people in the ten (10) local government areas is two hundred and forty seven thousand, two hundred and sixty four (247, 264) as Shown in table one (1).

**Table01: population of the Study**

Bwatiye Zones	Number of LGA	Bwatiye Community	Population
Bwatiye east	Fufore	12	19,950
	Yola South	2	3,600
	Maiha	3	25, 650
Bwatiye Central	Yola North	2	29,236
	Song	6	7,000
	Girei	13	17,400
Bwatiye West	Numan	22	42, 464
	Lamurde	17	16, 500
	Demsa	11	58, 714
	Mayo Belwa	4	26, 750
<b>Total</b>	<b>10</b>	<b>92</b>	<b>247,264</b>

**Source:** Adamawa State Planning Commission 2017 projected population by LGA.

### 3.4 Sample and Sampling Techniques

Ihemeje, Umeh and Ogbanje (2011) define sampling procedure as the process of drawing a sample from a population. Studying the whole population within a specific period of time would be difficult, thus, the need for a sample as a representation of the whole population. A sample is a part or a subset of a population, a sample is made up of things, persons from the populations which are chosen to participate in the study.

Sampling means selecting a given number of subjects from a defined population as representative of that population. It refers to the process of electing a small part of the whole in order to determine some qualities or characteristics of the whole (Abdullahi, 2015). To get the sample for the study, stratified sampling procedure was used. Stratified sampling is a probability sampling technique in which the researcher divides the entire population into different subgroups or strata, then randomly selects the final subjects proportionally from the different stratum. The reasons for stratified sampling was that it minimizes or reduces bias, it ensured certain segments of the population were not overrepresented or underrepresented and it ensured each subgroup within the population received proper representation within the sample.

The sampling for the study was carried out at two (2) levels: *Bwatiye* zones and local government. *Bwatiye* are grouped into three (3) zones: *Bwatiye* East, *Bwatiye* Central and *Bwatiye* West. In each zone, two (2) local government areas were randomly sampled, making the total of six (6) local government areas were sampled. The names of these local government areas from each zone were written on pieces of papers folded and mixed together. The folded papers from each zone were kept separately. The assistance of three (3) independent persons were sought to pick two (2) local government areas from each container, and this was repeated for each zone. At the end, the pieces of papers picked from each zone were unfolded and the following local government areas (LGAs) as shown in Table two (2) were picked for the study.

**Table 02: Sample of Local Government Areas**

<b>Bwatiye Zones</b>	<b>Sampled LGA</b>
Bwatiye East	Fufore
	Yola South
Bwatiye Central	Song
	Girei
Bwatiye West	Lamurde
	Numan
<b>Total</b>	<b>6</b>

The researcher used one percent (1%) of each of the sample local government area as the sample size for the study as shown in table 03

**Table 03: Sampled of Respondents**

<b>Sampled LGA</b>	<b>Sample Size</b>
Fufore	194
Yola South	36
Song	70
Girei	174
Numan	425
Lamurde	165
<b>Total</b>	<b>1066</b>

According to Gall Gall & Borg (2007) the nature of presentation determines the sample size. According to them three hundred (300) and even less can be accepted for conferences and journal articles. However, for the award of higher degrees it is better for the sample size of quantitative research to be above five hundred (500). Kent (1993) maintains that the basic rule on sample size is that the larger, the better, because it minimises sampling error. This design suggested that the sample size of the study could be determined from the population size. Therefore, this research work used one thousand and sixty six (1066) respondents.

### **Sample of Interview Schedule**

The researcher used stratified and random sampling to select three (3) married men, three (3) married women, three (3) male youths and three (3) female youths from each Bwatiye zone for the research interview to find their opinion on the impact of Christianity on Bwatiye traditional marriage. This is to ensure that each Bwatiye zone is represented in the study.

### **3.5 Instrumentation**

Every research needs some tools of operation for it to be successful. Research instruments are measurement tools designed to obtain data on a topic of interest from research respondents (Ghie, 2014). The instruments that were used for data collection for this study was questionnaire and interview.

#### **3.5.1 Questionnaire**

Questionnaire is a set of printed or written questions with a choice of answer devised for the purpose of a survey or statistical study (Pavlov, 2017). The reasons for questionnaire is that questionnaire is more practical, a large quantity of data and information can be collected from a questionnaire in a short period of time and in most cost-efficient way. The validity and the reliability of the questionnaire will not be affected even if many people use it. And the result of the questionnaire can also be used to develop new theories or test existing hypotheses (Pavlov, 2017).

The questionnaire consisted of two (2) Sections. Part one (1) consisted of bio-data of the respondents which include: age, community and gender. Part two (2) comprise four

(4) point Modified Likert Scale (MLS). The scale of Strongly Agree (SA), Agree (A), Strongly Disagree (SD), and Disagree (D) was employed, carrying points of 4, 3, 2, and 1 respectively. It was divided into four (4) parts (A, B, C, and D). Each of the parts containing structured questions ordered in line with the four (4) main objectives and corresponding research questions and research hypotheses. Part 'A' elicited opinion on the religious impact of Christianity on *Bwatiye* Traditional Marriage in Adamawa state. Part 'B' sought for responses on the social impact of Christianity on *Bwatiye* Traditional marriage in Adamawa state. Part 'C' focused on the moral impact of Christianity on *Bwatiye* Traditional Marriage in Adamawa State. And finally, part 'D' dwelled on the economic impact of Christianity on *Bwatiye* Traditional marriage in Adamawa state.

### **3.5.2 Interview**

Green (2017) defines research interview as the verbal conversation between two (2) people with the objectives of collecting relevant information for the purpose of the study. He stated further that the research interview is an interview whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena. A major advantage of the interview is that it helps to cater for the illiterates or not knowledgeable segment of the population that was randomly selected (Martins, 2016). The interview gathered data from those who may not be capable of correctly completing a complex questionnaire.

There are two (2) parts in the schedule of the Interview. Part one (1) sought for the bio-data of the interviewee such as: name, age, marital status, and local government of origin, and home town. Part two (2) of the interview schedule consisted of items



designed to elicit verbal information (data) from the interviewee. The items are rephrased from the specific objectives and research questions to make them suitable for face-to-face question and answer interaction.

### **3.6 Validity of the Instrument**

Validity relates to the extent at which the instrument measures the right elements that need to be measured. In simple terms, validity refers to how well an instrument measures what it is intended to measure (Korb, 2012). Validity involves all the measures carried out to ensure the fitness of an instrument. The instruments (interview and questionnaire) were validated by the researcher's supervisors and senior lecturers from the Christian Religious Studies Section of the department of Arts and Social Science Education. Both face and content validity of the instrument were carried out. Expert comments and advice helped the researcher to restructure the instrument that was used for the study, finally, a pilot study was conducted and its result was used to further ascertain the reliability of the questionnaire.

#### **3.6.1 Pilot Study**

Pilot study is pre-data collection test conducted by a researcher to ascertain internal consistency of an instrument. Pilot study gives the researcher results that determine the use or otherwise of the instrument. It provides reliability of the instrument (Jumare, 2017). Before going into the field, a pilot study on the impact of Christianity on *Bwatiye* traditional marriage was conducted in order to make sure that the final copy of the questionnaire was valid for the study. Forty (40) copies of the questionnaire were administered to Dong community of Demsa Local Government area of Adamawa State.

They were not part of the sample respondents but share similar characteristics in almost all respects. The result was used in checking the comprehensiveness, wording and the reliability and validity of the research instrument. Also, the pilot study determines the effectiveness of the statistical and analytical processes (Simon, 2011). The data collected from the respondents for the pilot study was statistically analysed. The statistical package for the social sciences (SPSS) was used for the analyses of the pilot study.

### **3.6.2 Reliability of the Instrument**

Reliability is the extent to which results are consistent over time. A research instrument is reliable if it produces the same result under a similar condition (Golafshani, 2003). It is the degree to which an assessment tool produces stable and consistent results (Phelen & Wren, 2005). Reliability is used in education to find out whether a particular technique applied repeatedly to the same object will yield the same result each time (Ayodele, 2012).

Data collected from the questionnaire for the pilot study was submitted for reliability and internal consistency test. The Statistical package for the social science (SPSS) was used to determine the reliability and item consistency index from Cronbach Alpha. The reliability was conducted in two (2) categories: the general items on the instrument (impact of Christianity on *Bwatiye* traditional marriage) and on each of the specific items on the instrument (religious, social, moral and economic impact). From the test conducted, the internal consistency coefficient obtained from all combined variables was 0.840 and 0.708 for religious impact, 0.723 for social impact, 0.810 for moral impact and 0.795 for economic impact (The result is attached as appendix v). The internal

consistency coefficient obtained for the items within the instrument with extra class average measure was established at 0.840. According to Natasha (2014) the reliability coefficient of between 0.5 and one (1) was expected to be obtained for the instrument which will imply that it is reliable and internally consistent for the study. These observed coefficients are all within the range specified and could be approximated to one (1), this means that the instrument was reliable and internally consistent for the study. This is consistent with Ugodulunwa and Ugwuanyi (1999) who posit that the reliability coefficient provides a reliable estimate for the instruments or tests composed of professional competence on scales of interval measurement.

