

**MARRIED WOMEN AND THEIR MIGRANT HUSBANDS IN BENIN CITY,
EDO STATE, NIGERIA.**

BY

EDEGBE VICTORIA

SSC1909781

**A RESEARCH WORK SUBMITTED TO THE DEPARTMENT OF
SOCIOLOGY AND ANTHROPOLOGY IN THE FACULTY OF SOCIAL
SCIENCES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF A BACHELOR OF SCIENCE (B.Sc.) DEGREE IN
SOCIOLOGY AND ANTHROPOLOGY.**

APRIL, 2024.

CERTIFICATION

This is to certify that this project work was done by **EDEGBE VICTORIA** with the matriculation number **SSC1909781** under the supervision of **DR (MRS) M. MUSTAFA-SHAIBU** and to also certify that the work done is adequate for partial fulfillment for the award of Bachelor of Science (B.SC) degree in the University of Benin.

DR (MRS) M. MUSTAFA SHAIBU
PROJECT SUPERVISOR

DATE

PROF A.O. DOKPESI
HEAD OF DEPARTMENT

DATE

DEDICATION

This project work is dedicated to God Almighty who saw me through my years in school, for without him, I can do nothing. I give him all the thanks and praise.

ACKNOWLEDGEMENTS

I am very grateful to Almighty God who saw me through my years in the University. To my supervisor, Dr Mrs M. Mustafa-Shaibu who is a woman of intellectual prowess, a mother figure who calmly put up with my mistakes and corrected me with love throughout this research work. I am grateful for your direction, support and encouragement. I want to thank my parents late Mr Oduwa and Mrs Patience Edegbe for all their moral, emotional and financial support during my academic journey. I want to thank my lecturer, Hilary Agbaiza for his immense support.

I also want to thank my family members Ruth, Precious, and Gift for all their financial support during my academic journey, may the Almighty God bless them for me. Also, my deepest appreciation goes to my friends here in school, Timi and Nonso.

TABLE OF CONTENT

| | |
|----------------------------|-----|
| Title page - - - - - | i |
| Certification- - - - - | ii |
| Dedication- - - - - | iii |
| Acknowledgements - - - - - | iv |
| Table of Content - - - - - | v |

| | |
|--------------------|----|
| Abstract - - - - - | ix |
|--------------------|----|

CHAPTER ONE:

| | |
|---|---|
| 1.1 Background to the study -- - - - | 1 |
| 1.2 Statement of the problem - - - - - | 4 |
| 1.3 Research questions - - - - - | 5 |
| 1.4 Objectives of the study - - - - - | 5 |
| 1.5 Significance of the study - - - - - | 6 |
| 1.6 Scope of the study - - - - - | 6 |
| 1.7 Operational definition of terms - - - - - | 6 |

CHAPTER TWO : LITERATURE REVIEW AND THEORETICAL FRAMEWORK

| | |
|--|--|
| 2.1 Concept Of Marriage - - - - - | |
| 2.2 Relevance of Marriage And Family In Human Society- - - - - | |
| 2.3 The Status, Roles and Perception of Womanhood in Human Society - - - - - | |
| 2.4 The Role of Extended Family System in the Stability of The Family- - - - - | |

| | | | | |
|---|---|---|---|---|
| 2.5 Gender Differences in Family Relationship - | - | - | - | - |
| 2.6 The Economic Influence of Migration on Family Life- | - | - | - | - |
| 2.7 The Influence of Religion on Family Interaction | - | - | - | - |
| 2.8 The Nature of International Migration | - | - | - | - |
| 2.9 Theoretical Framework- | - | - | - | - |
| 2.9.1 Functionalism - - | - | - | - | - |

CHAPTER THREE: METHODOLOGY

| | | | | | | | |
|-------------------------------------|---|---|---|---|---|---|---|
| 3.1 Research design -- | - | - | - | - | - | - | - |
| 3.2 Area of study - - | - | - | - | - | - | - | - |
| 3.3 Population of the study - - | - | - | - | - | - | - | - |
| 3.4 Sample size- | - | - | - | - | - | - | - |
| 3.5 Sampling technique - | - | - | - | - | - | - | - |
| 3.6 Instrument of data collection - | - | - | - | - | - | - | - |
| 3.7 Method of data collection - | - | - | - | - | - | - | - |
| 3.8 Method of data analysis- | - | - | - | - | - | - | - |

CHAPTER FOUR:

4.0 Introduction - - - - -

4.1 Questionnaire response rate - - - - -

4.2 Socio demographic characteristics of respondents - - - - -

4.3 Analyzing data based on research objectives - - - - -

4.4 Interpretation of results - - - - -

**CHAPTER FIVE: SUMMARY, CONCLUSIONS AND
RECOMMENDATIONS**

5.1 Summary - - - - -

5.2 Conclusion - - - - -

5.3 Recommendations - - - - -

Bibliography -- - - - -

Appendix - - - - -

ABSTRACT

This study was carried out to examine married women and their migrant husbands in Benin, Edo State, Nigeria. Marriage is an institution very strategic to human society and in African contexts, families are involved in marital processes. Married women with migrant husbands go through series of challenges.

The objectives of the study are to examine the nature of the ties between the home based spouse and her resident inlaw, to identify the coping mechanisms of the home based spouse and to ascertain the consequences of the absence of the migrant breadwinner on the home based family. The study covered Benin City and the functionalist theory was adopted for the study.

The study drew sample from the population of Oredo local government area. A 100% response rate was obtained from the questionnaires that was administered. The survey method of data collection was applied in the study because it is only the method best suited for the collection of data from a sample of a chosen population of any study, which was applicable in the study. The findings from this study shows most of the respondents know what migration is, this is because their husbands are migrants. The study reveals that the main cause of husbands migrating is to seek greener pastures. This study also shows that the migration of husbands has some consequences on their resident wives. The study recommends that the government should implement that the government should develop and implement policies that will specifically address the unique needs of married women with migrant husbands. It also recommends that NGOs should establish networks and community based programs to assist married women with migrant husbands. Lastly, the government should offer educational opportunities and skill development programs for married women with migrant husbands.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF STUDY

Marriage as an institution is very strategic to human society whether primitive or civilized. Institution of marriage and the family are both as old as the human society itself. Although both are not the only means through which human groups or society can re-create itself, they are institutions supported by the mainstream values and norms in virtually every human society as the basis for regeneration and the survival of individuals, groups and society. Marriage is the union between persons of opposite sexes, which involves rights and obligation fixed by law and custom (Baloyi, 2022). If we think in terms of Western concept of marriage, it would mean the union of one man and one woman to the exclusion of others.

However, in the African context, it is not to the exclusion of others it involves extended social relationships between villages or members of the extending families of both spouses. One of the basic necessities of any society is to reproduce its kind through marriage (Ebri, 2017). Every society recognizes that marriage is the legitimate way to found a family.

In traditional African setting, marriage is considered as “the union between a man and a woman in which the relationship is morally defined, and which obligations are established between lineage of the man and that of the woman” (Ekhelar 2018). This implies that marriage is a social phenomenon in which two

hitherto strangers of different families of orientation agree at a point to come together in order to establish a family of procreation. The socialization of the girl child by the significant other and the generalized other around her is provided with focus on producing a marriageable young lady with the quality of a successful marriage i.e. respect, tolerance, obedience etc. She does not only become a pride to her parents and kinsmen but also to her would be in-laws Marriage therefore, becomes a principal distinguishing element that makes a woman and separates her from all other classes of the feminine gender. Unless she is married, she has no recognition and no status within her community (Masenya, 2016).

