EDUCATED AND UNEDUCATED SUITOR’S ATTITUDE TOWARDS MARRYING GIRLS WITH HIGHER DEGREES: A STUDY OF ABAKALIKI METROPOLIS

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ABSTRACT
This study investigated the educated and uneducated suitor’s attitude towards marrying girls with higher Degrees. A suitor’s attitude towards marrying girls with higher degrees Questionnaire, developed by the researcher, was used to assess the degree of suitors’ attitudes towards marrying girls with higher degrees. The results of T-Test showed that there is a statistically significant difference between educated suitor’s and uneducated suitor’s attitudes towards marrying girls with higher degrees. F (2,98) = 23.26, P<0.05. There was no statistically age difference in suitor’s perception of girls with higher education, and non-education F 2,98 = 0.200, P<0.05. The results also suggested that suitor’s attitude towards marrying girls with higher degrees depends on enough of information suitors had about girls with higher education.

Key words: Educated, uneducated, Suitor’s, Marriage, Personality.

INTRODUCTION
Marriage is the union between husband and wife. Although human marriage generally involves sexual relationship between the spouses, it is primarily a social and cultural relationship. Marriage, which usually involves some kind of formal ritual or ceremony before it is regarded to have taken place, represents a union that is recognized and publicly approved by the other members of society (Berschied et-al, 1989). Married people are expected to cooperate with each other, sometimes with other relatives in the maintenance of a household. The couple’s are also expected to produce offspring, the production of children being necessary to the validation of marriage. When they have offspring the married couple usually acknowledges them as their own and provide for their care and rearing. Marriage is ordinarily a set of cultural patterns that sanctions parenthood and provides stable background for the care and the rearing of children (Berschied, E. and Reis, H.T. 1998). For him, it is the major cultural mechanism involved in the formation of the household, the continuation for the family, and the maintenance or relationships based upon kinship. Because, marriage is a life-long relationship, usually considered to be of great social importance, human societies provide necessary guidelines and rules concerning the couple with whom marriage, can be contracted. Although conditions are prescribed differently in different places, almost all such conditions, directly or in-directly, require that persons marry outside their nuclear family. In a technical sense, the family begins with the birth of first child with respect to family life cycle. It begins earlier in the future spouse’s individual struggles to separate from their own families of origin and in the
formation and consolidation of the marital relationship. While the couple’s relationship obviously begins earlier, the wedding constitutes the life event, which sets significant relational hands into motion. These concrete life events optimally will reflect a deepening mutual commitment between the parents and a potentially major step toward the consolidation of the relationship. (Berschied et al, 1971) noted that the major task of this stage is related to both spouses’ move (in both literal and emotional senses) away from their families or origin and towards one another. They emphasized that this movement requires change on a number of different levels, which are as follows: At the level of individual psychology both partners need to look less to their families of origin and more to each other for meeting basic emotional needs (for caring, comfort companionship, and support) and for a variety of practical services as well.

At the systematic, levels, the couples need to establish a number of fundamental rules and patterns that will permit them to function well as a couple. The fundamental rule includes those of meeting one another’s needs, for negotiating differences and disagreement, and for coordinating the activities necessary for the daily life of the marriage. (Berschied et al 1988), they also need to establish boundaries between themselves, which will work well for them, both within and around the marital relationship. Ideally, the boundaries between them should be flexible, yet firm enough to allow them feel that they are part of a “we” without having to sacrifice a sense of themselves at separate persons, an “I” Boundaries around the couple are those which allow their intimacy and privacy without disrupting their connections to the wider group of social relationships and each of their families of origin.

At the level of relational ethics, the major responsibility involves both partners’ efforts to balance loyalties to their families or origin, their new spouses, and themselves. At this point they now faced multiple, and sometimes competing relational obligations and with task of trying to balance all these claims without seriously influencing any other parties involved.

