

COMPARATIVE STUDY OF CULTURAL ATTITUDE TOWARDS INTER-ETHNIC MARRIAGE AMONG HAUSA, FULANI AND KANURI ETHNIC GROUPS IN THE NORTHERN PART OF NIGERIA

Popoola, Olusoji David

*Department of Sociology and Anthropology,
Igbinedion University Okada, Edo state, Nigeria*

Email: popoolaolusojidavid@yahoo.com & popoolaolusojidavid@gmail.com

Abstract

The importance of inter-ethnic marriages among a plural state like Nigeria could not be over emphasized. Apart from serving as a bond between people of different backgrounds, it is a veritable tool of national integration and social cohesion. However, marriage is a cultural phenomenon and as such, the culture of a society or a group of people regulates the principle and practice of marriage and union among members. Thus, the attitude of an individual to marriage and especially inter-ethnic marriage it's a function of the cultural determinants. Using cross-sectional survey design and a combination of cluster and convenient sampling methods 348 Respondents were randomly selected from the Hausa, Fulani and Kanuri ethnic groups in northern Nigeria. A five-item scale (Cultural Attitude towards Inter-ethnic Marriage Inventory - (CATIMI) was used for data collection. Data collected were statistically analyzed while four hypotheses in the study were tested. Results obtained showed that factors such as, Security, Peace, and harmony, educational status, as well as religion, significantly influenced the cultural attitude towards inter-ethnic marriages among Hausa, Fulani and Kanuri ethnic groups in Northern Nigeria. Therefore, to achieve cohesion and sustainable integration among the three major ethnic groups in northern Nigeria, efforts should be made to improve the cultural attitude towards inter-ethnic marriages. To achieve this, the Federal Government of Nigeria should provide an enabling environment for security, peace and harmonious co-existence among various ethnic groups in Nigeria. Provision of universal and qualitative education, as well as programmes and policies that will promote inter-religious harmony, should also be implemented.

Keywords: Cultural Attitudes, Inter-Ethnic Marriages, Ethnic Groups, Fulani, Hausa, Kanuri.

Introduction

The Nigeria state as it is today occupies a geographical area of 923,768square kilometers from the Gulf of Guinea and extends north to the border with Niger-

Republic. Its landscape spans swampy coastal areas and tropical forest belts in the south, to the mountains and savannah of the north. In terms of climatic conditions, it has hot and humid, climate, with rainfall usually heavy at the coast and gradually decreases inland (Pocket Encyclopedia of the World, 1997). The federal government of Nigeria put the population at 140,0.003542 million in 2007 (Federal Government 2007) thereby putting it as the most populous country in Africa and approximately about 20percent of sub-Saharan Africa, and the sub-continent second largest economy(World Bank 2004).

Historically, the journey of Nigeria state spanned three distinctive periods of time: the pre-colonial era, colonial era and post-colonial era. Events and occurrences within each of these periods helped in shaping people's culture and ways of life to what it is today. Nigeria consists of different independent and autonomous ethnic groups with unique linguistic and cultural differences. The groups existed as independent cultures, traditions, values, norms, political system and identities until 1900. It is common to trace the origin of Nigeria to migration which is essentially the movement of people from one location to the other within a definite period and across defined boundaries. The essence of migration may be to exploit the immediate and post immediate environment to meet existential needs. Most times, migrations were channeled through trades, diplomacy, wars and conquest, espionage and pilgrimages (Jegede et al 2012).

The pre-colonial settlement in any part of Nigeria dated back to about 900B.C. Before the coming of the colonial masters, people of the south western Nigeria practiced extensive agriculture about .and later combined agriculture with trading and indigenous manufacturing in the form of ceramic production. The discovery of bronze in Igbo-Ukwu in eastern Nigeria also helped to boost the pre-colonial economy. Prior to colonialism, Nigeria culture and the process could be considered without recourse to the NOK culture predominance and ascendancy along Africa especially around Jos Plateau in the northern part of Nigeria about 500B.C to 200AD (Jegede et al. 2012).

The NOK people are Neolithic tribes and their cultural significant is traceable to their early usage of and advancement in iron technology. NOK culture exerted a significant impact on the cultural evolution of an ancient Nigeria and could still be found in contemporary forms with deep historical elements existing side by side with the modern day culture. Some of the groups and kingdoms that occupied the physical and cultural space of Nigeria before colonialism includes: Nri kingdom, the Kanem Empire and Fulani people of Songhai Empire. We also had an Islamic state of Bornu in 10th century, the

Hausa kingdom of Muslim state in Sokoto caliphate established through Usman Danfodio through Islamic holy war called 'jihad'. The colonial era began with navigator's and explorers' contacts with Nigeria coasts by the Portuguese and British in 1472. The colonial rule, however, began in the 1950s when the British established their presence around Lagos. The British colonial government later established the northern and southern protectorate as well as the Lagos colony of Lagos and the southern protectorate while the northern protectorate remained a separate administrative entity probably due to the physical and cultural contiguity. On January 1st, 1914, the northern and southern as well as Lagos colonies were amalgamated by the colonial governor of Sir Lord Lugard (The First Colonial Governor).