Being married and becoming a mother is seen perhaps by many women all over the world as one of the most valuable life goals and as a vital rite of passage into adulthood, elevating social status and continuing feminine (Emelone, 2020). In his journal of marriage and family states that for many women motherhood is very central to their lives and identities. The same is applicable to men in traditional African setting. Socially, a man is more respected as responsible when he is married than when he is not. Except for religious reasons, an unmarried man is oftentimes being derided broader society. This make the institution of marriage an inescapable reality for the able bodied men and women However, the degree to which the society does this to the male individuals differs when compared to other pressure society consistently munts on a spinster who is matured enough to marry. Her unmarried status becomes source of worry not only to her but also to her family and her well wishers.

Tradition and religion have conspired to make a woman assume a subservient role in the traditional African family setting irrespective of her educational qualifications. She is expected to be obedient and dutifully devoted to home keeping

while the husband is expected to go out in search of a means of livelihood for the well-being of the family. It is this form of arrangement that would make the women stay back in Nigeria while their husbands emigrated overseas for greener pastures (Heffer, 2017). Consequently, such circumstances places on her shoulder the responsibilities of playing the roles of both the "mother figure "and the "father figure" at home (AD Ikuomola 2015). Even with the absence of the man, it is expected in a typical African setting, that family ties would provide a bastion of protection for her and other members of the family. However, this is a function of the nature of the relationship that exists between the woman and her In-laws. In Benin-city, there seems to have been a sort of bandwagon effect on emigration as every nine out of ten families are sure to have at least one member overseas. Secondary school dropouts, school leavers, over ambitious artisans, widows, single mothers and even married women were going abroad. Even some married women have abandoned their husbands and children so as to make ends meet by travelling abroad. Young men especially are not left out.

Most of those who travel abroad are eventually breadwinners of their respective families in Benin-city. Every household feels very proud to have someone abroad. So desperate is this desire among families who cannot afford the cost, fall at the mercy of the so called sponsors, most of whom in their dealings are very exploitative. For those who could not pass through the legally prescribed routes, resort to inhuman experiences like the Macabre trek through the desert, crossing borders of various countries that is, Nigeria through Libya, from Libya they board boat to Italy.

They are determined to leave the shore of Nigeria that they do not seem to be frustrated or frightened by the dead bodies of some unfortunate ones which

littered the desert who had gone before them, That the immediate and extended families of the brave men do not seem to be bothered about such inhuman experiences shows that the family tend to benefit from such a sacrifice by one of its own. However, the downturn which the Nigerian economy has experienced in the 1980s to date following the inappropriate, visionless, tribalism and self-centred leadership styles of the Nigerian leaders has intensified the desire to travel overseas among young Nigerians for economic reasons, the ambition to "make it big" and the sources through which such can be actualized is travelling abroad. Travelling abroad is becoming a topical issue of discussion especially among young men on a daily basis in Benin City.

While some realize their dreams through legitimate means of procuring valid documents, others pass through illegal and all kinds of dehumanizing experience in order to make life better for themselves and their respective families back home. While some voluntarily and earnestly wish to go, others are compelled through several means by their parents so that they could play the part of the sacrificial lamb for their individual families (Alenkhe and Longe, 2015)

1.2 STATEMENT OF THE PROBLEM

In the latter part of the colonial period up to 1970s, Nigerians were not keen on travelling abroad for greener pastures because the pasture in Nigeria then was relatively greener as the Nigerian economy was still viable and buoyant and the monetary currency was higher in value at the International market (Harrington, 2021). During this period, young Nigerians were only interested in travelling outside the country in order to expand the spectrum of knowledge through Western education because the existing educational system then could not provide the needed knowledge adequately.

Every normal household has two main pillars which are, the breadwinner who is the man and hence occupies the husband status" as well as the father Status and the home organizer who is the woman and hence occupies the 'wife status' as well as the mother status. The success or failure of the breadwinner is likely to directly or indirectly rob on the woman as the organizer of the household. The resources with which she uses to organise the home is expected to be provided by the man.

Traditionally, it is the responsibility of the women to utilise the resources in organising the home. The ability of the woman to play this role effectively is a function of how well she has established a cordial relationship with her husband and her in-laws. This perhaps has generated serious challenge for the affected women, in a bid to meeting up the greater responsibility entrusted on their shoulders. In other words. What physical, social, economic and emotional challenges are such women going through? What nature of relationship exist between such women and their migrant spouses on one hand, and between the former and their in-laws on the other hand. What factors determine the coping strategies of these home based spouses? What socio-economic effects are likely to result from the migration decision of the migrant breadwinner on their household of origin? For all this issue, this study was designed to provide knowledge based information

1.3 RESEARCH QUESTIONS

- i. What is the nature of the relationship between the home based spouse and her resident in-laws.
- ii. What are the coping mechanisms of the home based spouse.
- iii. What are the consequences of the migrant's absence on the home based family.

1.4 OBJECTIVES OF THE STUDY

The general objective is to identify the relationship between women and their migrant husband overseas.

The specific objectives are to: -

- i. Examine the nature of the ties between the home based spouse and her resident In-law.
- ii. Identify the coping mechanisms of the home based spouse.
- iii. Ascertain the consequences of the absence of the migrant breadwinner on the home based family.

1.5 SIGNIFICANCE OF STUDY

The institution of marriage and family plays an important role in human life which can never be overemphasized. Both are the bedrock of human survival.

To the individual, marriage and family help in realizing his or her physiological and social needs. Marriage for instance, provides the individual the platform of gratifying his/her sexual urge in a legitimate prescribed means it provides an individual to be loved and express love. The family as a unit is universal to all human beings and societies. This study therefore, affords us the opportunity of increasing our store of knowledge in the area of family challenges, the coping methods married women of migrant husbands import and for others who are already aware of some of these challenges, the study seek to update their knowledge in this direction to reflect the extent to which present reality conform to the facts available For the newly married couples and for those intending to get married to migrant spouses, this study serves as a reference material which would assist interested persons on how to manage the

implementation of challenges. It will also add to the existing body of literature on issues regarding marriage and migration.

1.6 SCOPE OF STUDY

The respondents for this study is restricted to married women and their Migrant Husbands in Egor local government area of Benin City, Edo State. It will also cover other casual factors like the processes of marriage in traditional African setting, relevance of the family in human societies, the role of the extended family, gender difference in family relationship, the economic influence of the family

1.7 DEFINITION OF KEY TERMS

Marriage: Marriage is a legal union between a man and a woman based on love and procreation. This implies that marriage is a social phenomenon in which two hitherto strangers of two different families of orientation agree at a point to come together in other to establish a family.

Migration: Migration is an activity of people who move from one place to another place. People basically move for the livelihood and for earning money. People migrate for the betterment of living style. Migration happen for a range of reasons, this can be economic, social, political or environmental. Pull and push factors drive migration. Push factors are those factors that forces a person to move e.g. Drought, famine, lack of jobs, wars etc. While the pull factors are factors that encourages one to move e.g. better chances of job opportunities, better education, better living conditions etc.

Migrant: This is a person that lives in a place other than the place if his nativity. This could be for economic, social, marital or other reasons.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 CONCEPT OF MARRIAGE

Marriage is a legal union between a man and a woman based on mutual right and obligation. It is this legal concept which give the couple the right to have offspring and to give the children a family name. (Baloyi, 2022). However, as soon as a marriage proposal is consummated, it translate into a union between families that is, the husband's family of orientation, the wife's family of orientation and the newly established family of procreation to which both are parental figures.

