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The Relationship between Nuptiality and
Fertility in Yoruba Society: a Study of Ila-
Orangun, Osun State, Nigeria

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THE RELATIONSHIP BETWEEN NUPTIALITY
AND FERTILITY IN YORUBA SOCIETY:
A STUDY OF ILA-ORANGUN, OSUN STATE, NIGERIA

BY

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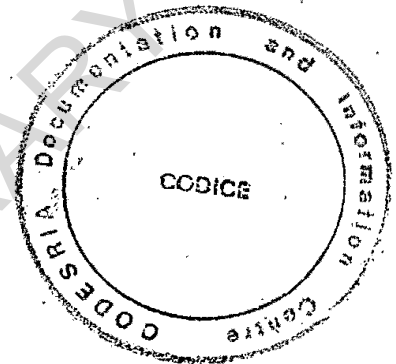
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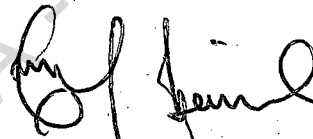
DEDICATION

This research project is dedicated to
the Almighty God, the ever
faithful Father.

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CERTIFICATION

I certify that this research project was carried out by OYEFARA, Lekan John in the Department of Sociology, Faculty of Social Science, University of Ibadan, Ibadan



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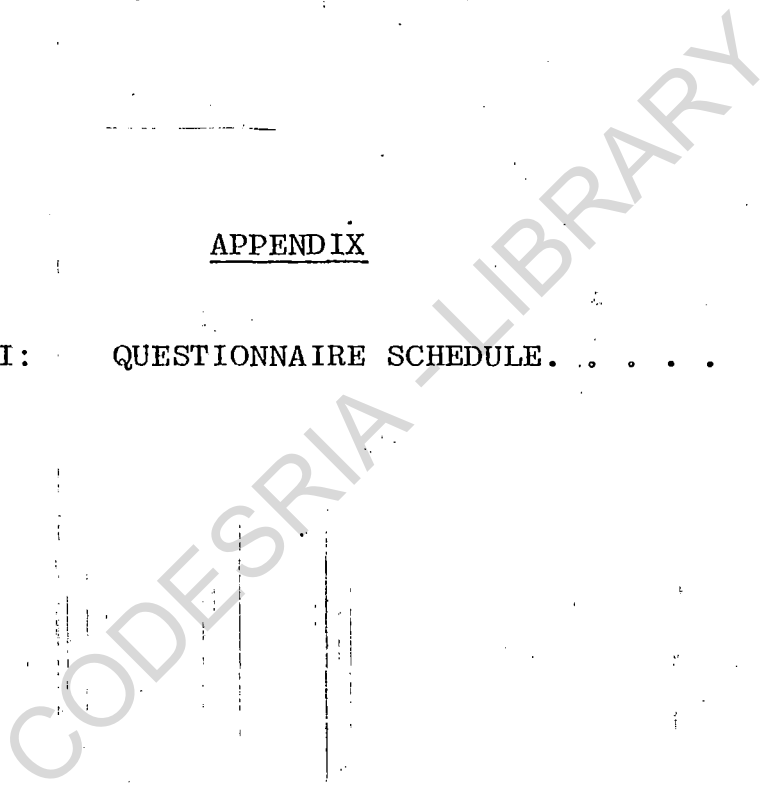
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ABSTRACT

Marriage is central to understanding historical populations and the family. Not only is marriage the event in the human lifecycle which precipitate family formation, but also marriage patterns are the primary surface on which fertility levels are inscribed. Age at marriage and proportion married determine females' exposure to risk of pregnancy.

This study investigated the relationship between nuptiality and fertility in Ila-Orangun. The study utilized recently gathered survey data from 312 respondents (women aged 20-49) and 12 indepth interviews, with 6 men and 6 women within the age group 15-49. Men are included, in order to capture their opinion on our research topic.

Data are gathered with the aid of structured interview and unstructured indepth interview. The theoretical orientation is a synthesis of structural-functionalism and Bongaarts proximate determinants framework.

The most significant findings in our study are the facts that women in Ila-Orangun marry relatively late and this has been found to be a function of higher educational attainment of most of the women there.

The forms of marriage also affect the fertility level; specifically women in polygynous unions have slightly large family size compared to women in monogamous union. The difference observed in fertility with respect to age at first marriage and stability of marriage are statistically significant.

Other hypotheses tested; such as, educational attainment is positively related with age at first marriage, the religious affiliation of the people determines their forms of marriage were found to be statistically significant. But the hypothesis that age at first marriage has a significant effect on marital stability, was found to be statistically insignificant.

It was found that the levels of contraceptive knowledge and use, especially condom and Abstinence, are very high among this population. The use of modern

contraceptives is a function of socio-economic status indicator like education and religion. Forms of marriage also influence the use of modern contraceptives, specifically, women in monogamous union tend to use modern contraceptive more than women in polygynous union.

Finally, interspousal communication on family planning was found to be low, so also is the practice of pre-marital cohabitation.

CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 INTRODUCTION

Marriage in contradistinction to mortality is a demographic event over which men and women have direct control, this is because marriage is not an inevitable event like death. For instance, it has been argued that, in this modern world some people never marry even though they live long enough to have the opportunity (Henry, 1976).

Examining this statement critically, it seems as if the statement is mostly applicable to many economically advanced and low fertility countries, but in sub-saharan Africa the experience is greatly different; because literature has made us to know that marriage is universal in the region.

The study of nuptiality is perhaps one of the most interesting aspects of the demography of sub-saharan Africa, although marriage has for long played a major role in the studies of Anthropologists and Sociologists because of its role in shaping descent systems and social organisation. Its role as one of the determinants of fertility is also a great interest to the Demographers, because it has been said that, marriage in its widest connotation in this region (sub-saharan Africa) leads to

to the formulation of families and it is within marriage than an overwhelming proportion of children are born in the region. Also in the region, marriage has little meaning without offspring; children, especially male ones are cherished as a means of perpetuating the family (Olusanya, 1982).

Traditionally, in sub-saharan Africa, marriage is not only early and universal, the institution has for a long time been interwoven with the prevailing socio-cultural and economic system of the society. For instance, Mayer Fortes, about five decade ago, said about the Tallensi of Ghana that marriage to the Tallensi is "the normal state of life for every adult. They can not conceive of anyone voluntarily refraining from marriage throughout life. There is something wrong with men and women who never marry; and they are few" (Mayer, 1949).

Also, Basden's account of the Igbo, the major ethnic group in the Eastern region of Nigeria, in about six decade ago also demonstrated the early and universality of marriage in sub-saharan Africa; According to him; "Marriage looms upon the horizon

of every maid and youth as an indispensable function to be fulfilled with as little delay as possible after reaching the age of the puberty. The idea of a celibate life find no favour whatsoever with Ibo; it rank foolishness as well as being utterly contrary to the laws of nature". (Basden, 1938). Although, early and universal marriage have traditionally been the main features of most sub-saharan Africa societies, considerable amount of variation occurs with respect to its form and intensity.

In Yoruba society, which is our study area, marriage is not only universal, it is potentially polygynous; also in the traditional setting various mechanisms are built into marriage to guarantee its survival. Examples of such mechanisms are the sanction against pre-marital sexual union and the virtual confinement of human reproduction to married couples; but presently the Yoruba traditional sexual system has been destabilized (Caldwell et al, 1991).

Bongaarts et al (1984) enumerate nine major proximate determinants of fertility at the societal level; these are: marriage or union patterns, contraception, lactational amenorrhoea, postpartum abstinence,

pathological sterility, induced abortion, frequency of sexual intercourse, spontaneous intra uterine mortality, and Natural Sterility.

Marriage or Union patterns of the people in our study area are critically examined in this study; since it is one of the powerful fertility determinant in sub-saharan Africa since contraceptive prevalence rates are generally low in this region in comparison with other regions of the world. (Rutenberg et al, 1991).

The study of the effects of the marriage patterns on the reproductive behaviour of this society is essential because a demographic phenomenon called "rapid population growth" has become a greater problem in Africa, especially in Nigeria with the estimated population of 104 million and annual growth rate of 2.83 percent. Nigeria population will double itself in the next twenty-five years or so, if the growth rate remains unchanged. The result of this condition will lead to low standard of living of majority of people and many lives will be characterised by acute hunger, malnutrition, disease and many social ills, especially if the economy does not improve and the current population trend is not checked.

The basic factor for the rapid population growth in Nigeria is the increasing births while deaths are declining. For instance the rate of birth has been put at 45-48 births per thousand people while death rate is decreasing from 27 per thousand in the sixties to around 14 per thousand in the present time according to Population Reference Bureau estimate of 1996.

However, since overwhelming proportion of children are born within marriage in this country; Government official policy can help a great deal in accelerating the trend towards delayed and non-universal marriage. This may not only help in slowing down the high rate of population growth that now become the feature of Nigeria but also reduce the incidence of maternal mortality that tends to accompany early marriage.

1.2 STATEMENT OF THE PROBLEM:

The studies on the demographic aspect of marriage and family in Nigeria are rather meagre and usually based on social surveys which attempted to test a limited theory of "marital instability and social change". Clearly nuptiality is a very important aspect of population studies.

The reasons why nuptiality has been rather neglected might probably not be unconnected with the fact that the influence exerted on population growth by nuptiality rate is indirect - through the birth rate - coupled with the uncertain association between marriage and childbearing in economically advanced and low fertility societies.

However, in sub-saharan Africa where marriage and reproduction are closely linked, where a marriage that is not immediately followed by conception is considered an unlucky one, and where, moreover, marriage patterns and age at marriage are likely to change with changing socio-economic condition, it is advantageous to keep a close watch on nuptiality rates and patterns as a pointer to possible changes in fertility (Olusanya, 1985). Therefore, the study of nuptiality rates and patterns of Ila-Orangun is essential at this point when the town is undergoing drastic changes in her socio-economic condition, since this may have significant effect on fertility level of this population.

The increase in Ila-Orangun Population from 25745 in 1963 census to over 55,000 presently needs

to be examined. Therefore, the nuptiality rates and patterns of this population are studied, together with the effects of socio-cultural and economic factors on the rates and patterns of nuptiality. Finally, the study explores the correlation between the rates and patterns of nuptiality and fertility level in the study population.

1.3 OBJECTIVES OF THE STUDY

The study aimed at the following objectives:

1. To determine the effect of socio-economic factors on the Age at first marriage of respondents.
2. To examine the prevalence of polygyny and investigate the reasons why people enter into polygyny.
3. To examine the correlation between Socio-cultural status of the respondents and their forms of marriage.
4. To investigate the impact of age at first marriage on marital stability.
5. To examine the relationship between Age at first marriage and the fertility levels of the respondents.

6. To examine the effects of the forms of marriage of the people on their fertility levels.

1.4 SIGNIFICANCE OF THE STUDY:

The effects of the marriage patterns on fertility level of this society are significant from both theoretical and practical point of view. It has been argued for instance, that in populations where marriage is nearly universal, nuptiality patterns or patterns of regular cohabitation are the major determinant of fertility level (page, 1975). It has equally been said that nuptiality pattern may itself exert a direct influence on fertility in sense that the type of union may affect coital frequency, while relations with multiple partners may facilitate the spread of fertility-impairing infection (Frank, 1983, Adegbola and Page, 1979).

It is therefore hoped that, this study will help to describe the close relationship between nuptiality and fertility in Yoruba society; and possible ways by which the high fertility or current rapid population growth could be reduced through the institution of marriage.

It is also hoped that the study will stimulate further studies on the topic.

1.5 SCOPE OF THE STUDY

In this study, both qualitative and quantitative techniques were employed to generate the necessary data.

The survey aspect of the study was limited to Yoruba women that were between the age of 20 - 49 living in Ila-Orangun. While in the exploratory aspect of the study both men and women were involved in the indepth interviews and the people involved were Yorubas.

The purpose of including the men in the indepth interview was to capture their own opinion concerning the topic under study.

This chapter contains the general introduction to the study; statement of the problem, Research Objectives, Significant of the Study and finally the scope of the study. This is the background of this study.

CHAPTER TWO

BACKGROUND OF THE INVESTIGATION, BRIEF HISTORY
AND SOCIO-ECONOMIC SETTING OF
ILA-ORANGUN

2.1 INTRODUCTION:

In this chapter, attempts were made to highlight the necessary points concerning the background of the study, the history of our study area, and the socio-economic setting of the town.

The major problem we faced concerning this chapter was non-availability of the general break-down of Nigeria 1991 census; nevertheless we made judicious use of the available information received from the headquarter of Osun State National Population Commission, Osogbo.

2.2 SETTLEMENT PATTERN OF OSUN STATE:

The general settlement pattern of Osun State is significant to this study, because Ila-Orangun is one of the ancient town in Osun State, and also, this general settlement pattern will help us to locate the position of Ila-Orangun in the settlement arrangement of Osun State.

The United Nations Economics Commission for Africa (1975) recommends the following classification for rural

and urban localities based on population size: rural locality, less than 20,000 people; urban locality 20,000-99,999; city 100,000 - 499,999; and Big city, 500,000 or more.

Below is the settlement pattern for Osun State based on Nigeria 1991 census.

