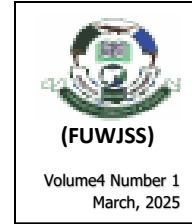


COGNITIVE DISSONANCE AMONG WOMEN IN POLYGYNOUS MARRIAGES IN KANO MUNICIPAL, NIGERIA



Farida Balarabe¹

Barnabas Suleiman²

¹Department of Sociology, Baze University Abuja, Nigeria

Email: frdbalarabe@gmail.com

²Cosmopolitan University, Abuja, Nigeria

Abstract

Cognitive dissonance is a psychological state of discomfort arising from conflicting beliefs or attitudes, which can be heightened in polygynous marriages where personal desires for exclusivity conflict with cultural and religious expectations. This study investigates cognitive dissonance among women in polygynous marriages in Kano Municipal, Nigeria, a region where polygyny is culturally entrenched yet fraught with emotional complexities. This study explores the psychological experiences, contributing factors, and coping mechanisms employed by women in polygynous marriages within the socio-cultural context of Kano Municipal. The study adopts a qualitative approach, utilizing semi-structured, in-depth interviews with 20 women in polygynous marriages. Data were analysed thematically to uncover patterns of psychological dissonance, coping strategies, and socio-cultural influences. Findings reveal profound psychological discomfort, manifesting as shock, sadness, and feelings of inadequacy upon the introduction of a co-wife. Key contributing factors include cultural and religious expectations, jealousy, competition, and unequal distribution of resources. Victims employed coping mechanisms such as spiritual practices, behavioural adaptation, social support, and emotional regulation with varying degrees of success. This study contributes to the literature on cognitive dissonance and marital dynamics, offering insights into the intersection of cultural norms and individual well-being. It underscores the need for culturally sensitive mental health interventions and policies that address the unique challenges faced by women in polygynous marriages.

Keywords: Cognitive dissonance, polygynous marriage, coping mechanisms, Kano Municipal.

Introduction

Cognitive dissonance, a foundational concept in social psychology introduced by Festinger (1957), refers to the psychological discomfort experienced when individuals are confronted with conflicting beliefs, values, or behaviours. This discomfort motivates individuals to reduce inconsistency by altering their attitudes, beliefs, or actions to restore internal harmony (Harmon-Jones & Mills, 2019). While the theory has been widely applied in areas such as decision-making (Cooper, 2012), health behaviours (Stone & Cooper, 2001), and consumer psychology (Vogel & Wanke, 2016), its application to interpersonal relationships, particularly marital dynamics, remains underexplored.

Polygynous marriages, where a man is simultaneously married to multiple women, offer a unique context for understanding cognitive dissonance of women in such relationships. In many northern regions of Nigeria, including Kano Municipal in Nigeria, polygyny is deeply embedded in Islamic teachings and Hausa cultural traditions (Musa, 2020). It is widely regarded as a normative marital arrangement justified on religious and socio-economic grounds (Lawson & Gibson, 2018). However, the practice often creates significant psychological conflicts for women, who must reconcile their desires for freedom and equality with societal expectations and religious teachings (Al-Krenawi & Slonim-Nevo, 2008).

The psychological implications of polygyny are profound, particularly for women who face challenges such as jealousy, competition with co-wives, and unequal distribution of resources (Schick et al., 2012). Despite this, much of the existing literature focuses on socio-economic and familial dynamics rather than the emotional and psychological toll on women (Holden, 2019). This study addressed this gap by exploring cognitive dissonance in polygynous marriages, focusing on its manifestations, contributing factors, and coping mechanisms.

Although polygyny has been the subject of extensive socio-cultural and anthropological research, the psychological experiences of women in these unions remain underrepresented in the literature. Most studies have concentrated on marital satisfaction, family dynamics, and economic factors (Abaate et al., 2022; Al-Krenawi, 2014). Similarly, quantitative approaches dominate the field,

providing insights into patterns and correlations but failing to capture the nuanced lived experiences of women (Ekpor et al., 2024).