Thus, the present-day geographic entity called Nigeria begun. The old northern protectorate which metamorphosed to the northern Nigeria (as used in this study) consist of three geopolitical zones and (19) nineteen northern states in the modern day Nigeria. The northern Nigeria consists of three major ethnic groups which evolved from the three major empires during the pre-colonial era. These are the Kanuri from Kanuri Empire, the Fulani from Kanem Empire and the Hausa from the Sokoto caliphate of Hausa kingdom. These three major ethnics groups have lived together for thousands of years and one except that ,they should have inter-marry and blur strong lines of identity differentiation amongst them but this is not the case with these tribes. Instead, the gaps had widened and national cohesion and integration jeopardized.

The post-colonial era was chaotic in Nigeria as it was characterized by military coups and counter-coups, civil war with wanton destruction of lives and properties. Analyst and political elites have blamed the political instability at the post-colonial era on extreme fractionalization of Nigeria along the ethnic and religious lines as well as cultural plurality among the citizens. These diversities were so pronounced across the federal government agencies, parastatals and armed forces. Thus, after the civil war, the then head of state embarked on a number of programmes that can re-unite Nigerians and bring about integration. Policies like the federal character principles was introduced to govern appointment into government offices and admission into federal institutions, and the slogan "To keep Nigeria one, is a task that must be done" was introduced. Later on, the national youth service corps scheme (NYSC) was introduced, which made it mandatory for Nigerian graduates to serve the nation for a compulsory one year programme in states and geographic zones other than their own. These and many other programmes were aimed at building the nation

and instituting integration but not much was done on the multi-cultural diversity of the peoples.

Therefore, a country with such a heterogenic background and a history of post-colonial tumor definitely require serious integration process that can 'heal the wounds' and bring about cultural and inter-ethnic harmony among the citizenry. One of the ways to achieve this aim is through inter-ethnic marriages among major ethnic groups in the country. Integration is a process of developing a nation state in which social groups share socio-economic and cultural life. It is the incorporation of disparate ethnic or religious groups of the population into a unified society with equality of opportunity for all members of that society (Talcott Parsons, 1965). Thus, this study is out to examine the attitude of the three (3) major ethnic groups in the northern Nigeria towards inter-marriages. We want to investigate the cultural attitude and disposition of these groups to inter-ethnic marriages. It also wants to examine the bottlenecks to inter-ethnic marriages among the three major ethnic groups in the northern Nigeria. In line with these objective five hypotheses were raised and tested in this study. These include:

1. The ethnic background will significantly influence the cultural attitude towards inter-ethnic marriages among the Hausa, Fulani and Kanuri ethnic groups in Northern Nigeria.
2. There will be significant influence of security, peace and harmony on cultural attitude.

Theoretical Framework and Review of Related Studies

Human activities determine to a large extent the way and manner the individual lives his or her life. It determines what we embrace and what we rejected, it expresses our likes and dislikes, our beliefs, view knowledge and disposition to ourselves, other, objects, issues, situations, events, and many other social aspects of life. Attitude may be expressed overtly or covertly by an individual, and essentially remained the most enduring part of a person. Attitude, therefore, is culturally based and influenced by other social and psychological aspects of life. An attempt at defining attitude has always been controversial, as scholars do not agree on specific definitions that comprehensively explain the concept, though many definitions put forward overlaps. Some scholars viewed attitude as a single component or three component constructs. For instance, Benin (1970); Collins (1970) and Insko and Schopler (1972) viewed attitude as a one-component construct and defines it as a response or tendency towards an object or issue or event .In this case, an evaluative form of an object, issue, events, situation or person.

Collins (1970) defines attitude as a feeling or expression of "good or bad," "fair or unfair," "worthy or unworthy" of an object, issue, events, situation or circumstances that affect behaviour. Benin (1970) consider attitude as "likes and dislikes" and most importantly as an individual affinity for and aversion this situation, object, person, issue, etc. Therefore, this school of thought believed that attitude of the Fulani, Hausa and Kanuri people towards inter-ethnic marriage among their ethnic groups is an expression of "like or dislike" good or bad, desirable or undesirable". The two-component school of thought argues that attitude is not just about evaluation but fundamentally rested on cognition of the individual expressing the attitude. According to them, the evaluation of issue, object that is being, person etc. is dependent on how much information and knowledge such an individual has about the attitude object, issue, situation, or circumstances.

