



THE PSYCHO-SOCIAL EFFECTS OF GLOBALIZATION ON THE GIRL CHILD MARRIAGE IN GOMBE LOCAL GOVERNMENT AREA.

Sulaiman Ayuba¹

Research Scholar, Department of Sociology, Career Point University Kota, Rajasthan, India.

<https://orcid.org/my-orcid?orcid=0000-0001-8815-4204>

Dr. Reeta Sexena²

Associate Professor Department of Sociology, Career Point University Kota, Rajasthan, India

<https://orcid.org/0009-0007-1457-125X>

ABSTRACT:

The problem of girl-child marriage in today's society deserves special thought and discussion. One of the concepts needs to be clarified, understood, accepted, enforced and put into practice. Children, especially girls who are the weaker parts of the community, represent the innocent, helpless, vulnerable, and intolerable elements of society, therefore this has become an even more important topic for discussion. Gombe Local Government Area consists of people that are predominantly the Fulani tribe. The Fulani are battling with many social problems including that child marriage. Contemporary studies have shown that Globalization and its influence are some of those problems that affected the lives of the people in various ways in the community. In Marriage, for instance, the Fulani community of Gombe metropolis, located in the heart of Gombe State, Nigeria has suffered several issues that are related to marital instability, domestic violence, and divorce. This paper, therefore, explained the negative impacts of Globalization as the causative factor to the above-mentioned social problems. However, concerning the methodology, the paper has adopted the qualitative method to interview the victims of the problems enforced by Globalization. The findings have also shown that the influence of western culture has played a major role in changing the marriage pattern, and the marital lives of the Fulani community of the Gombe Metropolis.

KEYWORDS: Girl-Child Marriage, Globalization, Psycho-social, Gombe Area, Marxist Theory.

I. INTRODUCTION:

Girl Child Marriage in our contemporary society is of paramount important topic for consideration and discourse. It has become one of the globalized concepts begging for clarification, understanding acceptance, enforcement, and practice. However, this has become more so, because Children represent the innocent, powerless, vulnerable, and unbearable members of society; more especially the girls who are the weaker ones in society. In Africa and Nigeria, in particular, it is difficult to estimate the psychosocial effect of girl-child marriage because of the Ethno-cultural differences and other intricate, the whole issue of girl-child marriage sound remote to most Africans, (Nnam and Njemanze, 2014). Again, (Brown et al, 2012) defined girl-child marriage at an early age as an intentional act that endangers the physical, emotional, moral, health, and educational welfare of the girl child. They went further to state that the act may not be acceptable to the community but the facts remain that such behavior would endanger the well-being of the child whether psychologically or socially.

Correspondingly, is because of the importance of the subject matter of Girl child marriage and problems especially psychological and social effects (psychosocial effects) produce on the girl child made the topic great for academic and policy concerns, and a lot of time and resources are needed to address the problem. Abuse of children often led to intellectual deficits in the child in their matrimonial homes, sometimes it reflects difficulties in performance, intellectual potentiality, and vesicovaginal fistula. It is related to both damage to the central nervous system as well as psychosocial factors which restrict the child's attentiveness, investigation, and cognitive experimentation (Taylor and Francis, 2017).

However, this problem is predominant in Gombe Local Government Area, and the area is bordered on the east by Yamatul Deba Local Government, on the west by Akko Local Government, and the north by Kwami. The Hausa Fulani language is widely spoken in the research region. With ten (10) wards: Ajiya, Bajoga, Bolari, Bolari east, Dawaki, Herwa Gana, Jekada Fari, Nasarawo, Pantami, and Shamaki (Makadi, Caiaphas, Y., et al, 2019).

Gombe, been the Hausa-Fulani area, is battling with the issue of abuse of girl children through forced marriage and violence. This has to do with the domestic violence, arson, and victimization of the girl child. And as a result of that, there are many cases of psychological and social problems.

II. CONSEQUENCES OF GIRL CHILD MARRIAGE IN GOMBE LOCAL GOVERNMENT AREA:

In Gombe Local Government Area, the effects of child marriages include socioeconomic, psychological, Sociological, and physical effects. The socioeconomic and psychological repercussions include things like poverty, low educational achievement, low status, and lack of decision-making authority. The health consequences of VVF, cesarean sections, and pregnancy-related deaths are the main subject of this essay (Allen, Abimbola, A., et al, 2017).