Table 2.1 SETTLEMENT PATTERN OF OSUN STATE

Name of Settlement	Size of group	Number of Town	Total Population	Percentage
Big City	500,000 or more	-	-	-
City	100,000 to 499,999	4	564,312	26.20
Urban locality	20,000 to 99,999	15	630,709	29.20
Rural locality	Less than 20,000	Others	963,122	44.60
Total	-	-	2,158,143	100.00

Source: Nigeria 1991 Census final result (Osun State).

Table 2.1 shows that Osun State has four cities and additional fifteen urban localities, of which Ila-Orangun, with a population of 45,401 is one.

2.3 SEX DISTRIBUTION OF OSUN STATE AND ILA-ORANGUN

The 1991 census provides data on sex distribution for the state and our study area, with which sex ratio was computed.

Table 2.2 SEX DISTRIBUTION OF OSUN STATE AND ILA-ORANGUN

Locality	Male	Female	Total	Sex Ratio
Osun State	1,043,126	1,115,017	2,158,143	93.6
Ila-Orangun	21,658	23,743	45,401	91.2

Source: Nigeria 1991 Census final result (Osun State)

The general sex ratio of Osun State is 93.6, which means that there are about 94 males to 100 females in the state. The general sex ratio of 91.2 for Ila-Orangun means that there are about 91 males to 100 females, suggesting a higher male out-migration in the study area.

2.4 BRIEF HISTORY OF ILA-ORANGUN

Orangun was one of the sons of Oduduwa the great ancestor of the Yoruba society. When he was leaving Ife to found his kingdom, his father gave him a club called "Ogbo" with which he was to make a way through the wilderness to the spot where his father instructed him to go and establish himself.

The Orangun and his party were then known as the Igbominas, that is to say "the Club knows the way"¹. Therefore, Ila-Orangun was and still the head of the Igbominas. After Orangun had established himself, he gave orders to the headmen among his followers to look for their own convenient spots and establish themselves. Among other places where Orangun's followers settled are: Omu-Aran, Oro, Esie and so on.

Ila-Orangun and other Igbomina people speak a distinct dialect of Yoruba language called Igbomina.

Ila-Orangun has become the headquarter of Ila-local-Government since the early 70's in the old Oyo State.

-
1. NAK Ilorprof F., 5082, The Igbomina of Ilorin Emirate request for re-grouping with the southern province. Petition addressed to the President, Western House of Assembly, Ibadan, 1st December, 1949.

In the present Osun State, two Local Governments are carved out of Ila-Local Government. Ila-Orangun remains the headquarter of present Ila Local Government.

2.5 ECONOMIC SETTING OF ILA-ORANGUN

Ila-Orangun is a heterogenous community with different people of different languages. This fact also makes her economy heterogenous. Some people are found in the agricultural sector, some in the service sector, while some are in the Industrial sector. But most people in Ila-Orangun have farming as either primary or secondary economic activities.

Among the principal occupations among Ila-Orangun people are: Commerce, Tailoring, Lecturing (Osun State College of Education, Ila-Orangun), Banking, Teaching, Farming, Craft work, Barbing, practice of medicine (Traditional and Orthodox Doctors), Building, Weaving, Leather work and many others.

2.6 MARRIAGE PATTERN

Fadipe (1970) observed that "in unsophisticated traditional life of Yoruba, no person remained unmarried by choice after passing, say the age of thirty in the case of man and twenty-five in the case of women."

The position, in the case of women, was made easier by the fact that polygyny was socially approved.

Within the traditional context, mate selection in Ila-Orangun, like other Yoruba communities was the sole business of parents or family members of the potential spouses, wherein all necessary enquiries will be made to determine who their son or daughter marries. This is just to ensure that eligible persons enter into approved marriage. Among other enquiries normally made are: the health condition of the family of the expected spouse, their social status, and to rule out blood relationship so as to avoid incest.

Marriage has ever been a sacred aspect of the culture among Yoruba people. In traditional Ila-Orangun society, there are three stages before marriage is contracted. These are the involvement of spouses families or early intimation, bride price payment and finally the marriage. The effect of these three stages is to legalize the marriage and to legitimize the offsprings of the wedlock.

In the traditional setting of Ila-Orangun, marriage are solemnized at anytime of the year in typically indigenous form, but usually after the harvest season. The bride is taken to her husband's house usually in the night, accompanied with drumming, singing and dancing. The

traditional washing of the bride's feet is performed and the bride is literally lifted into the house.

Nowadays, marriages are being contracted in various ways in Ila-Orangun, as in other Yoruba societies. The commonest way of contracting and celebrating marriages include the following: church marriage, Moslem Marriage, Court or Statutory Marriage, and also the indigenous forms of marriage.

Widow inheritance is allowed on account of the death of the husband. Under widow inheritance a male kinsman, such as the deceased's brother or close relative, marries his dead brother's widow and he becomes her legal husband and the children they born belong to the new husband. Therefore, in the pre-christian Ila-Orangun society, like other Yoruba communities, women were never married twice, but they might be inherited as widows by the brother of the deceased. In the recent time, the practice of widow inheritance in Ila-Orangun is a dying phenomenon rather than a flourishing one.

Divorce was not common in the traditional setting especially when children had already cemented the bond between the couple. However, in case of adultery and repeated insolvency, divorce was allowed. In the present time, divorce occurs as a result of various reasons, some cogent, some flimsy. A marriage may break down owing to

one or more of the following reasons: male impotence, sexual deprivation or cruelty by one of the spouses, childlessness, increasing poverty, adultery and infidelity, growing incompatibility between spouses or between one of them and the inlaws (Otite and Ogionwo, 1994).

2.7 FAMILY STRUCTURE AND KINSHIP SYSTEM

In the traditional Yoruba culture, the family consists of a man, his wife or wives, children and extended family. In most cases, the families stay together in a compound which is a collection of buildings of individual families. Whether a man practices polygyny or monogamy, all members of his family lived together.

The patrilineal extended family system was and is still in practice (although at decreasing level), wherein each individual trace his or her descent or kinship through paternal side and inheritance also come through father side. Sons remain in the father's family group to live with them in the large compound so that their children also belong to the group.

The husband stands as the head of the family and has the sole authority over all aspects of life. He is the provider of shelter, food and security.

Currently, patrilineal is still in practice, but neolocal system has taken over the formal patrilocal system. Also, both monogamy and polygyny co-exist in the present Ila-Orangun society.

2.8 RELIGION

The Ila-Orangun's people, like other African people, had a religion before the advent of christianity and Islam. This is what is called Traditional religion. Currently, christianity, Islam, and Traditional religions co-exist in Ila-Orangun.

2.9 EDUCATION

The process of education in all human societies is meant to pass on to succeeding generations existing knowledge of the physical and social environment, to give them the skills for their daily jobs and leisure, to introduce them to the social organisation of the group, and to inculcate sound moral for the benefit of all the individuals and the society in which they live.

This education can take the form of formal or informal. The informal education is more or less like traditional education wherein the norms and values of the society are passed to the new generation, this also involves a way by which children learn the occupa-

tion of their parent.

While the formal education can be likened to modern education wherein there is school (formal institution) responsible for teaching of the new generation and individual specialized on different occupations according to the knowledge they acquired from this school.

With respect to formal education, Ila-Orangun has many primary and secondary schools. Also there is one state College of Education that has been established since 1976.

2.10 MEDICAL AND HEALTH FACILITIES IN THE STUDY AREA

Ila-Orangun has one District General Hospital and several maternities and Dispensaries centers that provide health services to the people in the area. At the same time, there are many private hospitals in Ila-Orangun. It should be noted that traditional health care co-exist with the orthodox medicine in Ila-Orangun.

2.11 SOCIAL AMENITIES

There are many social amenities in Ila-Orangun which reflect the urban status of the town. Some of these amenities are: Electricity, Pipe borne water,

tarred roads, hotels, cinema house, Big town hall, central Library and many more.

This chapter contains the social and physical structure of Ila-Orangun we talked about her economic activities, education, marriage, religion, health care facilities, social amenities and brief history of Ila-Orangun.

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CHAPTER THREE

METHODOLOGY AND CONCEPTUAL PERSPECTIVE

3.1 INTRODUCTION

Both survey and anthropological methods were used to generate data in this study. The reason for this was to generate both the quantitative and qualitative information concerning the topic under study, since it has been argued that "many demographers fail to appreciate that the quantified part of some phenomenon is merely one aspect of it, and often one that has been pushed into a certain configuration to make the measurement possible. And they do not often appreciate just how artificial it is to break up continuous variables into quantifiable segment" (Caldwell, 1994, p. 9-10). In view of this, both the micro and macro approaches were utilized in this study in order to have a result that is well embraced.

3.2 THE SUBJECT AND SAMPLE SIZE

Considering the resources at our disposal (time and money) a total of 312 respondents were interviewed in the general survey, the subjects were ever married women in the age group (20-49). We decided to exclude women in the age group 15-19 from this study because it

has been established that age at first marriage has increased in the southwestern zone of this country (NDHS, 1990, p. 60), where the study area is located. The reason for the increase in the age at first marriage of the people in this zone (Yoruba) might be because a high percentage of girls in this age group are normally in the school. Because of this, we decided to exclude this age group from our study in order to avoid empty cell in our final analysis. However, the ever married women in this age group (15-19) were included in the indepth interview in order to capture their own opinion.

In the indepth interview, a total of 12 people were interviewed, composed of 6 males and 6 females, and all of them are ever married people.

3.3 SAMPLING TECHNIQUES

In the general survey, a multistage random sampling techniques was utilized to select the respondents, while in the indepth interview, respondents were selected on convenience basis.

In the general survey (i.e macro approach), these stages were passed through before we were able to select our respondents.

Stage One: This stage involved clustering the town into six geo-political zones that exist in Ila-Orangun.

Stage Two: This stage involved random selection of one Enumeration Area (EA) in each of the six clustered zones. In doing this, a list of all the EAs (based on the 1991 census delineation exercise) in each zone was obtained from the National Population Commission (NPC), Osun State Headquater, Osogbo; and a simple random technique was used to select one EA (Enumeration Area) in each of the six zones.

Stage Three: This stage involved adoption of the systematic random selection of each household based on the number of respondents interviewed in each EA. The number of respondent interviewed in each EA was 52, and each of them was selected from one household (i.e a respondent from one household). Therefore, based on the estimated average number of 500 households per EA (1991, census estimate), every 10th household was selected for sample after the first number had been randomly selected. It should be noted that every house in Ila-Orangun was well numbered.

Stage Four: This stage involved selection of an eligible respondent in each household. An eligible respondent was ever married women within the age^{gr} group (20-49). In a situation of plural eligible women (in polygynous

family), a simple random technique was used to select one of them for the interview.

3.4 RESEARCH INSTRUMENTS

Our research instrument for the general survey was the structured questionnaires and these questionnaires were administered with the use of personal interview method. In the indepth interviews, unstructured questions were used as the research instrument; since this will allow us to probe indepth into the matter under study.

The structured questionnaires used in the general survey contained five sections:

Section A: This section contained questions on the personal and socio-economic characteristics of the respondents; questions on age, educational level, occupational status, state of origin etc. were asked in this section. The total questions in this section were nine.

Section B: This section contained questions on the nuptiality, such as the date of marriage, the forms of marriage, the stability of marriage etc. and the total questions on this section were seven in number.

Section C: This section contained questions on fertility and pregnancy records; questions on number of the live births, number of survived child and dead ones were asked in this section; total questions asked in this

section, were four.

Section D: The section contained questions on pre-marital sex and pre-marital cohabitation; questions like age at first sexual relations, cohabitation before marriage etc. were asked and the total questions on this section were five in number.

Section E: This section contained questions on contraceptives knowledge and prevalence; Respondents were asked to indicate the contraceptive method(s) they have heard of, the ones they know, the ones they had ever used and finally the ones they are currently using. Interspousal discussion on family planning were also included in this section, and the section contains two broad questions.

3.5 DATA COLLECTION

The primary data used in this study were collected within the first fifteen days of February 1998 in Ila-Orangun. The principal researcher and three interviewers collected the data.

Since the principal researcher was around in Ila-Orangun throughout the period of data collection, all the problem encountered by the other three interviewers were quickly reported to him and necessary steps were taken in order to get valid and reliable information from our respondents.

3.6 INDEPTH INTERVIEWS

This is the exploratory approach or micro approach used in this study to get qualitative information concerning marriage. This method provided details information on the subject matter since there was an opportunities to probe deeply with further questions until a well rounded figure emerged. In the indepth interview, a total of twelve (12) respondents were interviewed. These people were chosen on convenience basis. Each respondent was ever married woman and man. The men and women in age group 15-19 were included in order to capture their own opinion concerning the topic under study.

3.7 ANALYTICAL TECHNIQUES

In the quantitative data collection, the questionnaires used to generate quantitative data were edited on daily basis in the field in order to check if there is any internal inconsistency or any omission. This system really helped us, since in a situation of significant omission, interviewers were asked to return to the respondent in order to fill the omitted points or questions.

At the end of the whole field work, the second round editing was done on each questionnaire. After this, each questionnaire was coded into the computer sheet and SPSS computer programme was used to perform Chi-square analysis and Analysis of Variance on the study to test our hypotheses. The level of significant used in this analyses is 0.05.

The result from qualitative study (indepth interviews), after transcribed, were used to explain our findings in the general survey.