Thus, they submitted that attitude is a construct that could be better understood through its cognition and evaluative components. In this study, for instance, the attitude of the Fulani, Hausa, and Kanuri ethnics groups towards inter-ethnic marriage is essentially a function of how much they know and what they know about inter-ethnic marriage as well as their evaluation of it.

Wagner (1969) however argued that attitude is a three-component construct. According to him, the definition of attitude is incomplete if, cognitive is foundation is laid, evaluative part is added and the behavioral aspect is missing. The three key components of attitude are effective, cognitive and behavioral. He submitted that these three components correspond to people's evaluation of, knowledge of and predisposition to act toward the attitude object.

To further analyze this position, Zimbardo and Ebberson (1930) explained that, the affective component consist of a person's evaluation of liking of or emotional response to some object or person. The cognitive component consisting of beliefs about or factual knowledge of the object person, while behavioral component involves the person overt behavior directed towards the object, issue, or person. Therefore, for a balanced view on the attitude of Fulani, Hausa and Kanuri (in the northern part of Nigeria) towards inter-ethnic marriages we should consider the affective, cognitive and behavioral disposition of these three ethnic groups to marriage and the fact that inter-ethnic marriage among the Nigeria corporate survival. These are no doubt about the fact that, inter-ethnic groups will foster unity and national integration about the citizenry, the question is what is the attitude of these groups to the issue of inter-ethnic marriages. This study is, therefore, out to compare the attitude of these three ethnic groups to inter-ethnic marriage in the northern Nigeria.

This will not only show how much success has been recorded in Nigeria quest for integration but also reveal how much Nigerians still need to do, in order to attain the necessary harmony and integration in the country. Marriage is a formal agreement between two consented adults to maintain a permanent and heterogeneous union and with specific rights and duties towards each other and the children (Arowolo, Olusola, and Jedege, 2012).

The concept of marriage is universal across human race but it varies in forms, types and structures from one culture and society to another. Marriage is, therefore, an outcome of practices, custom, and traditions which are moderated by historical epochs and geographical setting. Marriages create a new social relationship as well as rights and privileges between spouses, kins, and children born into a family through that marriage. Marriage is essential a cultural phenomenon and therefore vary from one culture to the other and from one ethnic group and another. For instance, the nomadic Fulani, practice endogamous marriage (this is the marriage between first cousins). This is done to encourage group integration. Husband and wife often see themselves as having the same family blood, hence, these marriages are often in dissolvable (Oyeneye, 1993; Kottack 2002).

However, marriages among the broad Fulani ethnic group is generally supervised and solemnized with an admonition from Muslim cleric called "Modibbo." The bride price involves a young cow given as "Sadaaki" and belongs to the woman .It generally symbolizes legality of the union and regarded as part of her property. Another aspect of the sharo (public flogging) .In the past, 'sharo' formed an integral part of the marriage ceremonies and no young man could marry without participating in it. Sharo is a test of manhood and a bride is expected to congratulate her bridegroom on successfully enduring the flogging and pain. A young man participating in sharo is not expected to show any sign of fear or pain even if he's wounded. The main aim of sharo is to tell the public that in any challenges the marriage would face in future, the man is capable of weathering the storms (Oyeneye, 1993; Kottack 2002).

Oyeneye (1993) opined that civilization has modified the forms and pattern of marriage among the Fulani but identified four common forms of marriages and include "koggal -pibol,"koggal-yilde, koggal-siiri, and Nugari-koggal. The koggal-pibol marriage is a child marriage, under this marriage; an underage girl is given out in marriage to an equally young boy or to a much older man. if they were adolescent, the boy's father maintain jural authority over the girl-child until she is of age and old enough for proper marriage .An age of thirteen years is

considered adequately for a young girl to go into marriage among the Fulani's. As a bride price, the boy's father gives his in-law a bill referred to as ngari-koggal, while the adult husband provides this by himself. The koggal-yilde is the marriage of two consented adults. Here the two partners freely choose but the two families were involved in exchange of gifts and marriages ceremony. Koggal-siiri, on the other hand, occurs when the prospective husband (which is most cases not acceptable by the girl's family) kidnaps the would-be wife. Usually, this is done with the consent of the girl. Sometimes secret marriages might be contracted when a girl disapproves of a partner selected for her by parents. The fourth type of marriages among the Fulani's is the "escape marriage". In this type of marriage, when a woman gets tired of her new husband having marriage and opted out in one marriage before, decided to return to her former husband or may decide to take a third husband in a way similar to the way she took her second husband (Onwuejeogwu, 1975).

