

Influence of Social Change on Marriage Institutions: A Study of Umuahia South Local Government Area of Abia State, Nigeria

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Abstract

This study investigates the influence of social change on marriage institutions using Umuahia South Local Government Area of Abia State, Nigeria as the study locale. With the aid of the general and specific objectives, three hypotheses were formulated for the study. The survey research design was adopted for the study. A sample size of (399) was adopted from the population of the study using Taro Yamane formula for sample size determination. The simple random sampling and purposive sampling techniques were variously applied in the study at different stages. The summation of all the responses was presented using frequency distribution tables and simple percentages, while the Chi-square statistical tool was used to test the hypotheses formulated in the study. The test statistics revealed among others that there is a significant relationship between social change and marriage customs and traditions in Umuahia South Local Government Area of Abia State. The study concludes that social change has influenced marriage institutions such as marriage customs and traditions, the number of children giving birth by couples in families, and dissolution of marriages. The study recommends, among others, that, necessary measures should be adopted by individuals, government, religious and traditional institutions through, radio and television programmes, seminars, workshops in order to handle the scourge tenaciously.

Keywords: Dissolution of Marriages, Marriage Customs and Traditions, Marriage Institutions, Number of Children Giving Birth, Social Change

Introduction

The social environment where a person is born and in which he lives, invariably determines the persons attitude and consciousness. The phenomenon of marriage, which is a milestone in a person's life, is not independent of this reality (Emerson, 2016). The processes of modernization, industrialization and urbanization configure or stabilize the transformation. Transformations in form of economic, social, and political spheres showcase their effects on the institutions of family and marriage. In this regard, social conditions such as the idea of marriage institutions, expectations from marriage, formula for good and long lasting marriage, and the roles of married couples, undergo changes (Clarke, 2017).

Change is a reality in human life. It can result from endogamous forces (forces within the society) as well as from exogenous forces (forces from outside the society) depending on where the change agent comes from. Changes do not occur quickly but when they occur, they change the ecological order, the system of stratification, and the social institution of the entire societies (Omobola, 2013). Historically, there have been few regions, races, nations and cultures without the effect of change. From the clans which are accepted as the first social unity until today, each society is under the effect of the process of change depending on its own structural properties. The properties of the society are the determinants of change in the area, speed, and rate of the change (Burham, 2015). Modernization, which is one of the most comprehensive evolutions in history, signifies the transformation from a traditional society to a new structure in terms of institutions, values, beliefs, thinking, the life styles, and habits. The contents and the functions of the current institutions have been revised and a very different system has been put into use depending on the different paradigms (Clarke, 2017).

Family and marriage institutions which are in interaction with the components of social structure are the practice areas of changes and transformations which other institutions have shaped. The fact that social life has gradually shattered, and the individual has steadily sequestered himself, weakens the power of the conventional institutions and threatens the social unity in family and marriage institutions (Furedi, 2001). As a result of this, the area of the influence of the customs and traditions shrinks, the manipulating power of the institution of religion weakens, social taboos collapse, and sexual roles change. Thus, family goes through an evolution within itself. These changes which correspond to the changes in the meaning and the purpose of life, force people especially the family members, to be away from the society by making them live on their own (Furedi, 2001).

As a result of social change, there has been huge increase in the number of divorces, families formed by remarriages of the divorced, and families with single parents. Adult girls and boys are inclined to remain single or keep an informal relationship instead of getting married. Sperm banks, rising as a result of the new reproduction technology, giving rise to a different parenthood situation different from the past in the quest of having children (Walker, 2012). Individuation which modernization has caused makes itself felt in the choice of the person to get married. That is why nowadays, more people who will be likely to get married take their preferences into account, not their parents, relatives or neighbours. The situations of going away and breaking off from the families and relatives occur in the cases of marriage and the choice of partner as well (Schwartz and Scott, 2010).

Modern marriage institutions are time-honoured on policies that are increasingly mimicking western models where indigenous cultures are often overlooked. Such marriage institutions are established by forces external to the community and characterized by functional and structural arrangements that are fairly standard and reflect specific image of

western development (Enwereji, 2008). Marriage institutions represent established systems of authority and other phenomena derived from socio-cultural and historical processes with roots from the culture.