3.8 PROBLEMS AND LIMITATIONS OF THE STUDY

The major problem that this study had was the unavailability of a sample frame, because we do not have or know the total number of ever married women that are in the age group 20-49 in Ila-Orangun. However, the multistage random sampling technique had helped us to solve the problem we can have in taking probability sample without total sample frame.

Other problems are the reluctance on the part of some respondents in reporting age and number of children ever born, but the way we structured our questionnaires had helped us to solve these problems.

DEFINITION AND OPERATIONALIZATION OF CONCEPTS

The two basic concepts of this study will be operationalized in order to have a clear picture of each concept:

1. Fertility: This can be defined as the actual reproduction performances in a population based on the number of livebirth that occurs. It indicates the actual number of children born alive. This must be differentiated from fecundity, which is the physiological capacity to produce offsprings. Fecundity is different from fertility in that, it is the potential level of reproduction performance while fertility is an actual reproduction performance in a population.
2. Nuptiality/Marriage: Bongaarts and Potter (1983:4) defined marriages as "relatively stable sexual unions" to which "socially sanctioned childbearing" is limited in most societies. It can also be seen as an institutionalized mating arrangement between human male and human female or as a socially sanctioned union of one or more men with one or more women with expectation that they will play the roles of husband and wife, parents and children.

Nuptiality as a concept according to Charles Tilly (1978) refers to "the movement of people into and out of marriage". He argued that Nuptiality significantly affects fertility; since the great bulk of human conception, and an even greater share of human childbearing takes place within marriage (Tilly, 1978:9).

This chapter contains our research methodology wherein we explained various methods used in selecting our respondents. The analytical techniques were stated with various problems and limitations of the study. Finally, we conceptualized the key concepts of our study.

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CHAPTER FOUR

REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK4.1 LITERATURE REVIEW

A number of studies have focused on nuptiality and fertility both in developed and developing countries. In this study attempt will be made to review the studies in developed and developing countries, but special attention will be paid to Nigeria studies, since the study focus on Yoruba people of Nigeria.

There are suggestion that nuptiality has changed in recent years in sub-saharan Africa. Whether the change is purely structural, because more women live in cities and have gained schooling (factors that tend to delay marriage), or whether the changes represent a profound transformation of the patterns of early and universal marriage that affect the entire population is a question that can not be settled easily (Van de Walle, 1993). The changes are certainly linked with deep transformations in the African family and are accompanied by or perhaps in part caused by increasing female independence inside and outside of Union (Guyer, 1988; Locob, 1988; Burnham, 1987).

The Nigeria national policy on population states that "families shall be dissuaded from giving away their daughters in marriage before the age of 18 years" (FRN, 1988). However, the data from 1990 Nigeria Demographic and Health Survey (NDHS) indicate that half the women in Nigeria have married by age 17 (the median age nationally). On the national scale, age at first marriage has not change appreciably over time; there is only slight shift with median age at marriage increased by one-half a year. It should be noted that slight change observed at the national level has been achieved primarily through changes in the behaviour of women in the south. The median age at marriage at south has increased by two years while there are no clear change in the median age at marriage among women in the North (NDHS, 1990). This findings also confirmed the result of Okediji's studies of 1970s. His finding showed that in predominantly Muslim Communities of the Northern States, 9.3 percent of females aged 15-19 were single in comparison to an overall 28 percent of Nigeria (Okediji, 1973).

In the unsophisticated traditional Yoruba society, no woman or man remained single throughout life. Physical disability was never seen as an impediment to marriage, even men got married when they are sexually

impotent in order to save their own faces or those of their immediate relatives, as well as to get someone to look after their domestic establishments (Fadipe, 1970, p. 65).

Recent study at national level also confirmed this universality of marriage in Nigeria. Nigeria Demographic and health survey (NDHS, 1990:57) report on the current marital status shows the data in table 4.1 below:

Table 4.1: Current Marital Status in Nigeria

<u>Current Marital Status</u>								
Percent distribution of women by current marital status; according to age, Nigeria 1990								
Marital Status								
Age	Never Married	Married	Living together	Widowed	Divorced	Not Living together	Total	Number of Women
15-19	61.4	34.0	3.0	0.3	0.7	0.6	100.0	1,612
20-24	21.7	70.8	5.5	0.5	0.7	0.8	100.0	1,676
25-29	7.9	81.5	7.9	1.0	0.7	0.9	100.0	1,669
30-34	0.9	84.9	10.8	1.4	1.4	0.7	100.0	1,410
35-39	1.2	83.7	9.8	3.7	0.5	1.1	100.0	954
40-44	0.3	77.7	9.8	7.8	2.8	1.7	100.0	836
45-49	0.1	78.7	8.2	10.3	1.8	0.8	100.0	624

Source: Nigeria Demographic and Health Survey, 1990 p. 57.

Looking at column two (Never married) and the oldest age group (45-49), we find out that, it was only 0.1 percent that had never married, this figure shows that 99.9 percent were ever married, which shows that marriage was and is a universal demographic phenomenon in Nigeria.

Marriage and age at marriage in Yoruba society depend solely on the cultural attitude toward marriage and the expectation that persons should marry by or before a certain age. Sexual relations outside the state of wedlock were against the traditional custom of the Yoruba. Today, emphasis on sexual relation only within a state of wedlock has diminished. Recent investigations have shown that cohabitation now precede the stated date of marriage among the Yoruba by about six months plus; infact the Yoruba traditional sexual system has been destabilized (Caldwell et al, 1991). The dramatic breakdown in the system has been attributed to Westernization and the high degree of permissiveness and promiscuity associated with modernization which are now prevalent in the society (Orubuloye, 1981). Be it as it may, marriage is still the most preferred institutional arrangement for having children in Yoruba society. Thus, individuals continue to anticipate marriage as a normal

and important part of life. Marriage may be postponed, but it is an event which is rarely forgone altogether. Permanent celibacy was and still is, very rare in Yoruba society.

Education appears to be an important factor in age at first marriage. For example, the median age at first marriage increases steadily with education from 15.7 years among women with no education to 20 years for women with secondary schooling (NDHS, 1990). Education plays an important role in inhibiting fertility, although it had been said that identifying the direction of any causal relationship between fertility and education is complex (Cochrane, 1979) but it has been argued that lower levels of fertility are associated usually with higher levels of education (Arowolo, 1979, Adewuyi, 1983). Typically, the explanation for this association revolves around the fact that more educated women are more likely to delay marriage and to work for paid employment in the formal labour market after leaving school.

Another aspect of Yoruba marriage is its polygynous nature; although polygyny is one of the most widely known features of Africa marriage (Mair, 1969:1, Kayongo - Male and Onyango 1984:65); In many West African countries

polygyny is a flourishing institution rather than a dying tradition (Ware, 1983:16). For instance, it has been said that traditionally a man in Ghana has unlimited sexual freedom both in and out of marriage while a woman is expected to stick to only one partner at a time... .. This is in keeping with a situation in which a man can be the husband of several wives, but a woman is a wife to only one man (Anarfi and Awusabo-Asave, 1993:30).

In Nigeria, polygyny is a common institution. It exists in all regions and among all socio-economic groups, although the prevalence varies. Rural women and women in the North are more likely than urban women and women in the south to be in such union. Great difference was also found with educational status of the women because, the majority of the women with no education are in a polygynous union (NDHS, 1990). It has been said also that monogamous wives tend to delay marriage longer than the polygynous wives (Orubuloye, 1981).

Orubuloye also argued that most Yoruba men believe that they are by nature polygynous, and in order to satisfy their sexual needs, they tend to marry many wives (Orubuloye, 1994). Caldwell in the same way argued that in both rural and urban areas of West Africa, there is

evidence that those who are currently in monogamous unions may end up in polygynous unions, and almost all women have to see this as possible throughout their life time. (Caldwell, 1994:7).

Infact, this polygyny issue is not a trivial matter in West Africa where usually 40-50 per cent of currently married women are in polygynous marriage (Lesthaeghe, Kanfmann and Meekers, 1989: 276).

In Yoruba society, it can be seen that men derive social, moral, economic and psychological advantages from having many wives. In the past, it brought prestige, and a man with two or more wives and many children was seen as wealthy and of high status in the community. Having many children also bring psychological satisfaction and social respect to parent (Oni, 1996). For instance, in Ondo State (one of typical Yoruba State in Nigeria), it has been said that the polygynous level is 62 percent for those in 45-49 year of age, this indicate that majority of women in Yoruba society are in polygynous union at some stage of their lives (DHS, (Ondo State), 1989:12).

It has been claimed that, in most carefully executed studies, the results have shown a lower fertility in polygynous marriage, although the difference is small (Pebley and Mbugua, 1989).

For instance, in a study in Kenya, both Senior and junior co-wives share lower fertility, a study in Cote d'Ivoire showed only junior wives having lower fertility than women in monogamous unions (Palmer, 1991). The standard explanation has been sexual abstinence usually covering a long breast-feeding period. Also, several wives may mean less frequent intercourse with any one. In addition, data on birth interval could be interpreted as lower fecundity of old men rather than less frequent intercourse since younger wives were normally younger than their husband.

When one examines the fertility implication of recorded changes in nuptiality, the conclusion is that, age at marriage has risen in many countries of the sub-saharan Africa, but that this trend appears to have little relationship to any change in fertility; the proportions single increase sharply in the age group 15-19, but the number of children ever born at the same ages often changes little, if at all (Van de Walle, 1993). It is likely that the proportion of unmarried mothers is increasing.

Timaeus and Graham also argued that, late marriage was an important feature of the demography of Botswana, and one that had been established for some time. They acknowledged however, that the effect of late marriage on fertility was "less than might expect" (Timaeus

and Graham, 1989:381).

Some have suggested that the role of migrants may provide a key to urban populations because their presence is associated with low fertility and high mortality.

Specifically, the tendency of migrants to be unmarried people has been singled out as a crucial matter. One explanation for low fertility hinges on observations such as those of John Knodel and Marry Jo Maynes that many migrant women were single servants and that they therefore depressed urban nuptiality and hence depressed urban fertility (Knodel and Maynes, 1976; Knodel, 1977).

Female migrants may marry later than female natives and they may bear fewer children as a result. There are suggestions from a number of source that migrant women did, infact, marry late. McBride's research on domestic servants suggests that the service work so popular among migrant women caused them to delay marriage (McBride, 1976:87). Dublin analyses among three New Hampshire towns indicates that migrant women married later (Dublin, 1979).

Age has been shown to exhibit a curvilinear relationship to marital quality (Glenn, 1990, Orbuch et al, 1992). Many studies have shown a strong positive relationship between age at marriage and marital stability (Kiernan, 1986; Moore and Waite, 1981).

This shows that marriage at younger ages are more likely to end in divorce (Booth and Edwards, 1985; Teachman, 1983).

There is also evidence that late marriage (marriage substantially above the average age) increases the chances of divorce, but not as highly as does early marriage

(Glick and Norton, 1977). The literature also suggests that education is negatively related to marital dissolution (Bumpass and Sweet, 1972; Bumpass et al, 1991).

There is also a clear inverse relationship between income and other measures of socio-economic status and divorce

(Fergusson, Horwood, and Shannon, 1984; Martin and Bumpass, 1989; South and Spitze, 1986). Also; data from

a small rural sample indicated that economic promotes hostility in marital interactions, curtailing warm and supportive spouse behaviours (Conger et al., 1990).

It has been said that premarital cohabitation is associated with a higher probability of divorce

(Balakrishnan et al. 1987; Benneth, Blac and Bloom, 1988.

Since positive selection might mean that, those with most to offer a potential mate marry, those with somewhat less to offer cohabit, and those with the least to offer remain single and living alone. This reasoning fits with Booth and Johnson's (1988) conclusion that cohabitators tend to have

personal characteristics that make them poor marriage material.

Women's labour-force participation has been hypothesized to decrease marital stability (particularly encouraging wives to be less financially tied to their husband); though the evidence on this point is equivocal (White, 1990). Some research has shown that having children reduces the likelihood of divorce (Becker, Landes and Micheal, 1977, Cherlin, 1977), though there have been other studies that have not confirmed this relationship (Bumpass and Sweet, 1972). While the results of this research are somewhat contradictory, there is evidence that the gender of children can influence divorce—having male children reduces the likelihood of divorce (Morgan, Lye and Condran, 1988).

Divorce is common in Africa but so is remarriage particularly if the woman is still in her reproductive year, so the total loss to exposure to the risk of childbearing may be small (Smith et al. 1984); whereas, it has been said that, this quick remarriage normally results in a large proportion of ever-married women who are actually in union (Mhloyi, 1988). Several institutions, including polygyny and widow inheritance, a practice whereby a widow automatically remarries a close relative of the deceased

(often his brother), facilitate quick remarriage following widowhood; such behaviours can be expected to result in high level of fertility.

4.2 THEORETICAL ORIENTATIONS AND CONCEPTUAL FRAMEWORK

The study derived its theoretical strength from structural-functionalism theory (Haralambos and Heald, 1980:9-12) and proximate determinants framework (Bongaarts et al. 1984). The combination of these two frameworks is consistent in explaining the relationship between Nuptiality and Fertility since the particular theories complement rather than contradict one another, and each theory provides useful but limited explanations of social phenomena.