Research specific to Kano Municipal has explored polygyny's cultural and religious foundations but rarely its psychological dimensions (Amoloye-Adebayo, 2023). Furthermore, while cognitive dissonance has been studied in various social and behavioural contexts (Cooper & Fazio, 1984; Elliot & Devine, 1994), its application to women's lived experiences in polygynous marriages is scarce. This gap is particularly significant given that cultural expectations compel women to accept their husbands' decisions to marry additional wives, often in direct conflict with their values and decisions (Matz & Wood, 2005). This oversight leaves a significant gap in understanding how women navigate the emotional conflict arising from the intersection of personal values and societal expectations. Furthermore, while cognitive dissonance has been widely applied in various behavioural and social contexts (Cooper & Fazio, 1984; Harmon-Jones & Mills, 2019), the application of the concept in understanding the effect of polygyny on wives involved in such marriage has not been sufficiently explored. The unique socio-cultural dynamics of polygynous marriages, including jealousy, competition, and resource allocation, provide a fertile but underexplored context for examining how cognitive dissonance manifests and evolves. This gap limits the theoretical scope of cognitive dissonance theory and overlooks the lived realities of women grappling with these challenges.

This study addressed these gaps by examining the psychological experiences of cognitive dissonance among women in polygynous marriages in Kano Municipal. It uniquely applied cognitive dissonance theory to this cultural context, highlighting how collective norms and religious frameworks amplify dissonance and extend the theory beyond its traditional focus on individual decision-making. By employing a qualitative approach, the study captures the nuanced emotional conflicts, coping mechanisms, and socio-cultural dynamics that quantitative research has often overlooked. The findings provide a foundation for developing tailored mental health support systems and policies that respect cultural traditions while addressing the psychological well-being of women.

Cognitive Dissonance Theory

Cognitive dissonance theory, introduced by Festinger (1957), remains one of the most influential frameworks in social psychology. The theory posits that individuals experience psychological discomfort or dissonance when they hold conflicting beliefs, values, or attitudes. This discomfort motivates individuals to resolve the inconsistency by altering their beliefs, acquiring new information, or minimising the importance of the conflict (Harmon-Jones & Mills, 2019). Festinger's seminal work highlighted the dynamic nature of cognitive processes, emphasising the human need for internal consistency.

Early studies on cognitive dissonance primarily focused on decision-making and belief perseverance. For example, Festinger, Riecken, and Schachter's (1956) study of a doomsday cult demonstrated how individuals rationalise disconfirmed expectations to reduce dissonance. Subsequent research has expanded the theory's application to diverse contexts, including health communication (Stone & Cooper, 2001), environmental behaviour (Harmon-Jones & Harmon-Jones, 2007), and consumer psychology (Vogel & Wanke, 2016).

In marital contexts, cognitive dissonance theory offers valuable insights into the emotional conflicts individuals face when their expectations and lived realities diverge. Steele's (1988) self-affirmation theory extends the framework by emphasising the role of self-identity in dissonance reduction. This perspective is particularly relevant to marital dynamics, where individuals' roles and identities within a relationship are often challenged. For instance, women in polygynous marriages may experience dissonance as they reconcile their personal beliefs about monogamy and equality with cultural and religious norms that endorse polygyny (Lawson & Gibson, 2018).

While cognitive dissonance theory has been widely applied in individual and decision-making contexts, its relevance to culturally specific marital arrangements remains underexplored. This study addresses this gap by examining how cognitive dissonance manifests and is managed in polygynous marriages, contributing to a deeper understanding of the theory's applicability in diverse sociocultural settings.

Polygynous Marriages: Sociocultural Context of Kano Municipal

Polygynous marriages, characterised by a man having multiple wives simultaneously, are deeply embedded in the cultural and religious fabric of many African societies, including northern Nigeria. In Kano Municipal, polygyny is a widely accepted marital arrangement grounded in Islamic teachings and Hausa cultural traditions (Musa, 2020). Islamic law permits a man to marry up to four wives under specific conditions, such as the ability to treat all wives equally, which is often interpreted as a religious obligation to provide for women who might otherwise remain unmarried (Koran 4:3).