III. PSYCHOLOGICAL EFFECTS OF GLOBALIZATION ON THE GIRL CHILD MARRIAGE IN GOMBE LOCAL GOVERNMENT AREA:

The psychological problem associated with the Girl child marriage is trauma. Girl children are subjected to being tortured in their matrimonial homes. Incidence has shown that some Men do beat their wives to the extent that the girl will prefer to either leave the house or commit suicide. Below are the psychological factors that are attributed to the Girl child marriage:

Domestic Violence: The time of marrying a girl by them, most men forget and impatient that their wife is a teenager. All time children makes a fault, they explode with rage, causing the child physical harm. Due to the husband's or his family members' repeated maltreatment; they frequently live in fear of the unknown. Her life is in danger because exaggerated wounds from violence or physical abuse can cause her to pass away too soon. It has been shown that the majority of girls die in the name of marriage; In the marriage name, in the time of they try to come to their patients and they are rebuffed. In addition, the result they grab all the arguments from which they are accused to trust that marriage is good or worse. (Chisom, N., 2018).

Stigmatization: arises from early marriage, particularly for individuals who recover from fistula, Girls are frequently ignored by their relatives and friends. As they are obliged to live an introverted lifestyle, they hardly ever participate in celebrations or events. The girl is also impacted by the stigma associated with illiteracy, which prevents one from contributing to conversations, expressing oneself in front of others, or being aware of what is going on in the neighborhood.

Loss of Pregnancy: early marriage and pregnancy are related, and because a girl's reproductive system is not yet ready for pregnancy, her life is in danger. When they become pregnant, the risk is exceedingly great, and, in the majority of cases, women either pass away or their kids are stillborn. However, as a result of being tortured by men, the Girl child is likely to lose their pregnancy at the early stage of marriage. And that will lead to depression.

IV. SOCIOLOGICAL EFFECTS OF GLOBALIZATION ON THE GIRL-CHILD MARRIAGE IN THE GOMBE LOCAL GOVERNMENT AREA:

Sociologically, Man is bound with needs that need to be addressed for survival. In the case of the Girl child, most of the children are denied such opportunities as the result of early engagements that tie them with someone who they barely know, and who cannot even know what their problem is. However, the social factors that attributed to the Girl child molestation in the Gombe area are:

Poverty: in the process of the marriage relationship, the Girl child suffers from mental and emotional poverty, some Men barely fed their wives, it is argued that being hungry will make the child handicapped and that poverty is a disease. Many people have fallen victim to the mistake of giving their girl in marriage to escape a load of feminine costs due to financial difficulties in the Gombe Area. Due to their polygamous marriage custom, which is supported by their religion, child marriage predominates in some portions of Gombe Area; as a result of the numerous weddings, many children are born. Due to their lack of resources, they are unable to educate their offspring; as a result, they must either use the money they save to swell their bank accounts or relieve the girl's burden of education by marrying her off (Chisom, N., 2018).

Lack of Education: the key to achieving greater heights in the future is education, yet a girl child's goals are dashed by early marriage. A child's educational success is greatly influenced by their family's educational history. An educated parent is far less likely to marry off her girl child while she is young because they understand the importance of education. Due to a lack of education, parents are led to believe that raising a girl is a waste of money and that the only option for protecting her is marriage, even though they are unaware of the risks involved. They are also led to believe that training boys require fewer resources than training girls, making it safer and more cost-effective. Many of them lack knowledge about the aftermath of early child marriage because they still hold on to their ancient beliefs.

Gender Inequality: one of the problems women currently confront is gender inequality, where men are frequently given preference over women, a situation that practically extends to today's young girls. This is one of the primary characteristics that has encouraged young girl marriage. They marry off their daughters so as not to waste their riches because it is considered that no matter how you raise a woman, she would undoubtedly end up in a man's house.