From their families of origin, it means trying to restructure relationships so as to allow for greater mutual independence without disrupting ongoing mutual loyalty and availability. In terms of the marital relation, it means trying to establish a relational structure of fairness and trust so that neither partner is fundamentally influenced or mistreated by the other. Marriage in legal terms is describing a certain relationship between two different types of needs. That is Sexual needs, and psychological needs.

Dion, K.K. and Stem, S. (1978) stated that people’s material needs are more completely fulfilled through pairing up, than by remaining single. Marriage is defined as an intimate relationship between one man and one woman that is geared towards procreation and parenting, companionship, fulfillment of social and economic necessities. Kephart, W.M (1976) stated that marriage implies a ceremony, a union with social sanctions and recognition of obligation to the community, assumed by those entering the relationship. Achieving success in the relationship, for the benefit of the individual’s concerned and the society is an uphill task. Marriage therefore calls for adjustment as the relationship can have either a positive or negative influence on the psychological well being of the husband and wife.

Peter. J. and Miler C. (1980), define marriage as a socially sanctioned relationship between men and women, potentially enduring beyond the birth of an offspring. According to (Dion K.K. et-al 1972), marriage is a social recognition of mating that gives children produced by the spouses (social identity), also according to Leach (1961) and Peter (1956), marriage has been defined as socially recognized assumption of man and woman of the kinship status of husband and wife.

Marriage is a Union between at least one man and woman, and also a relationship, which is actually approved both legally and socially. There is endorsement of sexual intercourse and sexual commitment between spouses and also the expectation that children will be born in which there are prescribed modes of behaviour. (State and Ogionwo. 1979) stated that marriage is not easy to define because of the diversities in the system of marriage is known to have some common qualities, it varies from one culture or group to another and everywhere new relationships are formed through marriage. (Alyward. 1973) defined marriage as a special and ultimate union between man and woman as such in which mating is an essential expression, in some sense scared, which result in a special status for the children, and generate relationships of consanguinity and affinity, and which implies that other forms of mating intimacy are deviant.

Nwanuobi (2001) noted that during mate selection, it is still mandatory for the man and the woman to inform their kinship. Most Igbo’s finds such a course of action advisable, for instance, in order that the background of the proposed couple may be properly investigated against the breach of the rule of endogamy, which separates the “Osu” (ritual slave) from the “Diała” (free born) where this obtains. Nwanuobi (2001) “traditionally, it was a symbolic payment from the bride groom’s kinship group to that of the bride, indicating the earnestness of the bride groom to assume the role of husband, traditionally divorce is not affected until the bride wealth is returned”. Religion plays an important role in marital
preference. This simply means the invocation of the supernatural powers to bless the marriage. In traditional societies, whenever the marriage is about to be started and throughout the process the ancestors are informed and they are asked to bless the marriage to be stable and fruitful, since marriage without children makes little meaning to marry rural people. This is done through prayers and the purring of libation to the ancestors. The ancestors are only intermediary between God and man. In our modern time, some people are now members of different Christian denominations, which they go for the invocation of the supernatural powers through the Reverend father.

The main effect of the above three items according to Otite and Oginwo (1985) ‘is to give legally to the marriage and set up various legitimate children.

Attitude according to (Gurdian, N. 2006), attitude refers to certain regulation about individual feelings, thoughts and predispositions to act towards an object event and a person in his environment, Homass (1987) said that an attitude is “a state of mind of a person towards a value”.

Nweke, C.C. (1995) saw attitude as a sentiment or of feeling pattern of behaviour in response to particular people or objects. Ukeji (1979) see education as the process of transmitting preserving, developing and advancing the culture to people Education is the transmission of what is desirable to individuals to make them knowledgeable and then making them capable of contributing positively to the members of the society. Social cognitive theory by (Albert Bandura 1962): stresses that Environmental conditions play important roles as well as mental process in modifying behaviour have to do with responses to the environmental factors. Human social relations with regard to marriage are usually personell’s that is the attitude of educated men (Suitor’s) and that of uneducated men (Suitor’s) towards marriages varies significantly difference.