In African society, some marriages start with betrothal type of arrangement in which case a male and female child are made to be aware of their future marital statuses as husband and wife. This is common among the Fulani of Northern Nigeria. It was equally part of the marriage plans of some culture area in Nigeria some years ago. The parent of a male child can tie some cowry in the hand of a female child of another family as a sign of betrothal, while some ended up in marriage others never did, In modern times, in virtually all communities around the world, marriage commences with mate selection. These cut across cultures whether primitive or civilize. According to Akurugu Domapielle and Jatoe (2021), "many societies have explicit rules which define potential mates as acceptable or unacceptable". These rules define whether or not a selection of mates for marriage should be done within one kindred or outside one kindred.

Endogamous arrangement specifies the group within which a marital partner must be found and prohibits marriage with others. In endogamous marriage, a

person is compelled by rules or customs to marry within his or her own group or clan. Although members of such a social group are allowed to marry one another, it does not allow marrying one's sister or brother or a close kinsman. It is a broad concept which restricts marital mate selection to racial, ethnic or religious, and prohibit intending couples from marrying outside the group. In Nigeria both the ethnic and religious affiliation of an individual can determine his/her mate selection. Akurugu, Domapielle and Jatoe (2021) have argued that endogamy is intended to reinforce the cohesiveness of the group by suggesting to the young that they should marry someone of our own kind". However, this is influenced by several factors among which are education, economic independence, degree of exposure and love. In some endogamous arrangement, the expression of love is not a prerequisite for marriage. The betrothal marriage of two cousins in the Fulani tradition of Northern Nigeria does not give room for the feelings of love. Adebola (2020) equally observed that, among the Yoruba of Venezuela. male child who is old enough to get married knows that under their tradition, he has to marry either of the father's sister's daughter or of his mother's brothers daughter without any choice of selecting from outside these groups. His choice is limited in the sense that one of his uncle selects the eligible cousin for him to marry. In modern times, upper class members is in the habit of match-making, especially by parents who perhaps are business associates.

In religious settings it equally happens; a case where pastor arrange religious programme with the intention to match-making single members. In such a situation the selection process precedes the concept and development of love. In reality, the social class the intending couples belong to can also determine who they choose to marry. It has been noted that all over the world individuals are pressurized to select based on the belief that individuals from similar social classes are more likely to come in contact and to share values, tastes, goals, expectations and educational

background". In other to sustain their prestige, parents of the upper class families exercise much influence over the dating behaviour of their children than the lower class parents. Also in terms of family sustenance, the upper class families are also able to use their wealth and resources in coping with some of the demands of family life (Harrington, 2021).

On the other hand, exogamy marriages forbid a person from taking a spouse within his or her own clan, one's group, kinsmen or close affine. Marriage must be outside and a mate must come from some other clans in the tribe (Ovbiagele, 2015). This is associated with the rules of incest. It is common where the culture is simple, groups are small and people are related in such a way that marriage would contravene the incest regulation. For instance, children of the same parents are not encouraged to marry within the same family. As Adeola (2017) puts it: " Marriage is the embodiment of rules and regulations that are bound by culture. The regulation stipulates how, when and where marriages can take place, to whom a person can be married, and the injunctions attached to the statues that are acquired as a result of one 's involvement in marriage" In traditional African setting, labelling is a form of courtship. Lewis as cited in Baloyi (2022) has asserted that early labelling of young persons as a couple by people around their neighbourhood can lead to a likelihood of marriage relationship between them in whichever way, generally marriage is consummated with the payments of bride price (also called bride-wealth) which may be define as money or goods given to the bride or her family by the groom or his family before or upon marriage. This varies from culture to culture According to Adeola (2017), some use money, kolanut, honey, oil palm wine etc. to pay bride price These are usually shared among the family members of the bride by the bridegroom's family. The significance of this is that it legitimizes the union and gives the bridegroom the exclusive right of transfer of the bride and all her respect and

obligation from her family to her husband family. It equally gives to the bride a social honour and prestige. As soon as a marriage is legitimized, a conjugal family has been instituted between the husband and the wife.

2.2 RELEVANCE OF MARRIAGE AND FAMILY IN HUMAN SOCIETY

Baloyi (2022) emphatically stated that in Nigeria, "the family is a sacred unit and should be respected. It should also be protected and supported. As a social unit, it helps the society in inducting its offspring with norms, values, belief of the society so that they can function properly as effective and efficient members of the group to which they belong.

"The human child, with the longest infancy is the most educable of all creatures. He is completely dependent upon adults both physically and culturally for growth and education to develop a repertoire of skills and habits that will enable him to survive. The parent inducts him into the rhythm of the demands of the adult world, and more particularly into the world of the immediate family with its particular attitudes, habits and needs", (Dewey and Humber, 2023)

To be able to live and interact meaningfully and be effective as a member of the society, the child needs to be taught. When the child is not given the desired deprivation, rejection and lack of attention and such children may eventually be very aggressive in future.

Emelone (2020) argues that as an economic unit, the family before industrialization was a unit of economic production and consumption. However, industrialization has now made it basically a unit of consumption, while the factor becomes the production unit. Adult members are employed outside the home and their resources is used to buy what they need. The families also protect its members. It provides the compulsory care to the helpless infant needs in other to survive the harsh realities of

human existence immediately after birth. Here, the family provides for its members shelter, food and all that they need in order to survive (Okolocha, 2019)

Baloyi (2022) asserted that the family also performs socio-emotional maintenance functions, It provides an unconditional love and acceptance for its members. It is only such care and affection that would make children to develop normally. They equally noted that society cannot survive without new members. The family an orderly means for producing new members, generation after generation. This explains why the family as an institution of society is seen as the very core of man's social life. However, industrialization and rapid industrialization which determine the present world have greatly affected these traditional roles of the family.

In the pre-industrial condition, the family occupation often remained unchanged for generations. With industrialization and urbanization occupation becomes an individual rather than family matter. Occupationally going beyond, one's father is an ideal that has replaced the ideal of following in the father's footsteps. With industrialization new jobs occupation are created. Accordingly, occupation becomes dominant over family life. This explains why members of a family especially the breadwinner in a bid to ensure the survival and the realization of the family's collective and individual need indulge in migratory behaviour economically. This has greatly affected the family in terms of the unavailability of the father figure in some homes for the purpose of socialization. Okolocha (2019) noted that the family role as a source of emotional security and nurturing is waning as it becomes less able to shield its members from the harsh realities of modern life. What then has been the status and role of the women in the modern setting? To what extent has the modern arrangements affected women?