IV. LITERATURE REVIEW:

The topic of Girl child marriage in Nigeria and other developing nations that still practice it is the subject of various programs in Africa that call for its outlawry. Research projects and countless surveys are also on the

rise in this area. According to the Health Demographic Survey of 2021, it was found that in Gombe State, 47% of young women between the ages of 20 and 24 were married before they turned 15, 87% were married before they turned 18, and 53% of the females had children before turning 18. According to UNICEF (2014), child marriage has a negative influence on society as a whole as well as the individual. As the girl has formally become a liability to society. When a girl kid is given the option for a formal education so she can choose her future, part of this load can be lifted off of society. Holborn (2011) agreed with the observation that early marriage negatively affects the lives of the girl-child as the marriage was carried out without the maturity and consent of the child, which makes it difficult for developed countries to assist. Bunch observed that early girl-child marriage practice contributes to poverty that is widespread in a developing country. Accordingly, child marriage is more common in rural and impoverished areas where girls are considered a liability to the family. The parents decide to marry her off to lessen the alleged burden of raising a girl kid. He added that a nation's level of poverty is sufficient to promote girl-child marriage, which is seen as a method for starting families and generating income.

Sometimes, families utilise their children to receive sever links or debts by enhancing family persons. Additionally, this is called a “commodity” proposal for the marriages of girls. Adedokun et al. (2012) surveyed the limitations to mental health suffered through newlyweds within Gombe state in Nigeria. Moreover, he utilized data obtained from 200 responsibilities of females among 15 to 24 ages. The result presents that the decisions of family and first marriage before perfect age, education level and present influence morality of maternal. The paper also discloses that around 60% of signs had finished their preliminary education before marriage. Apart from that, 70 % of people had problems either after or before the time sphere of childbirth. In addition, it has been examined that 50% of respondents completed their married between 5 to 9 years.

Malhotra et al. (1997) discovered a link among cancelled adult earnings and marriage. He continued through telling that a female tends to participate in the labor force and contribute to economic growth once she meets the appropriate age for marriage along with has collected the required education. These things are impossible to achieve when a woman marries young because her dreams are dashed and her poverty level rises. David et al. (2014) observed the Islamic religious environment and noted that, while their belief prevents a female child from becoming pregnant before marriage, the practice of early girl-child marriage is encouraged by the religion. The Islamic religion has been used to defend early marriage in Nigeria, but with the caveat that such unions can only be consummated when the woman is old enough. He concluded that these choices are frequently made without consulting the child. As per the opinion of Abdallah (2011), Nigeria has the biggest child marriage rates in all over the world. In the northern Nigeria region, around 42% of females have completed marriage before meeting their adulthood and contrasted to 20% of other regions

there is practice is less natural. He attached that practice that is tangled and connected to religion, traditional beliefs and society is so closely fixed in the middle of Nigeria. The mass of Bayisenga (2012)'s research concentrated on Africa of sub-Saharan, and his discovering serve as insight into the reasons for child marriage, and its consequences along with the process affects the nations included. Economic survival, family pressure, civil crises, wars and insecurity, values of tradition, and religion are only some of the variables. He added that the measure robs young girls of their right to the future, legal rights, and personal growth. The difficulties the nation faces as a result of the acts' aftermath include a rise in population pressure, a decline in human development, and an increase in healthcare costs. In addition, the goals of Millennium Development influence children collecting a normal education. , ending poverty, preventing HIV/AIDS, and lowering the high maternal death rate.

V. THE RELEVANCE OF THE THEORY OF MARXIST POLITICAL ECONOMY TO GIRL CHILD MARRIAGE IN GOMBE AREA:

Karl Marx (1818–1883) created a dialectical theory of human society, according to which conflict is the fundamental component of human society and has acted as a catalyst for change throughout human history. The central tenet of Marxist ideology is economic determinism. He made the case that a society's economic structure had an impact on people's social behavior. Thus, society is divided between the superstructure (education, politics, family, and health) and the infrastructure (economy), with the superstructure being determined by the infrastructure. To put it another way, there is a contradiction in the economic system that results in "haves" and "have-nots." The "haves" are people who have resources under their control, while the "have-nots" are those who do not. Marx further argued that the superstructure likewise displays the contradiction between the two classes. Therefore, the other institutions will be dominated by those who have the means of production under control. Conflict afterward enters human existence but can be avoided.

Marx categorized the development of society into six phases: communalism, slavery, feudalism, capitalism, socialism, and communism. He claimed that "class struggle is the history of all human cultures up to this point." Therefore, slavery, feudalism, and capitalism are all examples of class systems that involve class strife, aside from prehistoric societies and the communist period. The have-nots are the slaves in a system where the haves are the slave masters. Serfs and feudal lords are the classes under feudalism, while the bourgeoisie and the proletariat are the classes in capitalism. Socialism and communism go even further in creating class societies.