### **3.7 Procedure for Data Administration/Collection**

The researcher obtained a letter of introduction from the Department of Arts and Social Science Education and gave the copies to some of the pastors and village heads, this was to seek their permission and notify the respondents about the nature of the instrument (the letter is attached as appendix 1). In order to collect data from the sample respondents, the researcher employed the services of six (6) research assistants who helped to distribute the instrument (questionnaire). The data collection process began on the 11<sup>th</sup> November, 2018 and ended on 16<sup>th</sup> December, 2018 for the questionnaire. To achieve this, the *Bwatiye* people were given the questionnaire in their respective communities after Sunday service with permission of the church leaders. The respondents were grouped with the help of church elders. The purpose was to explain to them by the researcher and his assistants after which the questionnaires were given out. The researcher and his assistants were available to explain points that were not clear to respondents. A few of the respondents asked a few questions to clear their doubts and

misunderstandings. The completed copies of the questionnaire were collected immediately on the same day. This was done to ensure that the researcher retrieved valuable number of the instrument. This process of administration was done in all the *Bwatiye* towns or villages in the sampled local government areas.

### **3.8 Procedures for Data Analysis**

Data was computed and analysed with the aid of statistical package for social science (SPSS). Frequencies and percentages were used for bio-data variables. Mean and standard deviation were used to answer research questions. Inferential statistics was used to test the strength of the hypotheses. Independent t-test was used for the whole hypotheses because of the two (2) groups. All the hypotheses were tested at 0.05 Cronbach's alpha level of significance.

## **CHAPTER 4**

### **RESULTS AND DISCUSSIONS**

#### **4.1 Introduction**

Chapter four focuses on the presentation and analysis of the research data obtained from the respondents. The respondents in this study were 934 out of the total sampled of 1066 representing 87.6%. The statistical package of Version IBM 23 was employed for the data analysis. The analysis is presented in sections. The first section presents the bio data variables in frequencies and percentages distribution. These are: age, community and gender. The second section answers the four research questions making use of each set of items per section. All the four research null hypotheses were tested with inferential statistics of Independent t-test since each null hypothesis sought for difference among a variable that has two independent groups. All the null hypotheses were tested at 0.05 alpha level of significance. The information from the interview was used as a complementary data in the analysis.

#### **4.2 Analysis of Demographic Bio Data Variables**

This section presents the socio-demographic characteristics of the respondents involved in the study. The socio-demographic characteristics selected along the expressed opinion were: age, community and gender of the respondents. Each of these variables was tabulated in frequencies and percentages below.

**Table 04: Classifications of *Bwatiye* male and female youths and *Bwatiye* old men and women**

<b>Variables</b>	<b>Frequency Percent</b>	
<i>Bwatiye</i> male & female youths	658	70.4
<i>Bwatiye</i> old men & women	276	29.6
<b>Total</b>	<b>934</b>	<b>100</b>

Table 04 shows that a total of 658 respondents representing 70.4% were *Bwatiye* male and female youths and the rest of the 276 respondents representing 29.6% were *Bwatiye* old men and women. This classification reveals that the opinions of both youths and old respondents were fairly represented in the study.

**Table 05: Classification of Respondents by Communities**

<b>Variables</b>	<b>Frequency</b>	<b>Percent</b>
Rural	483	51.7
Urban	451	48.3
<b>Total</b>	<b>934</b>	<b>100</b>

Table 05 shows that a total of 483 respondents representing 51.7% were from rural location and the rest of the 451 respondents representing 48.3% were from urban location. This shows that the respondents within the study were well represented in the study in terms of urban and rural covering.

**Table 06: Classification of Respondents by Gender**

<b>Variables</b>	<b>Frequency</b>		<b>Percent</b>
Male	543	58.1	
Female	391	41.9	
<b>Total</b>	<b>934</b>	<b>100</b>	

Table 06 above shows that a total of 543 respondents were male representing 58.1% while 391 respondents were female representing 41.9%. This shows that the result was not influenced by gender.

### 4.3 Answering Research Questions

This section answered the four research questions making use of each set of items per section. The frequencies of options of strongly agree, agree, disagree and strongly disagree of each item was computed and their respective means. The cumulative means of all the items in each section was computed and compared with a standard/decision mean of 2.50, based on the Modified 4 Liker scale options of the items, computed thus:  $4+3+2+1/4=2.50$ . A cumulative mean higher than the standard mean indicate positive or general agreement and negative or general disagreement if cumulative mean is lower than the standard mean.

**Question 1:** What is the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State?

**Table 07:opinions of respondents on religious impacts of Christianity on *Bwatiye* traditional marriage in Adamawa State**

s/no	Items	Response categories				MEAN	Rank
		SA	A	D	SD		
1	The Church does not recognize <i>Bwatiye</i> traditional marriage	257	340	132	205	2.69	5
2	Those who perform <i>Bwatiye</i> traditional marriage only are not given position in the church	172	365	172	225	2.52	6
3	The conversion of <i>Bwatiye</i> people to Christianity led to the reduction of <i>Bwatiye</i> traditional marriage	265	412	97	160	2.84	3
4	Christianity has significantly influenced the choice of spouse in <i>Bwatiye</i> traditional marriage	239	440	147	108	2.87	2
5	Christianity has successfully eradicated polygamy and levirate marriage among the <i>Bwatiye</i> people	253	371	144	166	2.76	4
6	Christianity has reduced the rate of divorce in <i>Bwatiye</i> traditional marriage	289	390	136	119	2.91	1
<b><i>Cumulative Mean</i></b>						<b>2.76</b>	

***Standard/Decision Mean = 2.50***

Table 07 shows that the religious impacts of Christianity on *Bwatiye* traditional marriage in Adamawa State is high as the cumulative mean of 2.76 which is higher than the decision mean of 2.50. Specifically, it is highly believed that Christianity has reduced the rate of divorce in *Bwatiye* traditional marriage as this item has the highest mean of 2.91, as details of response showed that 289 strongly agreed, 390 agreed, while 136 disagreed and the rest of the 119 respondents strongly disagreed.

In the same vein, Christianity has significantly influenced the choice of spouse in *Bwatiye* traditional marriage as this has the second highest mean of 2.87, as details showed that while 239 respondents strongly agreed, 440 of the respondents agreed as against 147 that disagreed and the remaining 108 strongly disagreed.

Apart from influencing the choice of spouse in *Bwatiye* traditional marriage, the conversion of *Bwatiye* people to Christianity has influenced their preference of church wedding to *Bwatiye* traditional marriage, as this item has the third highest mean of 2.84, as details of response showed that 265 strongly agreed, 412 agreed as against 97 that disagreed and 160 that strongly disagreed with the response.

In the same vein, item five (5) in the table indicates that Christianity has significantly minimised or eradicated polygamy and levirate marriage among the *Bwatiye* people. This opinion attracted the fourth highest mean of 2.76 with details showing that 253 strongly agreed while 371 agreed as against 144 that disagreed and 166 that strongly disagreed.

Moreover, item number one (1) in the table says the church does not recognise those who perform *Bwatiye* traditional marriage without including church wedding.



Again, this opinion attracted the fifth highest mean of 2.69 with 257 strongly agreed 340 agreed as against 132 that disagreed and 205 that strongly disagreed

Finally, item number two (2) in the table deals with whether those who perform *Bwatiye* traditional marriage only without church wedding are not given position in the church. This indicates the least mean of 2.52 with 172 strongly agreeing 365 agreed as against 172 that disagreed while 225 strongly disagreed with the response. Generally, the response was significant as the cumulative mean of 2.76 is higher than the decision mean of 2.50.