Statement of the Problem

Social change appears to have exaggerated marriage institutions in various communities in Nigeria. Currently, people no longer adhere strictly to marriage customs and traditions as a result of social change in forms of economic recession and religious beliefs. Western culture such as female education and enhancement in the occupational positions of women in the society appears to have brought about, increase in dissolution of marriages in most families.

Also, social change in the form of transformation and modernity appears to have affected the number of children couples intend to give birth in most families. It is in response to the above situation that this study investigates whether social change influences marriage institutions in our contemporary society using Umuahia South Local Government Area of Abia State, Nigeria as the study locale.

Research Questions

Sequel to the foregoing issues in the statement of the problem, the following research questions are deemed imperative for this study:

- i. Does social change affect marriage customs and traditions in Umuahia South Local Government Area of Abia State?
- ii. Does social change influence the number of children giving birth by couples in Umuahia South Local Government Area of Abia State?
- iii. Does social change contribute to dissolution of marriages in Umuahia South Local Government Area of Abia State?

Objectives of the Study

The general objective of this study is to investigate whether social change influences marriage institutions in our contemporary society using Umuahia South Local Government Area of Abia State as the study locale. While the specific objectives are:

- i. To ascertain whether social change affects marriage customs and traditions in Umuahia South Local Government Area of Abia State.
- ii. To determine whether social change influences the number of children giving birth by couples in Umuahia South Local Government Area of Abia State.
- ii. To examine whether social change contributes to dissolution of marriages in Umuahia South Local Government Area of Abia State.

Research Hypotheses

The following hypotheses are formulated to guide this study:

- H₀₁:** There is no significant relationship between social change and marriage customs and traditions in Umuahia South Local Government Area of Abia State.
- H₀₂:** There is no significant relationship between social change and the number of children giving birth by couples in Umuahia South Local Government Area of Abia State.
- H₀₃:** There is no significant relationship between social change and dissolution of marriages in Umuahia South Local Government Area of Abia State.

Conceptual Clarification

The Concept of Social Change

Social change entails change in the social structure and various components of society. Social structure comprises the totality of all relationships connecting all human activities, together with human ideology. Kammeyer (2004) sees social change as variations over time in the relationships among individuals, groups, culture, and society. Ahamefula and Nnajieta (2005) view social change as the changing ways in which human beings relate themselves to one another, the processes which institutions and organizations undergo, the transformation of the social structure and the forces that bring them about. Akubukwe (1997) regards social change as the significant differences or alternations in any society that occur over time, gradually or rapidly, in terms of individuals aggregate patterns of relationships and behaviours within social institutions and social organizations, and in terms of their culture.

The Concept of Marriage

Marriage is the cornerstone of a society involving social sanction, generally in the form of civil or religious ceremony, authorizing two persons of opposite sexes to engage in sexual union. Marriage is a very important social institution which serves as a conduit for family formation which is found in human society. Humberg, Schrage, and Larsen (2010) view marriage as a complex of customs centering upon the relationship between a sexually associating pair of adults. Osita-Njoku and Uwaoma, (2001) contend that, marriage is the approved pattern whereby two or more persons establish a family. In their own reaction, Schwartz and Scott (2010) aver that, marriage is a union between people that unite sexually, socially and economically, that is relatively consistent over time, and that accords each member certain agreed rights. Marriage is a union of two persons of the

opposite sex, approved by society and governed by rules and customs which gives license for sexual relations and guarantees legitimacy for the offspring of the union.

Social Change and Marriage Customs and Traditions

Nowadays, the modern system of marriage arrangements does not necessarily consider the consent of the bride as a necessary element. Marriage ceremonies or a requirement such as bride price which is an important practice in traditional marriage system of the old has witnessed some changes. Suitors no longer consider such ceremonies or requirements importantly but demand that cash payment should be accepted in discharge of those traditional obligations (Uwakwe, 2005). In his own reaction, Anameze (1996) pointed out that due to social change, the modern system of traditional marriage negotiations and payment of dowry are done or settled on the same day. The traditional marriage customs and laid down procedures are not followed or properly adhered to as most people believe that it is better to pay huge amount of money in order to complete marriage rights or proceedings in one day instead of the numerous visits that the system entails.