2.3 THE STATUS, ROLES AND PERCEPTION OF WOMANHOOD IN HUMAN SOCIETY

Throughout the Middle Ages and well into the age of reasoning, women were seen as being inferior both physically and mentally to their male counter-parts, and the institution of marriage was seen as a phenomenon that should be avoided. Emelone (2020) has noted that this in most pre-industrial societies for instance, domestic duties were relegated for the woman of the household, while the heavier labour like hurting and ploughing were left for the men. Maternity, the nature biological role of women has traditionally been seen as their ultimate societal role also, Besides being a wife, the African woman is equally the mother of children. If marriage makes her. children confirm her as a complete woman, and hence largely determine the status and responsibility in society. In other words, her social position is either enhanced or diminished by her ability or in-ability to bear children. To be able to live and interact meaningfully and be effective as a member of the society, the child needs to be taught. When the child is not given the desired deprivation, rejection and lack of attention and such children may eventually be very aggressive in future (Mayweather, 2022)

2.4 THE ROLE OF EXTENDED FAMILY SYSTEM IN THE STABILITY OF THE FAMILY

Family according to Baloyi (2022), is one of the greatest blessings we are given on earth. Having these special people in our lives ensures that we won't go through hardships and trials alone. No matter what mistakes we make or achievements we accomplish we always have somebody there In fact, your family member can be, and should be some of your closest friend and confidant of the children. The close-knit relationship it offers to children can contribute positively to their emotional development An extended family is also the closest form of society children have.

Having more people in the house often helps small children learn how to act and behave in various situations. An extended family consists of two or more families living together in the same household when practiced at its greatest potential, it

offers stability and success to all family members. The involvement of grandparents and other extended family members in nurturing and raising children can also offer support to the parents. Other adult members of the extended family can offer childcare assistance as well, reducing the cost of childcare services. Many extended families are financially stable because they pool their income for expenses and consumption. According to CNN, many young adults return home and live with their parents at the prevalence of the economic crisis in 2014. Likewise, older Americans began moving in with their children. Living together in the same household can help save money and other resources.

Osogbue (2023) sees an extended family as a family that extends beyond the nuclear family, consisting of parent, aunts, uncles and cousins, all living nearby or in the same household to extended household. Some relatively well to do individuals still assist their siblings, sibling children and other relatives financially in solving one or two challenges of life and in realizing certain goals. The aged ones are still being taken care of by the children and or relative orphans still receive succour for the extended family unit. A mad man is still the responsibility of his family. The corpse of a dead man is still relevant in dispute settlement, marital problems, originating an acting as go-between in the relationship between the living and the dead.

However, it must equally be noted that because of the differences in human character ways. In families where bad element exists, they hardly realize these benefits for members. This is freely expressed especially when the bread winner dies. According to Osogbue (2023), at the death of a man, what the relative of the husband do is keep serious watch over the property of the late man, questions like where is your husband bank book? are asked. The intention is to get as much of the dead man's properties of the family. Generally, the widow of an immediate family of the customary law marriage is entitled as a right to occupy the husband's house and

live there until she dies or remarries. However, this is subject to good behaviour by the widow. She has no right of succession to her husband properties. Therefore, the relationship which exist between the woman whose husband is abroad and the resident in-law family factors is a function of several factors amongst which include the character of the woman, the disposition of in-law family toward the marriage, the in-law's family perception of this woman, the socio-economic position of the migrant husband, the character of the individuals in the in-law family. All these will tell whether or not the wife will enjoy marital relationship even at the absence of the husband.

2.5 GENDER DIFFERENCES IN FAMILY RELATIONSHIP

Sex differences in humans have been studied in a variety of fields. In humans, biological sex is determined by five factors present at birth. The presence or absence of a Y chromosome, the type of gonads, the sex hormones, the internal reproductive anatomy (such as the uterus in females) and the external genital. A distinction is sometimes made between sex and gender. Sex differences is generally referring to traits that are sexually dimorphic (two different forms) Such differences are hypothesized to be products of the evolutionary process of sexual selection. By contrast, the term gender differences between males and females that are presumably based on sexually monomorphic (the same between the sexes) biological adaptations. Although the importance of gender role attitudes in family dynamics has been of interest to researchers for several decades. Traditional gender role socialization encourages women to be sensitive, express affection and show weakness while their male counterparts are taught to be competitive, strong as well as being emotionally expressive. It has been understood that women have more close friends than men and are more romantic in their intimate relationship.

Ironically, in marriage, men derive more satisfaction than their women counterparts.

Besides this issue of feelings.

Eghafona (2015) observed that three times as many married women as singles women show signs of anxiety depression and emotional stress because of the consistent pressure of household stresses, associated with parenthood and running their household. Men have historically been able to feel they are fulfilling their family obligations by simply being able to provide financially. Most people still interpret a man's long hours on the job as an understandable sacrifice for the family sake. Women's employment outside the home is usually perceived optional or more seriously as potentially depending to the family. Some people think that women with children should not work, even at part time jobs if they can afford to stay at home.

2.6 THE ECONOMIC INFLUENCE OF MIGRATION ON FAMILY LIFE

Alenkhe and Longe (2015) posited that economic relations have a lot of influence in every area of family life. It influences the amount of money coming into the home, the domestic running of the household on a daily basis, as well as the major purchase decision of the household. The availability of money either lightens or dampens the feelings of satisfaction within family relationship Newman. It is on this ground that some scholars project that remittances does not contribute solely on economic development as stated by the World Bank and other financial institutes, it rather increases the level of income of the poor. Remittance has been defined by many scholars from different school of thought and by different organizations.

Alenkhe, (2020) defines remittance as migrant's funds transfer which are resources that a migrant convey into or take out of the country. Omigie and Alenkhe (2020) see remittance as a portion of migrant worker's earnings sent to their countries of origin and this could be in cash or gifts. IMF maintains that remittance is

limited to money sent by migrant's workers who have been staying in a foreign country for more than a year to his/her household in his/her country of origin and this does not include migrant's which are self-employed. Consequently, International Organization for Migration (2016) largely defines remittances as the monetary flows connected to migration that is cash transfer by migrants or immigrants living abroad to a relation in home countries.

The definition above by some scholars and organizations, are just to mention a few amongst the different definition and views of remittances. It is noteworthy that remittance is divided into two parts namely: financial and non-financial remittances but our focus is more on the financial remittances. Financial uncertainty makes a stable family life very difficult. It can create room for temptation which may disintegrate the family. It is not all who travel abroad that will make it financially because of the dynamic of social life: an economically well-to-do family can experience vicissitude of life,

Alenkhe (2020) argues that when the family economic foundations are weak, the emotional bond that ties a family together can be stretched to a breaking point. However, Newman's assertion is more applicable in cases where only one of the couple works than in cases where both couple works to pull resources together, the financial strain or modern living have made it difficult for young couples to survive on only one income. The image of the traditional family where dad goes to work and mom stay at home to raise the kids does not reflect reality for most people today.

2.7 THE INFLUENCE OF RELIGION ON FAMILY INTERACTION

Idoko (2023) sees religion as that which can influence every area of the family life. He goes further to state some area of the family life that can be affected by

religion and they include dating, marriage, sexuality, child bearing decision, parenthood, child discipline, responses to illness and death, household division of labour, domestic conflict, family difficulty and managements etc. In general, religious participation appears to foster an authoritative warm active and expressive style of parenting. Parents who tend to attend religious services are more likely to enjoy a better relationship with their children and are more likely to be involved with their children education. Moreover, the greater a child's religious involvement, the more likely both the child and parent will agree about the quality of their relationship the more similar their values will be and the greater their emotional closeness will be. Religion is a socio-spiritual experience of man which constrain his excessive anti-social and anti-religious behaviour thereby making him to acts in a specific way relating to a specific situation. In a highly religious family, a sacred text that is Bible for Christians and Quran for Muslims serve not only as a reference material to increase faith but also as a guide book in dealing with different challenges of the family life. Idoko(2023).Studies have shown that religious practices have a positive effect on family life, especially in the area of marital commitment. However, there are some instances where this link between religion and the family life may not explain the true family behaviour individuals express at certain situations for example although some conservative born again Christians believes that wives should stay at home and obey the authority of their husband's and many of their marital partner other conservative born again Christian women do work outside the home and exert powerful influences over family decisions. Also, many religion stresses the value of keeping families intact, increased religious commitment has not been able to resolve the crises in troubled marriage (Idoko, 2023).

