



Cultural Intelligence and Marital Adjustment of Intertribal Married Secondary School Teachers in Rivers State

Nna-Kue, Nbame Letam (Ph.D)

Department of Educational Foundations, Faculty of Education, Rivers State University, Nkpolu Oroworokwu, Port Harcourt, Rivers State, Nigeria E-mail Address: letamkue@gmail.com.

ABSTRACT

This paper examined cultural intelligence as correlate of marital adjustment of intertribal married secondary school teachers in Rivers State. Correlational research design was adopted for the study. The aim of this study was to investigate the relationship between cultural intelligence and marital adjustment of intertribal married secondary school teachers in Rivers State. In line with this, three objectives, three research questions and three hypotheses were formulated to guide the study. The Population of the study consisted of all intertribal married teachers in senior secondary school in Rivers State with a total of 1059 in 323 senior secondary school in Rivers State. The sample size for this study was 290 intertribal married teachers. Simple random sampling technique by balloting was used to draw the number of intertribal married teachers from the selected senior secondary schools in Rivers State. The instrument for data collection was self-designed questionnaire titled "Cultural Intelligence and Marital Adjustment of Intertribal Married Teachers" (CIMAIME). The instrument was validated by an expert in Measurement and Evaluation. The reliability coefficient of the instrument was established using Chronbach Alpha for a measure of internal consistency, which yielded a reliability coefficient of 0.86. Pearson's Product Moment Correlation was used to answer research questions and test the corresponding null hypotheses at 0.05 level of significance. The findings of the study showed strong positive significant relationship between cultural sensitivity, cultural knowledge and cultural integration. Based on these findings, it was recommended that Schools should engage intertribal married secondary school teachers in programmes and workshops that foster cultural sensitivity. Ministry of education should encourage teachers to acquire more knowledge about their partner's culture through books, cultural events and discussions. Couples should explore ways to integrate cultural practices in their everyday lives, such as celebrating festivals and rituals from both cultures. This promotes unity and ensures that both partners feel valued and included in the marriage

Keywords: Marriage, Cultural Intelligence, Intertribal Marriage and Marital adjustment

Introduction

Marriage is part of God's original design for humanity, as he established the union of a man and a woman as a fundamental and sacred institution. For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh. So then they are no longer two but one flesh. (Genesis 2:24-25). Marriage has often been seen as a fundamental social unit that establishes economic cooperation and social alliances. Many traditional societies have prescribed specific roles for husbands and wives, with men typically taking on roles as providers and protectors, and women focusing on homemaking and child-rearing.

Marriage is a union between a man and a woman ordained by God for the purpose of procreation and service to God. It is a union between two consenting adults especially between man and a woman. Every culture has its own unique way of contracting and formalizing marriage. The Africans have their own traditional way of formalizing marriage, so also the Western and Church traditions (Iwundu, 2020). Marriage is a universal union regulated by laws, customs and beliefs. It is usually celebrated by different ethnic groups in different ways but the basic attributes remain that it confers the right and duties of the partners and accords status to raise offspring to the family. Kinanee (2022) noted that marriage is the legitimate, intimate, and lifelong heterosexual covenant union designed and superintend by God, into which enter a man and a woman, to please Him and fulfil His purpose. Marriage is a triangular union with God as the head and overseer. Marriage is the process by which two people make their relationship public, official and permanent. It is a formal union, social and legal contract between two individuals for economical and emotional support. Furthermore, the economists described marriage as a contract; the sociologists noted it as a social structure; the biologists viewed it as a procreation union; while the psychiatrists viewed it as a complex system in which emotional and sexual needs are satisfied. Similarly, to the psychologists, marriage is an interpersonal heterosexual relationship; while the theologians described it as a divine endowment (Ordu, 2006 in Kinanee, 2022). Marriage is defined as a lifelong relationship between two like-minds of the opposite sex, which is founded on true love and trust (Akoria, 2012 in Kinanee, 2022). Marriage also gives legitimacy to sexual relationship and it is viewed traditionally as a means of moral preservation (Soudabeh et al., 2021)

Marriage is the coming together of man and woman for procreation. It has different meanings for different people and societies. Ordu (2018) described marriage as the legalizing of special relations between a man and woman to which the society gives its consent. It places each of the partners under legal

and social obligations and to the society at large. Nwoye et al. (2021) reacting to several definitions of the term marriage proposed that marriage in itself is a sacred and permanent contract, which is assumed to be enacted when two people (usually man and woman) decided on their own accord and in the presence of at least two witnesses to exchange the formal consent to live a life of vocation of love and sharing for each other, for the purpose of promoting their mutual growth and welfare as persons, in their journey together through life. It is said that through this permanent union of two persons that society, including the church itself, expects upbringing of children. There are different types of marriage in the society.