This is very similar to sororal polygamy, where marital engagement is very nebulous. In this type of marriage, a woman any formal divorce or payment of compensation to the former husband. The new husband takes the woman to his house and slaughters a cow which symbolizes the validity of the marriage. In escape marriage, there is no limit to the number of husbands a woman may take but the woman in question is always mindful of what her significant others (such as her children) would say (Kottack, 2002). Theoretically, social psychologists believed that people strive to maintain attitude consistency. Attitude consistency is a situation where the individuals, attitude are in harmony with one another rather than being at variance or in conflict with each other. The assumption behind this theory of attitude consistency is that, when people experience inconsistency in attitude, they then to be in the uncomfortable state and likely to strive to either eliminate it or reduce it. Thus, in reconciling the inconsistency, people try to effect a change in attitude from a state of inconsistency towards a state of consistency.

In this study for instance, an Hausa, Fulani, Kanuri man or woman a person who is from Fulani, Hausa, and Kanuri ethnic group's beliefs in unification or integration of the people of northern region of Nigeria would experiences inconsistency in attitude if he or she could not give out the children in inter/ethnic marriage because his wife or her husband believed otherwise. Behaviours which an individual exhibit may either help in resolving or causing conflict among attitudes. For instance in the case of the above example, where the couple maintains opposing stand on inter -ethnic marriages of their child, the inconsistency has to be resolved because the couple has abiding ties. There

are three possible changes in attitude that can be affect one of them e.g husband may change the feelings component of attitude by deciding that he does not like his wife that much on such her decision. He may also delude himself by believing that his wife was not really opposed to the inter-ethnic marriages for their daughter but was only seeking re-assurance (this is a change in the belief component of the attitude) or the man too may stop feeling son strongly about inter-ethnic marriage for their daughter. Heider (1958) propounded balance theory and cognitive dissonance theory to resolve the inconsistency that occurs in human attitude. Heider called the situation of attitude in a consistency an imbalanced state.

According to him, three elements are important to the change in attitude before balance state could be restored, these are: the person (P) who is the focus of attention (the husband in the earlier example), other person's labeled (O) and the impersonal entity or the issue in focus labeled as (X), (In this case, inter-ethnic marriage). Heider therefore came up with a triangular relationship between the person (P), other (O) and issue (X). Since the relationship between the husband and wife is cordial (the issue notwithstanding) he denoted that relationship with a positive (since he believes in it, but denoted the relationship between his wife and the issue as negative (-) since she is opposed to it. Thus, there are two positive signs and one negative sign, and mathematically when minus sign multiply a positive sign; the answer is negative, meaning that a state of stress, discomfort and unpleasantness prevails between this couples. Balance theory suggests that people would strive to resolve the imbalance. There are various ways to restore balance to an imbalanced configuration of attitude. It, however, predicts that people will change as few affective relations to possible as achieve a balance configuration. According to this theory, balance pressure seems to be stronger when we likes rather than dislikes the other person.

Obviously, when we dislike someone, we do not care as much whether we agree or disagree with her or him. Therefore, for people we do not like, we rather end relationship so that no configuration is left to be balanced. This situation is called "non-balanced" rather than imbalance (Newcomb, 1968). Balance theory argues that inconsistent attitude doesn't generally constitute a problem for individual unless they are somehow brought together within the same context. So we are less likely to experience attitude inconsistency from two unrelated attitude regardless of value (positive or negative). Also attitude, issues do not have equal intensity at all times. To some issue, we may feel so strongly about, while to others we do not. When two attitudes are conflict, therefore, the stronger one is less likely to change while the weaker one may easily be changed.

Festinger (1957) also came up with cognitive dissonance theory as an explanation for psychological tension produced by attitude inconsistency. The theory proposes that people strive to maintain consonance or consistency among attitude and to avoid dissonance or inconsistency which produces psychological tension.

Methodology

A cross-sectional survey design method was used for this study. This allows for selection of samples across the three major ethnic groups (Hausa, Fulani, and Kanuri) under focus. A combination of clusters and accidental sampling technique were used for the selection of each of the ethnic groups as well as the individual participants in the study. The study was carried out in the north east and North West geopolitical zones in northern Nigeria which constitute the traditional base of the Hausa, Fulani, and Kanuri ethnic group in the country.

The quantitative method of data analyzes was used for this study. A carefully designed questionnaire called "Cultural Attitude towards Inter-Ethnic Marriage Inventory" (CATIMI) inventory. 'CATIMI' is a five-item scale with a Yes or No response option. Each item examined the participant on particular factors that can influence ethnic background, security, peace and harmony, marital status, educational status and religion. Socio-demographic data, as well as data on a test of hypotheses, were presented in tables while chi-square analysis for multiple samples was used for data analysis.