4.2.1 STRUCTURAL-FUNCTIONALISM THEORY:

According to Haralambos and Heald (1980), the key points of the functionalist perspective may be summarized by a comparison drawn from Biology. If a biologist wanted to know how an organism such as human body worked, he might begin by examining the various parts such as the brain, lungs, heart and liver. However, if he simply analysed the parts in isolation from each other, he would

be unable to explain how life was maintained. To do this, he would have to examine the parts in relation to each other since they work together to maintain the organism. Thus he would analyse the relationships between the heart, lungs, brain and so on to understand how they operated and appreciate their importance.

From this view point, any part of the organism must be seen in terms of the organism as a whole.

Functionalism adopts a similar perspective. The various parts of society are seen to be interrelated and taken together, they form a complete system. To understand any part of society, such as the family or religion, the part must be seen in relation to society as a whole. Thus where biologist will examine a part of the body, such as the heart, in terms of its contribution to the maintenance of the human organism, the functionalist will examine a part of society, such as the family, in terms of its contribution to the maintenance of the social system.

The main parts of society, its institutions, such as the family, the economy, the educational and political systems are major aspects of the social structure. Thus an institution can be seen as a structure made up of interconnected role or interconnected norms. For example, the family is made up of the inter-

connected roles of husband father, wife, mother, son and daughter. Social relationships within the family are structured in terms of a set of related norms.

At its simplest, function means effect. Thus the function of the family is the effect it has on other parts of the social structure and on society as a whole.

The application of this theory to this study can be viewed thus: the theory gives us a better understanding of what David and Blake (1956) referred to as the background variables of fertility level. These background variables include cultural, Psychological, economic, social, health and environmental factors. This is the background context within which fertility take place in individual community and life. According to this theory, each of these background variables has effect on the fertility level of individual person and community. Therefore, different background factors tend to produce different fertility level. The major problem of this theory is that, it fails to give us explanation on those factors that have direct influence or effect on fertility, these factors are what David and Blake (1956) referred to as the intermediate variables of fertility.

However, since a change in one or more of the background variables will only produce a change in the intermediate variables (Proximate determinants) it means that, these background variables have indirect influence on fertility. Therefore, there is a need for us to look for another conceptual framework that explains the proximate determinants which have direct effect on fertility of any given individual or community.

4.2.2. PROXIMATE DETERMINANTS FRAMEWORK:

The idea of proximate determinants was first manifested in the classic work of David and Blake (1956) as said before. David and Blake then outlined that, the factors affecting fertility can be classified into two groups: background variables and intermediate or proximate variables. The former includes cultural, Psychological, economic, social, health and environmental factors. The proximate determinants are those factors that have a direct effect on fertility. The background factors operate through the proximate determinants to influence fertility; they do not influence fertility directly.

This analytical framework of Davis and Blake (1956) is being called the Davis-Blake intermediate variables framework; and the authors categorized intermediate variables into three major sub-divisions namely: intercourse, conception, and gestation variables and these three variables were divided into eleven intermediate

variables. These intermediate variables interact to produce fertility differentials in different communities.

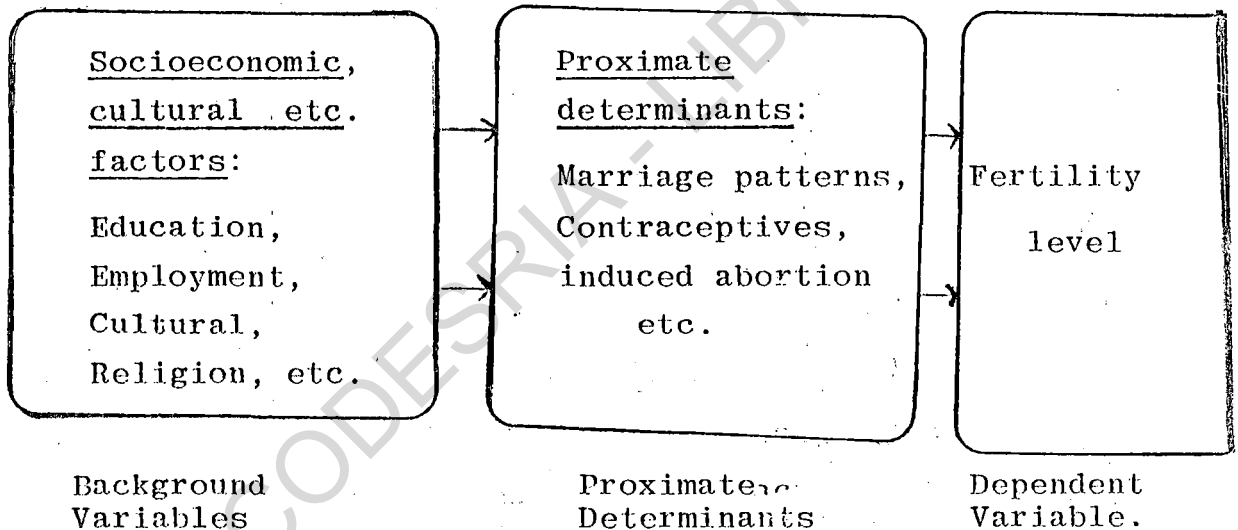
John Bongaarts revisited Davis and Blake work in 1978 and collapsed the entire set of eleven intermediate variables into eight factors (Bongaarts, 1978). These are variables he called proximate determinants of fertility. Proximate determinants are defined as the biological and behavioral factors through which socioeconomic and environmental variables affect fertility (Bongaarts, 1978:105). The important characteristics of a proximate determinant is its direct influence on fertility.

Bongaarts et al. (1984) enumerate nine major proximate determinants of fertility at the societal level thus: marriage or unions patterns, contraception, lactational amenorrhea, postpartum abstinence, pathological sterility, induced abortion, frequency of sexual intercourse, spontaneous intrauterine mortality, and natural sterility. Since proximate determinants have direct influence on fertility, if a proximate determinant (such as marriage pattern) changes, fertility will definitely change; for instance, fertility of a

society where marriage is universal and early will be different from fertility of a society where celibacy or late marriage is being practice.

A synthesis of structural-functionalism and Bongaarts proximate determinants framework will then look like the description in the diagram below:

Diagram 4.1: The Relationship between Background variables, proximate determinants and fertility.



From the above diagram, the mechanism of changes in fertility level will then be like this: any changes that occur in the background variable will first of all have effect one or more of the proximate determinants of

fertility and after this, it will affect the reproductive behaviour (fertility) of a given society or individuals. For instance, an increase in the educational level of a woman (background variable) may lead to the increase in her age at first marriage (proximate determinant (variable)) and finally reduce the number of her ever born children (Dependent variable). This shows that, necessarily any background variables that will influence or affect fertility performance must do so by producing a change in one or more of the intermediate variables (proximate determinants) and after this fertility level will change.

Thus, in this study, the way by which background variables change the age at first marriage and marriage patterns, and at last reduce or increase fertility was studied.

4.3 RESEARCH HYPOTHESES

The study was conducted to test the following hypotheses:

1. Educational attainment is positively related with age at first marriage.
2. The Religious affiliation of the people determines their form of marriage.

3. Age at first marriage has a significant effect on marital stability.
4. Age at first marriage inversely affects the level of fertility.
5. The forms of marriage determine fertility level.
6. The stability of marriage affect the fertility level of the people.

In this chapter, we have reviewed the necessary literatures; also structural-functionalism theory and Bongaarts proximate determinants framework were synthesised to be our theoretical orientation and finally our hypotheses were stated.

CHAPTER FIVE

SOCIO-ECONOMIC AND DEMOGRAPHIC PROFILE AND NUPTIALITY DYNAMICS OF RESPONDENTS

5.1 INTRODUCTION

This chapter contains the basic descriptive results of our study. Firstly, attempts are made at examining the characteristics of the respondents in order to establish their socio-economic background. Secondly, we examine the nuptiality dynamics with other phenomena surrounding it among ever married Ila-Orangun women aged 20-49.

5.2 SOCIO-ECONOMIC AND DEMOGRAPHIC PROFILE

The variables to be analysed in this section include: age of respondents, educational attainment, occupational status, and religious affiliation of the respondents.

5.2.1 AGE OF RESPONDENTS

The mean age of our sample is 31.3 and the modal age is 27.4 while median age is 30. The mean age seems higher because only ever married women between the age of 20-49 were studied.

However, the majority of those sampled fall within the 25 to 39 - year age bracket with total percentage of 72.8 percent. Nevertheless, the age bracket 25-29 has the highest frequency.

Table 5.1 Percentage Distribution of Respondent by Age

Age group	Number	Percentage
20-24	41	13.1
25-29	115	36.9
30-34	65	20.7
35-39	47	15.1
40-44	27	8.7
45-49	17	5.5
TOTAL	312	100.0

Table 5.1 clearly shows that the proportion in each age group increases with age, reaching the maximum at age group 25-29 and thereafter falls consistently at older ages.

5.2.2. EDUCATIONAL ATTAINMENT

Apparently all over the world, education is a crucial factor determining the socio-economic status of the people. Therefore a lot of emphasis has been laid on education since the inception of the universal primary education (U.P.E) by the United Nations in the 1950s. Because of this, the formal Western Region of Nigeria (now the South-Western zone of the country) began the registration of children of school age population for universal primary education (U.P.E) in 1954. This may account for high proportion of our respondents with minimum of primary school education. Table 5.1 displays the percentage distribution of the respondents by level of educational attainment.

Table 5.2: Percentage distribution of Respondents by Education Attainment:

Education level	Number	Percentage
None	50	16.0
Primary	91	29.2
Secondary and TTC	145	46.5
Post TTC and Degree	26	8.3
TOTAL	312	100.0

Clearly from the table 5.2, over three-quarters of our respondents (84 percent) have attended school. Secondary and Teacher Training College (TTC) has the highest frequency of 145 constituting 46.5 percent of our sample population. The reason for high proportion of people with secondary education might not be unconnected with the fact that during the Second Republic in Nigeria (1979-83), the government of the Unity Party of Nigeria (UPN) in the old Oyo-State instituted free education for students in the primary and secondary school, also there was an automatic admission into secondary school from primary school during this period.

About 50 persons, constituting 16 percent of our total sample, did not go to school at all. It is likely that most of the people in this category are in the older age brackets, who did not have opportunity of going to school.

5.2.3 OCCUPATIONAL STATUS OF RESPONDENTS

The occupational status of a given population reflects to certain a degree the kind of economic activities that are taking place in that population.

Over three-quarter of our respondents (82.1 percent) are working in the informal sector of the economy, whereas only 17.9 percent are working in the formal sector.

The informal sector of the economy is that sector that is not regulated by way of legislation or government policies. It is unofficial and unregulated sub-sector of the economy, where free entry to new enterprises exists. These enterprises rely on indigenous resources, they are family-owned and small-scale; they use labour-intensive and adapted technology; their workers rely on non-formal sources of education and skills and operate in unregulated and competitive markets. This sector according to Vandemoortele (1991) has become the labour sponges in sub-saharan Africa after the introduction of structural-Adjustment program (SAP) in the region.

Table 5.3 Percentage Distribution of Respondents by Occupational Status:

Occupation	Number	Percentage
Civil Servants	12	3.9
Teaching	27	8.7
Nursing	9	2.9
Banking	6	1.9
Clerk	2	0.6
Trading	136	43.6
Others	120	38.5
TOTAL	312	100.0

Table 5.3 shows that the single largest occupation is petty trading in which 43.6 percent of our total sample engaged, followed by "others" with 38.5 percent. "Others" as used here represent those people with such occupations as tailors, hairdressers, photographers, soap makers, barbers etc. The above two categories represent the informal sector of the economy and 82.1 percent of our sample population. are in this sector.

With respect to the formal sector, teaching has the largest share, with 8.7 percent, followed by Civil Servants, with 3.9 percent; whereas Nursing, Banking and clerk have 2.9 percent, 1.9 percent and 0.6 percent respectively.

5.2.4 RELIGIOUS AFFILIATION OF RESPONDENTS

Religion is accepted as an important predictor of demographic behaviour in every human society. It influences the cultural and social beliefs of people, also it serves as a significant medium by which traditional cultural beliefs and norms can be modified. Through it, foreign attitudes and values are learnt and some biases acquired (Adeokun, 1979).

Our respondents are predominantly Muslims and Christians since these religions shared 48.4 and 48.1 percent of our sample population respectively. The traditional worshippers are uncommon with only 3.5 percent.

5.3 NUPTIALITY DYNAMICS PROFILE

The variables to be analysed in this section include: the forms of marriage of our respondents, their current marital status, marital stability, types of marriage contracted, duration of marriage before dissolution, with socio-economic status of people involved in unstabled union, the reasons why people enter into polygynous marriage, pre-marital cohabitation, premarital pregnancy and age at first sexual relation of our respondents.

5.3.1 FORMS OF MARRIAGE

Basically, there are two forms of marriage in Yorubaland namely; monogamy and polygyny. Monogamy is a system of marriage in which a man marries just one wife, whereas polygyny is a system of marriage in which a man marries more than one wife. Polygynous type of marriage is more common in most, if not all, indigenous African societies. Table 5.4 show the distribution of respondents by form of marriage.

Table 5.4 Percentage distribution of Respondents by their forms of marriage:

Forms of Marriage	Number	Percentage
Monogamy	197	63.1
Polygyny	115	36.9
TOTAL	312	100.0

It is clear from the Table 5.4 that, the majority of the respondents are in monogamous union. Nevertheless, the number in polygynous union is also relatively significant. Therefore, we can say that although there is a large percentage of monogamous union, polygynous unions too exist side by side with it, but to a lesser extent. This social fact may be attributed partly to the customs and traditional beliefs of these people and partly to the nature of marriage institutions in this society.