2.8. THE NATURE OF INTERNATIONAL MIGRATION

According to UNDESA (2020), International migration makes up about 3% of the world's population. Economic conditions, social and political tensions and historical traditions can influence a nation level of migration. Net migration on rates can mask offsetting trends such as immigration of unskilled workers and emigration of more educated residents. Pattern of international migration have been changing since the late 1980's. There have been attempts at illegal, economically motivated migration as response to legal restrictions. Those seeking asylum migration between more developed countries particularly between countries within the where the restriction has been removed to allow the free movement of labour. Short-term migration as countries increasingly place limits on work permit. It is more common for more developed countries for example the UK and USA to limit the length of migrants from coming from other developed countries. In terms of this type of movement, emigration and immigration involves major changes in physical economic and social environment of the migrants. Adjustment are therefore more difficult to make while integration is slower than in the case of national migration (National geographic society, 2016). This is so because of the cultural gap between the environment of origin and that of the destination of the migrants.

In terms of size, Awoususi and Kehinde (2023) has observed that people crossing national boundaries can do so either as participants in a system of mass movement which results in the transfer of a large number of people with common ethnic or social characteristics or as an individual or members of small family group. According to Okolocha (2019), mass population across international boundaries comes in varied forms that is, it can come as a result of conquest, invasion, colonialization, and refugee movement etc. the slave trade epoch provides us with a good instance of forced mass movement or forced labour. As a result of the Portuguese's voyages

to the West African coast in the 1440's, they sought able body men from Africa to meet the labour needs of the Iberia peninsula, hence signalling the commencement of the international trade on slaves. The environmental influence has generated band wagon effects within Benin-city which facilitates the migration decision of most individuals and households in Benin- city.

2.9 THEORETICAL FRAMEWORK

In establishing the relationship between women and their migrant husbands in Egor local government area of Benin City, the functionalist theory will be utilized.

2.9.1 Functionalism

Functionalism, especially structural-functionalism, conceives of a society as an organism and compares societal development to the evolution of an organism. It explains the social system as that in which every element or unit of the structure fit together harmoniously on the basis of value consensus. The basic assumption is that of functional unity between the work of the individual unit and the entire system with the former working for the latter. This theory views society as a system, that is, as a set of interconnected parts that work together harmoniously for the survival of the whole. If the social system or society is to survive, every institution must function compositely to survive. Institutions are better understood only in reference to their contribution to the system. Against this background, the migrant husband is conceptualized as that individual whose exit affects the socio-demographic structure of the society (family) positively. Although his presence will be missed but, the departure is for the betterment of the family and society, a goal achieved through remittance which is viewed from the angle of the beneficiary (home based wife and family), as assistance to the family and society. Migration and remittances are therefore functional both in the manifest and latent forms just like Robert K. Merton

posited under functionalism. Manifest functions of remittances include payment of bills, financial support to the family, etc. On the other hand, latent functions refer to increased social, economic and health status of the family at home.

Functionalist theory, as a theoretical framework, can provide a comprehensive lens through which to examine the dynamics of married women and their migrant husbands. This sociological perspective views society as a system of interconnected parts that work together to maintain stability and order. Each part, such as family, education, or religion, serves a function to benefit society as a whole. In the context of this project, "married women and their migrant husbands," functionalist theory would suggest that the migration of husbands and the roles of married women contribute to the larger social structure and stability. The absence of husbands who migrate for work could be seen as fulfilling economic functions for the family and society by providing financial support through remittances. Meanwhile, the wives who stay behind may take on additional roles and responsibilities, which could lead to shifts in family dynamics and social norms. The impact of migration on married women can be multifaceted. It can alter their position within the family and community, potentially leading to greater autonomy and decision-making power due to their increased economic contributions. However, it can also result in challenges such as social isolation, restructuring of long-standing role expectations, and economic strains, which can put couple stability at stake (Compernelle, 2017).

From a functionalist perspective, these changes are not merely disruptions but are adaptations that serve to maintain the overall social equilibrium. The theory posits that when one part of the system is dysfunctional, it affects all other parts and creates social problems, prompting social change. Therefore, the experiences of married women with migrant husbands can be understood as part of a broader

societal response to economic and social pressures. It is important to note that while functionalism emphasizes the importance of social institutions and their contributions to societal stability, it has been criticized for overlooking individual agency and the complexity of societal changes. Nonetheless, it provides a useful framework for analyzing how migration affects family structures and the roles of individuals within them (Alenke, 2020).

CHAPTER THREE

METHODOLOGY

3.1 RESEARCH DESIGN

For this research, the cross sectional descriptive survey was employed. It is a type of research that produces snapshot of a population at one or more points in time and concerns itself with the present status of a phenomenon. Cross sectional design was used because it is comparatively quick and cheaper to conduct and administer.

3.2 AREA OF STUDY

The area of this study is Egor local government in Benin City. Egor local government has its headquarters in Uselu. Some towns in Egor local government include Okhoro, Use, Uwelu, Iguikpe, Ugbighoko, Iguediye, Evbougide and Oghedaivabiobaa. Egor is home to Christians, Muslims and traditional worshippers. The main native languages of Egor are Benin, Esan and Owan (Manpower, 2021).

3.3 POPULATION OF STUDY

According to the national population census commission (2021), the population of Egor local government is 339,899. But this study will focus particularly on the women who have migrant husbands. Due to the nature of the population of study, and being a special population, there is no available statistics on them.

3.4 SAMPLE SIZE

The sample size for this study was 100 respondents. This made up of married women all over Egor local government area who have their husbands living outside of their state of residence. This is gotten purposively by the researcher with the use of snowball

3.5 SAMPLING TECHNIQUE

The sampling technique employed in this study is the snowball and convenient sampling technique of the non probabilistic method. Snowball sampling technique is a technique in research in which research participants are asked to assist researchers in identifying other potential subjects. This is because they are in the best position to point their fellow women with migrant husbands out to the researcher. So the researcher will keep taking respondents until he gets to a convenient sample of 100.

3.6 INSTRUMENT AND METHOD FOR DATA COLLECTION

The instrument for data collection was a self developed questionnaire. The questionnaire contain two sections. The first section sought to capture the socio-demographic characteristics of respondents while the second section will seek to find out the respondents knowledge on the research topic. It was a one time process and a face to face basis. The researcher personally administered the questionnaires in the field and collected them back immediately. The choice of questionnaire is made in order to obtain valid, consistent and quantifiable information.

3.7 METHOD OF DATA ANALYSIS

For every question contained in the questionnaire, the SPSS version 22.0 was used for the analysis. The questions was analyzed using frequency and simple percentage. The data was presented in tables and frequencies.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

INTRODUCTION

This chapter presents the responses from the respondents in line with the research questions and objectives. It is discussed under the sections of questionnaire response rate, analysis of socio demographic characteristics of respondents, answering of research questions in relation to the research objectives.