Uwakwe (2005) stressed that in modern day marriages, palm wine which is poured and given to the bride by her father to search for her husband is now replaced with all sorts of foreign drinks. It has been observed that during marriage ceremonies, brides prefer to use traditional cups and palm wine to search for their husbands. Rather, they prefer to use ceramic cups and foreign drinks to perform marriage ceremonies and usually done to showcase wealth, class and affluence. Adenuga (2011) maintained that currently, traditional marriage customs is mixed with religion. Intending couples prefer to wed in the church and later go for traditional marriage as an alternative to reception. After the white wedding, the couples go home and change in order to commence the traditional marriage which in most cases starts and ends late. The couples are not properly celebrated because the traditional marriage is usually done in a hurry due to limited time. Most at times, people engage in this type of wedding to save cost and other expenses.

Social Change and Number of Children Produced in Families

Marriage is an indispensable factor for the continuation of the family line of descent. Children occupy the central point of every marriage and the love for having many children is manifested in the names giving to some children (Emerson 2016). In the past, men usually seek for large number of children because they cherish children and by extension large family that would help them provide for the family through farming, fishing, and trading. This is one of the reasons why polygyny is practiced but currently, social change has brought about Christianity which emphasized on monogamy and frowned at polygyny (Adenuga, 2011). Christianity encourages couples to accept monogamy as normal way of life and this automatically, reduces the number of children produced by most families especially in uncivilized societies.

A woman's family size is said to be the number of children she has at the end of her child bearing years. The number of children a woman actually has could be different from the desired number that she would like to have. Olusanya (2001) maintained that, social change in the form of recession has brought about reduction in family size in Nigeria. Marital fulfillment has a lot to do with childbearing. Family size preference stands as a "silent norm" guiding married couples on the number of children they are expected to bear. Thus, economic recession influences the decisions of couples to the extent of having lesser number of children so that they can be able to cater for them.

Social Change and Dissolution of Marriages

The rate of divorce was very low in the past because, couples resolve issues amicably. For instance, in Igbo traditional system, when there is misunderstanding between couples, the first daughters in every family (Umu-Ada) will be formally invited for deliberations and peacemaking but with the influence of westernization and cultural diffusion, dissolution of marriages are on the increase (Anameze, 1996). Nwachukwu (2009) posits that "modern day marriages are always on the verge of crashing because, people marry for reasons that give room for infidelity". The sacredness attached to marriage is now overlooked and people who engage in extra-marital affairs do not see anything wrong with it. This is as a result of modernization which has transformed people's ideology and perception towards marriage and makes them emulate the Westerners who envisage divorce as nothing so serious.

Marriage institutions are undergoing changes which tend to weaken its harmony. The changes within the marriage institutions tend to precipitate more crises, strip the marriage of external support at the very time of heightened misunderstanding and weaken traditional means of resolving such problems (Anameze, 1996). Dissolution of marriages is on the increase nowadays because, it is permitted much more freely than in former times. As divorce becomes common in our contemporary society, marriage which would have remained intact and harmonious is muddled (Nwachukwu, 2009).

Theoretical Framework

In this study, the modernization theory is adopted as the theory suitable to guide this study. Modernization theory originated from the ideas of German Sociologist [Max Weber](#), which provided the basis for the modernization paradigm developed by Harvard Sociologist Talcott Parsons. The theory looks at the internal factors of a country while assuming that with assistance, "traditional" countries can be brought to development in the same manner more developed countries have been (Knöbl, 2003).

The implication and relevance of modernization theory to this study is that, the theory looks at the internal factors of a society while assuming that with assistance, pre-modern or traditional societies can be transformed to modern societies. This entails the reason for the changes in marriage institutions in our contemporary society. Due to social change in the

form of civilization, western education, and religious beliefs, the different measures that are to be followed in marriage customs and traditions are now overlooked and regarded as primitive by the people. Even when marriages are performed in the traditional ways, most of the steps and processes are being altered. People now believe that, giving birth to large number of children is primitive and cost consuming and in the quest to change the society from traditional to modern society they have to emulate the western world. Dissolution of marriages which is alien in our society is relatively on the increase. People no longer see the necessity in resolving issues amicably but rather, opt out of marriage. This is common in the western world and has been emulated by the people which they refer to as modernization.