5.3.2 WHY PEOPLE ENTER INTO POLYGYNOUS FORM OF MARRIAGE

Colonial rule brought about the importation of foreign system of marriage, that is, 'monogamy' which now exist along with other forms of marriage in sub-saharan Africa. Marriage laws or ordinances, as well as the Christian religion have helped to propagate monogamous marriage. Since they forbid their adherent from marrying

more than one wife, contrary to the local cultures and social patterns.

However, considering the present situation of things in our society, that is, with Westernization and modernization in conjunction with multiple religion beliefs, we asked the question "What do you think is the reason(s) for people entering into polygynous forms of marriage?"

Responses to this question can be found in the Table 5.5.

Table 5.5 Percentage distribution of Respondents by Reasons for entering into Polygynous form of Marriage:

Reasons	Kumber	Percentage
Misunderstanding and Bad behaviour of first spouse	42	13.5
Bareness and delay in having offspring	56	18.0
Culture, Value and Religious Injunction	124	39.7
Necessary assistance and love for large children	23	7.4
Female birth only by first spouse, family intervention, and lack of sexual enjoyment	16	5.0
No Response	51	16.4
TOTAL	312	100.0

The table 5.5 reveals that culture, values and religious injunction play important role in entering into polygynous form of marriage, since 39.7 percent of our respondents give this fact as the reason for entering into polygyny. Bareness and delay in having offspring also play an important role with 18 percent, which shows the pronatalist nature of these people, whereas, misunderstanding and bad behaviours of the first spouse has 13.5 percent.

In our indepth interview, Mr. Jide Boriowo of No. RM 44, Oke-Ola, aged 47 said that:

"People enter into polygynous form of marriage because of the following reasons: African men are polygynous by nature and this has been built into their culture; but with the advent of christianity and Islam, marriage patterns began to differ. Christianity has been able to reduce polygyny among African christians, whereas Islam has aided our traditional culture, because Islam allows polygyny if you can cater for the wives equally, which means, polygyny will continue with us even with modernization and Westernization, since culture died hardly especially when your belief system support it".

Mr. Taiwo Oyinloye of GB66, Araromi Area, aged 49 said that:

"People enter into polygyny when the first wife has problem with child birth or when she keeps on having only female children without any heir".

The above responses to indepth interview question show that the practice of polygyny may have better explanation in the context of the people's culture and values. For instance, the value attached to a large number of wives and children in terms of prestige, reputation, labour force, defence and leadership may lead people into polygyny.

5.3.3 CURRENT MARITAL STATUS

The logic behind this section is to know the current marital status of our respondents, here we shall know the proportion of those people who are currently married and living with husband, proportion of those separated, divorced and widowed accordingly.

Table 5.6: Percentage distribution of Respondents
by their-current Mairtal Status:

Current Marital Status	Number	Percentage
Married and living with Husband	277	88.8
Separated	11	3.5
Divorced	17	5.5
Widowed	7	2.2
TOTAL	312	100.0

In table 5.6 about fourth-fifth of our respondents (88.8 percent) are currently married and living with husband, while 5.5 percent of the total sample have divorced, 3.5 percent have separated whereas only 2.2 percent are widow.

This is expected because in sub-saharan Africa, when there is dissolution of marriage whether by death or divorce, remarriage tends to be faster; especially when the woman involved is still within the child-bearing age (Smith et al. 1984). This quick remarry normally results in a large proportion of ever-married women who are actually in union (Mhloyi, 1988).

5.3.4 TYPE OF MARRIAGE CONTRACTED (FIRST UNION)

The kind of marriage contracted may be a function of someone's religion and educational background. With respect to our study area, four kinds of marriages are usually contracted. These are: Customary, Islamic, Christian and Registry marriages. Table 5.7 shows the distribution of the respondents by type of first marriage contracted.

Table 5.7 Percentage Distribution of Respondents
by type of marriage contracted (First Union)

Types of Marriage	Number	Percentage
Customary	191	61.2
Islamic	51	16.4
Christian	61	19.6
Registry	9	2.8
Total	312	100.0

The table 5.7 reveals that the majority of our respondents (61.2 percent) contracted customary type of marriage. Since it is the cheapest type of marriage to contract. The reason for this can not be divorced from the poor economy facing the country since early 1980s.

Christian and Islamic type of marriage have 19.6 percent and 16.4 percent respectively. Whereas only 2.8 percent contracted Registry type of marriage.

5.3.5 MARITAL STABILITY

All over the world, most marriages are contracted to last until death. However, in practice, divorce occurs as a result of various reasons. The respondents responses to the stability of their first union is shown in Table 5.8.

Table 5.8 Percentage Distribution of Respondents by marital stability (First Union):

Stability Index	Number	Percentage
Stable	268	85.9
Separated	15	4.8
Divorced	29	9.3
TOTAL	312	100.0

The above table shows that marital instability is not common in our study area, since only 14.1 percent of our total sample have ever had unstable marital union, whereas 85.9 percent of them never had unstable marital union.

A marriage may break down owing to one or more of the following reasons: male impotence, sexual deprivation or cruelty by one of the spouses, childlessness, increasing poverty, adultery and infidelity, growing incompatibility between spouses or between one of them and the in-laws. On the other hand, an absence of these factors tends to contribute to the stability of marriage.

In the African context, marriage is between two social groups or families and even death does not free the woman from marriage. This might account for high marital stability observed in our study area.

5.3.6 DURATION OF MARRIAGE BEFORE DISSOLUTION

Duration of marriage before dissolution is a phenomenon that will enable us to know whether marriage is dissolved in the earlier years of marriage, or towards the end of it.

Table 5.9 Percentage Distribution of Respondents by Duration of Marriage before Dissolution:

Duration of Marriage(year)	Number	Percentage	Cummulative Percentage
1-5	12	27.3	27.3
6-10	18	40.9	68.2
11-15	7	15.9	85.1
16-20	5	11.4	95.4
20 ⁺	2	4.5	100.0
TOTAL	44	100.0	-

Our findings in the table 5.9 shows that 68.2 percent of dissolved marriages occurred within the first ten years of marriage. This means that within the first ten years of marriage, the majority of dissolved marriage would have occurred and after this period, dissolution is very rear.

5.3.7 EDUCATIONAL ATTAINMENT AND MARITAL DISSOLUTION

Education as a social status indicator can be examined in relation to marital instability. This is to determine the frequency of marital dissolution across the various educational level.

Table 5.10 Percentage Distribution of Respondents by Marital Dissolution and Educational Attainment:

Educational Level	Ever Dissolved		Never Dissolved		Total	
	NO	%	NO	%	NO	%
None	15	30.0	35	70.0	50	100.0
Primary	13	14.3	78	85.7	91	100.0
Secondary and TTC	13	9.0	132	91.0	145	100.0
Post TTC and Degree	3	11.5	23	88.5	26	100.0

Table 5.10 shows that there is high rate of marital instability among non-educated people; this might be because the majority of them contract customary type of marriage that can be dissolved easily.

Table 5.10 clearly shows that the proportion of ever dissolved marriage decreases as educational level increases, reaching the minimum at secondary and TTC level and thereafter increases at higher education level but at lesser level incomparism with non-educated people. Women emancipation idea which is contrary to our traditional partriarchal culture may be responsible for the observed high proportion of marital dissolution observed among the women with post TTC and degree education.

5.3.8 FORMS OF MARRIAGE AND MARITAL DISSOLUTION

Since nuptiality has to do with process of going in and coming out of marriage, it is necessary for us to examine the forms of marriage in relation to marital dissolution.

Table 5.11 Percentage Distribution of Respondents with Marital Dissolution and forms of Marriage:

Forms of Marriage	Ever Dissolved		Never Dissolved		Total	
	No	%	No	%	No	%
Monogamy	16	8.1	181	91.9	197	100.0
Polygyny	28	24.4	87	75.6	115	100.0

From Table 5.11, high proportion of marital dissolution occurred within the polygynous form of marriage. Because, 24.4 percent of woman in polygynous form of marriage had marital instability and only 8.1 percent marital instability occurred among monogamous form of marriage. The reason for this high rate of marital instability in polygyny might not be unconnected with the fact that, in polygynous union, special attention of husband to a particular wife might be lacking and a

woman that needs special care may seek it elsewhere, also quarelling and misunderstanding among the co-wives can lead to high rate of marital dissolution in polygynous marriage.

5.3.9 AGE AT FIRST MARRIAGE AND AGE AT FIRST SEXUAL INTERCOURSE:

In the traditional society, age at first marriage is commonly used as a proxy for exposure to intercourse. The two events do not coincide exactly in this modern period. Women may engage in sexual relations prior to marriage, especially if they are postponing the age at which they marry because of their careers or higher educational pursuance. Also, National policy on population states that "families shall be dissuaded from giving away their daughters in marriage before the age of 18 years (FRN, 1985).

Table 5.12 Percentage Distribution of Respondents by Age at first Marriage and Age at first Sexual intercourse:

Age/ Response	Age at First Marriage			Age at first sexual Intercourse		
	No	%	Cumulative Percentage	No.	%	Cumulative Percentage
10-14	7	2.2	2.2	7	2.2	2.2
15-19	63	20.2	22.4	87	27.9	30.1
20-24	170	54.5	76.9	146	46.8	76.9
25-29	57	18.3	95.2	21	6.7	83.6
30 ⁺	15	4.8	100.0	-	-	-
No Response	-	-	-	51	16.4	100.0
TOTAL	312	100.0	-	312	100.0	--

The above data in table 5.12 show that about three-quarter of the women in our study area had married at age 24 (76.9 percent), and majority of our respondents (54.49 percent) married within age group 20-24. The reason for this late marriage can be linked with high educational level of people in our study area. NHDS (1990) also obtained relative result in 1990. According to this report, the median age at first marriage increases steadily with education from 15.7 among women with no education to 20 for women with secondary schooling (NHDS, 1990, p. 59).

Sexual activity precedes marriage in our study area, because by age 19, 30.1 percent of women have had sexual intercourse, whereas, only 22.43 percent have married. Also, the mean age at first sexual intercourse is 20.5, whereas, the mean age at first marriage is 22.2. This means sexual activities have been initiated before marriage.

5.3.10 PRE-MARITAL COHABITATION

Pre-marital cohabitation has to do with those couples living together without formal marital ceremony. This phenomenon has been a recent issue in sub-saharan Africa nuptiality processes.

Table 5.13: Percentage Distribution of Respondents by their attitudes toward premarital cohabitation and practice of premarital cohabitation:

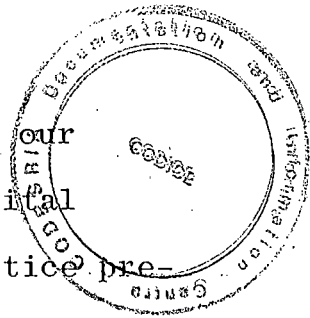
Attitude and Practice of Premarital Cohabitation		Number	Percentage
Attitude	Approved	35	11.2
	Disapproved	277	88.8
Practice	Ever Cohabitated	28	9.0
	Never cohabitated	284	91.0

Table 5.13 shows that about four-fifth of our respondents (88.8 percent) disapproved pre-marital cohabitation, whereas 91.0 percent never practice pre-marital cohabitation. Only a few women (9 percent) ever practiced pre-marital cohabitation. This shows that pre-marital cohabitation as a phenomenon is foreign to our culture.

During our indepth interview with Madam Azanat Oyekola of No. BF 88, Obafa Compound, aged 48, she explained that:

premarital cohabitation is a recent phenomena in our society, because in those godold days when we were young, you can never see a woman cohabitating with a man. It is completely against our traditional customs. It is a new idea that Westernization and civilization have brought into our society. Nowadays you can see some people even before marriage living together and having children without being ashamed .

The above explanation of Mrs. Oyekola suggests that pre-marital cohabitation has come to stay in our society, since it has started in some quaters and society does not completely frown at it.



5.3.11 PRE-MARITAL PREGNANCY

All things being equal, in a society where pre-marital sexual intercourse is high pre-marital pregnancy is expected to be high except there is high prevalence of contraceptives or abortion.

This pre-marital pregnancy can be in two forms, first, between casual friends, and second with a possible husband. In this study, our interest is on the attitudes of people towards pre-marital pregnancy with expected husband, and the prevalence of the practice.

Table 5.14 Percentage distribution of Respondents by their attitudes towards pre-marital pregnancy and practice of pre-marital pregnancy with expected Husband:

Attitude and Practice of pre-marital pregnancy with expected Husband		Number	Percentage
Attitude	Approved	84	26.9
	Disapproved	228	73.1
Practice	Ever pregnant	98	31.4
	Never Pregnant	214	68.6

Table 5.14 revealed that 73.1 percent of our respondents disapproved pre-marital pregnancy for expected husbands. In practice 68.6 percent were not impregnated by their husbands before marriage. This shows that about one-third of our respondents (31.4 percent) got pregnant for their husband before marriage.

The study took a step further to know the reason why those who approved pre-marital pregnancy have such an attitude. Our findings are in table 5.15.