However, intertribal marriage, also known as cross-tribal marriage, is referred to a union between individuals from different tribes or ethnic groups. It is a union between individuals belonging to different ethnic or tribal groups, which serve as a conduit for cultural exchange and integration, often challenging traditional social norms and fostering new social dynamics within and between communities. Jacobs (2024) described intertribal marriage as a strategic social arrangement that not only unites individuals from diverse backgrounds but also facilitates economic collaboration and political alliances, enhancing mutual benefits for the involved tribes. It is a legally recognized union between members of distinct tribal entities, which often necessitates navigating complex legal and institutional frameworks to secure rights, benefits, and recognition for the couple and their offspring. This concept holds cultural, social, and sometimes political significance in many societies worldwide. In many parts of the world, intertribal marriages have played a crucial role in shaping the social and political landscape. For example, in Africa, intertribal marriages were often used to solidify alliances between different kingdoms and clans. In contemporary times, globalization and increased mobility have led to a rise in intertribal and interethnic marriages. These marriages reflect broader societal trends towards multiculturalism and diversity. Intertribal marriages facilitate the exchange of cultural practices, traditions, and languages between different tribal communities. This can lead to greater cultural understanding and appreciation. These marriages often promote social integration, helping to bridge divides and foster unity among diverse groups (Earley & Ang, 2019).

The acceptance of intertribal marriages can vary widely. In some societies, these marriages are celebrated and seen as a way to strengthen social bonds. In others, they may be met with resistance due to historical conflicts, prejudices, or strict cultural norms. Children from intertribal marriages may have a rich, diverse cultural heritage. Navigating multiple identities can be both enriching and challenging, depending on the societal context and the level of acceptance from both communities. Intertribal marriages have been used to forge political alliances and strengthen ties between different groups, thereby enhancing mutual cooperation and peace. These marriages can also have economic benefits, as they may bring together resources and wealth from different tribes, contributing to greater economic stability and prosperity for the families involved (Ghosh, 2021).

Differences in traditions, customs and belief systems can lead to conflicts within intertribal marriages. Couples may face challenges in reconciling these differences and finding common ground. Couples may experience pressure or opposition from their respective communities, which can strain their relationship and impact their social standing. In some regions, there may be legal or institutional barriers to intertribal marriages, such as discriminatory laws or lack of recognition of such unions (Tucker, 2022). Intertribal couples might face stigma or discrimination from their respective communities. This can lead to feelings of isolation and pressure to conform to traditional norms. Families may have strong expectations regarding marriage within the tribe. Intertribal marriages can lead to family conflicts, disapproval, or estrangement. Couples may struggle to be fully accepted by either tribe, affecting their social integration and the socialization of their children (Wilson, 2024).

Therefore, there is need for marital adjustment of intertribal married teachers in secondary schools. Marital adjustment is referred to the process by which spouses adapt to each other and their relationship to achieve a harmonious and satisfying marriage (Alttorany & Hassan, 2019). It encompasses the various ways in which partners manage their differences, resolve conflicts, communicate, and maintain a balance between their individual needs and the needs of the relationship. Marital adjustment is a dynamic and ongoing process that can evolve over time as couples encounter different life stages and challenges. Marital adjustment deals with effective communication, open, honest, and empathetic communication for understanding each other's needs, desires, and concerns, developing skills to resolve disagreements constructively without resorting to harmful behaviours (Bali et al., 2018). Balancing the preservation of their own cultural identity with the adoption of their spouse's traditions can be a significant aspect of their marital adjustment. Therefore, there is need for cultural intelligence, so as to adjust very well in family and school environment.