**Question 2:** What is the Social impact of Christianity on *Bwatiye* traditional marriage in Adamawa State?

**Table 08: opinions of respondents on Social impacts of Christianity on *Bwatiye* traditional marriage in Adamawa State**

s/no	Items	Response categories				MEAN	Rank
		SA	A	D	SD		
1	Celebration of Christian marriage is responsible for low practice of Bwatiye traditional marriage	201	395	149	189	2.65	5
2	Christianity does not allow Bwatiye Christians to participate in Bwatiye traditional marriage	202	287	174	271	2.45	7
3	Christianity has significantly impacted the dress pattern of Bwatiye traditional marriage	251	338	143	202	2.68	4
4	Christianity has brought unity and understanding to Bwatiye traditional marriage	258	459	115	102	2.93	1
5	Christianity has brought competition and fashion to Bawtiye traditional marriage	208	307	176	243	2.51	6
6	Christianity has brought the emulation of other peoples culture and practices to Bwatiye traditional marriage	226	360	170	178	2.68	3
7	Christianity has removed the barrier of caste system in Bwatiye traditional marriage	268	386	146	134	2.84	2
<b>Cumulative Mean</b>						2.68	

**Standard/Decision Mean = 2.50**

Table 08 confirms that the Social impacts of Christianity on *Bwatiye* traditional marriage in Adamawa State is appreciably high as the cumulative mean of 2.68 is above the 2.50 standard/decision mean. They specifically believe that, Christianity has brought unity and understanding to *Bwatiye* traditional marriage as this opinion has the highest mean of 2.93, as details showed that 258 of the respondents strongly agreed, while 459 agreed as

against 115 of them who disagreed and the remaining 102 of the respondents strongly disagreed.

In the same vein, Christianity has removed the barrier of caste system in *Bwatiye* traditional marriage as this item has the second highest mean of 2.84, as details on table 08 shows that 268 of the respondents strongly agreed, 386 of them agreed, while 146 disagreed and the remaining 134 of the respondents strongly disagreed with this opinion.

Item number six (6) in the table deals with whether Christianity has brought the emulation of other people's culture and practices to *Bwatiye* traditional marriage. This item has the third highest mean of 2.68 with details showing that 226 strongly agreed, 360 agreed as against 170 disagreed and 178 strongly disagreed.

Moreover, item number three (3) in the table deals with whether Christianity has significantly influenced the dress pattern of *Bwatiye* traditional marriage. This opinion attracted the fourth highest mean of 2.68 with details of responses showing that 251 strongly agreed, 338 agreed while 143 disagreed and 202 strongly disagreed.

Furthermore, item one (1) in table eight (08) above deals with whether Christianity or church wedding is responsible for low practices of *Bwatiye* traditional marriage. This response has the fifth highest mean of 2.65, with result showing 201 for strongly agreed, 395 agreed as against 149 who disagreed and 189 strongly disagreed

More so, item number five (5) in table eight (08) above deals with whether Christianity has brought competition and fashion to *Bwatiye* traditional marriage. This opinion has the sixth highest mean of 2.51, with details showing that 208 of the

respondents opted for strongly agreed, 307 agreed while 176 disagreed and 243 strongly disagreed with the response.

Finally, item number two (2) in table eight (08) above deals with whether Christianity does not allow *Bwatiye* Christians to participate in *Bwatiye* traditional marriage, with details showing that 202 of the respondent opted for strongly agreed, 287 agreed as against 174 for disagreed and strongly disagreed. Generally, the response was significant as the cumulative mean of 2.68 is higher than the decision mean of 2.50.

**Question 3:** What is the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa State?

**Table 09: opinions of respondents on moral impacts of Christianity on *Bwatiye* traditional marriage in Adamawa State**

s/no	Items	Response categories				MEAN	Rank
		SA	A	D	SD		
1	Christianity builds moral Christian character and discipline people in <i>Bwatiye</i> traditional marriage	353	342	83	156	2.96	1
2	Christianity has significantly eradicate alcohol during <i>Bwatiye</i> traditional marriage	187	372	181	194	2.59	5
3	Christianity encouraged chastity and abstinence before marriage in <i>Bwatiye</i> traditional marriage	276	364	98	196	2.77	4
4	Christianity encouraged good home and family background seriously before marriage in <i>Bwatiye</i> traditional marriage	340	341	109	144	2.94	2
5	<i>Bwatiye</i> people reject cohabitation, teenage pregnancy and out of wedlock births as a result of Christianity	307	347	120	160	2.86	3
<b>Cumulative Mean</b>						<b>2.86</b>	

**Standard/Decision Mean = 2.500**

Table 09 shows that the moral impacts of Christianity on *Bwatiye* traditional marriage in Adamawa State is positive and high since the cumulative mean of 2.86 is

higher than the decision mean of 2.50. On the item by item response it shows that Christianity has built a sound and moral character, and disciplined people in *Bwatiye* traditional marriage as this opinion has the highest mean of 2.96, with result showing that 353 of the respondents strongly agreed another 342 agreed, as against 83 of them that disagreed and 156 of them strongly disagreed with this opinion.

Item number four (4) in table nine (09) above deals with whether Christianity encouraged good home and family background seriously before marriage in *Bwatiye* traditional marriage as this opinion has the second highest mean of 2.94, with details showing that while 340 strongly agreed, 341 were in agreement as against 109 disagreed and the rest 144 of the respondents strongly disagreed with this opinion.

Furthermore, item number five (5) in table nine (09) above deals with whether *Bwatiye* people reject cohabitation, teenage pregnancy and out of wedlock pregnancy as a result of Christianity. This opinion has the third highest mean of 2.86 with responses showing that 307 of the respondents opted for strongly agreed, and 347 were in agreement as against 120 for disagreed and 160 for strongly disagreed.

Moreover, item number three (3) in table nine (09) above says Christianity encourage chastity and abstinence before marriage in *Bwatiye* traditional marriage. This view has the fourth highest mean of 2.77, with responses showing 276 who strongly agreed, and 364 were in agreement while 98 disagreed and 196 strongly disagreed with the opinion

Finally, item number two (2) in table nine (09) above deals with whether Christianity has significantly eradicated or reduced alcohol during *Bwatiye* traditional

marriage. This opinion has the least mean of 2.59, with details showing 187 for strongly agreed, 372 were in agreement as against 181 who disagreed and 194 who strongly disagreed with the opinion. Generally, the response was significant as the cumulative mean of 2.86 is higher than the decision mean of 2.50.

**Question 4:** What is the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa State?

**Table 10:opinions of respondents on economic impacts of Christianity on *Bwatiye* traditional marriage in Adamawa State**

s/no	Items	Response categories				MEAN	Rank
		SA	A	D	SD		
1	Christianity has increased the financial expenditure of Bwatiye traditional marriage	226	297	215	196	2.59	4
2	Financial expenditure of Church wedding is key in preventing youths from marriage	191	337	200	206	2.55	5
3	Christianity has positive impact on the economic life of the people in Bwatiye traditional marriage	250	419	138	127	2.85	1
4	Christianity influenced couples behaviour towards financial difficulties in Bwatiye traditional marriage	206	383	167	178	2.66	2
5	Bwatiye people use Christian marriage to advertise their family wealth in Bwatiye traditional marriage	186	368	206	174	2.61	3
6	Christianity has significantly increased the bride price of women in Bwatiye traditional marriage	166	288	235	245	2.40	6
<b>Cumulative mean</b>						<b>2.61</b>	

**Standard/Decision Mean = 2.50**

Table 10 above shows that the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa State is very high because the cumulative mean of 2.61

is higher than the decision mean of 2.50. Specifically, they are of the strong opinion that Christianity has been a positive impact on the economic life of the people in *Bwatiye* traditional marriage as this opinion has the highest mean of 2.85, as details on table 10 show that while 250 of the respondents strongly agreed, 419 agreed, 138 of them disagreed and the remaining 127 of them strongly disagreed with this opinion.

In the same vein, Christianity has influence couples behaviour towards financial difficulties in *Bwatiye* traditional marriage as this view has the second highest mean of 2.66, as details on table 10 above show that while 206 strongly agreed, 383 agreed, 167 disagreed and the rest 178 of the respondents strongly disagreed with this opinion.

Apart from the Christian influence on couple's behaviour, item five (5) in table ten (10) above deals with whether *Bwatiye* people use Christian marriage to advertise their family wealth in *Bwatiye* traditional marriage. This opinion has the third highest mean of 2.61, with responses showing 186 strongly agreed, 368 agreed, while 206 disagreed and 174 strongly disagreed.

Furthermore, item number one (1) in table ten (10) above deals with whether Christianity has increase the financial expenditure of *Bwatiye* traditional marriage. This opinion has the fourth mean of 2.59 with details showing 226 for those who strongly agreed, 297 were in agreement as against 215 for disagreed and strongly disagreed.

More so, item number two (2) in table ten (10) above deals with whether financial expenditure of church wedding is key in preventing *Bwatiye* youths from marriage. This view has the fifth highest mean of 2.55, with details showing 191 for strongly agreed, 337 agreed while 200 disagreed and 206 strongly disagreed.

Finally, item number six (6) in table ten (10) above deals with whether Christianity has significantly increased the bride price of women in *Bwatiye* traditional marriage. This opinion has the least mean of 2.40, with details showing 166 who strongly agreed, 288 were in agreement while 235 disagreed and 245 strongly disagreed with the opinion. Generally, the response was significant as the cumulative mean of 2.61 is higher than the decision mean of 2.50.