Table 5.15 Reasons for Approving pre-marital Pregnancy for expected Husband:

Reasons	Number	Percentage
Fear of barrenness	62	73.8
Fear of losing the man	10	11.9
No Response	12	14.3

The data in table 5.15 show that, fear of barrenness makes people to approve pre-marital pregnancy for expected husband. About 74 percent of those women who approved pre-marital pregnancy for expected husband do so because of fear of barrenness. Nevertheless, 11.9 percent of our respondents approved pre-marital pregnancy because of

insecurity, that is, fear of losing the husband while, 14.3 percent refused to respond to the question.

In this chapter, we have examined the various socio-economic and demographic characteristics of our respondents, likewise, we examined the nuptiality processes of our respondents and we find out that pre-marital cohabitation is a new phenomenon in our study area.

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CHAPTER SIX

CONTRACEPTIVE KNOWLEDGE, PRACTICE, PREVALENCE,
AND INTERSPOUSAL COMMUNICATION ON FAMILY PLANNING6.1 INTRODUCTION:

This study examined the awareness, knowledge, Ever-use and prevalence of nine modern contraceptives (effective methods) and six folk methods (ineffective methods) in our study area.

6.2 KNOWLEDGE, PRACTICE AND PREVALENCE OF FAMILY
PLANNING

The 1990 Nigeria Demographic and Health survey (NDHS), provide us with national and comparable data on knowledge and prevalence of family planning methods in the country. The NDHS data show that knowledge of family planning methods witnessed a remarkable improvement between 1981 and 1990 because about 46 percent of all women aged 15-49 know at least one method of family planning, with about 44 percent identifying modern methods of which the pill, injection, condom, IUD and female sterilization were the most commonly known.

Knowledge of these methods experienced more than 100 percent increase between 1981 and 1990. This recent improvement in knowledge of modern family planning methods may be related, at least in part, to the national population policy which has tended to give legitimacy to family planning through widespread discussion and communication in the media, hospitals and clinic and even in civic activities (Isiugo-Abanihe, 1996).

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Table 6.1 Percentage Distribution of Respondents by their Knowledge, Practice and Prevalence of family planning:

Methods	Method Heard		Method Know		Method Ever-Used		Method Currently using	
	No	%	No	%	No	%	No	%
(Modern)								
Pill	65	20.8	41	13.1	14	4.5	1	0.3
Suppositories	32	10.3	25	8.0	4	1.3	-	-
I.U.D	52	16.7	34	10.9	13	4.2	7	2.2
Injection	164	52.6	59	18.9	13	4.2	6	1.9
Douche	30	9.6	15	4.8	3	0.9	-	-
Condom	241	77.2	186	59.6	107	34.3	77	24.1
Diaphragm	28	9.0	10	3.2	-	-	-	-
Foaming tablets	55	17.6	23	7.4	4	1.3	1	0.3
Female Sterilization	29	9.3	22	7.1	-	-	-	-
Traditional								
Abstinence	134	43.0	128	41.0	121	38.8	96	30.8
Rhythm	70	22.4	62	19.9	43	13.8	14	4.5
Withdrawal	46	14.7	36	11.5	17	5.5	1	0.3
Ring	28	9.0	7	2.2	1	0.3	-	-
Herbs	18	5.8	1	0.3	-	-	-	-
Band	17	5.5	1	0.3	-	-	-	-

From table 6.1, out of the modern contraceptive methods canvassed, our respondents have highest level of awareness of condom which 77.2 percent of respondents have heard about. This is followed by Injection, Pill, Foaming tablets and I.U.D with 52.6 percent, 20.8 percent, 17.6 percent and 16.7 percent respectively. The level of awareness of suppositories, Donche, Diaphragm and female sterilization is low.

Furthermore, 59.6 percent of our respondents know or can identify condom, followed by Injection, Pill and I.U.D with 18.9 percent, 13.1 percent and 10.9 percent respectively.

The high level of awareness and knowledge of condom in our study area can not be divorced from the fact that condom serves two functions: firstly as a contraceptive, secondly as a mechanism for preventing sexually transmitted diseases (STD) both within and outside marriage. Also HIV/AIDS epidemic has had a profound impact on condom advertisement on both radio and television. Since early 1990s even some local campaign against HIV/AIDS has been followed by free distribution of condom to the people in the south-western part of this country.

The above fact may also be responsible for high percentage of Ever-use of condom in our study area, because 34.3 percent of our respondents signified that they had ever used condom, followed by pill, injection, and I.U.D with 4.5 percent, 4.2 percent and 4.2 percent respectively.

Looking at column nine current users, we find out that condom has the highest prevalence, with 24.7 percent of our respondents using condom within marriage. This finding confirms the suggestion of van de walle and Foster (1990) that premarital sexual relations may constitute a training ground for the use of birth control, because young women want to avoid the pregnancies that would jeopardise their prospects of education and job. The acquired knowledge of techniques of contraception and abortion would later be carried over to marriage. Our findings show that condom as a mechanism for preventing pre-marital pregnancies and sexually transmitted diseases such as HIV/AIDS has been transferred into marriage for preventing conception.

Apart from condom, the prevalence of other modern contraceptives is low I.U.D has 2.2 percent of women currently using it, followed by injection with 1.9 percent. Pill and foaming tablets have percentage that is below one where suppositories, Donche, Diaphragm and Female sterilization do not have a single woman currently using them

Abstinence is the commonest traditional method known by 43 percent of the women followed by Rhythm and withdrawal which have 22.4 percent and 14.7 percent respectively. Also, 30.8 percent of our respondents are currently abstaining with 4.5 percent using Rhythm methods. Rings, Herbs, and Band are not common in our study area; none of our respondents is currently using them.

If we compare modern contraceptives with traditional contraceptives in our study area, we find out that, the prevalence of traditional methods is higher than that of modern methods this might be in consonance with the traditional practice which is still observed by many women. In the next section, we would like to examine some socio-economic status of our respondents with respect to ever-use of modern contraceptives.

6.3 EVER USE OF MODERN CONTRACEPTIVES AND EDUCATIONAL LEVEL

Education is always seen as negatively related to fertility. One of the assumptions behind this relationship is that better educated women are more likely to visit, and return to, a family planning clinic (Anker and Knowles, 1982, P. 176). Since they are more likely

to work in the formal sector of the economy that do not permit frequent confinement like informal sector of the economy.

Table 6.2: Percentage Distribution of Respondents by Ever Use of Modern Contraceptives and Educational level:

Educational Level	Ever Use		Never Use		Total	
	No	%	No	%	No	%
None	4	8.0	46	92.0	50	100.0
Primary	24	26.4	67	73.6	91	100.0
Secondary and TTC	78	53.8	67	46.2	145	100.0
Post TTC and Degree	23	88.5	3	11.5	26	100.0

Table 6.2 shows that educational level of a woman is positively related with uses of modern contraceptions, because only 8.0 percent of non-educated ever practice modern contraception whereas 88.5 percent of our respondents with Post teacher training College (TTC) and Degree education had ever use modern contraception.

In other words, 92.0 percent of non-educated had never used modern contraception, whereas only 11.5 percent of people with post TTC and Degree had never used modern contraception. Therefore, the higher the

educational level of a woman, the higher the probability for her to use modern contraceptives.

6.4 EVER USE OF MODERN CONTRACEPTIVES AND RELIGIOUS AFFILIATION

The Muslim group normally shows a higher average fertility than non-muslim group in sub-saharan Africa. The explanation of this difference can be viewed partly by Islamic tenets and codes of conducts. Also, it can be viewed partly by their non-uses of modern contraceptives.

Table 6.3: Percentage Distribution of Respondents by Ever Use of modern Contraceptives and Religious of affiliation

Religion	Ever Used		Never Used		Total	
	No	%	No	%	No	%
Christian	79	52.7	71	47.3	150	100.0
Muslim	47	31.1	104	68.9	151	100.0
Traditional	3	27.3	8	72.7	11	100.0

Clearly from the above table, religious affiliation have greater influence on the use of modern contraceptives. Christians tend to use modern contraceptives more than any other religions. The difference between ever use of Muslim

women and those in traditional religion is not much.

The reason for high ever use of modern contraceptive among christians may be related to the fact that christianity is more or less the Euro-America religion and Colonization and christianity go hand in hand, likewise modern contraceptives have its origin and development within Euro-America society. Also, there is no specific doctrine of the Holy Bible that disagrees with Family planning. Our Lord Jesus Christ commended the foresight of the man who counted the cost before building a tower, to be sure of being able to finish the job properly in Luke chapter 14 verses 28 to 30, Therefore, it is wrong to bring those children into the world whom we are unable to care for properly. In the same vein, Paul the Apostle in his first Epistle to Timothy chapter 5 verse 8, stated that, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than infidel." This means that having a large family that someone cannot cater or provide for is unchristian.

6.5 EVER USE OF MODERN CONTRACEPTIVES AND FORMS OF MARRIAGE

In a polygynous home, husband's sexual intercourse with wives is easily arranged, which means coital frequency

might be low for a woman in such union, this is very different where there is only one wife. In monogamous case, a couple who do not want a big family and who wish to remain faithful to their marriage vows have a choice to make. They must be ready to go for long periods without sexual intercourse (abstinence) or use some forms of birth control. If the couple decides to abstain from sexual intercourse until they desire another child, they will be failing to fulfil one of the objectives of marriage. This may even drive the husband to seek other women outside the home, as a result endanger the whole marriage. Therefore, couples in monogamous marriage need to adopt modern contraceptives for the success of their marriage.

Table 6.4 Percentage Distribution of Respondents by Ever use of modern Contraceptives: and forms of marriage:

Forms of Marriage	Ever Use		Never Use		Total	
	No	%	No	%	No	%
Monogamy	91	46.2	106	53.8	192	100.0
Polygyny	38	33.0	77	67.0	115	100.0

From table 6.4, the proportion of women who have used modern contraceptives in monogamous marriage is higher than those women in polygynous marriage. The simple expla-

nation for this is that coital frequency of a woman will be high when she is the only wife of her husband in comparison with when they are two or more. Therefore, couples in monogamous marriage must adopt efficient contraceptive methods in order to have expected small family size.

6.6 COMMUNICATION BETWEEN THE SPOUSE ON FAMILY PLANNING

Coale (1974) summarizes the generalization of transition theory that remains in terms of three broad pre-conditions for a substantial decline of fertility within marriage:

1. Fertility must be within the calculus of conscious choice. Potential parents must consider it an acceptable mode of thought and form of behaviour to balance advantages and disadvantages before deciding to have another child.
2. Reduced fertility must be advantageous. Perceived social and economic circumstances must make reduced fertility seem an advantage to individual couples.
3. Effective techniques of fertility reduction must be available. Procedures that will in fact prevent births must be known and there must be sufficient

communication between spouses and sufficient sustained will, in both, to employ them successfully.

The third summary talked about availability of contraceptive methods, also couples must have their knowledge, importantly, there must be sufficient communication between spouses on the uses of contraception, finally, there must be sufficient sustained will in both to employ the contraceptive. This idea shows that in a society where there is no sufficient communication between spouses on family planning, there will be no sustained will in both to employ contraceptive methods successfully, however, substantial decline of fertility within marriage in that society can not be achieved.

In view of the above fact, we then examine the communication between spouses on family planning in our study area and finally examine the reasons for non-communication among those ones who do not communicate on family planning.

Our finding shows that, more than half of our respondents (52.88 percent) do not discuss the issue of family planning with their husbands. Whereas, only 47.12 percent have discussed it with their husbands.

This findings show that substantial decline of fertility within marriage in our study area can not be achieved now unless there is improvement in the communication between the spouses on family planning, since sufficient communication is the only means whereby sustained willingness of both spouses to employ the contraceptive methods successfully could be guaranteed.

Table 6.5 Percentage Distribution of Respondents by Reasons for not communicating with spouses on family planning:

Reasons	Number	Percentage
We are still having children	37	22.4
My husband did not discuss such thing with me	10	6.1
My Religion does not permit such discussion	27	16.4
We are just married	33	20.0
I don't know anything about family planning	19	11.5
Still praying and looking for children	14	8.5
No Response	25	15.1
TOTAL	165	100.0

From Table 6.5 having examined, the reasons given above and the proportion of women with each reason, we discovered that, the reason with highest percentage is: "We are still having children" which accounted for 22.4 percent of those people who have never discussed the issue of family planning with their husbands. "We are just married" is the next reason for non-communication with 20.0 percent. Religious affiliation also debar communication among some couples (16.4 percent). 11.5 percent of these people do not know anything about family planning, whereas 6.1 percent expect their husbands to initiate the discussion.

A critical study of these reason reveal that most of the reasons given seem not to be sufficient for non-communication of family planning among spouses, since "We are still having children" and "We are just married" are not supposed to disturb family planning discussion. In fact some couples decide the number of children they would have and when they would have them in their courtship days.

Our suspicion for poor interspousal communication on family planning in this area is the male dominance in Nigeria society, which is the product of the patriarchal system which, among all the ethnic groups, confers on men

decision-making roles on matters affecting the family, their authorization is crucial even in trivial matter. (Isiugo-Abanihe, 1994).

In this chapter, we have examined the knowledge, practice and prevalence of modern and folk methods of contraceptives in Yoruba society, condom has the highest recognition and prevalence among modern methods, whereas Abstinence is the commonest traditional method. We also, examined Education, Religion and forms of marriage in relation to uses of modern contraceptives and finally, we examined the interspousal communication on family planning. This communication has been found to be relatively poor to cause substantial declining in marital fertility.