Livermore (2020) described cultural intelligence as the capability to function effectively across various cultural contexts, including national, ethnic, organizational and generational cultures. It involves understanding and respecting cultural differences, as well as being able to adapt one's behaviour and communication style to suit different cultural norms and values. The concept of cultural intelligence is crucial in today's globalized world, where interactions with diverse cultures are increasingly common. It deals with being aware of one's own cultural assumptions and the potential influence of culture on thoughts and behavior. Cultural sensitivity, Cultural integration, cultural knowledge, communication skills, etc. are all essential factors of cultural intelligence

Cultural sensitivity is a critical component of cultural intelligence. It is referred to the awareness and understanding of cultural differences and the ability to appreciate and respect these differences in various interactions and contexts. Cultural sensitive involves having knowledge about different cultures, including their customs, traditions, and social norms. This helps individuals understand why people from different cultures behave in certain ways and what is considered appropriate in various contexts. It involves being aware of one's own cultural assumptions and being able to adjust one's thinking in response to different cultural contexts. This reflective process allows for more effective planning and interpretation of intercultural interactions (Ng et al., 2022). Thomas and Inkson (2019) also contributed that cultural sensitive translates into behaviours that are respectful and appropriate in different cultural settings. It also ties into the motivational component by fostering an intrinsic interest and confidence in dealing with intercultural situations. Being culturally sensitive often increases one's motivation to engage with diverse cultures and learn from them. Ukaegbu (2018) found strong positive relationship between cultural sensitivity and marital adjustment of intertribal married teachers. Handsome (2020) also revealed strong positive relationship between cultural sensitivity and marital adjustment of intertribal married teachers. Felix (2022) also collaborated that there is strong positive relationship between cultural sensitive and marital adjustment of intertribal married civil servants.

Cultural integration is another crucial aspect of cultural intelligence (CQ), encompassing the ability to effectively blend and harmonize different cultural elements within a diverse environment. This process involves more than just recognizing and respecting cultural differences; it requires actively working to integrate these differences into a cohesive whole. It involves planning, monitoring, and revising one's cultural assumptions and strategies to achieve effective integration. This means reflecting on how different cultural elements can be combined to create a unified approach. Cultural integration helps in identifying common ground and complementary practices that can facilitate integration. Cultural integration reflects a genuine interest and commitment to blending cultures. It involves demonstrating behaviors that facilitate integration, such as inclusive communication, collaborative problem-solving, and the adaptation of practices to accommodate different cultural norms (Joe et al., 2024). The study of Job (2021) revealed positive relationship between cultural integration and marital adjustment of intertribal married persons. This willingness to compromise and adjust enhances their ability to navigate other challenges in their marriage, contributing to overall marital satisfaction. Mohammed and Namisirin (2021) found strong positive relationship between cultural integration and marital adjustment of intertribal married civil servants. This shared participation fosters cooperation and solidarity, key components of marital adjustment. Jerry (2022) also revealed that cultural integration correlate positively with marital adjustment of intertribal married teachers. This collaboration strengthens problem-solving skills, which are essential for a well-adjusted and resilient marriage.

Cultural knowledge is a fundamental component of cultural intelligence. It involves understanding the cultural norms, values, practices, and conventions of different cultures. This knowledge enables individuals to navigate and interact effectively in diverse cultural contexts. Shaffer et al. (2018) recorded that cultural knowledge helps in understanding and appropriately responding to verbal and non-verbal cues in different cultural contexts, fosters trust and rapport by demonstrating respect and understanding of other cultures, assists in identifying and addressing cultural misunderstandings that may lead to conflict. It enhances the ability to adapt to new cultural environments, whether in personal, educational, or professional settings, essential for individuals and organizations operating internationally, enabling them to navigate and succeed in diverse cultural landscapes. Cultural knowledge enhances metacognitive cultural intelligence by providing a foundation for planning and reflecting on intercultural interactions. It helps individuals anticipate cultural differences and prepare strategies for effective communication. Cultural knowledge can boost motivational cultural intelligence by reducing the uncertainty and anxiety associated with interacting in unfamiliar cultural settings. When individuals are informed about other cultures, they are more confident and motivated to engage. Cultural knowledge informs behavioral cultural intelligence by guiding appropriate actions and responses in intercultural interactions. It helps individuals adjust their behaviour to align with cultural expectations, enhancing their effectiveness (Smith, 2023). The study of Nnaji and Nud (2020) revealed strong positive relationship between cultural knowledge and marital adjustment of intertribal married persons. Handsome (2020) found strong positive relationship between cultural knowledge and marital adjustment of intertribal married teachers. Wagan (2021) collaborated that cultural knowledge positively relates to marital adjustment of intertribal married academic staff of universities. This shared participation strengthens the bond and fosters a sense of partnership as well as marital adjustment. Moreover, cultural intelligence is associated with cultural empathy and tolerance, attributes that are essential for reducing cultural misunderstandings and fostering positive intercultural relations. Cultural intelligence enables intertribal married persons to mediate and manage cultural tensions in secondary schools. Such individuals often bridge cultural divides by demonstrating respect and empathy toward diverse cultural practices, thus fostering an environment of mutual respect and understanding.