Methodology

This study was carried out in Umuahia South Local Government of Abia State, Nigeria. Umuahia South Local Government Area of Abia State is in the South-East Geopolitical Zone of Nigeria and occupied by members of the Igbo ethnic group (Wikipedia, 2013). For the purpose of this study, the survey research design was adopted. The survey research design was adopted to investigate the relationship between social change and marriage institutions (the indicators of the variable 'marriage institutions' are: marriage customs and traditions; number of children giving birth by couples; and dissolution of marriages). Therefore, the data required for this study must be subjective and hence, be collected from people and that is why the survey research design was adopted. The population of the study area according to National Population Commission (2006) was (139,058). To determine the sample size for the study, the Taro Yamane formula for sample size determination was applied and (0.05) percent was chosen as the level of significance or margin of error allowable. Therefore, the sample size of (399) was adopted for the study. In choosing the sample for the study, the simple random sampling and purposive sampling techniques were variously applied at different stages. For effective coverage, the simple random sampling technique was adopted to select seven communities out of thirteen communities that make up Umuahia South Local Government Area of Abia State while the purposive sampling technique was adopted to determine the number of respondents to be drawn from each of the seven selected communities because, the population of the communities are not known and this is as a result of the fact that the population of all the communities in 2006 census population exercise in Nigeria has not been officially released. The primary and secondary sources of data collection were applied in this study. The primary sources consisted of questionnaire which was structured in Likert modified four-point response scale, while the secondary sources consisted of information gathered from text books and journal articles. Out of (399) copies of questionnaire distributed, (382) copies were successfully retrieved. Data collected from the field were presented using frequency distribution tables and percentages (%), while the Chi-square (χ^2) statistical tool was used to test the hypotheses formulated in the study.

Results and Findings

Table 1: Distribution of respondents on social change and marriage customs and traditions in Umuahia South L.G.A of Abia State

S/N	Items	SA	A	D	SD	Total
1.	Do you agree that, marriage customs and traditions are changing with time in Umuahia South Local Government Area?	112 (29.3%)	114 (36.9%)	63 (16.5%)	66 (17.3%)	382 (100%)
2.	Do you agree that, changes in marriage customs and traditions could be attributed to civilization and religious beliefs accruing from social change in Umuahia South Local Government Area?	107 (28%)	138 (36.1%)	65 (17%)	72 (18.8%)	382 (100%)
3.	Do you agree that currently, people no longer adhere strictly to marriage customs and traditions as a result of western education and economic recession accruing from social change in Umuahia South Local Government Area?	129 (33.8%)	117 (30.6%)	81 (21.2%)	55 (14.4%)	382 (100%)
4.	Do you agree that, marriage customs and traditions have continued to remain unchanged no matter the level of hardship, religious beliefs, and personal perception from people as a result of social change?	92 (24.1%)	68 (17.8%)	119 (31.1%)	103 (27.0%)	382 (100%)
	Total	440 (28.8%)	464 (30.3%)	328 (21.5%)	296 (19.4%)	1,528

Source: Field Survey, 2018.

Table 1 shows the distribution of respondents on social change and marriage customs and traditions in Umuahia South Local Government Area of Abia State. On item 1, out of 382 respondents, (29.3%) strongly agreed that marriage customs and traditions are changing with time in Umuahia South Local Government Area, (36.9%) agreed, (16.5%) disagreed, while the remaining (17.3%) strongly disagreed. On item 2, out of 382 respondents, (28%) strongly agreed that, changes in marriage customs and traditions could be attributed to civilization and religious beliefs accruing from social change in Umuahia South Local Government Area, (36.1%) agreed, (17%) disagreed, while the remaining (18.8%) strongly disagreed. On item 3, out of 382 respondents, (33.8%) strongly agreed

that, people no longer adhere strictly to marriage customs and traditions as a result of western education and economic recession accruing from social change, (30.6%) agreed, (21.2%) disagreed, while the remaining (14.4%) strongly disagreed. On item 4, out of 382 respondents, (24.1%) strongly agreed that, marriage customs and traditions have continued to remain unchanged no matter the level of hardship, religious beliefs, and perception from people as a result of social change, (17.8%) agreed, (31.1%) disagreed, while the remaining (27.0%) strongly disagreed. From Table 1, it implies that the respondents responded greatly that social change affects marriage customs and traditions in Umuahia South Local Government Area, Abia State.