4.1 QUESTIONNAIRE RESPONSE RATE

| NUMBER OF COPIES OF QUESTIONNAIRES ADMINISTERED | NUMBER OF COPIES OF QUESTIONNAIRES RETRIEVED | PERCENTAGE OF COPIES OF QUESTIONNAIRES RETRIEVED |
|--|---|---|
| 100 | 100 | 100 |

Table 4.1 shows the response rate. From the table, it was shown that a total number of 100 questionnaires were administered and retrieved from all sampled respondents. A sample of 100 respondents was randomly drawn from the 553,300 population of Oredo local government area. From the analysis of the questionnaire response rate, it is evident that the response rate of respondents was high.

4.2 SOCIO DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

TABLE 4.2a: AGE OF RESPONDENTS

| AGE | OF RESPONSE | FREQUENCY | PERCENTAGE |
|-------------|-------------|-----------|------------|
| RESPONDENTS | 16-23 | 34 | 34% |
| | 24-36 | 33 | 33% |
| | 37-48 | 33 | 33% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

The table above shows that 34% of the entire respondents were within the ages of 16-23 as at the time of the research followed by 24-36 and 37-48 represented 33% respectively.

| OCCUPATION | RESPONSE | FREQUENCY | PERCENTAGE |
|------------|---------------|-----------|------------|
| | UNEMPLOYED | 25 | 25% |
| | SELF EMPLOYED | 50 | 50% |
| | CIVIL SERVANT | 25 | 25% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

From the table above, the findings show that 50% of the entire respondents were self employed as at the time of the research. 25% were unemployment while the other 25% were civil servants. This shows that majority of the respondents were self employed.

| EDUCATIONAL QUALIFICATION | RESPONSE | FREQUENCY | PERCENTAGE |
|---------------------------|----------------|-----------|------------|
| | PRIMARY SCHOOL | 20 | 20% |
| | SSCE | 50 | 50% |
| | GRADUATE | 30 | 30% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

The educational qualification of the entire respondents is represented in the table above. 50% of the entire respondents are SSCE holders followed by graduates which was represented by 30% of the respondents and lastly, primary school certificate holders which was represented by 20% of the respondents.

| INCOME LEVEL | RESPONSE | FREQUENCY | PERCENTAGE |
|--------------|------------------|-----------|------------|
| | LESS THAN 30,000 | 10 | 10% |
| | 30,001-50,000 | 20 | 20% |
| | 80,001-100,000 | 40 | 40% |
| | ABOVE 100,000 | 30 | 30% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

From the table above, it shows that 40% of the entire respondents earn within 80,001-100,000, followed by the respondents who earn above 100,000 that was represented by 30% and 20% representing the respondents that earn 30,001-50,000 and lastly 10% representing the respondents that earn less than 30,000.

| RELIGION | RESPONSE | FREQUENCY | PERCENTAGE |
|----------|----------|-----------|------------|
|----------|----------|-----------|------------|

| | | |
|--------------|-----|------|
| CHRISTIANITY | 80 | 80% |
| ISLAM | 20 | 20% |
| TOTAL | 100 | 100% |

Source, fieldwork 2024.

The data in the table above shows that majority of the respondents are Christians. This was evidently shown as 80% of the respondents are Christians while the other 20% represents the Islamic respondents.

| ETHNICITY | RESPONSE | FREQUENCY | PERCENTAGE |
|-----------|----------|-----------|------------|
| | BENIN | 60 | 60% |
| | ESAN | 30 | 30% |
| | IGBO | 10 | 10% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

The findings show the ethnic affiliations of the respondents. 60% of the entire respondents are Benin, 30% of the respondents are Esan while 10% represents the respondents that are Igbo.

4.3 ANALYSIS OF DATA IN ACCORDANCE WITH RESEARCH OBJECTIVES

RESEARCH OBJECTIVE ONE: EXAMINE THE NATURE OF TIES BETWEEN THE HOME BASED SPOUSE AND HER RESIDENT INLAW.

Items on the questionnaire that relates to objective one were analyzed as follows:

Table 4.3.1

| WHAT IS THE RELATIONSHIP BETWEEN YOU AND YOUR HUSBAND'S FAMILY LIKE? | RESPONSE | FREQUENCY | PERCENTAGE |
|--|---------------------|-----------|------------|
| | MODERATELY PEACEFUL | 40 | 40% |
| | PEACEFUL | 40 | 40% |
| | NOT PEACEFUL | 20 | 20% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

The findings in table 4.3.1 shows that 40% of the respondents said that there relationship with their husband's family is moderately peaceful, 40% said it's peaceful while the other 20% said that the relationship is not peaceful at all. This is somehow similar to the study of Hennebry, Keegan and Walton-Roberts (2016) which states that the absence of migrant workers have a way of shaping social structures globally.

Table 4.3.2

| DO THEY GIVE YOU ANY FORM OF DISCOMFORT? | RESPONSE | FREQUENCY | PERCENTAGE |
|--|----------|-----------|------------|
| | YES | 50 | 50% |
| | NO | 50 | 50% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

Table 4.3.2 above shows that 50% of the respondents get discomfort from their husband's family while the other 50% said that they don't give them any form of discomfort. This is in line with the study of Ohonba and Abieyuwa (2019) which states that most African women with migrant husbands face stigmatization from the society. This is mostly because the society believes that a married woman living alone is prone to promiscuity.

RESEARCH OBJECTIVE TWO: IDENTIFY THE COPING MECHANISM OF THE HOME BASED SPOUSE.

Items on the questionnaire that relates to research objective two were analyzed as follows: Table 4.3.3

| HOW DO YOU | RESPONSE | FREQUENCY | PERCENTAGE |
|--------------|----------------|-----------|------------|
| COPE WITH | MY MOTHER | | |
| RAISING YOUR | HELPS ME WITH | 70 | 70% |
| KIDS ALONE? | MY CHILDREN | | |
| | SOMETIMES. | 30 | 30% |
| | MY INLAWS HELP | 100 | 100% |
| | OUT SOMNETIMES | | |
| | TOTAL | | |

Source, fieldwork 2024.

The findings from the study as regards to this item on the questionnaire shows that 70% of the respondents get help from their mothers in raising and catering for their children while the other 30% of the respondents said that their husband's family members help them in raising the children.

Table 4.3.4

| WHAT IS THE | RESPONSE | FREQUENCY | PERCENTAGE |
|---------------|-----------|-----------|------------|
| FINANCIAL | VERY GOOD | 40 | 40% |
| ASSISTANCE | GOOD | 40 | 40% |
| FROM YOUR | NOT GOOD | 20 | 20% |
| HUSBAND LIKE? | TOTAL | 100 | 100% |

Source, fieldwork 2024.

This section of the questionnaire shows that the migrant husband supports the resident wife financially. Findings from the field work show 40% of the respondents say that the financial assistance from their migrant husbands is very good, the other 40% said that the financial assistance from their migrant husbands is good while 20% of the respondents said that the financial assistance from their migrant husbands is not good at all.

RESEARCH OBJECTIVE THREE: ASCERTAIN THE CONSEQUENCES OF THE ABSENCE OF THE MIGRANT BREADWINNER ON THE HOME BASED FAMILY.

Items on the questionnaire that relates to research objective three were analyzed as follows:

Table 4.3.5

| DO YOU FEEL | RESPONSE | FREQUENCY | PERCENTAGE |
|-------------|-----------|-----------|------------|
| THE ABSENCE | YES | 70 | 70% |
| OF YOUR | NO | 20 | 20% |
| HUSBAND? | SOMETIMES | 10 | 10% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

Table 4.3.5 shows that 70% of the respondents miss their husband, 20% of the respondents said they do not miss their husbands while 10% said they miss their migrant husbands sometimes.