#### **4.4 Test of Null Hypotheses**

The null hypotheses formulated based on the objectives and research questions of the study aimed at establishing possible statistical significant difference between the opinions of the groups involved in the study on the investigated impact of Christianity on *Bwatiye* traditional marriage. The hypotheses were tested with independent t-test at 0.05 level of significance. The use of the independent t-test was base on the two groups involved in the test. The tests were conducted as follows:

**H<sub>01</sub>** There is no significant difference between the opinions of *Bwatiye* male and female youths and those of *Bwatiye* old men and women on the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State.



**Table 11:** Independent t-test statistics on the opinions of *Bwatiye* male and female youths and those of *Bwatiye* old men and women on the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State.

Variable	Age Group	N	Mean	STd	df	t computed	t critical	P
<b>Religious impact of Christianity</b>	Bwatiye male and female youths	658	16.589	3.079	932	0.028	1.96	0.977
	Bwatiye old men & womens	276	16.583	3.186				

*P* > 0.05, *t* computed < *t* critical at *df* 932

The outcome of the independent t-test statistics in table 11 shows that there is no significant difference in the opinions of *Bwatiye* male and female youths and those of *Bwatiye* old men and women on the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State. Reason being that the calculated p value of 0.977 is above the 0.05 alpha level of significance while the computed t value of 0.028 is lower than the 1.96 t critical values at df 932. The mean opinion of *Bwatiye* male and female youths and those of *Bwatiye* old men and women on the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State are 16.58 and 16.58 respectively. This implies that irrespective of their age group, their mean opinion is basically the same. Consequently, this null hypothesis which states that there is no significant difference in the opinions of *Bwatiye* youths and those of *Bwatiye* old men on the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State is hereby accepted and retained.

**H<sub>02</sub>:**There is no significant difference between the opinions of *Bwatiye* Christians in urban areas and those of rural areas on the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa state.

**Table 12:** Independent t-test statistics on the opinions of *Bwatiye* Christians in urban areas and those of rural areas on the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa state.

Variable	Location	N	Mean	STd	df	t computed	t critical	P
<b>Social impact of Christianity</b>	Rural	483	18.656	3.957	932	0.823	1.96	0.411
	Urban	451	18.860	3.595				

*P* > 0.05, *t* computed < *t* critical at *df* 932

The outcome of the independent t test statistics in table 12 shows that there is no significant difference in the opinions of *Bwatiye* Christians in urban areas and those of rural areas on the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa state. Reason being that the calculated p value of 0.41 is above the 0.05 alpha level of significance while the computed t value of 0.823 is lower than the 1.96 t critical value at df 932. The mean opinion of those in urban areas and those of rural areas on the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa state are 18.65 and 18.86 respectively. Consequently, this null hypothesis which states that there is no significant difference in the opinions of *Bwatiye* Christians in urban areas and those of rural areas on the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa accepted and retained.

**H<sub>03</sub>:** There is no state is hereby significant difference between the opinions of *Bwatiye* male and those of female on the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa state

**Table 13:** Independent t-test statistics on the opinions of *Bwatiye* male and those of female on the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa state

Variable	Gender of married	N	Mean	STd	Df	t computed	t critical	P
<b>Moral impact of Christianity</b>	Males	543	14.418	3.041	932	3.569	1.96	0.000
	Female	391	13.690	3.117				

*P* < 0.05, *t computed* > *t critical* at *df* 932

The outcome of the independent t test statistics in table 13 showsthat significant difference exist in the opinions of *Bwatiye* male and those of female on the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa state. Reason being that the calculated p value of 0.000 is lower than the 0.05 alpha level of significance while the computed t value of 3.569 is hiher than the 1.96 t critical value at df 932. The mean opinion of male and those of female on the moral impact of Christianity on *Bwatiye*traditional marriage in Adamawa stateare 14.41 and 13.69 respectively. This implies that the male had significantly higher mean opinion than their female counterparts. Consequently, this null hypothesis which state thatthere is no significant difference in the opinions of *Bwatiye* male andthose of female on the moral impact of Christianity on *Bwatiye* traditional marriage in Adamawa State are hereby rejected.

**H<sub>04</sub>** This null hypothesis state that There is no significant difference between the opinions of *Bwatiye* male and those of female on the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state

**Table 14:** Independent t-test statistics on the opinions of *Bwatiye* male and those of female on the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state

Variable	Gender of Youth	N	Mean	STd	Df	t computed	t critical	P
<b>Economic impact of Christianity</b>	Male	543	15.755	3.256	932	1.044	1.96	0.297
	Female	391	15.521	3.521				

*P* < 0.05, *t* computed > *t* critical at *df* 656

The outcome of the independent t-test statistics in table 14 shows that there is no significant difference in the opinions of *Bwatiye* male and those of female on the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state. This is because the calculated p value of 0.297 is greater than the 0.05 alpha level of significance while the computed t-value of 1.044 is lower than the 1.96 t critical value at df 934. The mean opinion of male and those of female on the Economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state are 15.755 and 15.521 respectively. Consequently, this null hypothesis which states that there is no significant difference in the opinions of *Bwatiye* male and those of female on the economic impact of Christianity on *Bwatiye* traditional marriage in Adamawa state is hereby accepted and retained.

#### **4.5 Summary of Major Findings**

The following are the major findings of the study:

- i. Religiously, the study disclosed that Christianity has reduced the rate of polygamy, sororate and levirate unions among the Bwatiye people of Adamawa State. Level of significance 0.977 ( $P > 0.05$ )
- ii. Socially, the study reveals that Christianity has removed the barrier of caste system in Bwatiye traditional marriage in Adamawa State. Level of significance 0.41 ( $P > 0.05$ ).
- iii. Morally, the study finds that Christianity is a builder of character and disciplined people in Bwatiye traditional marriage and that Christianity has reduced parental role in the background check in choosing of marriage partner before marriage in Bwatiye traditional marriage. Level of significance 0.00 ( $P < 0.05$ ).
- iv. Economically, the study reveals that Christianity has impacted positively on the economic life of the Bwatiye people and that Christianity influence couples behaviours towards financial difficulties in Bwatiye traditional marriage. Level of significance 0.29 ( $P < 0.05$ ).

#### **4.6 Discussion on the Findings**

This study assessed the impact of Christianity on *Bwatiye* traditional marriage in Adamawa State, Nigeria. The first research question investigated the religious impact of Christianity on *Bwatiye* traditional marriage. On the issue of whether Christianity or the church does not recognize *Bwatiye* traditional marriage or whether those who perform *Bwatiye* traditional marriage are given position in the church or not, the stance of Christianity towards the existing *Bwatiye* traditional marriage, initially ignored the valid

*Bwatiye* customary rites that governed the peoples marriage. This is in line with Francis(2011) and Ahmadu (2018)who in an interview are of the view that another religious and cultural event that manifested the Christian influence on the *Bwatiye* traditional marriage is the marriage celebration. In this particular rite, the Christian churches insist on a member's marriage being solemnized in the church before it could be recognized as acceptable before God.

Moreover, appointments of church officers were most of the time, made on the basis of their marriage status, beside their Christian commitment and spiritual gift. The stance of the church towards the existing *Bwatiye* traditional marriage arrangement initially ignored the valid traditional customary rites that governed the *Bwatiye* marriages. This is also in line with Obudho (2012) who asserted that the Christian marriage that was imported from the western world insisted on monogamy which has three (3) requirements; absolute monogamy, absolute indissolubility and finally the celebration of the marriage must be in form recognized by the church. The church has also asserted that all marriages that are not solemnized before the priest are not valid. This has to a large extent affected the *Bwatiye* traditional marriage ceremony and rituals. Moreover, both Francis and Obudho assert that the church has categorized polygamy, sorrorate, and leviratic marriages as unworthy and the people involved cannot be admitted into the full membership of the church. However, there has been a shift on the part of the churches in partial recognition of *Bwatiye* traditional marriage rites. Some of the churches have even incorporated some aspects of the traditional rite in their liturgy. This is in line with Francis (2011)and (Interviewee 1) who agreed that the questions asked in the course of the churches liturgical service “who gives this woman to be

married to this man” is intended to ascertain the performance of the customary rites of the families consent in the presence of the Christian witness. The churches ensure that the customary rites have been duly, performed as concrete demonstration of the consent of the two families involved before the marriage could be blessed in church.

More so, Christianity has significantly influenced the choice of spouses in *Bwatiye* traditional marriage; this is in line with Ali (2011) and (Interviewee 3) who says that the relationship between religion and marriage is a sensitive issue. Religion is an important determinant of choice of spouse. Nine (9) out of ten (10) people considered religion as an indicative for spouse selection. Similarly, nine (9) out of ten (10) people who wish to marry prefer a religious wedding ceremony as a formal one. Moreover, many people who wish to marry regardless of being men or women reject to marry a person with different religion.