Culturally, polygyny is often viewed as a symbol of status and prosperity. Among the Hausa-Fulani people, the practice is associated with socio-economic stability and consolidating familial alliances (Smith, 2017). Men who marry multiple wives are often perceived as fulfilling both religious and societal expectations, reinforcing the practice's normative status within the community. However, this cultural endorsement does not negate the emotional and psychological challenges faced by women in these unions.

Women in polygynous marriages frequently encounter complex relational dynamics, including jealousy, competition with co-wives, and unequal resource allocation (Schick et al., 2012). These dynamics are further complicated by societal pressures that compel women to accept polygyny as a moral and religious obligation, often in conflict with their desires for exclusivity and equal partnership (Al-Krenawi & Graham, 2006). The normalisation of polygyny in Kano Municipal provides a rich but challenging context for examining the intersection of cultural norms and individual psychological experiences.

Despite its cultural acceptance, the practice of polygyny has been criticised for perpetuating gender inequality and reinforcing patriarchal structures (Amadiume, 2015). Critics argue that the unequal distribution of power and resources within polygynous households exacerbates the emotional and psychological burden on women, limiting their autonomy and well-being (Abaate et al., 2022). This study situates itself within this sociocultural context, aiming to illuminate women's experiences in polygynous marriages in Kano Municipal and their psychological adaptations.

Cognitive Dissonance and Polygynous Marriage

The intersection of cognitive dissonance and polygynous marriage presents a unique area of inquiry, as women in these unions often navigate conflicting beliefs and emotions. Cognitive dissonance theory provides a robust framework for understanding the psychological discomfort that arises when women's values, such as desires for monogamy and equality, clash with cultural and religious norms that endorse polygyny (Festinger, 1957).

Women in polygynous marriages frequently experience dissonance in response to the arrival of a co-wife or the unequal distribution of resources and attention among wives of the polygynist. These experiences often manifest as inadequacy, jealousy, and emotional turmoil. For instance, research by Al-Krenawi and Slonim-Nevo (2008) highlights how women in polygynous unions report higher levels of anxiety, depression, and marital dissatisfaction compared to their monogamous counterparts. The constant need to reconcile their expectations with the realities of polygyny exacerbates this psychological strain. For example, some women reinterpret polygyny as a religious duty or a social necessity, aligning their beliefs with cultural expectations to reduce dissonance (Adeniran & Odutolu, 2018). Others focus on the practical benefits of polygyny, such as shared responsibilities and economic stability, to justify their participation in these unions (Lawson & Gibson, 2018).

However, these strategies often provide temporary relief as the underlying dissonance remains unresolved. The long-term psychological impact of cognitive dissonance in polygynous marriages underscores the need for targeted interventions that address both the cultural and individual dimensions of these experiences. This study contributes to this discourse by examining how cognitive dissonance manifests in polygynous marriages in Kano Municipal and the coping strategies women employ to navigate this emotional conflict.

Research Methodology

This study employs a qualitative research design to explore the psychological experiences and coping mechanisms of women in polygynous marriages within Kano Municipal. Qualitative methods are well-suited to investigating complex and nuanced phenomena such as cognitive dissonance, emphasising understanding human

experiences from participants' perspectives (Creswell & Poth, 2018). The interpretive approach adopted in this research prioritises capturing participants' lived realities, allowing for a deeper insight into their emotional and psychological states. The study was conducted in Kano Municipal, the central urban area of Kano State, Nigeria. Known for its vibrant economic activities and rich cultural heritage, Kano Municipal is home to a predominantly Muslim population where polygynous marriages are deeply embedded in Islamic teachings and Hausa cultural traditions (National Population Commission, 2019). The city's blend of traditional and modern influences provides a unique backdrop for examining the intersection of cultural, religious, and psychological dimensions of marital practices. Polygyny is widely practised in this region and is considered both a social norm and a religious duty under Islamic law (Smith, 2007). This cultural endorsement, coupled with the socio-economic challenges often faced by women in these unions, makes Kano Municipal an ideal setting for exploring cognitive dissonance among women in polygynous marriages.