Reflecting the idea of Marx's political economy to the Girl child marriage in Gombe State, we live in a capitalist society now, and according to Marxist theory, there is a link between labor and capital. The bourgeois owns the means of production and requires labor. Labor, on the other hand, just owns its labor and

must work for the capitalist to survive. As a result, the capitalist sets the price of labor at an extremely low level while setting the price of his goods at an extremely high level. The worker's class is determined by his exploitation and alienation. The laborer finds it incredibly difficult to provide for his basic needs with his meager wage. That is to say, the Girl child is highly exploited by the working-class men who think that their material gains make them superior to women, and the law cannot hold them accountable for that.

However, the Marxist theory will assert that the poor worker is influenced by numerous issues at work, and also by Girls in their matrimonial homes. The issues include alienation, domestic violence, long hours of work, etc., which in turn have bad impacts on the Girl child, including psychological effects.

In contrast, Marxist political economy seeks to see the economy not as a faultless clockwork mechanism but as a dynamic system full of conflicts that are destined to be replaced. It begins with relationships between working-class men and the Girl child.

Political economy isn't just about the relationship between goods, their costs, or supply and demand; it's also primarily about people and their social interactions, including how the wealthy use their riches to oppress others and what and how are created. Therefore, economics has political, social, and historical dimensions.

VI. CONCLUSION:

In conclusion, the problem of Girl child marriage in the Gombe Area is alarming. It has created a chance for rich, working-class men to exploit the child of fewer than 18 years of age. Statistics have shown that most of the cases of domestic violence in the Gombe Area happened as the result of the ignorant nature of the working-class men in their homes. The Girls are always the victims, but their parents tend not to take action because it is believed that man is superior to woman, and that they should always be submissive to men to maintain their status as the wife. Also, as far as this research is concerned, there is no legal action taken by the government.

VII. REFERENCES:

- Allen, Abimbola, A., et al.(2017). Health Implication of Child Marriage in Northern Nigeria, 1. pp.54-61.
- Adedokun, G.N., Tochukwu, H.E., and Adedeji, O.O. "Early Childhood Marriage and Early Pregnancy as a Risk to Safe Motherhood", A Report on the Regional Conference on Traditional Practices Affecting the Health of Women and Children in Africa, 19-20 Nov. 2012.
- Abdallah, B.A. (2011).“ Girl Child Marriage and Women Development in Nigeria: Contemporary Issues”, Journal of Development and Psychology 14(9). pp.248-259.

- Brown, J. and etal. (2012). childhood abuse and neglect: journal of the American Academy of child and Adolescent psychiatry.
- Bayisenge, J .(2012). “Early Marriage as a Barrier to Girl’s Education: A Developmental Challenge in Africa”, Journal of Social Psychology 12(6). pp. 23-48.
- Chisom, N. (2018). Negative Effect of Early Girl-Child Marriage on Nigeria the Way Forward. International Journal of Scientific and Research Publications, 8 (10).pp. 550-560.
- David et al. (2014). Sexual Abuse of Children and Youth in India: An Anthropological Perspective. The Oriental Anthropologist, 4 (12) pp. 149-170.
- Health Demographic Survey of 2021. Available from.<https://dhsprogram.com/Methodology/Survey-Types/DHS.cfm>.
- Haralambos, M and Holborn, M. (2011). “Sociology: Themes and Perspectives”, Britain. Collins Publisher.
- Makadi, Caiaphas, Y., et al .(2019). Geospatial Distribution of Public Secondary Schools in Gombe Local Government Area, Gombe State.Electronic Research Journal of Social Sciences and Humanities, 1 (1). pp.127-141.
- Malhotra, A. and Mark,M. (1997). “Do Schooling and Work Empower Women in Developing Countries? Gender and Domestic Decisions in Sri Lanka”, Sociological forum, 12, (4).
- Nnam, U. and Njemanze. (2014). Culture as a determinant of child abuse in Nigeria. Federal University Ebony: Ndufu-Alike(FUNAI) journal.
- Taylor and Francis. (2017). “Life Under Inequalities: The impacts of the Silent social child Abuse”. International Journal of Mental Health. Karachi University.
- UNICEF.Childmarriage.(2014).Availablefrom:www.unicef.org/protection/57929_58008.html.