Statement of the Problem

God created marriage for the couples to live together with love, peace and without separation or divorce in the society. Intertribal marriage is union between individuals from different tribes or ethnic groups. It is a union between individuals belonging to different ethnic or tribal groups, which serve as a conduit for cultural exchange and integration. Intertribal marriage has been observed by the researcher as a problem in the marriage relationship as it threatens the very essence of marriage relationship and impact negatively on the society especially in Rivers State. Measures adopted by the spouse, families, Christians and non-christians have not succeeded in wiping out the problems associated with intertribal marriage in Rivers State.

Intertribal marriage among secondary school teachers in Rivers State faces numerous challenges related to cultural differences, family and community acceptance, marital adjustment and professional pressures because of conflicting cultural practices, traditions and values, leading to misunderstandings and disagreements. Intertribal marriage also leads to disparities in religious and cultural rituals creating friction, especially when both partners want to uphold their respective traditions. Negative attitudes or prejudice from the community or extended family members create additional stress and feelings of isolation. These also result in suspicion or disapproval, leading to social stigma and discrimination. Again, the stress of managing cultural differences at home can spill over into the workplace, affecting teachers' ability to maintain a healthy work-life balance. Personal stress and marital discord can negatively impact teachers' concentration, enthusiasm and effectiveness in their professional roles. Most times teachers in intertribal marriages may feel isolated or misunderstood by colleagues who do not share similar experiences. This observed incidence can lead to nagging, separation, rejection, ejection, abandonment, destruction of properties; denial of sexual relationship, divorce and distorted home environment, thereby inhibiting good cordial relationship among couples in marriage. Therefore, numbers of strategies have also been adopted by both government, religious bodies and non-governmental organization to proffer solutions to this nagging problem associated with intertribal marriage, but have not achieved expected resulted yet. This may be partly due to the fact that researchers have not taken time to address problems related to cultural intelligence and marital adjustment of intertribal married persons. This study is one of the steps that was taken towards filling the existing research gap, by identifying some of the related factors that might have influenced intertribal married secondary school teachers.

Purpose of the Study

- 1 Find out the relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State.
- 2 Examine the relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State.

- 3 Examine the relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State.

Research Questions

- 1 What is the relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State?
- 2 What is the relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State?
- 3 What is the relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State?

Hypotheses

- 1 There is no significant relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State
- 2 There is no significant relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State
- 3 There is no significant relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State

Methodology

The study adopted a correlational research design. Chikwe (2020) noted that correlational research design helps to determine the extent or degree of relationship existing between two or more variables and to use such relationship in making future predictions. Correlational studies have usually been regarded as relational studies or prediction studies, as it seeks to find out relationship between two or more variables, magnitude and direction of such relationship. The population of the study consisted of all intertribal married teachers in senior secondary school in Rivers State with a total of 1059 intertribal married teachers in 323 senior secondary schools from 23 L.G.A of Rivers State (Source: River State Senior Secondary School Board, 2024). The sample size for this study was 290 intertribal married teachers, using Taro Yamane formula to determine the sample size. Multi-stage sampling procedure was used for the study. All the three senatorial districts in Rivers State were sampled, thus; Rivers East, Rivers West and Rivers South-East. In the first stage simple random sampling technique was used to sample 3 L.G.As from each senatorial district, making a total of 9 LGAs. In the second stage simple random sampling technique was used to sample 2 schools based on each L.G.As, making a total of 18 schools, while in the third stage, simple random sampling technique by balloting was used to draw the number of intertribal married teachers from the selected senior secondary schools in Rivers State. Self-designed instrument titled "Cultural Intelligence and Marital Adjustment of Intertribal Married Teachers" (CIMAIME) was used for data collection. The instrument was validated by an expert in Measurement and Evaluation. The reliability of the instrument was established using Cronbach Alpha which yielded reliability co-efficient of 0.86. Pearson Product Moment Correlation was used to answer research questions and test of the null hypotheses at 0.05 level of significance.