Bandura’s (1965) experiment, Bachelors who are uneducated ladies as wives Bandura went ahead to ascertain the reasons, which includes, disloyalty, pride and arrogance. Inferiority complex by those uneducated men, the lost of the maintenance, bride price, power tussle and autocracy. In an African setting, the mentality of uneducated men has made them to have the belief and feelings that educated females are not suitable for marriage, due to the fact that they can never be submissive and obedient, when they are married as wives. Most suitors are wishing to have a full house wife, as it is believed that marrying a girl with a higher level of education will defer the girl from being around the house to take care of his children, due to one office task to another, and this can create disharmony, because most man wants to dominate and subdue their wives. Social-Cultural Theory-cultural approach examines the behaviour such as marriage, ritual, dancing, languages and behaviours) the people living in such geographical Area. (Harild Stevenson and his colleagues (1990, Stevenson, 1995). Heider’s Balance Theory (1946): according to Heiders’s theory (Balance theory) one’s behavioural changes from liking to disliking and the individual tends to choose balance state in her interpersonal relation. He also state that the relationship between two people must be balance. The statement above entails that the educated suitor’s should go for educated females and uneducated suitors should go for uneducated females balance social relation, Heider (1946). The main purpose of the present study was to investigate the Educated and uneducated suitor’s attitude towards marrying girls with Higher Degrees. The death of available studies on psychological factors and social economic factors of marriages issues using Nigerian samples prompted the present researchers to under take this study. The present study contributes to the literature in educated and uneducated suitors marrying girls with higher degree by using a Nigerian sample drawn from Abakaliki metropolis. It was hypothesized that:

1. There will be no significant difference between educated and non- educated suitor’s attitude towards marrying girls with higher degrees.
2. There will be no significant Age difference in Suitor’s perception of girls with higher degrees.

OBJECTIVES OF THE STUDY
1. The purpose of this study is to determine whether suitors are willing to marry girls with higher degrees.
2. To determine the willingness of Nigerians and indeed, Ebonyians attitudes, values and beliefs of suitor’s from negative to positive constellations of marrying girls with higher degree. The capulation of human attitudes, values & beliefs system is called personality. Several studies have shown that varieties of personalities predispose people to varieties of behaviour pattern. (Egwu, U.E. 2006).
3. To determine whether the possession of higher degrees by girls could positively influence the attitude of non-educated suitor’s towards marrying them.
STATEMENT OF PROBLEMS
The issues of educated Suitor’s and uneducated suitors in our society on who to marry are creating a lot of problems. As a result of this issue, the following questions are raised.
1. Does educated Suitor’s tend to have positive attitudes, value and belief towards marrying girls with higher Degrees?
2. Does educated and non-educated suitor’s differ in their attitude towards marrying girls with higher degrees?
3. Does personality of a suitor influence his believe towards marrying girls with higher degrees.

METHODS
Participants:
Participants for the study were 100 educated and uneducated Suitor’s in Abakaliki Metropolis, consisting of 50 educated Suitor’s and 50 uneducated Suitor’s. The participants were randomly selected from a population of 120 educated and uneducated Suitor’s. Criteria for selection, those Suitor’s that had Bachelors of sciences and Senior Secondary School result and uneducated Suitor’s are primary school and dropout from school were issued questionnaire which were collected after 20 minutes.

Instruments:
The instrument used in the study was Suitor’s attitude towards marrying girls with higher degree questionnaire developed by the researcher. A questionnaire was employed in the study which were constructed by the researcher and validated by a senior Academic Staff of Ebonyi State University in the faulty of social Sciences. The Responses of the items were on a five point likert scale format. The test was administered individually and designed to elicit specific information about educated and uneducated Suitor’s marrying girls of higher degrees. The instrument has content validity and test, retest reliability index of r=0.60.