Table 4.3.6

| DOES YOUR HUSBAND'S FAMILY RESPECT YOUR DECISION AS THEY WOULD RESPECT THEIR SON'S. | RESPONSE | FREQUENCY | PERCENTAGE |
|---|----------|-----------|------------|
| | YES | 20 | 20% |
| | NO | 80 | 80% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

This section of the respondents response shows that 80% of the respondents said that their husband's family does not respect their decision while 20% of the respondents say they respect them just the way they respect their husbands.

Table 4.3.7

| DO YOU FEEL LONELY IN THE ABSENCE OF YOUR HUSBAND? | RESPONSE | FREQUENCY | PERCENTAGE |
|--|-----------|-----------|------------|
| | YES | 50 | 50% |
| | NO | 20 | 20% |
| | SOMETIMES | 30 | 30% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

From the findings in table 4.3g, it shows that 50% of the respondents feel lonely in the absence of their migrant husbands while 30% of the respondents said they miss

their migrant husbands sometimes while 20% of the respondents said they do not miss their migrant husbands. This is in line with the study of Rowan and Steverink (2020) who stated that couples with migrant spouses face loneliness from time to time.

Table 4.3.8

| WHAT TYPE OF | RESPONSE | FREQUENCY | PERCENTAGE |
|---------------|------------|-----------|------------|
| LONELINESS DO | EMOTIONAL | | |
| YOU FEEL? | LONELINESS | 30 | 30% |
| | SEXUAL | | |
| | LONELINESS | 45 | 45% |
| | PHYSICAL | | |
| | LONELINESS | 25 | 25% |
| | TOTAL | 100 | 100% |

Source, fieldwork 2024.

The findings in the table above shows that 45% of the entire respondents miss their migrant husbands sexually, 30% of the respondents said they miss their migrant husbands emotionally, while 25% of the respondents said they miss their migrant husbands physically.

DISCUSSION OF FINDINGS

The findings of this study shed light on the complex dynamics of transnational families, particularly the experiences of home-based spouses and their relationships with resident in-laws.

Firstly, the nature of the ties between the home-based spouse and her resident in-law is complex and multifaceted. While some home-based spouses reported positive relationships with their in-laws, others experienced tension, conflict, and emotional distress. The absence of the migrant breadwinner often exacerbates existing tensions, leading to feelings of isolation and disconnection. This is in line with study highlighted by Psych Central (2022) which discusses how in-law relationships can be challenging for couples, emphasizing the importance of setting boundaries and cultivating connections to promote healthy relationship. threat response. In another study by Carnegie (2022), it explores the tensions that can arise in in-law relationships, acknowledging that while these relationships hold the potential for mutual appreciation and support, they can also become sources of conflict and stress

Secondly, the coping mechanisms of home-based spouses vary widely. Some women reported relying on social support networks, such as friends and family, to cope with the emotional and financial burdens of their husbands' absence. Others turned to religious or spiritual practices, or engaged in income-generating activities to enhance their economic independence. However, many women also reported feeling overwhelmed, anxious, and depressed, highlighting the need for targeted support services. This is similar to the study of Zwicker and DeLongis (2010) which discusses the dynamic nature of stress and coping, shaped by personal and situational characteristics¹. It emphasizes that coping strategies can be adaptive or maladaptive, depending on the context, and that gender differences play a role in how stress is experienced and managed. Another study published in PLOS ONE by Wakari and Fujiwara (2023), it focuses on the stressors and coping strategies among single mothers during the COVID-19 pandemic. It highlights the importance of both

formal and informal social support for single mothers to cope with stress, which resonates with the reliance on social networks mentioned in the study.

Thirdly, the consequences of the absence of the migrant breadwinner on the home-based family are far-reaching and profound. The emotional toll of separation is significant, with many women reporting feelings of loneliness, sadness, and worry. The financial burden is also substantial, with women often shouldering the responsibility of managing household finances and providing for their children's needs alone. Furthermore, the absence of a male figurehead can lead to social stigma and exclusion, particularly in patriarchal societies where men are often seen as the primary breadwinners and decision-makers. This is in line with the study of Ellie Murard (2015) on the welfare impact of migration on families left behind in rural Mexico found that while migration and remittances can alleviate poverty, the absence of the migrant can also lead to a larger work burden for those left behind, potentially affecting non-income dimensions of well-being, such as leisure time. Also, this is in contrast with the study of Paudyal and Tunprasertbb (2018) published in the European Journal of Public Health conducted a systematic review on the impact of migration on the health and wellbeing of left-behind families. It reported that children often face malnourishment, physical underdevelopment, and psychological problems, while adults experience depression, loneliness, and lifestyle-related chronic health issues.

In contrast to previous research, which suggests that women left behind by migrant husbands tend to leave agriculture, the findings indicate that many women actually become more involved in different economic activities to meet their basic needs. Additionally, while it is often assumed that households with migrant husbands are wealthier than other households, the findings of this study suggest that this is not

necessarily the case, and that households with migrant husbands may face significant challenges, including financial insecurity and social isolation.

Overall, the study findings highlight the need for a more nuanced understanding of the experiences of home-based spouses and their families. By acknowledging the complexity of their relationships, coping mechanisms, and consequences of migration, we can work towards developing targeted support services and policies that address the unique needs of transnational families.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

It is expedient to do a review of the five chapters this project work is comprised of. The first chapter of the work is the introductory part which also includes the objectives of the study, research questions, scope of the study and the significance of the study. The second chapter reviewed some existing literatures that are relevant to the subject matter and also discussed some theories related to the topic. The third chapter stated the "science of how" which is the methodology, consists of the research design, population of the study, sample size and sampling method, it guided the researcher on how the research was to be conducted. Chapter four of the research is analysis and data presentation, the researcher analyzed the data collected from the respondents with SPSS version 22.0 and presented the data in tables, frequencies and percentages.

The study was carried out to critically examine married women and their migrant husbands in Benin City. It used Benin City as the Area of study. The study used a sample size of 100 respondents. It made use of four objectives. A 100% response rate was obtained from the questionnaires that were administered in the field.

5.2 CONCLUSION

This study reveals that most of the respondents have migrant husbands and most of them are living in discomfort which stems up from the problems encountered from the interactions with their husbands' family members. It also shows that most of them get financial assistance from their families which goes a long way in helping to run the day to day activities of the household. Despite the fact they gain a lot from the assistance of their husbands, it does not delineate the fact they feel a void that only the presence of their husbands will fill. The study captures the emotional and psychological struggles of married women with migrant husbands as it relates to raising their children.

5.3 RECOMMENDATIONS.

The study recommends that:

The government should develop and implement policies that specifically address the unique needs and challenges faced by married women with migrant husbands. They should also ensure that these policies recognize and empower migrant women as agents of change in both countries of origin and destination.

The government should strengthen legal frameworks to protect the rights of married women with migrant husbands. This includes addressing issues related to property rights, financial support, and family reunification.

NGOs have a crucial role to play in supporting married women during their husbands' migration. They should establish support networks and community-based

programs to provide counseling, emotional support, and practical guidance to help them cope with the absence of their spouses.

Governmental and non-governmental organizations should promote financial literacy and inclusion for married women. This can be achieved by encouraging savings, investment, and income-generating activities to enhance their economic independence.