Table 2: Distribution of respondents on social change and number of children giving birth by couples in Umuahia South L.G.A of Abia State

S/N	Items	SA	A	D	SD	Total
5.	Do you agree that, the number of children couples give birth is reducing drastically in most families in Umuahia South Local Government Area?	139 (36.4%)	106 (27.7%)	73 (19.1%)	64 (16.7%)	382 (100%)
6.	Do you agree that, reduction in the number of children couples give birth could be attributed to recession and high cost of living as a result of social change prevalent in Umuahia South Local Government Area?	131 (34.3%)	111 (29%)	78 (20.4%)	62 (16.2%)	382 (100%)
7.	Do you agree that, as a result of transformation to Christianity that emphasizes on monogamy accruing from social change, couples no longer give birth to large number of children in most families in Umuahia South Local Government Area?	136 (35.6%)	122 (31.9%)	83 (21.7%)	41 (10.7%)	382 (100%)
8.	Do you agree that, no matter the level of transformation and recession as a result of social change in the society couples give birth to the number of children they desire?	74 (19.4%)	87 (22.8%)	107 (28%)	114 (29.8%)	382 (100%)
	Total	480 (31.4%)	426 (27.9%)	341 (22.3%)	281 (18.4%)	1,528

Source: Field Survey, 2018.

Table 2 shows the distribution of respondents on social change and number of children giving birth by couples in Umuahia South Local Government Area, Abia State. On item 5, out of 382 respondents, (36.4%) strongly agree that, the number of children couples give birth is reducing drastically in most families in Umuahia South Local Government Area. (27.7%) agreed, (19.1%) disagreed, while the remaining (16.7%) strongly disagreed. On item 6, out of 382 respondents, (34.3%) strongly agreed that, reduction in the number of children couples give birth could be attributed to recession and high cost of living as a result of social change prevalent in Umuahia South Local Government Area, (29%) agreed, (20.4%) disagreed, while the remaining (16.2%) strongly disagreed. On item 7, out of 382 respondents, (35.6%) strongly agreed that, as a result of transformation to Christianity that emphasizes on monogamy accruing from social change, couples no longer give birth to large number of children in most families in Umuahia South Local Government Area, (31.9%) agreed, (21.7%) disagreed, while the remaining (10.7%) strongly disagreed. On item 8, out of 382 respondents, (19.4%) strongly agreed that, no matter the level of transformation and recession as a result of social change in the society, couples give birth to the number of children they desire, (22.8%) agreed, (28%) disagreed, while the remaining (29.8%) strongly disagreed. From Table 2, it infers that the respondents responded greatly that, social change influences the number of children giving birth by couples in Umuahia South Local Government Area of Abia State.

Table 3: Distribution of Respondents on social change and dissolution of marriages in Umuahia South L.G.A of Abia State

S/N	Items	SA	A	D	SD	Total
9.	Do you agree that, dissolution of marriages is increasing rapidly in Umuahia South Local Government Area?	121 (31.7%)	148 (38.7%)	86 (22.5%)	27 (7%)	382 (100%)
10.	Do you agree that, dissolution of marriages could be attributed to social change such as change in attitudinal behaviour amongst couples in Umuahia South Local Government Area?	125 (32.7%)	133 (34.8%)	81 (21.2%)	43 (11.2%)	382 (100%)
11.	Do you agree that, western culture has brought about, increase in divorce amongst couples in most families in Umuahia South Local Government Area?	134 (35.1%)	113 (29.6%)	61 (15.9%)	74 (19.4%)	382 (100%)
12.	Do you agree that, no matter the level of alterations in the social structure or system such as	33 (8.6%)	77	128 (33.5%)	144 (37.7%)	382

	westernization, divorce in marriages is not experienced in Umuahia South Local Government Area?		(20.1%)			(100%)
	Total	413 (27%)	471 (30.8%)	356 (23.3%)	288 (18.8%)	1,528

Source: Field Survey, 2018.