Procedure:
A total of one hundred and twenty (120) questionnaires were distribute and collected from the selected educated and uneducated Suitor’s in Abakaliki Metropolis with the aid of the researcher’s colleagues. 100 copies of the questionnaire returned 20 - discarded either because they were incompletely filled or there was not Suitor’s indication. 100 copies of the questionnaire were properly complete and scored and used for Data analysis.

Design/Statistics:
The design of the study was a cross sectional survey with two groups/educated and uneducated suitor’s) T-test was used for data analysis.

RESULTS Table I:
Suitor’s Attitude Toward Marrying Girls with Higher Degree

<table>
<thead>
<tr>
<th>Sources of Variable</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>DF</th>
<th>Cal Value</th>
<th>T- Value</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educated Suitor’s</td>
<td>128.96</td>
<td>2100</td>
<td>98</td>
<td>23.26</td>
<td>4.04</td>
<td>0.05</td>
</tr>
<tr>
<td>Uneducated Suitor’s</td>
<td>195.04</td>
<td>30.96</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The results as shown in table 1 above, the mean scores of educated Suitor’s and SD=21.00 which differ from that of uneducated Suitor’s (195.04), and SD= 30.96, the result showed uneducated Suitor’s unwillingness to marry girls with Higher Degrees. Also the results revealed significant difference between the two groups (educated and uneducated Suitor’s). F (2.98) = 23.26 P<0.05 was found for significant differences between educated and uneducated suitor’s attitude toward marrying girls with Higher Degrees.

Table 2:
The Age Difference in Men’s Perception of Girls with Higher Degrees

<table>
<thead>
<tr>
<th>Age</th>
<th>N</th>
<th>X</th>
<th>DF</th>
<th>Cal value</th>
<th>T-value</th>
<th>P</th>
<th>Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>28-36</td>
<td>50</td>
<td>80.72</td>
<td>98</td>
<td>20.30</td>
<td>0.202</td>
<td>0.05</td>
<td>Sign</td>
</tr>
</tbody>
</table>

0.05
The T-test revealed that there were significant differences on Age difference in Men’s perception of girls with higher degrees. F (2,98) = 0.202 P<0.05 which indicate that Age has no influence on Suitor’s attitude towards marrying girls with higher degree.

DISCUSSION
The present study has show that there are statistically significant difference between suitor’s attitude towards marrying girls with higher Degrees at F (2,98)= 23-26, P<0.05. The educated suitor’s have more positive attitude towards marrying girls with higher degree than their counter parts. (Uneducated) This finding is consistent with the findings of Heider’s Balance theory (1946) that relationship between two people must be balanced ie the educated suitor’s should go for educated females and uneducated incomplete females, Balance social relation. As this will increases the chances of understanding between the two patterns. It was also viewed that the educated suitors, reasons more rationally and between than non-educated suitor’s because of their level of exposure, experiences, knowledge and research in educational settings. The second Hypothesis in this study which is “there would be no statistically age difference in suitor’s perception towards marrying girls with higher degrees at F (2,98) = 0.202 P<0.05.

This result shows that Age has no influence in suitors’ attitude towards marrying girls with higher Degrees provided there is existence of psychological, political and social-economics understanding between the partners. In line with Harold Stevenson (1990) suggested that the partners can live many years if they understand each other’s behaviour, that individual behaviour matters in all social and cultural environments as it influences individual characteristics such as disloyalty and pride.

RECOMMENDATIONS
This study recommends the following:-
1. The present campaign on educated and uneducated suitor’s attitude, values, and belief on marrying girls with higher degrees should be intensified across the whole rank and file of the society, especially in Ebonyi, State. More attention should be paid to the uneducated since they are found to exhibit more unwillingness to marry girls with higher degrees.
2. The governments should encourage the girls to pursue high degrees as this will make them to fit into the society.
3. The churches, institution of higher learning and individuals should influence suitor’s, encourage them to marry girls with higher education.
4. There should be campaign of the differences between knowledge acquisition and the tenacity among uneducated population.
REFERENCES