The target population for this study comprised women currently in polygynous marriages in Kano Municipal. Participants were selected based on specific inclusion criteria: (1) being currently married in a polygynous arrangement, (2) residing in Kano Municipal, (3) being at least 18 years old, and (4) consenting to participate in an in-depth interview.

Demographic Information of Participants

Table 1 below summarises the demographic data collected, including age, level of education, occupation, duration of the polygynous marriage, and the number of co-wives.

Table 1: Demographics of participants

Participant's ID	Age (In years)	Level of Education	Occupation	How long have you been in this polygynous marriage?	How many co-wives do you currently have?
P1	26	NCE	Housewife	4	1
P2	40	NCE	Housewife	27	1
P3	38	SSCE	Housewife	7	1
P4	38	SSCE	Hospital Staff	24	1
P5	30	NCE	Teaching	7	1
P6	50	SSCE	Business	22	1
P7	35	SSCE	Braiding	6	1
P8	19	SSCE	Housewife	2	1
P9	20	SSCE	Housewife	2	1
P10	48	NCE	Teaching	4	1
P11	28	Diploma	Teaching	3	1
P12	52	NCE	Teaching	30	2
P13	24	SSCE	Housewife	2	1
P14	24	SSCE	Housewife	2	1
P15	18	NCE	Housewife	2	1
P16	42	SSCE	Business	2	2
P17	25	SSCE	Tailoring	2	1
P18	39	SSCE	Business	1	3
P19	22	SSCE	Tailoring	2	1
P20	24	BSc	Business	2	1

The ages of the participants range from 18 to 52 years, with a notable concentration of participants in their twenties and thirties. This age distribution indicates that many women enter polygynous marriages at a relatively young age and spend a significant portion of their adult lives in such arrangements. Participants' educational qualifications vary, with most holding SSCE (Secondary School Certificate Examination) and NCE (National Certificate in Education). A smaller proportion of participants have achieved higher education levels, such as a Diploma or BSc. The varied educational backgrounds suggest differing levels of access to information and resources, which may

influence their experiences and coping mechanisms within polygynous marriages.

The respondents' occupations range from homemakers to teachers, businesspeople, braiders, and hospital staff professionals. Many participants are housewives, indicating a potential reliance on their husbands for financial support. However, those engaged in occupations outside the home may have additional sources of support and independence, which could impact their experiences of cognitive dissonance.

The duration of participants' involvement in polygynous marriages spans from 1 to 30 years. This broad range highlights that while some women are relatively new to polygynous arrangements, others have extensive experience. The length of time spent in these marriages may correlate with developing coping strategies and varying levels of cognitive dissonance. This implies that participants who have been in polygynous marriages for more extended periods may have developed more effective coping mechanisms. In contrast, newer entrants might still be adjusting and experiencing higher levels of cognitive dissonance.

Most participants have one co-wife, though a few reported having two or three. The number of co-wives could significantly influence the household dynamics, with more co-wives potentially leading to increased competition and tension. This implies that more co-wives might lead to greater competition for resources and attention, exacerbating feelings of cognitive dissonance.

The psychological experiences and manifestations of cognitive dissonance among women in polygynous marriages in Kano Municipal are multifaceted and deeply impactful. Initially, women often react with intense emotional conflict, including feelings of shock, devastation, sadness, and inadequacy. This emotional upheaval stems from the sudden realisation that their marital expectations are upended by the presence of a co-wife, leading to profound questioning of their self-worth and emotional stability. As they navigate their day-to-day lives, these women frequently encounter ongoing cognitive dissonance, evidenced by altered interactions with their husbands and co-wives. They report emotional disconnect and perceived unfairness, particularly when they perceive unequal treatment or are reminded of their husband's divided attention. These daily challenges exacerbate

their sense of dissonance and highlight the persistent nature of their emotional struggle.