Result

A total of 348 respondents participated in the study across the three ethnic groups out of which 171 (49 A total number of 150 questionnaire were distributed but 57 (49.1%) were collected from Hausa ethnic group, 38 (32.8%) from the Fulani while 21 (18.1%) from the Kanuri extraction. In all, a total of 64 (55.2%) male and 52 (44.8%) female participated in the study. The age of the participants range from 14 to 41 years and above while 102 (87.9%) were Muslims, 14 (12.1%) were Christians. Participants varies on marital status 50 (43.1%) were married, 37 (31.9%) were single, 16(13.8%) were divorced, while 13 (11.2%) were widow. Educationally, 5 (4.3%) possessed primary school leaving certificate, 12 (10.3%) had junior secondary school certificate, 25 (21.6%) had se4nior secondary school certificate, 48 (41.4%) had national certificate of education (NCE) or national diploma (ND) while 26 (22.4%) have higher national diploma (HND) or B.SC and above. The summary of the responses of the participants on the five -item questionnaire administered were presented in table 1-5.

Table 1: Summary of Responses the Influence of Ethnic Background on Cultural Attitude towards Inter - Ethnic Marriages. "People should not prevent inter - ethnic marriages for any reason".

Responses		Hausa	Fulani	Kanuri	Total
Yes	Count	57	39	30	126
	Within Yes	45.2%	31%	23.8%	100
	Within tribe	33.3%	34.2%	47.6%	
No	Count	114	75	33	222
	Within No	51.4%	33.8%	14.8%	100%
	Within tribe	66.7%	65.8%	52.4%	
	Total	171	114	63	348

Table 1 showed the responses of the participants to the statement that, people should not prevent inter-ethnic marriages for any reason. Out of 348 respondents, 126(36.2%) agreed to the statement while 222(68.8%) disagreed with the statement. The breakdown of those who agreed with the statement showed that 57(45.2%) Respondents were Hausa, 39 respondents (31%) were Fulani while 30 Respondents (23.8%) were from Kanuri, ethnic groups. The breakdown of those who disagreed showed that 114 Respondents (54.1%) were Hausa, 75 respondents (33.8%) were Fulani while 11respondents (14.8%) were Kanuri

Table 2: Summary of Response on the Influence of Security, Peace and Harmony on Cultural Attitude towards Inter-Ethnic Marriages. "For the sake of security, peace and harmony, people should not marry outside their ethnic group".

Response		Hausa	Fulani	Kanuri	Total
Yes	Count	117	54	48	219
	Within Yes	53.4%	24.7%	21.9%	100%
	Within Tribe	68.4%	47.4%	76.2%	100%
No	Count	54	60	15	129
	Within No	41.9%	46.5%	11.6%	100%
	Within Tribe	31.6%	52.6%	23.8%	100%
	Total	171	114	63	348

Table 2 showed the summary of responses to the statement "for the sake of security, peace, and harmony, people should not marry outside their ethnic group" 219 Respondents (62.9%) agreed with this statement while 129 Respondents (37.1%) disagree with the statement, 117 Respondents (53.4%) were Hausa, 54 Respondents (24.7%) were Fulani while 48 Respondents (21.9%) were Kanuri. The breakdown of those that disagree indicated that 54

Respondents (41.9%) were Hausa, 60 (46.5%) respondents were Fulani while 15(11.6%) Respondents were Kanuri.

Table 3: Summary of Response on the Influence of Marital Status on Cultural Attitudes towards Inter-Ethnic Marriages... ("When a person married from another ethnic group, it's easy to forget owns culture and tradition").

Response		Married	Single	Divorced	Widow	Total
Yes	Count	102	84	33	36	255
	Within Yes	40%	32.9%	12.9%	14.1%	100
	Within Tribe	68%	73.7%	68.8%	92.3%	
No	Count	48	18	15	03	93
	Within No	51.6%	29%	16.1%	3.2%	100
	Within Tribe	32%	23.7%	6.3%	7.7%	
	Total	150	114	48	39	348

Table 3 showed the summary of responses to the statement..."When a person married from another ethnic group, it is easy to forget owns culture and tradition "255 (73.3%) Respondents agree with the statement while 93 (26.7%) respondents disagree. The analysis of those who agree showed that 102 (40%) were married, 84 (32.9%) were single, 33 (12.9%) were divorced, 36 (14.1%) were widows. Further analysis of those who disagree indicated that 48 (51.6%) Respondents were married, 18 (29%) Respondents were single and 15 (16.1%) Respondents were divorced while 3 (3.2%) respondents were widows.

Table 4: Summary of Responses on the Influence of Educational Status on Cultural Attitude towards Inter-Ethnic Marriage ..."inter-ethnic marriage will encourage us to understand other people culture and get along with them.