CHAPTER SEVEN

ANALYSES OF NUPTIALITY AND FERTILITY7.1 INTRODUCTION:

This chapter contains the statistical test of the research hypotheses stated in chapter four of this project.

The statistical tests used for these hypotheses are: chi-square (X^2) test and one-way analysis of variance (f-test).

Chi-square (X^2) test is a non-parametric statistical method that deals with the difference between frequency observed in the sample and expected frequency obtained from the distribution. Chi-square test is used when the data of a research are in discrete form (i.e when the data are in the nominal or ordinal scale of measurement).

Chi-square formula appear thus:

$$X_c^2 = \sum \frac{(O_i - E_i)^2}{E_i}$$

Where, O_i = ith observed frequency

E_i = ith expected frequency.

$$E_i = \frac{r_i \times C_i}{N}$$

Where, r_i = ith Column total
 C_i = ith row total
 N = total frequency.

Degree of freedom = $(r-1)(C-1)$

Where, r = Number of row
 C = Number of column

X_C^2 = chi-square calculated

X_T^2 = chi-square Tabulated, $x_{0.05}^2, (r-1)(c-1)$

Therefore, if $x_C^2 > X_T^2$, we reject H_0 , and accept otherwise.

One-way analysis of variance is a parametric statistical method design which assumes that there is only one way on mode of classification of the groups, as opposed to a cross classification (factorial) design or hierarchical one (even these can be treated initially as one-way designs by ignoring the hierarchical or factorial structure).

(Norman, 1987, p. 208). Analysis of variance is used

when the data of research are in continuous form (i.e

when data in the interval or ratio scale of measurement)

Thus, the formula of one-way analysis of variance (F-test)

can be seen in table 7.1 below:

Table 7.1 ANOVA TABLE

Source of Variation	Sum of Square	df	Mean Square	Computed F
Among treatment mean	SSA	K-1	$\frac{SSA}{K-1} = S_A^2$	S_A^2/S_W^2
Within Group	SSW	k(n-1)	$\frac{SSW}{k(n-1)} = S_W^2$	
TOTAL	SST	kn-1	-	

Where:

SSA = Sum of Square Among treated groups

SSW = Sum of square within treatments

SST = Total Sum of Square

S_A^2 = Mean square Among treated groups

S_W^2 = Mean square within groups

df = Degree of freedom

Degree of freedom = (k-1), k(n-1)

Where: k = Number of Categories

n = Size of the sample in each category.

F_T = F-Tabulated, which is $F_{0.05, k-1, k(n-1)}$

F_C = F-computed.

Therefore, if $F_C > F_T$, we reject H_0 , and accept otherwise.

H_0 : The Null Hypothesis

H_1 : The Alternative Hypothesis

Level of Significance = 0.05.

7.2 DISTRIBUTION OF RESPONDENTS BY EDUCATIONAL
ATTAINMENT AND AGE AT FIRST MARRIAGE

H_0 : Educational attainment is not positively related with age at first marriage.

H_1 : Educational attainment is positively related with age at first marriage.

Table 7.2: EDUCATIONAL ATTAINMENT AND AGE AT FIRST MARRIAGE

Age at first Marriage	EDUCATIONAL LEVEL			
	None	Primary	Secondary and TTC	Post TTC and Degree
10-14	6	1	-	-
15-19	38	23	2	-
20-24	5	65	100	-
25-29	1	2	42	12
30 ⁺	-	-	1	14
TOTAL	50	91	145	26

$$X^2_{\text{calculated}} = 229.12 \quad \text{and}$$

$$X^2_{\text{Tabulated}} = X^2_{0.05, 12} = 21.03$$

From above, $X^2_c > X^2_T$

Our hypothesis that educational attainment is positively related with age at first marriage is accepted. The acceptance of the hypothesis is based on the fact that the calculated X^2 value is 229.12, whereas, the tabulated X^2 value is 21.03. We therefore reject Null hypothesis and accept the alternative hypothesis because the calculated X^2 is greater than the Tabulated X^2 . Hence, we concluded that, educational attainment is positively related with age at first marriage.

Our indepth interview also revealed that age at first marriage is positively related to educational attainment.

In her own report, Mrs. Felicia Oyetayo of No. Z35, Oke-Ogbon, aged 49; a nursing sister at Ila-Orangun District Hospital exerted that:

Age at first marriage is positively related to educational attainment of majority of women, men inclusive. Because I remember how my marriage was delayed because of struggling to acquire higher education.

My mate with little or no education by then married before age 20, whereas I got married at the age of 29 which is quite late by then.

In the same vein, Mr. Sheu Oyeleke, a lecturer at Osun State College of Education, Ila-Orangun, aged 28, resident at No. BJ 73 Oke-edo, expressed his own views:

Educational attainment has strong positive relationship with age at first marriage, because those prime period for marriage in the traditional setting is the starting period of moving up educationally. Therefore, it is either you are well educated or you get married early.

These findings show that higher educational attainment inhibits early marriage.

Our finding confirmed the NDHS (1990) report that says that, the median age at first marriage increases steadily with education, from 15.7 years among women with no education to 20 years for women with secondary schooling. (NDHS, 1990).

7.3 DISTRIBUTION OF RESPONDENTS BY RELIGIOUS AFFILIATION AND FORMS OF MARRIAGE

H_0 : The Religious affiliation of the people does not determine their form of marriage.

H_1 : The religious affiliation of the people determines their form of marriage.

Table 7.3

Forms of Marriage	Religious Affiliation		
	Christian	Muslim	Traditional
Monogamy	131	62	4
Polygyny	19	89	7
TOTAL	150	151	11

$$X^2_{\text{Calculated}} = 72.76 \quad \text{and}$$

$$X^2_{\text{Tabulated}} = X^2_{0.05, 2} = 5.99$$

From above, $X^2_C > X^2_T$

Our hypothesis which states that, the religious affiliation of the people determines their form of marriage is accepted. This is because while the calculated X^2 is 72.76, the tabulated X^2 is 5.99. This shows that Calculated X^2 is greater than the Tabulated X^2 , we therefore reject Null

hypothesis and accept Alternative hypothesis. Hence we conclude that, the religious affiliation of the people determines their form of marriage.

Comments received from our indepth interview also suggest that religious affiliation of the people determines their form of marriage. Mr. Ismaila of No. R.50, Sharp Corner, Iperin, aged 30, said:

Islam which is my religion permits polygyny unlike christianity. The holy Quran says that if you are capable of taking proper care of them, you can have as many as four wives, but most christians believe in the idea of one man, one wife, which is more or less the white man's culture.

Even our people who are still worshipping Sango, Oya, etc. I mean traditional worshippers believe and practice polygyny, but polygyny is not common among christians.

These findings show that being deeply involved in certain religion may affect people's form of marriage.

7.4 DISTRIBUTION OF RESPONDENTS BY AGE AT FIRST MARRIAGE AND MARITAL STABILITY

H_0 : Age at first marriage does not have significant effect on marital stability.

H_1 : Age at first marriage has a significant effect on marital stability.

Table 7.4 AGE AT FIRST MARRIAGE AND MARITAL STABILITY

Marital Stability Index	Age at first Marriage				
	10-14	15-19	20-24	25-29	30 ⁺
Stable	5	51	152	48	12
Separated	1	4	5	4	1
Divorced	1	9	15	2	2
TOTAL	7	64	172	54	15

~~X^2 - Calculated = 8.3~~

X^2 - Tabulated = $X^2_{0.05, 8} = 15.51$

From above $X^2_T > X^2_C$

The hypothesis that age at first marriage has a significant effect on marital stability is rejected. This is because, the calculated X^2 (8.3) is lesser than the tabulated X^2 (15.51). We therefore, accept Null hypothesis

and conclude that age at first marriage does not have significant effect on marital stability.

Although, our findings show that age at first marriage does not have significant effect on marital stability, nevertheless, Mrs. Rafat Oyebo of No. WA 99, Ariwajoye Street, aged 32, explained during our indepth that:

The only way I perceive age at first marriage affects marital quality is that, those people who married early may lack ability to adapt properly when they marry. You know, marriage is give and take, and it's meant for matured people; immatured ones will not be able to cope with the heat of marriage, eventually, they will be moving from one man to another.

In the same way, those people who married late may have problems in marriage because of excess experience that they might have acquired in the course of their life, which might cause problems for them in marriage. Also late marriage might mean the woman has one bad behaviour that repels men away from her. This behaviour might cause marital problems for her, this fact also applies to men alike.

This explanation is similar to those studies that showed that marriage at younger ages are more likely to end in divorce (Booth and Edwards, 1985, Teachman, 1983). It also relates with the study that revealed a correlation between late marriage (marriage substantially above the average age) and increases in chances of divorce, but not as highly as does early marriage (Glick and Norton, 1977).

7.5 DISTRIBUTION OF RESPONDENTS BY AGE AT FIRST MARRIAGE AND FERTILITY LEVEL

H₀: Age at first marriage does not inversely affect the level of fertility.

H₁: Age at first marriage inversely affects the level of fertility.

Table 7.5.1 AGE AT FIRST MARRIAGE AND FERTILITY LEVEL:

Fertility Level	Age at first marriage				
	10-14	15-19	20-24	25-29	30 ⁺
0	-	1	13	3	1
1-2	2	11	60	28	2
3-4	2	16	64	14	9
5-6	2	25	30	8	3
7 ⁺	1	11	5	1	-
TOTAL	7	64	172	54	15

Table 7.5.2 ANOVA TABLE FOR AGE AT FIRST MARRIAGE
AND FERTILITY LEVEL:

Sources of Variation	Sum of Square	df	Mean Square	Compute f
Among treatment mean	3480.24	4	870.06	4.7005
Within Group	3702	20	1851	
TOTAL	7182.24	24		

Thus, $F - \text{Computed} = 4.7005$ and

$$F - \text{Tabulated} = F_{0.05, 4, 20} = 2.87$$

From above, $F_c > F_T$

Our hypothesis that age at first marriage inversely affects the level of fertility is accepted. Since the calculated F-value (4.7005) is higher than the Tabulated F-value (2.87) from the statistical table, we therefore reject the null hypothesis (H_0) and accept the alternative hypothesis (H_1). Hence we conclude that age at first marriage inversely affects the level of fertility, that is, the lower the age at first marriage of a woman, the higher her fertility level, also the higher the age at first marriage of a woman, the lower her fertility level.

The rationale behind this finding can be seen in the work of Marcy (1981) titled "Factors affecting the fecundity and fertility of historical populations: A review". In this work, the author gave ten (10) factors that affect fecundity and fertility. These are: Age at marriage, Duration of marriage, fecundity and age, Nutrition and Maturation, Birth interval, Lactational Amenorrhea, Taboos, Diet and Lactational Amenorrhea, Breast-feeding habits, and sterility and subfecundity.

This shows that, age at first marriage is one of the strong determinants of fertility in the traditional setting. This is applicable to modern sub-saharan African, where modern contraceptive prevalence rates are generally low in comparison with other regions of the world (Rutenberg, et al, 1991):

7.6 DISTRIBUTION OF RESPONDENTS BY FORMS OF MARRIAGE AND FERTILITY LEVEL:

H_0 : The forms of marriage do not determine fertility level.

H_1 : The forms of marriage determine fertility level.

The hypothesis which states that the form of marriage determine fertility level is rejected. Although our results in Table 7.6.1 suggest this, but the observed fertility difference is not statistically significant at level 0.05. Since the calculated F-value (1.4669) is lower than the Tabulated F-value (5.32) from the statistical table, we therefore reject this hypothesis (i.e alternative hypothesis (H_1)) and accept the null hypothesis (H_0). Hence we conclude that form of marriage does not determine fertility level of a woman.

Having examined the percentage of fertility for both monogamy and polygyny, the data in Table 7.6.1 revealed that, women in polygyny have slightly large number of children ever born or fertility than those in monogamy.

The finding is similar to what was reported by Fayisetan and Togunde (1988:239). These authors reported significantly lower fertility for women in monogamy as opposed to those in polygyny. They explained higher fertility within the competition framework. That is, competition of co-wives for children appears to dominate other factors that are inhibiting fertility/ (higher frequency of divorce, higher incidence of sterility and abstinence from coitus) in polygynous marriage. However, this finding contracts with the report of Isiugo-Abanihe et al (1991). Using data collected in a national survey of urban areas

Table 7.6.1 FORMS OF MARRIAGE AND FERTILITY LEVEL

Fertility Level	Forms of Marriage	
	Monogamy	Polygyny
0	15	3
1-2	76	27
3-4	63	42
5-6	36	32
7 ⁺	11	7
TOTAL	201	111

Table 7.6.2 ANOVA TABLE FOR FORMS OF MARRIAGE AND FERTILITY LEVEL:

Sources of Variation	Sum of Square	df	Mean Square	Computed F
Among treatment mean	810	1	810	1.4669
Within Group	4,417.6	8	552.2	
TOTAL	5,227.6	9		

Thus, $F - \text{Computed} = 1.4669$ and

$F - \text{Tabulated} = F_{0.05, 1, 8} = 5.32$

From above, $F_c < F_T$

in Nigeria that revealed higher fertility for women in monogamy. The higher fertility of women in monogamy was explained by these writers as a result of higher coital frequency of women in monogamous unions than women in polygynous union and childlessness in polygyny. Higher frequency of sexual intercourse according to Bongaarts et al (1984) may lead to higher fertility.