Moreover, the impact on their self-perception and familial roles is significant. Many women experience declining self-esteem and a redefinition of their roles within the family structure. For some, introducing a co-wife reduces their responsibilities, offering more time to focus on themselves or their children. However, this shift can also lead to feelings of redundancy and loss of identity. Over time, the psychological landscape for these women evolves. While some gradually adapt, finding solace in religious practices and personal resilience, others grapple with enduring feelings of sadness and inadequacy. The adjustment process is heavily influenced by the support systems they have in place, including family, community, and religious guidance, which provide essential coping mechanisms to manage the ongoing cognitive dissonance. This dynamic process of adaptation underscores the complex and deeply personal nature of the psychological experiences of women in polygynous marriages.

The findings of this study align with and expand upon previous researches. For instance, Al-Krenawi and Slonim-Nevo (2008) documented the psychological distress associated with polygynous marriages, including anxiety and depression. This study corroborates these findings while emphasising the role of cognitive dissonance as a specific psychological mechanism underlying such distress. Moreover, the study builds on the work of Lawson and Gibson (2018), who highlighted the sociocultural complexities of polygyny by offering a more nuanced understanding of the emotional and psychological dimensions involved.

Coping Mechanisms in Marital Contexts

From the interviews conducted, victims of cognitive dissonance employed various strategies such as rationalising their circumstances, seeking social validation, or redefining their roles within the marriage. These coping strategies against cognitive dissonance have been noted by scholars (Shepard, 2013). Coping mechanisms are essential for managing the emotional and psychological challenges inherent in marital relationships, particularly in non-monogamous arrangements like polygyny. Lazarus and Folkman's (1984) stress and coping model emphasises that coping is a dynamic process involving cognitive and behavioural efforts. To manage internal and external demands in the

context of polygynous marriages, these demands often arise from the relational complexities and cultural expectations that define such unions. Other studies have identified several coping strategies employed by women in polygynous marriages, ranging from emotional regulation to social support and religious practices. Religious coping strategies are particularly prevalent, as women often turn to their faith for solace and strength. For instance, Al-Krenawi and Graham (2006) found that women in polygynous marriages frequently use religious texts and prayers to reconcile their emotional conflicts and find meaning in their circumstances. This reliance on spirituality underscores the integration of cultural and religious norms in shaping coping behaviours.

Social support networks also play a crucial role in mitigating the psychological burden of polygyny. Family, friends, and community groups often provide emotional and practical support, helping women navigate the challenges of their marital arrangements (Ntoimo & Isiugo-Abanihe, 2014). Another common strategy is behavioural adaptation, such as adjusting expectations and altering daily routines. Women may engage in these behaviours to maintain harmony within the household and reduce conflict with co-wives (Salami, 2018).

Despite the prevalence of these coping mechanisms, their effectiveness varies significantly among individuals. Factors such as personal resilience, socio-economic status, and the degree of equality within the marriage influence how well women adapt to polygynous arrangements (Ekpor et al., 2024). While these studies provide valuable insights, they often overlook the deeper psychological conflicts, such as cognitive dissonance, that underpin these coping strategies. This study builds on existing research by examining how women in Kano Municipal manage the dissonance arising from their marital experiences.

Religious Coping

One of the most prominent coping strategies employed by women in polygynous marriages is religious practices. Many women turn to their faith, finding solace and strength in religious texts and prayers. This spiritual engagement helps them reconcile their emotional turmoil and provides peace and acceptance of their circumstances. This reliance on religious coping reflects the deep integration of

spiritual beliefs in managing cognitive dissonance and maintaining emotional equilibrium.