Response		PSC	JSC	SCS	NCE	HND/BSC	Total
Yes	Count	0	09	24	30	06	69
	Within Yes	0%	13%	34.8%	43.5%	8.7%	100
	Within Tribe	0%	25%	32%	20.8%	7.7%	
No	Count	15	27	51	114	72	279
	Within No	5.4%	9.7%	18.3%	40.9%	25.8%	100
	Within Tribe	100%	%	%	%	%	
	Total	15	36	75	144	78	348

Table 4 showed the summary of response to the statement..." Inter -ethnic marriage will encourage us to understand other people culture and get along with them". Sixty-nine (19.8%) respondents agreed with the statement while 279 (80.2%) Respondents disagree. Analysis of those that agree with the statement

showed that 9 (13%) Respondent possess junior secondary certificate, 24 (34.8%) respondents possess senior secondary certificate, 30 (43.5%) respondents possess national diploma or national certificate of education while 6 (8.7%) respondents possess higher national diploma (HND) or bachelor of science, (BSC) or bachelor in education (BED) or bachelor of arts (BA) degree. Further analysis showed that out of 279 respondents that disagree 15 (5.4%) possess primary school leaving certificate, 27 (9.7%) possess junior school certificate 51 (18.3%) possess senior secondary school certificate, 114 (40.8%) possess national certificate of education, national diploma, while 72 (25.8%) possess Higher national diploma or bachelor of science (BSC) bachelor of education (BED) or bachelor of Arts (BA) degree.

Table 5: Summary of Responses on the Influence of Religion on Cultural Attitude towards Inter-Ethnic Marriages...."Religion should not be a barrier towards inter -ethnic marriage"

Response		Islam	Christianity	Total
Yes	Count	12	12	24
	Within Yes	50%	50%	100%
No	Within Tribe	3.9%	28.6%	
	Count	294	30	324
	Within No	90.7%	9.3%	100%
	Within Religion	96.1%	71.4%	
	Total	306	42	348

Table 5 showed the summary of response of participants to the statement" Religion should not be a barrier to the inter-ethnic marriages". Out of 348 participants that responded, 24 (6.9%) agree with the statement while 324 (93.1%) disagree. Analysis of those who agree showed that 12 (50%) were Christians while the remaining 12(50%) were Muslims. Further analysis of those who disagree showed that 294 (90.7%) were Muslims while 30 (9.3%) were Christians.

Table 6: Summary of Chi-Square Analysis of the Influence of Ethnic Background on Attitude towards Inter -Ethnic Marriage among Hausa, Fulani, and Kanuri Ethnic Groups.

Ethnic Groups	Response		N	Cal X 2	df	Crit.X2
	Yes	No				
Hausa	57	114	171	1.46	2	3.84
Fulani	39	75	114			
Kanuri	30	33	63			
Total	126	222	348			

Not significant at .05 probability level.

Hypothesis 1: which states that ethnic background will significantly influence cultural attitude towards inter-ethnic marriage was tested using chi-square analysis of multiple samples. The result of the analysis, however, showed that there was no significant influence of ethnic background on the cultural attitude towards inters-ethnic marriages among the Hausa, Fulani, and Kanuri ethnic groups.

Table 7: Summary of Chi-Square Analysis on the Influence of Security, Peace and Harmony on Attitude towards Inter -Ethnic Marriage among Hausa, Fulani and Kanuri Ethnic Groups.

Ethnic Groups	Responses		N	Cal.X2	Df	Crit.
	Yes	No				
Hausa	117	54	171	6.25*	2	3.84
Fulani	54	60	114			
Kanuri	16	05	63			
Total	219	129	348			

*Significant at .05 probability level

Hypothesis 2: which states that security, peace, and harmony will significantly influence cultural attitude toward inter-ethnic marriages was tested using chi-square analysis for multiple samples. The result of the analysis showed that there was a significant influence of security, peace, and harmony on cultural attitude towards inter-ethnic marriages (at 0.05 probability level) among Hausa, Fulani, and Kanuri ethnic groups.

Table 8: Summary of Chi-Square Analysis on the Influence of Marital Status on Attitudes toward Inter-Ethnic Marriage among Hausa, Fulani and Kanuri Ethnic Groups.

Married Status	Response		N	CalX2	Df	Crit.X2
	Yes	No				
Married	102	48	150	2.92	3	3.84
Single	84	27	111			
Divorced	33	15	48			
Widow	36	03	39			
Total	255	93	348			

Not significant at .05 probability level.

Hypothesis 3: which states that marital status towards inter-ethnic marriages will significantly influence cultural attitude was tested using chi-square analysis for multiple samples. The result showed that there was no significant influence the cultural attitude. Thus, marital status does not significant influence the cultural attitude towards inter-ethnic marriages among Hausa, Fulani, and Kanuri ethnic groups.