On the issue of polygamy, levirate and sororate unions, *Bwatiye* people cherish polygamy and widow inheritance as a common practice. Christianity has significantly reduced polygamy, widow inheritance and sororate unions to minimal level. This is in line with Francis (2011) and (Interviewee 2,3,6 and 8) who say that the church’s rule on marriage did not create any room for polygamous marriage. They were not permitted to receive Holy Communion and in certain situations they could not hold office. Polygamy was pronounced in *Bwatiye* cultural set-up. The Christian rule was stretched to inflict punishment upon those who were already in polygamous marriages before conversion to Christianity. This is also in line with Obudho (2012) who says that the church has strongly insisted that at the death of a husband, a woman has a right either to remarry or to live alone without a marital partner. The church’s stand on the widows, is that, the

widows must marry a single man or decide to live as a celibate but if she lives in a leviratic union, the church judges her to be in the state of mortal sin comparable to adultery. The widow is refused participation in the Holy Communion as a weapon of discipline and to eliminate the levirage custom. The widow can participate in the church fellowship, but she cannot be admitted into full membership of the church. The issue is not as contentious in the church now as it used to be, this is not because the church has officially changed its position, but it is because times and circumstances have changed making polygamous marriage an unattractive option. The nature of traditional economies, especially the need for more hands on the farm, which gave ground for the system, is no longer tenable due to the impact of modernity and the reality of rapid population growth. In addition, the impact of education and urbanization has radically altered the original views that supported polygamy.

Both the *Bwatiye* customary rites and the church blessing always end with celebrations, which involve family and community members of diverse backgrounds. Celebration of Christian marriage is responsible for low practices of *Bwatiye* traditional marriage. This is in line with Francis (2011) the Christian rites usually take place in the sanctuary of the church amidst large turnout of friends, family and community members. The rituals are pretty uniform in almost all the Christian churches but with slight variations. The major symbols and rituals which feature in the celebration are hymns/songs, prayer for the couple, the taking of vows, exchange of rings, scriptural reading, and exhortation and finally, the administration of Holy Communion in some churches. The vows and the exchange of rings lay stress on the unbroken covenant and symbolize the love that binds the couple in Christ respectively. The administration of the



Holy Communion underscores the Christian understanding of the sacredness of the marriage institution which symbolizes the mystical union that exists between Christ and his church. This is the meaning and values that Christian rituals tend to reinforce in the married couple. While these Christian rituals focus on the relevance of the marriage institution for the couple, the traditional ritual draw attention to its relevance for the wider community revolving around the family lineage and the ancestors. The fanfare and social prestige attached to the Christian marriage rites have served to popularize the church celebration, but the traditional one has not been replaced, the two have existed side by side.

Both Christianity and Bwatiye traditional marriage encouraged good home and family background check before marriage. However christianity has reduced the rate of parents arrangement of marriage in Bwatiye traditional marriage. This is in line with Francis (2011) who says that much of this family and parental control in the traditional choice of a marriage partner has undergone a lot of changes for some reasons; firstly, most young people who desire to get married no longer live under the control of their parents and family elders; they are, sometimes living far away from home and they take initiative in finding their would be partners. Financially, they do not depend on their parents, consequently, parents cannot be too rigid on such matters. Moreover, parents have come to the realization that though the marriage of their children unites the two families, it is the couple who are, eventually going to live together. They need, therefore to be given the opportunity to make the major decision on important issues of their lives such as marriage. However, the young man and the woman who are planning to marry know very well how important it is for them to secure the respective consents of their

parents and the family acceptance of each other. It is strongly believed that getting the consent of the parents ensures blessing for the marriage and subsequent prosperity for the family of the young couple. For this reasons, if they do not come from the same community and ethnic group, it is their duty to provide their parents and family with all the necessary information concerning the background check mentioned earlier to seek the approval of the latter. This traditional family and parental role in the choice of a marriage partner is still, respected to some extent, by both christianity and Bwatiye traditional marriage (Francis, 2011).

Finally, the research finding shows that Christianity is not the sole agent of change on the different aspects of *Bwatiye* traditional marriage system. The forced changes are mainly caused by stresses brought by new social and economic demand like the need for good education, health, housing clothing and feeding standards. Other problems that force change are inflationary forces such as: unemployment, marginal earnings, civilization, urbanization and adapting to new technologies, these factors combine to force changes on the practice of Bwatiye traditional marriage, courtship, bride wealth payment, ceremonies, rituals, polygamy, levirate unions, and traditional motive of *Bwatiye* traditional marriage.

## CHAPTER 5

### SUMMARY CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Summary

The study assessed the impact of Christianity on *Bwatiye* traditional marriage in Adamawa State, Nigeria. Christianity is a religion that stems from the life, teaching, death and resurrection of Jesus Christ of Nazareth in the first century A.D. the word Christian or Christianity was first used in the New Testament in Antioch in Syria where the disciples of Jesus were first called Christians meaning “follower of Christ.” This study was divided into five chapters. Chapter one examined the background to the study. In it, Christianity is known to play a deeper role in the development of societies. As a notable agent of change, Christianity has undeniably exerted a great deal of influence positively and negatively on the Nigerian people in general. The general objective raised in the chapter was to assess the impact of Christianity on *Bwatiye* Traditional marriage. To achieve that, four specific objectives were stated to: determine the religious impacts of Christianity, assess the social impact of Christianity, and to examine the moral and economic impact of Christianity on *Bwatiye* traditional marriage. Four (4) research questions and four (4) null hypotheses were also stated in line with the objectives. The study is considered significant because it will educate *Bwatiye* people on the positive impacts of Christianity.

In chapter two, marriage is defined as a formal union, a social and legal contract between two individuals that unite their lives economically, and emotionally. This study defines marriage as the union between man and woman from the union between Adam and Eve as recorded in Genesis of the Holy Bible. Types of marriages discussed in the

study include: monogamy, polygamy, levirate and sororate marriage. Functions of marriage were also discussed. Emphasis was also made on the historical roots of the *Bwatiye* people and their traditional marriage. One major influence identified in the reviews is the coming of Christianity to Bwatiye land in 1913 as led by Dr. Neils H. Bronnum. Other aspects reviewed in this chapter include: the religious, social, moral and economic impacts of marriage. Empirical studies were reviewed on some scholars work. The chapter discussed the line of thought of other scholars and their works on the impacts of Christianity on marriages.

Chapter three focused on the methodology used in carrying out the investigation. To effectively carry out this investigation the researcher used survey research design which involves collecting and analysing data from representatives of the entire population. The population consisted of 247,264 Bwatiye people from the three (3) *Bwatiye* zones in Adamawa state, Nigeria. Out of the population, 1066 respondents were sampled, through stratified sampling procedure. The researcher designed a structured questionnaire with two parts. Part one dealt with bio data variables of the respondents. Part two solicited for information on the religious, social, moral and economic impact of Christianity on *Bwatiye* traditional marriage. The designed questionnaire was vetted through face and content validity and subjected to a pilot test. A total of 934 of the respondents successfully completed the questionnaires which were used for the study.

Chapter four dealt with data analysis. Data collected were analyzed with statistical package for social science (SPSS) version IBM 23. Statistical procedures adopted in the analysis of the data include: simple frequency and percentages, mean and standard

deviations. The tests of the hypotheses were conducted using the t-test statistic at 0.05 alpha level of significance. The face to face interview was conducted and was used to compliment the discussion of the result. The statistical analysis and interpretations of the findings from the analyzed data were also presented. This was madeup of analysis of demographic variables, which included: gender, age, marital status and community, presented in tables of frequency and percentages. Solutions to the stated research questions as well as the result of the hypotheses were presented, summarized and discussed. Out of the four hypotheses tested three (3) indicated that there was no significant difference in their opinions and so the null hypotheses were accepted and retained. Conversely hypothesis four (4) indicated that significance difference existed in the opinions and so was rejected.

Chapter five, the findings revealed that Christianity has reduced the rate of polygamy, sorrorate and levirate marriages among the *Bwatiye* people and that Christianity has removed the barrier of caste system in *Bwatiye* traditional marriage. The study recommend that the *Bwatiye* People should understand that times and circumstances have change making polygamous marriage no more an attractive option. The nature of traditional economies, especially the need for more hands on the farm, which gave ground for the system, is no longer tenable under the impact of modernity and the reality of rapid population growth. In addition the impact of education and urbanization has radically altered the original views that supported polygamy.

## 5.2 Conclusions

The following basic conclusions were deduced from the outcome of the study.