Social Support

Social support from family, friends, and community groups plays a vital role in helping women cope with the stresses of polygynous marriages. Many participants highlighted the importance of a support network for advice, emotional support, and practical guidance. This network of support helps to buffer the emotional impact of polygynous marriages and provides a crucial resource for managing cognitive dissonance.

Emotional Regulation

Emotional regulation is a coping mechanism where women actively manage their emotional responses to reduce stress and maintain psychological well-being. This includes practices such as patience, acceptance, and emotional detachment. Women in polygynous marriages in Kano Municipal employ a range of coping strategies and mechanisms to manage cognitive dissonance, reflecting their resilience and adaptability. One of the most prominent strategies is religious coping, where women turn to their faith, finding solace and strength in religious texts and prayers, as highlighted by Participant 001 who engaged in reading the Quran and praying to manage her emotional turmoil.

Behavioural adaptation is also crucial, with women adjusting their behaviours to avoid conflict and maintain harmony, as evidenced by Participant 001 who emulated behaviours that her husband appreciated. Social support from family, friends, and community groups provides essential emotional backing and practical advice, exemplified by Participant 002, who received significant support from her parents and siblings.

Additionally, through practices such as patience and acceptance, emotional regulation helps women manage their emotional responses, as Participant 002 exercised patience and prayers to cope with her situation. Over time, personal resilience and gradual adaptation to the marital dynamics also play a significant role, with women developing the strength to accept and live with their new reality, as noted by Participant 008 who took two years to adjust. These coping strategies collectively help women navigate the complexities of their

polygynous marriages, mitigating the psychological impact of cognitive dissonance. The coping strategies in this study align with the coping mechanisms in Lazarus and Folkman's (1984) stress and coping model, but extend it by incorporating the role of cultural and religious resources. Unlike previous studies that primarily focus on individual resilience, this study underscores the collective dimensions of coping, particularly the importance of family, community, and religious networks in supporting women in polygynous marriages

Conclusion and Recommendations

This study examined the psychological experiences and coping mechanisms of women in polygynous marriages in Kano Municipal, focusing on the manifestations of cognitive dissonance and the socio-cultural factors influencing their experiences. The findings revealed significant emotional conflict among participants, including feelings of inadequacy, emotional detachment, and altered perceptions of self and family roles. These challenges were shaped by the clash between personal desires for monogamy and societal expectations rooted in cultural and religious norms. Coping mechanisms such as religious practices, behavioural adaptation, social support, and emotional regulation were instrumental in helping participants manage the psychological toll of polygyny. Over time, many women demonstrated resilience, gradually adapting to the realities of their marital arrangements. These findings extend cognitive dissonance theory by situating it within a culturally specific context and highlighting its dynamic, longitudinal nature in polygynous unions. The study underscores the importance of developing culturally sensitive interventions, enhancing community support systems, and formulating policies that address the unique psychological challenges faced by women in polygynous marriages.

While this study provides valuable insights, it is not without limitations. First, it relied on a purposive and snowball sampling technique, which may limit the generalizability of the findings to all women in polygynous marriages in Kano Municipal or similar cultural contexts. Second, it was conducted in a specific geographic and cultural setting, potentially overlooking variations in experiences across other regions or ethnic groups. Third, social desirability bias might influence self-reported interview data, as participants may have adjusted their responses to align with societal expectations.

Future research could address these limitations by adopting a more diverse sampling strategy that includes participants from various geographic and cultural backgrounds to enhance generalizability. Longitudinal studies would be valuable in exploring how cognitive dissonance evolves in polygynous marriages. Additionally, comparative studies between women in polygynous and monogamous marriages could provide deeper insights into the unique challenges of polygyny. Finally, incorporating mixed method approaches that combine qualitative and quantitative data could offer a more comprehensive understanding of polygynous marriages' psychological and social dynamics.