Table 9: Summary of Chi-Square Analysis on the Influence of Educational Status on Attitude towards Inter-Ethnic Marriage among Hausa, Fulani and Kanuri Ethnic Groups.

Educational Status	Response		N	Cal X2	df	Crit .X2
	Yes	No				
Pry6L/cert	0	15	15	3.84	4	3.84
Jnr sec cert	09	27	36			
Snr sec cert	24	51	75			
NCE/OND	30	114	144			
HND/BA/B.sc	06	72	78			
Total	69	279	348			

*Significant at .05 probability level

Hypothesis 4: which states that educational status will significantly influence cultural attitude towards inter-ethnic marriage was tested using chi-square analysis for multiple samples. The result of the analysis showed that educational status influence cultural attitude at 0.05 probability levels among Hausa, Fulani, and Kanuri ethnic group.

Table 10: Summary of Chi -Square Analysis on the Influence of Religion on Attitude towards Inter-Ethnic Marriage among Hausa, Fulani and Kanuri Ethnic Groups.

Religion	Response		N	Cal.x2	Df	Crit.X2
	Yes	No				
Islam	12	294	306	11.07*	1	3.84
Christianity	12	30	42			
Total	24	324	348			

*Significant at .05 probability level.

Hypothesis 5: which state that religion will significantly influence cultural attitude towards inter-ethnic marriage was tested using chi-square analysis showed multiple sample. The result of the analysis showed that religion influence cultural attitude significantly at 0.05 probability level.

Discussion

One of the major goals of this study was to examine the cultural attitude of the Hausa, Fulani, and the Kanuri ethnic groups towards inter-ethnic marriages, five variable which could influence cultural attitude towards inter-ethnic marriages contrary to hypothesis one and expectation of this study. This therefore implied that other variables have a stronger influence than an ethnic background of the individual. This finding agrees with the assertion of Adegbite (2001) that "the world we live in is no longer delineated by clear boundaries. We have become a true global village and it is more evident in Nigeria, where travels, the imperative of work and survival as well as inter-tribal marriages have blurred the lines of vision. The basis for this findings is also rooted in the fact that, there was no way one can change some characteristic lie ethnic background some other attributes like attitude can change when one comes across new knowledge information education and exposition. Thus, an ethnic background may not be a good determinant of cultural attitudes especially on the issue of inter-ethnic marriages.

However, another variable in the study -security, peace and harmony showed significant influence on cultural attitudes towards inter-ethnic marriages among the respondents. This indicates that the issue of guaranteed security, peace, and harmony in marriage is a strong determinant of cultural attitude towards inter-ethnic marriages. This is in conformity with hypothesis two of this study and the position of the functionalist perspective of marriage argued that marriage institution exists in a society with the view of performing specific functions within the society. It stresses the importance of integration function

of marriage institution in the society and argued that the resources that the individual brings into the relationship and the functions that are performed are very important to the survival of the marital relationship. Thus, notwithstanding the ethnic background of the individual, any suitor that can provide security, peace and harmony would likely receive positive cultural attitude required towards inter-ethnic marriages. Looking at the influences of marital status on cultural attitude towards inter-ethnic marriages, marital status indicated a no significant influence on cultural attitude towards inter-ethnic marriages among the Hausa, Fulani, and Kanuri. Thus, whether people, who were married, single, divorced or widowed did not affect their attitude towards inter-ethnic marriages. Ironically 'Respondents who were once married and have some experience behind them could see things differently which could have moderated their cultural attitudes were not significantly different.

These findings are however in agreement with structural strain theory which argues that there is a lot of confusion in the society when social norms are weak, absent or conflicting. It argues further that, cultural diversity like the one existing in the northern Nigeria creates confusion over marital norms and values and therefore leaves people without clear moral guidelines. Thus, the cultural diversities and the attendant confusion resulting there from made marital status and marital experiences weak predictors of cultural attitudes towards inter-ethnic marriages in northern Nigeria, especially among Hausa, Fulani, and Kanuri ethnic groups. In the same vein, Merton (1930) while analyzing the functionalist perspective argued that, our society set goals which all members of the society are expected to aspire (such as integration through cross-cultural marriages), but the institutionalized means for reaching these goals are not available, Thus, when there are discrepancies between cultural goals and the means to achieve them, people seek alternative ways to achieve their goals or they may simply abandon the goals.