Thus, according to the finding of this study, slightly larger number of children ever born in polygynous marriage than monogamous marriage might be explained in part by competition of co-wives for children, it can also be explained in part by low levels of infecundity that generally exist in West Africa. Contrary to high level of infecundity in central and East Africa.

This low levels of infecundity might enable those husbands in polygynous union to impregnate their wives as many times as they want, since both the husbands and wives are very fertile in West Africa.

Finally, our study in chapter six reveals that high proportion of women in monogamy are using modern contraceptives than their polygyny counterpart, this may account for slightly low fertility of women in monogamous union.

7.7 DISTRIBUTION OF RESPONDENTS BY MARITAL STABILITY
AND FERTILITY LEVEL

H_0 : The stability of marriage does not affect the fertility level of the people.

H_1 : The stability of marriage affects the fertility level of the people.

Table 7.7.1 MARITAL STABILITY AND FERTILITY LEVEL

Fertility Level	Marital Stability Index		
	Stable	Separated	Divorced
0	17	-	1
1-2	96	2	5
3-4	92	4	9
5-6	52	8	8
7+	15	-	3
TOTAL	272	14	26

Table 7.7.2 ANOVA TABLE FOR MARITAL STABILITY AND FERTILITY LEVEL:

Sources of Variation	Sum of Square	df	Mean Square	
Among treatment mean	8481.6	2	4240.8	8.2202
Within Group	6190.8	12	515.9	
TOTAL	14672.4	14		

Thus, $F - \text{Computed} = 8.2202$ and

$$F - \text{Tabulated} = F_{0.05, 2, 12} = 3.89$$

From above, $F_c > F_T$

Our hypothesis which states that the stability of marriage affects the fertility level of the people is accepted. Since the calculated F-value (8.2202) is higher than the Tabulated F-value (3.89) from the statistical table, we therefore reject the null hypothesis (H_0) and accept the alternative hypothesis (H_1). Hence we conclude that, the stability of marriage affects the fertility level of the people.

Better explanation for this finding can be seen in the work of Bongaarts et al (1984). The authors enumerate nine major proximate determinants of fertility at the societal level, out of which, marriage or union patterns is inclusive. Also, Marcy (1981) in his work titled "Factors affecting the fecundity and fertility of historical populations: A review" included duration of marriage among ten (10) factors that affect fecundity and fertility. This means that a stable marriage in sub-saharan Africa will be characterised by high fertility, whereas unstable marriage will be characterised by low fertility.

In this chapter, we have tested six hypotheses that are central to our study, and we found out that four of them were statistically significant, whereas two were not statistically significant, also adequate explanations were given for each of these findings.

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CHAPTER EIGHT

SUMMARY, CONCLUSION, POLICY IMPLICATIONS, AND
RECOMMENDATIONS8.1 SUMMARY AND CONCLUSION

This study has examined the relationship between nuptiality and fertility in Ila-Orangun. In addition to this, the determinants of age at first marriage was ascertained.

Evidence from some nuptiality studies revealed that education tends to affect age at first marriage. This was found to hold in our study.

Our study was based on the theoretical premises that socio-economic status of women operate through their nuptiality patterns to cause fertility differential in different societies. This was found to be true in this study, especially on how religious affiliation operates through forms of marriage to cause fertility differential among individuals.

Our discussion on nuptiality revealed that, Ila-Orangun women have high marital stability and the proportion of currently married women living with husband is high. Among those women with dissolved marriage, high proportion of dissolution occurred within the first ten years of

marriage. Deeper examination of education and form of marriage with dissolved marriage revealed that, marital dissolution is common among women with non-formal education and women with primary education; whereas this is not so with higher education. With respect to forms of marriage, marital instability is higher among women in polygynous union.

Findings on premarital sex revealed that sexual activities precede marriage in our study area. Although attitude towards and practice of pre-marital cohabitation is low. Nevertheless, premarital pregnancy is relatively high in our study area.

Our findings also revealed that contraceptive knowledge and use (especially Condom and Abstinence) is quite high among the Ila-Orangun's women relative to the NDHS (1990) report for the whole Nigeria. The uses of modern contraceptive was affected by some socio-economic characteristics of the respondents. A greater proportion of women with higher education, who are christians reported high ever used of modern contraceptives. Also, greater proportion of women in monogamous union reported high ever use of modern contraceptives.

Interspousal discussion of family planning is relatively poor in our study area, since more than half have never discussed family planning issue with their

husbands. We therefore conclude that, the rate of inter-spousal communication about family planning issue among Ila-Orangun spouse is relatively low. This reveals the persistence of traditional culture of patriarchy in that society.

Finally, nuptiality and fertility of Ila-Orangun women were analysed in order to determined the effect of one variable on another. It was established that stability of marriage is a determinant of fertility, because, the hypothesis that, the stability of marriage affect the fertility of the people is statistically significant. Also true and statistically significant was the fact that age at first marriage determines fertility level.

A statistically insignificant relationship with fertility was evident for form of marriage, but through percentage we discovered that women in polygyny have slightly larger family size than those in monogamy.

Other hypotheses were formulated to enable us ascertain the relationship between several variables.

The first hypothesis stated that "educational attainment is positively related with age at first marriage" was accepted. The proposition that the religious affiliation of the people determined their form of marriage was found to be significant, we therefore accept the hypothesis.

In conclusion, the hypothesis that Age at first marriage has a significant effect on marital stability was found to be statistically insignificant.

8.2 POLICY IMPLICATIONS

Our study has revealed that educational attainment affect age at first marriage. It may be inferred that, if government policy tends toward educating women in this country to secondary or higher levels of education, there will be further marriage delays, and marriage will cease to be universal. This may not only help in slowing down the high rate of population growth that has become the feature of Nigeria, but will also help to reduce the incidence of maternal mortality that tends to accompany early marriage.

The study also revealed the high prevalence of condom in the study area, and this cannot but be a function of massive advertisement of condom on radio and television, since it serves two purposes, one as a contraceptive, two for prevention against sexual transmitted diseases (STD) and HIV/AIDS. It can be deduced that, if government policy on contraceptive advertisement is liberal like that of condom, the prevalence of other contraceptives will also increase. This will reduce the current population growth rate (2.83) in the country.

The study revealed low level of interspousal communication on family planning, which is the bedrock of reaching agreement on the size of the family; Government could embark on enlightenment programme on the importance of interspousal communication on family planning. This will engender female empowerment by giving some women boldness to discuss it with their husbands.

8.3 RECOMMENDATIONS

Based on the outcome of this study, the following recommendations are proposed:

1. Education should be made free at all levels, and women should be encouraged to go for higher education. Government spending on education should be increased, necessary and adequate facilities should be provided for the tutors and the students. These will go a long way to usher in fertility transition quickly in Nigeria.
2. Government should embark on those policies that discourage polygyny in Nigeria, irrespective of someone's religion.

3. The government and non-governmental organisations in Nigeria, should embark upon sex and population education, especially for the young generations in the primary and secondary schools, this would have reduced the issue of pre-marital pregnancy, also, it would inculcate the small family norms.
4. Advertisement of contraceptives should increase, especially for all methods, both in the urban and rural areas of Nigeria, which would lead to high levels of use.
5. Finally, it is recommended that, studies of this nature should be conducted for the entire country.

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APPENDIX A

UNIVERSITY OF IBADAN, IBADAN

DEPARTMENT OF SOCIOLOGY

QUESTIONNAIRE

(For all ever married women aged 20-49).

TOPIC: RELATIONSHIP BETWEEN NUPTIALITY AND FERTILITY:

A STUDY OF ILA-ORANGUN

Dear respondent,

This questionnaire is meant to collect information on the above subject. The purpose of this project is for writing a dissertation in partial fulfilment for the award of a second degree.

The name of the respondent is not required and so is not asked for, to guarantee full protection of all respondents. Respondents are assured that all the information they give, will be treated in strict confidence.

It would be appreciated if correct and sincere information is given so that correct analysis of the study can be made.

Thanks for your anticipated co-operation.

Yours faithfully,

OYEFARA LEKAN JOHN

Address of Respondents:.....

Name of Interviewer:.....

Date of Interview:.....

CONFIDENTIAL(A) PERSONAL DATA AND SOCIO-ECONOMIC CHARACTERISTICS
OF THE RESPONDENT

1. Where were you born?
2. State of origin.
3. How old were you on your last birth day?
4. What is your present level of education? (Tick)
 - (1) None ()
 - (2) Primary ()
 - (3) Secondary/TTC ()
 - (4) Post TTC & Degree ()
- 5(a) Is your husband educated? Yes () No ()
- (b) If yes, kindly state his level of education.....
6. What type of job are you doing?.....
7. Do you work under somebody or you are self-employed?
8. What is your husband's job?
9. What is your religion? (Tick)
 - (1) Christian ()
 - (2) Muslim ()
 - (3) Traditional()

(B) NUPTIALITY DATA

1. How old were you when you first married?
- 2a. Which type/form of marriage do you have? (Tick)
 - (1) Monogamous ()
 - (2) Polygynous ()
- b. If polygynous, how many wives does your husband have?
.....

3. What do you think is the main reason(s) why people enter into polygynous marriage?
- 4a. Have you ever divorced or separated from your first husband? (e.g. after quarrel)
- (1) Never () (2) Separated ()
- (3) Divorced ()
- b. If separated or divorced, can you kindly give us the reasons for that?
5. Currently, what is your marital status (Tick)
- (1) Currently married and living with Husband ()
- (2) Widowed () (3) Divorced ()
- (4) Separated from Husband ()
6. How many times have you been married? (Tick)
- (1) Once () Twice () Thrice ()
- Four plus (,)
7. Please kindly complete the marriage record table below:

No: of Marriage	Age at Marriage	Type of Marriage. State ISL, CUS, CHR & REG.	Date of Marriage	Date Marriage terminated	Reason for the termination of marriage. State DV or DSP
1st					
2nd					
3rd					
4th					

ISL = Islamic, CUS = Customary, CHR = Christian,
 REG = Registry, DV = Divorce, DSP = Death of spouse/husband.

FERTILITY AND PREGNANCY RECORD FORM

- 1a. Have you children of your own living here at home with you? Yes () No ()
- b. If yes, how many? (Number)
- 2a. Have you children living far from the family, may be with your relatives or that have married?
 Yes () No ()
- b. If yes, how many? (Number)
- 3a. Have you had any other children who were born alive to you but who are not living now?
 Yes () No ()
- b. If yes, how many? (Number)
4. Please give further information in the table provided below about all the children you have ever born alive including both living and dead. Beginning with the oldest.

No of Children	Name of Children (First name)	Sex M or F	Age, Date of birth Month & Year	Is the child living or dead?	Living at Home/Else where or married
1					
2					
3					
4					
5					
6					
7					

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Sum all live births Q 1b, Q2b and Q3b(Number)

Sum all living children Q1b, and Q2b. . . . (Number)

(D) PRE-MARITAL SEX AND PRE-MARITAL COEABITATION DATA

1. In this modern time many couples usually live together for sometimes before they finally get married; do you agree with this idea? Yes () No ()

2a. Did you live with your husband/boyfriend for sometime before you finally married? Yes () No ()

b. If yes, for how many months or years?

3a. Many people prefer to be pregnant for their husband before they finally marry, do you agree with this idea? Yes () No ()

b. If yes, kindly give us the reason for your stand?

.....
.....

4. Before your marriage had you been pregnant?

Yes () No ()

5a. How old were you when you first had sexual intercourse?

b. Did you and your husband have sexual relation before you married? Yes () No ()

c. If yes, for how many months or years?

(E) CONTRACEPTIVES KNOWLEDGE AND PREVALENCE DATA

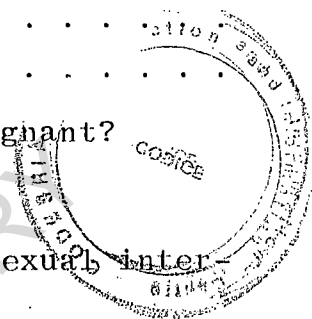
1. Married couples can delay or prevent a pregnancy in many ways, kindly tick:

a. Those ones that you have heard about (Column 3)

b. Those ones that you know how they are used (column 4)

c. Those ones that you have ever used (column 5)

d. Those ones that you are currently using (column 6)



BIRTH CONTROL FORM

METHODS	CODE	METHODS HEARD	METHOD KNOWN	METHOD EVER USED	METHOD CURRENTLY USE
<u>Modern Methods</u>					
1. Pill	01				
2. Suppositories	02				
3. I.U.D.	03				
4. Injection	04				
5. Douche	05				
6. Condom	06				
7. Diaphragm	07				
8. Foaming tablets	08				
9. Female sterilization	09				
<u>Traditional Methods:</u>					
10. Abstinence	10				
11. Rhythm (safe period)	11				
12. Withdrawal	12				
13. Rings	13				
14. Herbs	14				
15. Bands	15				
16. Others	16				

2a. Did you ever discuss the issue of the family planning with your husband? Yes () No ()

b. If yes? Does he support having limited number of children or using any modern contraceptive method(s)

Yes () No ()

c. If No, to question (2a) why don't you discuss the issue of family planning with your husband?

.....

This is the end of the interview.

Thank you for your cooperation.

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