Presentation of Results

What is the relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State?

Hypothesis One

There is no significant relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State

Table 1: Pearson's Product Moment Correlation of Cultural Sensitivity and Marital Adjustment of Intertribal Married Secondary School Teachers in Rivers State

		Cultural Sensitivity	Marital Adjustment
	Pearson Correlation	1	.830**
Cultural Sensitivity	Sig. (2-tailed)		.000
	N	290	290
	Pearson Correlation	.830**	1
Marital Adjustment	Sig. (2-tailed)	.000	
	N	290	290

* Significant at 0.05 (2-tailed) *

Table 1 presents Pearson's Product Moment Correlation result of cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State. The result revealed r-value of .830 with its corresponding p-value of .000<0.05 level of significance. This shows a strong positive relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State. Again, since the p-value is less than the chosen level of significance, the null hypothesis is rejected. It therefore indicates that there is significant positive relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State. This result also implies that as cultural sensitivity of intertribal married secondary school teachers increases, they tend to adjust better in marriage.

Research Question Two

What is the relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State?

Hypothesis Two

There is no significant relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State

Table 2: Pearson's Product Moment Correlation of Cultural Knowledge and Marital Adjustment of Intertribal Married Secondary School Teachers in Rivers State

		Cultural Knowledge	Marital Adjustment
	Pearson Correlation	1	.838**
Cultural Knowledge	Sig. (2-tailed)		.000
	N	290	290
	Pearson Correlation	.838**	1
Marital Adjustment	Sig. (2-tailed)	.000	
	N	290	290

* Significant at 0.05 (2-tailed) *

Table 2 presents Pearson's Product Moment Correlation result of cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State. The result revealed r-value of .838 with its corresponding p-value of .000<0.05 level of significance. This shows a strong positive relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State. Again, since the p-value is less than the chosen level of significance, the null hypothesis is rejected. It therefore implies that there is significant positive relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State. This result also means that as cultural knowledge of intertribal married secondary school teachers increases, they tend to adjust better in marriage.

Research Question Three

What is the relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State?

Hypothesis Three

There is no significant relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State

Table 3: Pearson's Product Moment Correlation of Cultural Integration and Marital Adjustment of Intertribal Married Secondary School Teachers in Rivers State

		Cultural Integration	Marital Adjustment
Cultural Integration	Pearson Correlation	1	.815**
	Sig. (2-tailed)		.000
	N	290	290
Marital Adjustment	Pearson Correlation	.815**	1
	Sig. (2-tailed)	.000	
	N	290	290

* Significant at 0.05 (2-tailed) *

Table 3 presents Pearson's Product Moment Correlation result of cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State. The result revealed r-value of .815 with its corresponding p-value of .000 < 0.05 level of significance. This shows a strong positive relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State. Again, since the p-value is less than the chosen level of significance, the null hypothesis is rejected. It therefore implies that there is significant positive relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State. This result also means that as cultural integration of intertribal married secondary school teachers increases, they tend to adjust better in marriage.

Discussion of Findings

Table 1 showed relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State. The result of the research question one revealed strong positive relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State, while the result of the hypothesis one indicated that there is significant positive relationship between cultural sensitivity and marital adjustment of intertribal married secondary school teachers in Rivers State. This result could be probably because cultural sensitivity helps partners appreciate and respect each other's cultural backgrounds. This mutual respect reduces misunderstandings and conflicts arising from cultural differences, fostering a harmonious marital relationship.

This finding is in agreement with the study of Ukaegbu (2018) who found strong positive relationship between cultural sensitivity and marital adjustment of intertribal married teachers, which is consistent with the present study. This result could be probably because cultural sensitivity not only benefits the couple but also aids in integrating extended family members from diverse cultural backgrounds. This reduces external pressures on the marriage, contributing to stability and better adjustment. Handsome (2020) collaborated that there is strong positive relationship between cultural sensitivity and marital adjustment of intertribal married teachers. This could be probably because cultural sensitivity reduces stereotypes and biases, allowing partners to view each other as individuals rather than through the lens of cultural prejudices. This openness builds trust and understanding, essential component of marital adjustment. Felix (2022) also collaborated that there is strong positive relationship between cultural sensitive and marital adjustment of intertribal married civil servants. This could be because cultural sensitivity encourages partners to focus on shared goals and values rather than differences. This alignment fosters collaboration and mutual support, essential for marital satisfaction and adjustment.