Table 3 shows the distribution of respondents on social change and dissolution of marriages in Umuahia South Local Government Area of Abia State. On item 9, out of 382 respondents, (31.7%) strongly agreed that, dissolution of marriages is increasing rapidly in Umuahia South Local Government Area, (38.7%) agreed, (22.5%) disagreed, while the remaining (7%) strongly disagreed. On item 10, out of 382 respondents, (32.7%) strongly agreed that, dissolution of marriage could be attributed to social change such as change in attitudinal behaviour amongst couples in Umuahia South Local Government Area, (34.8%) agreed, (21.2%) disagreed, while the remaining (11.2%) strongly disagreed. On item 11, out of 382 respondents, (35.1%) strongly agreed that, western culture has brought about increase in divorce amongst couples in Umuahia South Local Government Area, (29.6%) agreed, (15.9%) disagreed, while the remaining (19.4%) strongly disagreed. On item 12, out of 382 respondents, (8.6%) strongly agreed that, no matter the level of alterations in the social structure or system such as westernization, divorce in marriages is not experienced in Umuahia South Local Government Area, (20.1%) agreed, (33.5%) disagreed, while the remaining (37.7%) strongly disagreed. From Table 3, it can be seen that the respondents responded greatly that social change contributes to dissolution of marriages in Umuahia South Local Government Area of Abia State.

Verification of Hypotheses

Hypothesis One

H₀: There is no significant relationship between social change and marriage customs and traditions in Umuahia South Local Government Area of Abia State.

H₁: There is a significant relationship between social change and marriage customs and traditions in Umuahia South Local Government Area of Abia State.

This hypothesis was tested using the total values of responses derived from items 2, 3, and 4 respectively in Table 1.

Table 4: Contingency Table of Observed Frequencies

Items	SA	A	D	SD	Total
2	107a	138b	65c	72d	382B1
3	129e	117f	81g	55h	382B2
4	92i	68j	119k	103l	382B3
Total	328A1	323A2	265A3	230A4	1,146N

Source: Field Survey, 2018.

Table 5: Calculation of Expected Frequencies

Cell B ₁	A ₁	328x38 2 /1,146	109	Cell B ₂	A ₁	328x38 2 /1,146	109	Cell B ₃	A ₁	328x38 2 /1,146	109
Cell B ₁	A ₂	323x38 2 /1,146	107. 7	Cell B ₂	A ₂	323x38 2 /1,146	107. 7	Cell B ₃	A ₂	323x38 2 /1,146	107. 7
Cell B ₁	A ₃	256x38 2 /1,146	88	Cell B ₂	A ₃	256x38 2 /1,146	88	Cell B ₃	A ₃	256x38 2 /1,146	88
Cell B ₁	A ₄	230x38 2 /1,146	76.7	Cell B ₂	A ₄	230x38 2 /1,146	76.7	Cell B ₃	A ₄	230x38 2 /1,146	76.7

Source: Field Survey, 2018.

Table 6: Placing the Observed and Expected Frequencies for Test of Hypotheses One

O	E	O-E	(O-E) ²	(O-E) ² /E
107	109	-2	4	0.366
138	107	31	961	8.98
65	88	-23	59	6.011
72	76	-4	16	0.210
129	109	20	400	3.669
117	107	10	100	0.934
81	88	-7	49	0.556
55	76	-21	441	5.803
92	10	-17	289	2.651
68	107	-39	1,521	14.215

119	88	31	961	10.920
103	76	27	729	9.592
Total				63.577

Source: Field Survey, 2018.

From the contingency Table,

$$df = (r-1) (c-1)$$

$$= (3-1) (4-1)$$

$$= 2 \times 3$$

$$= 6$$

Thus DF = 6

At 0.05 level of significance with 6 degree of freedom, the table value of Chi-square (x^2) is 12.592 while the calculated value of Chi-square (x^2) is 63.577. Since the calculated value of Chi-square (x^2_{cal}) is greater than the table value (x^2_{table}), we therefore reject the null hypothesis and accept the alternative hypothesis and conclude that, there is a significant relationship between social change and marriage customs and traditions in Umuahia South Local Government Area, of Abia State.

Hypothesis Two

H₀: There is no significant relationship between social change and number of children giving birth by couples in Umuahia South Local Government Area of Abia State.