References

- Abaate, M., Chileshe, P., & Musonda, C. (2022). Socio-cultural dynamics of polygyny in sub-Saharan Africa. *African Studies Review*, 65(2), 231-250
- Adeniran, A., & Odutolu, O. (2018). Polygyny and psychological health of women in Nigeria. *Journal of Family Issues*, 39(11), 3075-3097.
- Al-Krenawi, A., & Graham, J. R. (2006). A comparison of family functioning, life and marital satisfaction, and mental health of women in polygamous and monogamous marriages. *International Journal of Social Psychiatry*, 52(1), 5-17.
- Al-Krenawi, A., & Slonim-Nevo, V. (2008). Psychosocial and familial functioning of children from polygynous and monogamous families. *The Journal of Social Psychology*, 148(6), 745-764.
- Amadiume, I. (2015). *Male daughters, female husbands: Gender and sex in an African society*. Zed Books Ltd.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- Cooper, J. (2012). Cognitive dissonance theory. In *Handbook of Theories of Social Psychology* (Vol. 1, pp. 377-397). Sage Publications.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2011). *The SAGE handbook of qualitative research*. Sage.
- Festinger, L. (1957). *A theory of cognitive dissonance*. Stanford University Press.
- Harmon-Jones, E., & Harmon-Jones, C. (2007). Cognitive dissonance theory after 50 years of development. *Zeitschrift für Sozialpsychologie*, 38(1), 7-16.

- Harmon-Jones, E., & Mills, J. (2019). An introduction to cognitive dissonance theory and an overview of current perspectives on the theory. In E. Harmon-Jones (Ed.), *Cognitive Dissonance: Reexamining a Pivotal Theory in Psychology* (2nd ed., pp. 3–24). American Psychological Association.
- Holden, C. J. (2019). Polygyny and socio-economic inequality in sub-Saharan Africa. *Current Anthropology*, 60(1), 27-39.
- Kim, Y. (2011). The pilot study in qualitative inquiry: Identifying issues and learning lessons for culturally competent research. *Qualitative Social Work*, 10(2), 190-206.
- Koran, H. (4:3). Polygyny and marital dynamics: Quranic interpretations. Retrieved from [Quranic Studies Online].
- Lawson, D. W., & Gibson, M. A. (2018). Polygynous marriage and child health in sub-Saharan Africa: What is the evidence for harm? *Demographic Research*, 39, 177-208.
- Lazarus, R. S., & Folkman, S. (1984). *Stress, appraisal, and coping*. Springer Publishing.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. Sage.
- Musa, H. (2020). Hausa cultural practices and the significance of polygyny. *Journal of African Traditions*, 45(3), 310-329.
- National Population Commission. (2019). Population dynamics in Kano State. Retrieved from [National Bureau of Statistics Nigeria].
- Noy, C. (2008). Sampling knowledge: The hermeneutics of snowball sampling in qualitative research. *International Journal of Social Research Methodology*, 11(4), 327-344.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods*. Sage.
- Rubin, H. J., & Rubin, I. S. (2011). *Qualitative interviewing: The art of hearing data*. Sage.
- Salami, B. (2018). The lived experiences of women in polygynous unions: Implications for well-being. *African Journal of Gender Studies*, 12(4), 411-427.
- Seidman, I. (2013). *Interviewing as qualitative research: A guide for researchers in education and the social sciences*. Teachers College Press.
- Shepard, H. A. (2013). Changing interpersonal and intergroup relationships in organizations. In *Handbook of Organizations (RLE: Organizations)* (pp. 1115-1143). Routledge.
- Smith, J. A. (2017). A social space approach to testing complex hypotheses: The case of Hispanic marriage patterns in the United States. *Socius*, 3, 2378023117739176.

- Stone, J., & Cooper, J. (2001). A self-standards model of cognitive dissonance. *Journal of Experimental Social Psychology*, 37(3), 228-243.
- Tabi, M. M., Doster, C., & Cheney, T. (2010). A qualitative study of women in polygynous marriages. *International Nursing Review*, 57(1), 121-127.
- Vogel, T., & Wanke, M. (2016). Attitudes and attitude change. In *The Handbook of Attitudes* (pp. 173-213). Psychology Press.