Table 2 showed relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State. The result of the research question two revealed strong positive relationship between cultural sensitivity and adjustment of intertribal married secondary school teachers in Rivers State, while the result of the hypothesis two indicated that there is significant positive relationship between cultural knowledge and marital adjustment of intertribal married secondary school teachers in Rivers State. This result is probably because cultural knowledge helps partners understand each other's traditions, beliefs and practices. This understanding reduces the likelihood of misunderstandings or conflicts and promotes harmony in the marriage.

This finding is in accordance with the study of Nnaji and Nud (2020) who found strong positive relationship between cultural knowledge and marital adjustment of intertribal married persons. This could be because cultural knowledge equips partners with the ability to anticipate potential cultural conflicts and address them proactively. When disagreements arise, partners can depend on their understanding of cultural dynamics to resolve issues constructively. Handsome (2020) found strong positive relationship between cultural knowledge and marital adjustment of intertribal married teachers, which is consistent with the present study. This result is probably because cultural knowledge helps partners integrate aspects of each other's cultural practices into their lives. This integration promotes unity and a shared sense of identity within the marriage. Wagan (2021) also revealed cultural knowledge positively relates to marital adjustment of intertribal married academic staff of universities. This might be because when both partners possess cultural knowledge, they can actively participate in celebrating each other's cultural events and traditions. This shared participation strengthens the bond and fosters a sense of partnership as well as marital adjustment.

Table 3 showed relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State. The result of the research question three revealed strong positive relationship between cultural integration and marital adjustment of intertribal married

secondary school teachers in Rivers State, while the result of the hypothesis three indicated that there is significant positive relationship between cultural integration and marital adjustment of intertribal married secondary school teachers in Rivers State. This result could be probably because when partners integrate their cultural practices, traditions and values, it minimizes the likelihood of conflicts arising from cultural differences. They afford to harmonize their backgrounds that lead to better understanding and cooperation, which result to better marital adjustment.

This finding is in line with study of Job (2021) who found strong positive relationship between cultural integration and marital adjustment of intertribal married persons. This could be probably because integrating cultures requires flexibility and adaptability from both partners. This willingness to compromise and adjust enhances their ability to navigate other challenges in their marriage, contributing to overall marital satisfaction. Mohammed and Namisirin (2021) revealed strong positive relationship between cultural integration and marital adjustment of intertribal married civil servants. This might be because cultural integration encourages both partners to participate actively in each other's cultural events and activities. This shared participation fosters cooperation and solidarity, key components of marital adjustment. Jerry (2022) also found that cultural integration correlated positively with marital adjustment of intertribal married teachers, which is consistent with the present. This result could be probably because cultural integration fosters a collaborative approach to addressing challenges that may arise from differences. This collaboration strengthens problem-solving skills, which are essential for a well-adjusted and resilient marriage.

Conclusion

The study concluded that cultural sensitivity, cultural knowledge and cultural integration had strong positive correlation with marital adjustment of intertribal married secondary school teachers. The study underscores the need for educational programmes and counselling interventions tailored to enhance cultural intelligence among intertribal couples. Such initiatives can improve marital satisfaction, reduce conflicts, and promote stability within intertribal unions, ultimately benefiting the teachers' personal lives and professional performance. Based on the findings of the research, it was concluded that cultural intelligence of married secondary school teachers should be enhanced as it contributes to a better marital adjustment.

Recommendations

- 1 Schools should engage intertribal married secondary school teachers in programmes and workshops that foster cultural sensitivity. These initiatives can help develop respect and empathy for their partner's cultural values, beliefs, and practices, thereby reducing misunderstandings and enhancing marital harmony.
- 2 Ministry of education should encourage teachers to acquire more knowledge about their partner's culture through books, cultural events and discussions. This deepened understanding can help bridge gaps in perspectives and create a foundation for a more cohesive marital relationship.
- 3 Couples should explore ways to integrate cultural practices in their everyday lives, such as celebrating festivals and rituals from both cultures. This promotes unity and ensures that both partners feel valued and included in the marriage