H₁: There is a significant relationship between social change and number of children giving birth by couples in Umuahia South Local Government Area of Abia State.

This hypothesis was tested using the total values responses derived from items 6, 7, and 8 respectively in Table 2.

Table 7: Contingency Table of Observed Frequencies

Items	SA	A	D	SD	Total
6	131a	111b	78c	62d	382B1
7	136e	122f	83g	41h	382B2
8	74i	87j	107k	114l	382B3
Total	341A1	320A2	268A3	217A4	1,146N

Source: Field Survey, 2018.

Table 8: Calculation of Expected Frequencies

Cell A ₁ B ₁	341x382 /1,146	113. 7	Cell A ₁ B ₂	341x38 2 /1,146	113. 7	Cell A ₁ B ₃	341x382 /1,146	113.7
Cell A ₂ B ₁	320x382 /1,146	106. 7	Cell A ₂ B ₂	320x38 2/1,146	106. 7	Cell A ₂ B ₃	320x382 /1,146	106.7
Cell A ₃ B ₁	268x382 /1,146	89.3	Cell A ₃ B ₂	268x38 2/1,146	89.3	Cell A ₃ B ₃	268x382 /1,146	89.3
Cell A ₄ B ₁	217x382 /1,146	72.3	Cell A ₄ B ₂	217x38 2/1,146	72.3	Cell A ₄ B ₃	217x382 /1,146	72.3

Source: Field Survey, 2018.

Table 9: Placing the Observed and Expected Frequencies for Test of Hypotheses Two

O	E	O-E	(O-E)²	(O-E)²/E
131	113.7	17.3	299.29	2.632
111	106.7	4.3	18.49	0.173
78	89.3	-11.3	127.69	1.429
62	72.3	-10.3	106.09	1.467
136	113.7	22.3	497.29	4.374
122	106.7	15.3	234.09	2.194
83	89.3	-6.3	39.69	44.445
41	72.3	-31.3	979.69	13.550
74	113.7	-39.7	1576.09	1.862
87	106.7	-19.7	388.09	3.637
107	89.3	17.7	313.29	3.508
114	72.3	41.7	1738.89	24.051
Total				115.322

Source: Field Survey, 2018.

From the contingency Table,

$$\begin{aligned}
 df &= (r-1) (c-1) \\
 &= (3-1) (4-1) \\
 &= 2 \times 3 \\
 &= 6
 \end{aligned}$$

Thus DF = 6

At 0.05 level of significance with 6 degree of freedom, the table value of Chi-square (x^2) is 12.592 while the calculated value of Chi-square (x^2) is 115.322. Since the calculated value of Chi-square (x^2_{cal}) is greater than the table value (x^2_{table}), we therefore reject the null hypothesis and accept the alternative hypothesis and conclude that, there is a significant relationship between social change and number of children giving birth by couples in Umuahia South Local Government Area, Abia State.

Hypothesis Three

H₀: There is no significant relationship between social change and dissolution of marriages in Umuahia South Local Government Area of Abia State.

H₁: There is a significant relationship between social change and dissolution of marriages in Umuahia South Local Government Area of Abia State.

This hypothesis was tested using the total values of responses derived from items 10, 11, and 12 respectively in Table 3.

Table 10: Contingency Table of Observed Frequencies

Items	SA	A	D	SD	Total
10	125a	133b	81c	43d	382B1
11	134e	113f	61g	74h	382B2
12	33i	77j	128k	144l	382B3
Total	392A1	323A2	270A3	261A4	1146N

Source: Field Survey, 2018.

Table 11: Calculation of Expected Frequencies

Cell B ₁	A ₁	292x38 2 /1,146	97.3	Cell B ₂	A ₁	292x38 2 /1,146	97.3	Cell B ₃	A ₁	292x38 2 /1,146	97.3
Cell B ₁	A ₂	332x38 2 /1,146	107. 7	Cell B ₂	A ₂	332x38 2 /1,146	107. 7	Cell B ₃	A ₂	332x38 2 /1,146	107. 7
Cell B ₁	A ₃	270x38 2 /1,146	90	Cell B ₂	A ₃	270x38 2 /1,146	90	Cell B ₃	A ₃	270x38 2 /1,146	90
Cell B ₁	A ₄	261x38 2 /1,146	87	Cell B ₂	A ₄	261x38 2 /1,146	87	Cell B ₃	A ₄	261x38 2 /1,146	87

Source: Field Survey, 2018.