1. The study concludes that the reduction in the rate of polygamy, sorrorate and levirate unions among the *Bwatiye* people reveals the impact of Christianity on *Bwatiye* traditional marriage. This is in line with the religious impact of Christianity on *Bwatiye* traditional marriage in Adamawa State, Nigeria.
2. The study concludes that the removal of the barrier of caste system in *Bwatiye* traditional marriage shows the impact of Christianity on *Bwatiye* traditional marriage. This is in connection with the second objective of the social impact of Christianity on *Bwatiye* traditional marriage in Adamawa State, Nigeria.
3. The study concludes that the reduction in family and parental role in the background check in choosing of a marriage partner for character and discipline in *Bwatiye* traditional marriage is as a result of the impact of Christianity.
4. The study concludes that the economic life of the *Bwatiye* people and couples behaviours towards financial difficulties show the impact of Christianity on *Bwatiye* traditional marriage.

## 5.3 Recommendations

The researcher presents the under mentioned points as recommendations that will further have positive impact on *Bwatiye* traditional marriage.

1. The study recommends that the *Bwatiye* people should understand that the traditional social and economic structures that supported the practices of polygamy, sorrorate and levirate unions are breaking away. Therefore, in many

situations, polygamy, sorrorate, levirate unions and giving birth to many children make it difficult to meet the modern expectations of good education, clothing, housing and food which are the basic needs. These demands in some circumstances make many wives and children become a liability to the family.

2. The preaching of unity, togetherness and above all community cohesion should be sustained in Christianity so that social cohesion in *Bwatiye* traditional marriage can be propagated.
3. Moral standards such as chastity before marriage, good moral behavior and above all sound discipline should be the cardinal preaching of Christianity so that there should be morality in *Bwatiye* traditional marriage
4. The religious leaders such as pastors and church elders should include and sustain the teaching of sound management of resources and gainful employment through Christian social programmes in *Bwatiye* communities.

#### **5.4 Suggestions for Further Studies**

The following suggestions are hereby made for further studies:

1. Implementation of value system of '*Bwatiye*' traditional marriage in Adamawa state, Nigeria.
2. Impact of Christianity on traditional marriage in North Eastern States of Nigeria
3. Assessement of the role of Christianity on Marriages of some selected ethnic groups in North Eastern States of Nigeria.

#### **5.5 Contributions to Knowledge**

The study has contributed to knowledge in the following ways:

1. The study has provided a usefull empirical baseline evidence that Christianity has reduced the rate of polygamous, sorrorate and levirate unions on the Bwatiye traditional marriage in Adamawa State, Nigeria.
2. The study has raised awareness on the fact that Christianity has brought positive impact on *Bwatiye* traditional marriage being that Christianity has remove the barrier of caste system in *Bwatiye* traditional marriage
3. The study has also highlighted the big role Christianity has played in the modification of Bwatiye traditional marriage among the *Bwatiye* people of Adamawa State.



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## **APPENDICES**

### **APPENDIX I**

#### **Questionnaire: on impact of Christianity on Bwatiye Traditional Marriage**

Ahmadu Bello University, Zaria.  
Faculty of Education,  
Department of Arts and Social Science Education  
Christian Religious Studies Section  
Date: 12<sup>th</sup> July 2018

Dear Respondent,

The researcher is a student of the above mention Institution, undertaking a research on the topic “Impact of Christianity on Bwatiye traditional marriage in Adamawa State, Nigeria. This questionnaire is basically designed for academic work. Please assist the researcher in filling all the necessary information for the purpose of arriving at accurate assessment of your opinion.

All information will be treated confidentially. Thank you.

Yours Faithfully  
Yusuf OBADIAH  
P16EDAS8016

## APPENDIX II

### Questionnaire: on impact of Christianity on Bwatiye Traditional Marriage

#### SECTION A

1. Age: 18 – 40 [  ] 41 and above [  ]
2. Bwatiye Communities Rural [  ] Urban [  ]
3. Gender: Male [  ] Female [  ]

#### SECTION B

**Instruction:** below is a list of questions, tick the options that best apply to you and do not tick more than one (1) option. The keys to the column are: Strongly Agree (SA) Agree (A) Strongly Disagree (SD) Disagree (D)

S/N	RELIGIOUS IMPACT	SA	A	SD	D
1	The Church does not recognize Bwatiye traditional marriage				
2	Those who perform Bwatiye traditional marriage only are not given position in the church				
3	The conversion of Bwatiye people to Christianity led to the reduction of Bwatiye traditional marriage				
4	Christianity has significantly influenced the choice of spouse in Bwatiye traditional marriage				
5	Christianity has successfully eradicated polygamy and levirate marriage among the Bwatiye people				
6	Christianity has reduced the rate of divorce in Bwatiye traditional marriage				
	<b>SOCIAL IMPACT</b>				
7	Celebration of Christian marriage is responsible for low practice of Bwatiye traditional marriage				
8	Christianity does not allow Bwatiye Christians to participate in Bwatiye traditional marriage				
9	Christianity has significantly impacted the dress pattern of Bwatiye traditional marriage				
10	Christianity has brought unity and understanding to Bwatiye traditional marriage				
11	Christianity has brought competition and fashion to Bawtiye traditional marriage				
12	Christianity has brought the emulation of other peoples culture and practices to Bwatiye traditional marriage				
13	Christianity has removed the barrier of caste system in Bwatiye traditional marriage				

	<b>MORAL IMPACT</b>				
14	Christianity builds moral Christian character and discipline people in Bwatiye traditional marriage				
15	Christianity has significantly eradicate alcohol during Bwatiye traditional marriage				
16	Christianity encourage chastity and abstinence before marriage in Bwatiye traditional marriage				
17	Christianity encourage good home and family background seriously before marriage in Bwatiye traditional marriage				
18	Bwatiye people reject cohabitation, teenage pregnancy and out of wedlock births as a result of Christianity				
	<b>ECONOMIC IMPACT</b>				
19	Christianity has increase the Christian financial expenditure of Bwatiye traditional marriage				
20	Financial expenditure of Church wedding is key in preventing youths from marriage				
21	Christianity has positive impact on the socio-economic life of the people in Bwatiye traditional marriage				
22	Christianity influence couples behaviour towards financial difficulties in Bwatiye traditional marriage				
23	Bwatiye people use Christian marriage to advertise their family wealth in Bwatiye traditional marriage				
24	Christianity has significantly increase the bride price of women in Bwatiye traditional marriage				

## **APPENDIX III**

### **Interview Schedule Questions**

#### **Impact of Christianity on Bwatiye Traditional Marriage in Adamawa State**

Introduction: this interview is design to collect data that will complement data from the questionnaire

#### **Section A: Preliminaries**

1. What is your name?
2. How old are you?
3. What is your marital status?
4. What is your local government of origin?
5. What is the name of your home towm?

#### **Section B: Main Interview Questions**

Religious impact of Christianity on Bwatiye Traditional Marriage

1. What is the religious impact of Christianity on Bwatiye traditional marriage

Social impact of Christianity on Bwatiye Traditional marriage

2. What is the social impact of Christianity on Bwatiye traditional marriage

Moral impact of Christianity on Bwatiye traditional marriage

3. What is the moral impact of Christianity on Bwatiye traditional marriage

Economic impact of Christianity on Bwatiye traditional marriage

4. What is the economic impact of Christianity on Bwatiye traditional marriage

## APPENDIX IV

### Interview Transmission

#### Interview 1

Name: Pastor Veronica Nathan  
Age: 48 years  
Marital Status: Married  
L.G.A: Fufore  
Place of Interview: Bronnum Lutheran Seminary Yola  
Date: 7<sup>th</sup> January 2019

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Many people think that it is Christianity that introduce suit, wedding gown, cake, wedding reception among others, but that is not correct. The only thing that Christianity introduces in Bwatiye traditional marriage is coming to church to seek for God's blessing, any other thing is a borrowed culture.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Social aspect of Christianity on Bwatiye traditional marriage is inviting people to come to church, witness the marriage and help share in the joy of the bride and groom. Many people got it wrong from this angle, they thought it was Christianity that introduces uniforms (anco) food, and drinks during wedding. As far I am concern once a couple were declared husband and wife by the officiating minister, (Pastor or Reverend) even if there is no reception, suit and wedding gown, cake, food and drinks and any other thing marriage exist between the two till death put them asunder.

It is civilization and modernization that is suffering people. The Bwatiye people are making it a must among the bride parent buy an expensive bed, set of chairs, television (flat screen) refrigerator, room divider among others even if she is staying in a village where there is no light my major problem is that people are seeing all this as part of Christianity but it is not. This is modernization and civilization.

**Interviewer: What is the moral impact of Christianity on Bwatiye Traditional marriage?**

**Interviewee:** In the past Bwatiye people do not marry outside Bwatiye. Even within the Bwatiye people some clan do not marry from certain clan, there are people that are regard as slaves no any Bwata man or woman will marry from such family or clan. Today the

people have abandoned their culture they marry from anywhere and use Christianity as an excuse. Christianity is not against culture once it did not contradict the Bible.