Also, leveraging on the learning theory of B.F skinner and his colleagues, before the consequences of a behavior is made permanent, it must be reinforced. Perhaps, some respondents who were into inter-ethnic marriages were reinforced or negatively reinforced. Therefore, whatever marital experience they have gotten which would have robbed-off positively on their cultural attitude was consequential. Thus, marital status of the respondents did not show significant influence on cultural attitude towards inter-ethnic marriages among the Hausa, Fulani, and Kanuri in northern Nigeria. In respect of the influence of educational status on cultural attitude towards inter-ethnic marriages, the analysis of participant's responses indicated significant

influences between educational status and cultural attitude towards inter-ethnic marriages. It holds further that as people become more and more educated the more they do away with stereotypes and cultural prejudice that prevents inter-ethnic marriages. This finding is consistent with hypothesis four of this study and with the literature on cultural stereotypes and prejudice.

Ochefu (2000) argued that, where a group is stereotyped and hence classified as barbaric inferior, dishonest or too acquisitive, prejudice is induced and this may result in some form of discrimination. Therefore, cultural stereotyping occurs when a group fails to understand the complexities of a culture and therefore erroneously labeled them in crude and biased ways. With western education, however, a better understanding of different culture and basis for the difference are unveiled while integration through inter-ethnic marriages is feasible.

Concerning the influence of religion on cultural attitude towards inter-ethnic marriages among Hausa, Fulani, and Kanuri in northern Nigerian, the result of the statistical analysis showed significant influences of religion on cultural attitude. This implies that religion is a good predictor of the cultural attitude among Hausa, Fulani, and Kanuri towards inter-ethnic marriages. Religion and religion belief determines to a large extent marital choices and procedures among these tribes than the cultural norms and values. In fact, marriages and marital codes are entrenched in the two holy books used by the two major religion adherents, and as such, whatever is not prescribed or forbidden by the books cannot hold sway. Otite (1994) opined that the differences in people's belief on important issues are more powerful determinants of prejudice than differences in race or ethnic membership. Africans and Nigerians most especially are ardent followers and worshippers of God through their various intermediaries they believed in and may be sometimes fanatical on the tenets of these religions even at the expense of nationhood. No wonder then, that religious sentiment features prominently on socio-economic and political issues in Nigeria. Thus, cultural attitude towards inter-ethnic marriages among Hausas, Fulani, and Kanuri was found to be greatly influenced by the religion of these ethnic groups.

Conclusion

This paper concludes that the Hausa, Fulani and Kanuri ethnic groups in the northern Nigeria have not fully embraced favorable cultural attitude towards inter-ethnic marriages, thus endangering national integration and social cohesion in the northern Nigeria in particular and Nigeria in general. The paper found out that, fear of insecurity, peace, harmony are some of the key militating factors

towards the right cultural attitude towards inter-ethnic marriages among these people. The potency of these factors is not in doubt going by the history of communal clashes not only in the northern Nigeria but all over the country. The story of Ife-Modakeke communal war that lasted for years in the southwest, frequent clashes between Fulani herdsmen and farmers all over the country and the recent Fulani and Agartu crisis in Nasarawa and Benue state were few of the numerous communal clashes that claimed several lives and properties in Nigeria. Thus, Nigeria would attain full nationhood through inter-ethnic marriages the issue of insecurity and guaranteed peace, and harmony has been resolved. This paper also concludes that low literacy level among the three ethnic groups posed a very great threat to right cultural attitude towards inter-ethnic marriages could not be acquired. Deliberate efforts should, therefore, be made to strengthen existing program towards enhancing improved literacy such as nomadic education universal basic primary education as well as campaign for girl-child education in the northern Nigeria. The increase in budgetary allocation for the ministry of education, as well as free and compulsory primary and secondary education across Nigeria, will help in no small measure to reduce the poor cultural attitude towards inter-ethnic marriages in Nigeria.

We also conclude that religion constitutes an important determinant of cultural attitude towards inter-ethnic marriages in Nigeria. The federal, state and local government administration should review the curriculum for various religious subject and courses in schools. They should also set up inter-religion council under the office of the chief executives to reflect the goals and aspiration of the government of Nigeria especially on integration and social cohesion. Deliberately efforts should, therefore, be made to prevent a religious crisis in the country, while all the pending cases of religious riots should be concluded and various recommendations by similar committee must be implemented. Programmes and policy that will promote religious harmony must be formulated and implemented while constant workshops and seminars are held for clerics and religious leaders to reduce indoctrination and incitement among the adherents of this religion.

Acknowledgement

The assistance of Mr. Imamu Dahuwa is appreciated in the collection of data using Hausa and Kanuri Language. The respondents mainly from Northern Nigeria (Hausa, Fulani and Kanuri ethnic group) are equally acknowledge for having time to participate in this study.

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Popoola, Olusoji David

References to this paper should be made as follows: Popoola, Olusoji David (2016), Comparative Study of Cultural Attitude towards Inter-Ethnic Marriage among Hausa, Fulani and Kanuri Ethnic Groups in the Northern Part of Nigeria. *J. of Arts and Contemporary Society*, Vol. 8, No. 1, Pp. 1 - 20.