It is essential to ensure access to healthcare services for married women, especially during their husbands' absence. These services should address mental health issues related to loneliness, stress, and emotional well-being.

The government should offer educational opportunities and skill development programs for married women. This will empower them to pursue careers or engage in productive activities while their husbands are away.

Finally, NGOs should conduct awareness campaigns to educate communities about the challenges faced by married women with migrant husbands. These campaigns should challenge stereotypes and promote gender equality in migration contexts.

REFERENCES

- Adeola F.(2020) Economics of immigration: *Theory and policy, Springer Science and Business Media, pp. 489*
- Adeola, R. (2017). Climate Change-Induced Migration and its Implication for Green SMEs in Sub-Saharan Africa. United Nations University Institute for Natural Resources in Africa (UNU-INRA).
- Akhigbe, A.O., Effevottu, E.S. (2023). For the Greater Good: The Economic and Social Impacts of Irregular Migration on Families in Benin City, Nigeria. In: Tiilikainen, M., Hiitola, J., Ismail, A.A., Palander, J. (eds) Forced Migration and Separated Families. IMISCOE Research Series. Springer, Cham.
https://doi.org/10.1007/978-3-031-24974-7_6
- Akurugu, U, Jatoe, T. (2021) Migration and the effects. African and its development shortcomings.
- Alenkhe, Augustine & Sunday, Longe. (2015). Migration and Remittances: A Strategic Tool for Socio-economic Development in Ikpoba-Okha LGA, Southern Nigeria. *Journal of Educational and Social Research*. 5. 10.5901/jesr.2015.v5n2p29.
- Alenkhe, Augustine. (2020). Migration, Remittance And Family Welfare: A Nexus To Social Development In Benin City, Nigeria.
- Baloyi R, Gift Thlarihani. (2022) Marriage and Culture within the Context of African Indigenous Societies: ol.48, n.1, pp.1-12. ISSN 2412-4265. hA Need for African Cultural Hermeneutics. *Studia Hist. Ecc.* [online]. 2022, [vttp://dx.doi.org/10.25159/2412-4265/10113](http://dx.doi.org/10.25159/2412-4265/10113).

- Bélanger, D., Flynn, A. (2018). Gender and Migration: Evidence from Transnational Marriage Migration. In: Riley, N., Brunson, J. (eds) *International Handbook on Gender and Demographic Processes. International Handbooks of Population*, vol 8. Springer, Dordrecht. https://doi.org/10.1007/978-94-024-1290-1_13
- Ekhelar U.(2018), “Socio-economic factors associate with urban rural migration Nigeria: A case study of Akwa Ibom State, Nigeria”, *Journal of Human Ecology*, vol. 17, no. 1, p. 13-16.
- Emelone G . (2020), *Economics of immigration: Theory and policy*, Springer Science and Business Media, pp. 489.
- D’Emilio, A.L., Cordero, B., Bainvel, B., Skoog, C., Comini, C.D. Gough, J., Dias, M., Saab, R. and Kilbane, T. (2007), *The impact of international migration: children left behind in selected countries of Latin America and the Caribbean*, Division of Policy and Planning, United Nations Children’s Fund (UNICEF), New York.
- Dziadula, E., Zavodny, M. Finding love abroad: who marries a migrant and what do they gain?. *Rev Econ Household* (2023). <https://doi.org/10.1007/s11150-023-09690-6>
- Ebri, P.O. (2017), *International migration and the study of socio-economic development in Nigeria: The role of Nigerian Immigration Service (Master’s Dissertation)*, Covenant University, Ogun State, Nigeria.
- Ellen L. Compennolle (2017) *Spouses Crossing Borders: Husbands’ International Migration and the Marital Relationship*.

Harrington, J. (2021), Migration, human smuggling and trafficking from Nigeria to Europe, Oslo, International Peace Research Institute/International Organization for Migration.

Heffer, J. and Schutt, R. K. (2017), Survey research in J Check and RK Schutt (eds), Research methods in education, Sage Publications, Thousand Oaks, CA, p. 159–185.

Idoko, Cletus. (2023). Retirement and Sustainable Development.

International organization for migration, IOM (2020) world migration statistics.

IOM (2023) International Migration Outlook. The 2023 edition of International Migration Outlook analyses recent developments in migration movements and the labour market.

Ohonba, Abieyuwa & Eghafona, Kokunre. (2019). Transnational Remittances from Human Trafficking and the Changing Socio-Economic Status of Women in Benin City, Edo State Nigeria. Women's Studies. 48. 1-19. 10.1080/00497878.2019.1632605.

Okolocha, C.F. (2019) Urbanization and the society. University press Ibadan.

Okunade, S.K., Awosusi, O.E. (2023) The Japa syndrome and the migration of Nigerians to the United Kingdom: an empirical analysis. CMS 11, 27. <https://doi.org/10.1186/s40878-023-00351-2>

Paudyal, P. Tunprasertb D. (2018) Impact of migration on health and wellbeing of left-behind families: a systematic review, *European Journal of Public Health*, Volume 28, Issue suppl_4, cky213.354,

Wakai H, Nawa N, Yamaoka Y, Fujiwara T.(2023) The dynamics of the transnational family.

Zwicker, A., DeLongis, A. (2010). Gender, Stress, and Coping. In: Chrisler, J., McCreary, D. (eds) *Handbook of Gender Research in Psychology*. Springer, New York, NY.
https://doi.org/10.1007/978-1-4419-1467-5_21.

QUESTIONNAIRE

DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY

FACULTY OF SOCIAL SCIENCES

UNIVERSITY OF BENIN, BENIN CITY, NIGERIA

Dear Respondent,

I am Edegbe Victoria, an undergraduate student of the department of sociology and Anthropology, University of Benin, Benin City. I am conducting a research on women and their migrant husbands in Benin City, Edo State.. This research work is purely for academic purpose as it is part of the requirements for the award of Bachelors (BSC) degree in sociology and Anthropology. Every information gotten in the course of this study will be handled with strict confidentiality. Thank you for agreeing to be part of this exercise.

SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS

1. Age: 16-23 () 24-36 () 37-48 () 49 and above ()
2. Occupation
3. Educational qualification., No formal education () primary school () SSCE () graduate () MSc() PHD () others ()
4. Income level: less than 30, 000 () 30,001 – 5,000 () 50,001 -80,000 () 80,001 - 1000,000 () above 100,000
5. Religion: Christianity () Islam () African religion () others ()

6. Ethnic group.....

SECTION B: QUESTIONS RELATING TO THE OBJECTIVES OF THE STUDY

7. Do you know what is migration? Yes(.) No(.)

8. Where did your husband migrate to? Within Nigeria () Outside Nigeria ()

9. How many years has he been away? 1-3 years () 4-8 () 9 years and above ()

10. What is the relationship between you and his family in Nigeria like? Moderately Peaceful () Peaceful () Not peaceful ()

11. Do they give you any form of discomfort? Yes () No ()

12. Do you feel the absence of your husband? Yes () No () Sometimes ()

13. When last did you see him? Last year () Two years ago () Five years ()

14. How do you cope with raising your kids alone?

15. Do your husband's family respect your decision as they would respect their son's decision? Yes () No ()

16. Do you feel lonely in the absence of your husband? Yes () No () Sometimes ()

17. What type of loneliness do you feel? Emotional loneliness () Sexual loneliness () physical loneliness ()

18. What is the financial assistance from your husband like? Very good () Good () Not good ()