Table 12: Placing the observed and expected frequencies for test of Hypotheses Three

O	E	O-E	(O-E)²	(O-E)²/E
125	97.3	27.7	767.29	7.885
133	107.3	25.7	660.49	6.155
81	90	-9	81	0.9
43	87	-44	1936	22.25
134	97.3	36.7	1346.89	13.842
113	107.3	5.7	32.49	0.30
61	90	-29	841	9.34
74	87	-13	169	1.942
33	97.3	-64.3	4134.49	42.492
77	107.3	-30.3	918.09	8.556
128	90	38	1444	16.04
144	87	57	3249	37.345
Total				167.047

Source: Field Survey, 2018.

From the contingency Table,

$$df = (r-1) (c-1)$$

$$= (3-1) (4-1)$$

$$= 2 \times 3$$

$$= 6$$

Thus DF = 6

At 0.05 level of significance with 6 degree of freedom, the table value of Chi-square (x^2) is 12.592 while the calculated value of Chi-square (x^2) is 167.047. Since the calculated value of Chi-square (x^2_{cal}) is greater than the table value (x^2_{table}), we therefore reject the null hypothesis and accept the alternative hypothesis and conclude that, there is a significant relationship between social change and dissolution of marriages in Umuahia South Local Government Area, Abia State.

Discussion of Findings

The result of statistical analysis of hypothesis one reveals that, there is a significant relationship between social change and marriage customs and traditions in Umuahia South LGA, Abia State. This is in line with Uwakwe (2005) who maintained that marriage

ceremonies or a requirement such as bride price which is an important practice in traditional marriage system of the old has witnessed some changes. Suitors no longer consider such ceremonies or requirements importantly but demand that cash payment should be accepted in discharge of those traditional obligations.

The result of statistical analysis of hypothesis two reveals that, there is a significant relationship between social change and number of children giving birth by families. This is in consonance with Adenuga (2011) who stressed that in the past, men usually seek for large number of children because they cherish children and by extension large family that would help them provide for the family through farming, fishing and trading. This is one of the reasons why polygyny is practiced but currently, social change has brought about Christianity which emphasized on monogamy and frowned at polygyny.

The result of statistical analysis of hypothesis three reveals that, there is a significant relationship between social change and dissolution of marriages. This is in tandem with Anameze (2004) who argued that, the rate of divorce was very low in the past because, couples resolve issues amicably. For instance, in Igbo traditional system, when there is misunderstanding between couples, the first daughters in every family (Umu-Ada) will be formally invited for deliberations and peacemaking but with the influence of westernization and cultural diffusion, dissolution of marriages are on the increase.

Conclusion

This study has investigated whether social change has any linkage with, and is able to influence marriage institutions using Umuahia South Local Government Area, as the study locale. It is specifically established that, based on the hypotheses tested and findings of the study, social change influences marriage institutions such as marriage customs and traditions, the number of children giving birth by couples in families, and dissolution of marriages.

Recommendations

In line with the problems identified, the objectives, and the findings of the study, the following recommendations are made:

- i. Marriage customs and traditions have been affected as a result of social change in the form of westernization and religious beliefs prevalent in our contemporary society. So, necessary measures should be adopted by individuals, government, religious and traditional institutions through newspapers publications, periodicals, radio and television programmes, seminars and workshops in order to handle the scourge tenaciously.
- ii. The number of children giving birth by couples in families should be reduced. On this premise, more awareness should be created by government, religious

institutions and corporate organizations through enlightenment campaigns to educate people most especially couples on the need for reduced number of children they desire to give birth so that, they will not be affected by high cost of living and the challenges of recession accruing from social change in the Nigerian society.

- iii. Dissolution of marriages is on the increase in our contemporary society as a result of social change in the form of westernization that is in existence in the society. For this reason, efforts should be made by women associations, religious institutions, government and corporate organizations through newspaper publications, seminars, workshops, and conferences in order to put a halt to the increase in divorce in the Nigerian society.

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