References

- Altorany, A., & Hassan, S. A. (2019). Marital adjustment among postgraduate students at Universities in Malaysia. *Elizir Journal of Psychology*, 137(8), 3773-3776.
- Bali, A., Rajni, D., & Baru, A. (2018). Marital adjustment and childless couples. *Journal of Social Science*, 24(1), 73-76.
- Chikwe, C. K. (2020). *Fundamentals of education research and statistics*. Emmanest Global Ventures
- Earley, P. C., & Ang, S. (2019). *Cultural intelligence: Individual interactions across cultures*. Stanford University Press.
- Felix, R. H. (2022). Cultural intelligence as correlate of marital adjustment. *Journal of Marriage and Family*, 50(1), 65-77.
- Ghosh, A. (2021). Inter-tribal marriage and its socio-cultural implications: A study among the tribal's of West Bengal. *Anthropological Society of India Journal*, 41(2), 95-110.
- Handsome, F.A. (2020) Cultural intelligence and marital adjustment of intertribal married teachers in Enugu State. *Social and Personality Psychology Compass*, 17(2), 30-43.
- Iwundu C.O. (2020). *Psychology of human relations. A nosological approach to effect management of psychology of knowing me and knowing you*. Emmanest Global Ventures.
- Jacobs K. Y. (2024). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. *Management and Organization Review*, 8(3), 335-347.
- Jerry, T. (2022). Community pressure and support in intertribal marriages. *Journal of Social and Personal Relationships*, 45(4), 567-579.
- Job, E.D. (2021) Cultural integration and marital adjustment of intertribal married persons in Ngor Okpala local government area of Imo State. *Journal of Education and Practice*, 38(7), 63-76

- Joe, F, Ng, K. Y., Van Dyne, L., Yang, A, B., & Ang, S. (2024). From experience to experiential learning: Cultural intelligence as a learning capability for global leader development. *Academy of Management Learning & Education*, 28(4), 511-526.
- Kinanee, J.B. (2022). *Essentials of counselling in non-school settings*. Alheribooks.
- Livermore, D. (2020). *Leading with cultural intelligence.: The real secret to success*. Amacom Press.
- Mohammed, B.V., & Namisirin, C. (2021) Cultural integration and marital adjustment of intertribal married civil servants in Edo State. *Journal of Multidisciplinary Research*, 42(1), 54 – 67.
- Ng, K.Y., Van Dyne, L., & Ang, S. (2022). Cultural intelligence: A review, reflections, and recommendations for future research. *Organizational Psychology of Workplace*, 21(3), 29-45.
- Nnaji, R. B & Nud, M (2020). Cultural knowledge as correlate of marital adjustment of intertribal married bakers in Rivers State. *Humanities and Social Sciences Review*, 27(1), 481-495.
- Nwoye, M. Miller, L., & Reyes, T. (2023). Coping mechanisms and marital adjustment among intertribal married teachers. *Journal of Educational Psychology*, 25(2), 134-148.
- Ordu, S.N. (2018). *Introduction to sex and marital counselling in J.B. Kinanee (Ed). Essentials of Counselling in Non-School Settings*. Alheribooks.
- Shaffer, M. A., Harrison, D. A., Gregersen, H., Black, J. S., & Ferzandi, L. A. (2018). You can take it with you: Individual differences and expatriate effectiveness. *Journal of Applied Psychology*, 98(1), 109-125.
- Smith, A, R (2023). Cultural knowledge of couples in intertribal marriage. *American Indian Quarterly*, 27(4), 529-542.
- Soudabeh G., Siti, A.H., & Maznah, B. (2021). Marriage duration and marital adjustment of married Iranian students at postgraduate level in Malaysian universities. *International Education Studies*, 58(2), 50-66
- Thomas, D. C., & Inkson, K. (2019). *Cultural intelligence: Living and working globally*. Berrett-Koehler Publishers.
- Tucker, B. (2022). Cultural anthropology and the challenge of intertribal marriages. *Academy of Management Learning & Education*. 29(3), 63-75
- Ukaegbu, M.O (2018) Cultural sensitive as correlate of marital adjustment of intertribal married teachers in Anambra State. *Current Directions in Psychological Science*, 24(3), 148–159.
- Wagan, A. N. (2021) Influence of cultural intelligence on marital adjustment of intertribal married academic staff of Universities in Ghana. *European Journal of Psychology and Counselling*, 23(2), 141–152.
- Wilson, T. S. (2024) Cultural knowledge and marital adjustment of intertribal married spouse. *Global Journal of Educational Research*, 46(1), 9-21.