Moreover, In past Bwatiye people marry more than one wife or if the wife is barren but today Christianity has reduce or minimise if not wipe away all these beliefs. Also, the Bwatiye people have what we call widow inheritance if the husband dies his younger brother will automatically inherit the young widow. However, this also has been eradicated as a result of Christianity

**Interviewer: What is the economic impact of Christianity on Bwatiye traditional marriage? Or does Christianity increase expenditure of Bwatiye traditional marriage?**

**Interviewee:** Christianity does not add any financial expenditure on Bwatiye traditional marriage. In the past ladies were engage with smoke fish, dowry is paid with hard labour in the bride parent farm, we don't use real money but cowries. But since the introduction of money our eyes have open, ladies have become like cash crops or cows in the market. Some parents sell their daughters this is because they place so much money on their daughters. Some will even say if it is church wedding the husband must paid so and so amount of money. But all these is not Christianity, this is civilization and modernization but, people put them on Christianity

## Interview 2

Name: Friday Titus

Age: 40 years

Marital Status: Married

L.G.A: Fufore

Place of Interview: Furo

Date: 28<sup>th</sup> December 2018

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduced going to church and oath taking in Bwatiye traditional marriage. Before the coming of Christianity these were not included in Bwatiye traditional marriage.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduced buying of expensive cloths during Bwatiye traditional marriages, such as uniforms, (anco) or expensive material for that wedding.

**Interviewer: What is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Eradication of polygamy. Before the coming of Christianity Bwatiye people marry more than one wife, but this has reduced to the barest minimum. Christianity has significantly eradicated or minimized many wives in Bwatiye land, majority of Bwatiye people presently marry one wife.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has increased the expenditure of Bwatiye traditional marriage such could be seen in areas like suit, wedding gown, cake, food and drinks, transportation for the husband and things like set of cushion chairs, television, kitchen tools among others



### Interview 3

Name: Ahmadu Jediel

Age: 28 years

Marital Status: Single

L.G.A: Fufore

Place of Interview: Bilachi Bwatiye

Date: 22<sup>th</sup> December 2018

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity does not recognized Bwatiye traditional marriage, because those who perform traditional marriage if elected into church were not swearing inn, until they renew their marriage in a Christian way.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly removed the barrier of caste system among Bwatiye people. Before the coming of Christianity there are some tribes that no matter what a Bwata man or woman will not be allowed to marry from but today many Bwatiye people marry from such tribe and nothing happens and they are doing well.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Before the coming of Christianity local wine (burukutu) is officially taken during Bwatiye traditional marriage. Christianity has significantly eradicated or reduces it to the minimal. It is no longer brought to the reception ground but hide it in certain places known to those who are interested.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly increased the bride price (ginachi meche) of ladies in Bwatiye land. Before the coming of Christianity the bride price was small in some places paid with labour on the farm. But this is not the case today people high price especially those who attain western education

#### **Interview 4**

Name: Kefas T. Hamidu

Age: 42 years

Marital Status: Married

L.G.A: Fufore

Place of Interview: Yola

Date: 4<sup>th</sup> January 2019

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Before the coming of Christianity the bride will be taken from her father's house to the groom's house, Christianity has change this, the bride is now taken to pastors house or church house from there to church from church to the groom's house. Moreover, Christianity now include test (pregnancy and genotype) as a prerequisite for church wedding which was not part of Bwatiye traditional marriage

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly succeeded in introducing suit for the groom and wedding gown for the bride. Cloths for the bride and groom's family and relatives, drinks and take away during wedding among others.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has reduces polygamy to the minimal, and also eradicate drinking of alcohol local wine in the open during weddings. Moreover, Christianity allows Bwatiye to marry from any other tribes, before now it was not so.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has increase the financial responsibility of Bwatiye traditional marriage from bride price to buying of things such as cussing chairs, television set, expensive C D tapes, bed and mattresses among others.

### **Interview 5**

Name: Pwakandi Z. Daniel

Age: 42 years

Marital Status: Married

L.G.A: Lamurde

Place of Interview: Yola

Date: 19<sup>th</sup> December 2018

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity or the church have now added church elder as Je tufe (mediator) who will witness all the formal processes between the families involve in the wedding process. Another aspect is entering into church, suit and wedding gown, cake and preaching.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Send forth Prayers. Although one cannot say whether is Christianity or civilization or modernization that brought send forth prayers because it was introduced lately but Christianity gave it a serious backing, sometimes pastors are present during this occasion. However, some have turned it to be a money making venture.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has eradicated levirate marriage, (widow inheritance) polygamy, and alcohol and Ghost marriage among the Bwatiye people.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity is not responsible for buying of cussing chairs, television, expensive boxes, expensive dowry, cake and other things. It is modernization and civilization. We borrowed so many from various cultures and caused our marriage to be expensive. As far as I am concerned Christianity did not increase or reduce any financial expenditure on Bwatiye traditional marriage

## Interview 6

Name: Kan Edden Kalban

Age: 35 years

Marital Status: Single

L.G.A: Fufore

Place of Interview: Bagale

Date: 6<sup>th</sup> January 2019

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Apart from coming to church and taking vows, Churches are now represented by the leaders and some members sometimes including priest/ministers to participate in the customary rites where the bridal price for the woman and all other financial obligation of the man are fulfilled.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduces open courtship between the bride and groom. According to Bwatiye tradition the will be couples will be communicating through their mediators they could not be seen always. Christianity has also introduces uniforms (anco) during wedding is even becoming problem to the society.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Before the coming of Christianity Bwatiye were known with *Hirmeche* (wife stealing) but Christianity has successfully eradicated this practice. Polygamy Bwatiye are known with polygamy but as a result of Christianity polygamy has pave way for monogamy. Moreover Christianity has reduces frequent divorce among the Bwatiye people. And finally Christianity reduced alcohol (local wine) during weddings.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly increase the cost of bride price of Bwatiye traditional marriage parent have increase their daughters dowry especially does who attained western education.

### Interview 7

Name: Pwabina A. Nasiru

Age: 35 years

Marital Status: Married

L.G.A: Fufore

Place of Interview: Bilachi Bwatiye

Date: 30<sup>th</sup>December 2018

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity is against marriage with pregnancy and marriage between SS and SS thus the need for pregnancy and genotype test before marriage.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduces send forth prayers for departing bride to be. Christianity has also introduces heavy wedding celebrations after church solemization.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity is against alcohol not only during wedding but generally in all aspects. Christianity is also against polygamy and widow inheritance among Bwatiye people. Christianity is also against divorce.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Economically Christianity has made Bwatiye traditional marriage more expensive in all aspect

## Interview 8

Name: Nemuel Obidah

Age: 38 years

Marital Status: Married

L.G.A: Fufore

Place of Interview: Bilachi Bwatiye

Date: 19<sup>th</sup>December 2018

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduced church wedding to Bwatiye traditional marriage and presentation of certificates to couples of Bwatiye traditional marriage. Other things include suit, wedding gown, and cake, among others.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduces beds, set of cussing chairs, television and other house equipment that are not found in Bwatiye traditional marriage. Christianity has introduced or replaces Bwatiye foods with foreign foods such as rice with stew, dough nuts, coke and malt drinks, and bottle and sachet water among others.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has brought the fear of God in Bwatiye traditional marriage and has also significantly reduces if not eradicate divorce in Bwatiye traditional marriage, before Christianity divorce was very rampant among the Bwatiye people.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly increased the bride price of ladies in Bwatiye traditional marriage. Christianity has also significantly increased financial expenditure of Bwatiye traditional marriage.

## Interview 9

Name: Clement Ken

Age: 34 years

Marital Status: Single

L.G.A: Lamurde

Place of Interview: Yola

Date: 7<sup>th</sup> January 2019

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduced coming to church and taking oath or exchange of marriage vows between couples, suit and wedding gown which are not part of Bwatiye traditional marriage.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly eradicated child marriage in Bwatiye traditional marriage. Christianity has also eradicated or reduces forced marriage in Bwatiye traditional marriage. In Bwatiye traditional marriage parents can marry a wife for their son with or without his consent this is like a force marriage. Moreover, Christianity has significantly introduced birth control in Bwatiye traditional marriage.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has reduced the influence of alcohol (local wine) in Bwatiye traditional marriage. Christianity has increased the rate of divorce in current times because Christian marriage does not last longer than Bwatiye traditional marriage.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly increased the financial expenditure of Bwatiye traditional marriage for example bride price among others

### **Interview 10**

Name: Evelyn J. Flamin

Age: 35 years

Marital Status: Married

L.G.A: Lamurde

Place of Interview: Yola

Date: 8<sup>th</sup> January 2019

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduces Church wedding, exchange of rings, and vows to Bwatiye traditional marriage.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduces western dressing to Bwatiye traditional marriage such as suit, wedding gown, cloths for bride friends, uniforms' (anco) among others. Moreover, Christianity has led to the change in some materials such as bubble gum, sweet, colanut, and drinks such as coca cola, sprite, fanta and other malt drinks

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly reduces divorce to the minimal level among the Bwatiye people. Christianity has significantly reduces the influence of local wine (balai) in Bwatiye traditional marriage.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity, civilization, urbanization and modernization has lead to more expenditure in Bwatiye traditional marriage. The reason why I mention Christianity and urbanization and civilization is that the economic impacts are neither Biblical nor traditional but both are in supportof the additional expenses



### **Interview 11**

Name: Pwavi A. John  
Age: 28 years  
Marital Status: Single  
L.G.A: Numan  
Place of Interview: Numan  
Date: 24<sup>th</sup> November 2018

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Churches are now represented by the leaders and some members sometimes including priest/ministers to participate in the customary rites where the bridal price for the woman and all other financial obligation of the man are fulfilled.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly succeeded in introducing suit for the groom and wedding gown for the bride. Cloths for the bride and groom's family and relatives, drinks and take away during wedding among others.

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Eradication of polygamy. Before the coming of Christianity Bwatiye people marry more than one wife, but this has reduces to the beeriest minimum. Christianity has significantly eradicate or minimise many wives in Bwatiye land, majority of Bwatiye people presently marry one wife.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has significantly increase the cost of bride price of Bwatiye traditional marriage parent have increase their daughters dowry especially does who attained western education.

## Interview 12

Name: Joseph F. Bafyu  
Age: 41 years  
Marital Status: Married  
L.G.A: Lamurde  
Place of Interview: Yola  
Date: 14<sup>th</sup> December 2018

**Interviewer: what is the religious impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Another aspect is entering into church, suit and wedding gown, cake and preaching. Christianity or the church have now added church elder as Je tufe (mediator) who will witness all the formal processes between the families involve in the wedding process.

**Interviewer: what is the social impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has introduces western dressing to Bwatiye traditional marriage such as suit, wedding gown, cloths for bride friends, uniforms' (anco) among others. Moreover, Christianity has led to the change in some materials such as bubble gum, sweet, cola nut, and drinks such as coca cola, sprite, fanta and other malt drinks

**Interviewer: what is the moral impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has reduces the influence of alcohol (local wine) in Bwatiye traditional marriage. Christianity has also reduces the rate of divorce in Bwatiye traditional marriage.

**Interviewer: what is the economic impact of Christianity on Bwatiye traditional marriage?**

**Interviewee:** Christianity has increase the financial responsibility of Bwatiye traditional marriage from bride price to buying of things such as cussing chairs, television set, expensive C D tapes, bed and mattresses among others.

## APPENDIX V

### Impact of Christianity on Bwatiye Traditional Marriage Reliability

(Combined variables reliability)

Scale: ALL VARIABLES

#### Case Processing Summary

		N	%
Valid		40	100.0
Cases Excluded <sup>a</sup>		0	.0
Total		40	100.0

a. Listwise deletion based on all variables in the procedure.

#### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.840	.832	24

#### Item Statistics

	Mean	Std. Deviation	N
The Church does not recognize Bwatiye traditional marriage	2.98	1.025	40
Those who perform Bwatiye traditional marriage only are not given position in the church	2.68	1.071	40
The conversion of Bwatiye people to Christianity led to the reduction of Bwatiye traditional marriage	3.30	.823	40
Christianity has significantly influenced the choice of spouse in Bwatiye traditional marriage	2.93	.944	40
Christianity has successfully eradicated polygamy and levirate marriage among the Bwatiye people	2.98	.862	40
Christianity has reduced the rate of divorce in Bwatiye traditional marriage	3.10	.632	40
Celebration of Christian marriage is responsible for low practice of Bwatiye traditional marriage	3.08	.888	40

Christianity does not allow Bwatiye Christians to participate in Bwatiye traditional marriage	2.63	1.102	40
Christianity has significantly impacted the dress pattern of Bwatiye traditional marriage	3.03	.891	40
Christianity has brought unity and understanding to Bwatiye traditional marriage	2.85	.949	40
Christianity has brought competition and fashion to Bawtiye traditional marriage	2.90	.744	40
Christianity has brought the emulation of other peoples culture and practices to Bwatiye traditional marriage	2.80	1.091	40
Christianity has removed the barrier of caste system in Bwatiye traditional marriage	2.78	.920	40
Christianity builds moral Christian character and discipline people in Bwatiye traditional marriage	3.38	.540	40
Christianity has significantly eradicate alcohol during Bwatiye traditional marriage	2.68	1.118	40
Christianity encouraged chastity and abstinence before marriage in Bwatiye traditional marriage	3.10	.778	40
Christianity encouraged good home and family background seriously before marriage in Bwatiye traditional marriage	3.05	.783	40
Bwatiye people reject cohabitation, teenage pregnancy and out of wedlock births as a result of Christianity	2.80	.823	40
Christianity has increased the Christian financial implication of Bwatiye traditional marriage	2.78	1.074	40
Financial implication of Christian marriage is key in preventing youths from Bwatiye traditional marriage	2.60	1.172	40
Christianity has positive impact on the socio-economic life of the people in Bwatiye traditional marriage	2.88	.966	40
Christianity influenced couples behaviour towards financial difficulties in Bwatiye traditional marriage	2.70	.791	40
Bwatiye people use Christian marriage to advertise their family wealth in Bwatiye traditional marriage	2.80	.791	40
Christianity has significantly increased the bride price of ladies in Bwatiye land	2.78	1.074	40

**Summary Item Statistics**

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.897	2.600	3.375	.775	1.298	.041	24

## Religious Impact Reliability

### Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded <sup>a</sup>	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.708	.781	6

### Item Statistics

	Mean	Std. Deviation	N
The Church does not recognize Bwatiye traditional marriage	2.98	1.025	40
Those who perform Bwatiye traditional marriage only are not given position in the church	2.68	1.071	40
The conversion of Bwatiye people to Christianity led to the reduction of Bwatiye traditional marriage	3.30	.823	40
Christianity has significantly influenced the choice of spouse in Bwatiye traditional marriage	2.93	.944	40
Christianity has successfully eradicated polygamy and levirate marriage among the Bwatiye people	2.98	.862	40
Christianity has reduced the rate of divorce in Bwatiye traditional marriage	3.10	.632	40

### Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.992	2.675	3.300	.625	1.234	.042	6

## Social Impact Reliability

### Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded <sup>a</sup>	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.723	.730	7

### Item Statistics

	Mean	Std. Deviation	N
Celebration of Christian marriage is responsible for low practice of Bwatiye traditional marriage	3.08	.888	40
Christianity does not allow Bwatiye Christians to participate in Bwatiye traditional marriage	2.63	1.102	40
Christianity has significantly impacted the dress pattern of Bwatiye traditional marriage	3.03	.891	40
Christianity has brought unity and understanding to Bwatiye traditional marriage	2.85	.949	40
Christianity has brought competition and fashion to Bawtiye traditional marriage	2.90	.744	40
Christianity has brought the emulation of other peoples culture and practices to Bwatiye traditional marriage	2.80	1.091	40
Christianity has removed the barrier of caste system in Bwatiye traditional marriage	2.78	.920	40

### Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.864	2.625	3.075	.450	1.171	.024	7

## Moral Impact Reliability

### Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded <sup>a</sup>	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.810	.873	5

### Item Statistics

	Mean	Std. Deviation	N
Christianity builds moral Christian character and discipline people in Bwatiye traditional marriage	3.38	.540	40
Christianity has significantly eradicate alcohol during Bwatiye traditional marriage	2.68	1.118	40
Christianity encouraged chastity and abstinence before marriage in Bwatiye traditional marriage	3.10	.778	40
Christianity encouraged good home and family background seriously before marriage in Bwatiye traditional marriage	3.05	.783	40
Bwatiye people reject cohabitation, teenage pregnancy and out of wedlock births as a result of Christianity	2.80	.823	40

### Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.000	2.675	3.375	.700	1.262	.075	5

## Economic impact Reliability

### Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded <sup>a</sup>	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.795	.790	6

### Item Statistics

	Mean	Std. Deviation	N
Christianity has increased the Christian financial implication of Bwatiye traditional marriage	2.78	1.074	40
Financial implication of Christian marriage is key in preventing youths from Bwatiye traditional marriage	2.60	1.172	40
Christianity has positive impact on the socio-economic life of the people in Bwatiye traditional marriage	2.88	.966	40
Christianity influenced couples behaviour towards financial difficulties in Bwatiye traditional marriage	2.70	.791	40
Bwatiye people use Christian marriage to advertise their family wealth in Bwatiye traditional marriage	2.80	.791	40
Christianity has significantly increased the bride price of ladies in Bwatiye land	2.78	1.074	40

### Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.754	2.600	2.875	.275	1.106	.009	6