

BRIDE PRICE AND SPOUSE INTERACTION

RUBANDA COUNTY KABALE DISTRICT

A DISSERTATION SUBMITTED TO THE FACULTY OF HUMANITIES AND SOCIAL  
SCIENCES IN PARTIAL FULFILLMENT OF THE REQUIREMENT  
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**Declaration**

I Lukabwe Frank declare that this dissertation has been done by me solemnly and that this material is authentic, never presented anywhere for the award of any academic paper or anything of the like. It was done by me through relentless consultation from my supervisor Mr. Balyejjusa Senkonsi Moses

## **Dedication**

I dedicate this dissertation to my family, most importantly my mum, my uncle, Judith, Joan, Cynthia, and Brian. Thanks all for the much love, too much just for me alone. Further I dedicate this research to my friends; Winfred, Matovu Moses, Edgar Kawoya, Jameena Elsauko Vastina and Ann Kwarikunda. Thanks to you all for being inspirational and true friends.

**Approval**

I hereby declare that this piece of work titled "Stress and Job Performance" has been fully approved by:

Mr. Balyejjusa Senkosi Moses

Signature: ..... Date: .....

## **Acknowledgement**

I want to take this opportunity to extend my cheer gratitude to the people that have helped me through this research. This research has been a very trying time and often got me very numb and faint. But with the help of the people around me I have managed to break through. Mum, I want to thank you so very much for the support you have given me both financially, materially and other aspects of life. Having you around and knowing that I can count on you assails me with happiness that overflows. May Jehovah richly bless the works of your hands.

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## **Abstract**

This research is about bride price and spouse interaction, a study carried out in Rubanda county Kabale district. The research has five chapters, chapter one contains the background of study, chapter two is basically review of literature, chapter three is methodology, chapter four is data analysis and chapter five is a summary and recommendation for further study. The research set three objectives that is to say; assess the negative attitudes associated with bride price, investigate how bride price leads to marriage instability and to suggest possible measures of reducing the negative attitudes regarding Bride Price Rubanda County.

The researcher found out from the research that respondents in Rubanda had negative attitudes associated with bride price such as leading to marriage instability, affecting spouse interaction and they also link the practice to domestic violence. This was objective one of this research and the answers were founded from the research findings that indeed people in Rubanda County had negative attitudes associated with bride price. The second objective was to investigate if bride price leads to marriage insatiability and from the study findings the researcher realized that many of the respondents think that bride price leads to marriage instability with issues like domestic violence and asking a lot of things by the girl's parents.

The last objective was to identify possible measures of reducing the negative attitudes regarding Bride Price Rubanda County. The most respondents in this study suggest that people should stick to the original norms and values of this practice. That is basically the summary of what the research entailed.

## CHAPTER ONE

### 1.0 INTRODUCTION

#### 1.1 Background to the Study

'Bride price' is the gifts in money or kind given as a token of appreciation by grooms to the families of their brides Paul & Joy (2004) as cited by Wilson, Pes (2005). Although it is sometimes seen as compensatory payment to the natal family for the upbringing of the daughter, it varies in form and meaning across cultures. In some, the 'bride-price' may become the property of the bride, and is treated as an insurance against divorce Awake June (2010). Bride price, also known as bride wealth, is an amount of money or property or wealth paid by the groom or his family to the parents of a woman upon the marriage of their daughter to the groom MUFIMI (2004).

Bride price, dowry and other marriage gifts form an essential element of marriage in many countries around the world. The practice of bride price is extensively spread across the different continents of the world. The practice of bride wealth in Africa has been associated with marriages under customary law. MIFUMI June 2011 Newsletter

In Uganda bride price is traditionally the money given as a token of appreciation by grooms to the families of their brides. In the face of modernization, many tribes and families still carry out the practice of bride price but in varying ways. While the rural population still regards it an important issue and families set and demand for bride price, the more urban elite view it more as a gift to a woman's parents and have a more casual attitude towards the items presented (Kabejja, 2009).

Wilson (2005) indicates that bride price has, throughout the years become increasingly commercialized and abused. Because of the grinding poverty, parents and clan members who ask for exorbitant sums or commodities have abused the practice of bride price. The amount of bride price varies according to socio-cultural variables such as level of education, level of income, rural -urban differentials and religion. Rising costs of living has pushed families to sell daughters as soon as possible in order to obtain the much needed bride price to supplement family income or be used to pay for the son's bride. MIFUMI blog (2011) Bride price has been used to deal with the day to day expenses of the family and no longer provides security for the wife in case of divorce.

Today, the institution of bride wealth has infiltrated many different forms of marriages in Uganda e.g. Civil, Christian, Hindu and Islamic marriages. In fact, the institution of bride wealth is so "deeply entrenched in Ugandan society that in practice, even a civil marriage will not be regarded as valid by all concerned parties unless it has been preceded by bride wealth. The nature and amount of bridal wealth levied varies among the different tribes. In Buganda, the largest tribe in Uganda, it is local brew (banana wine), kanzus and gomesi (traditional dress) including a variety of other items like meat, vegetables, bananas, paraffin etc. In Bugisu, it is two heads of cattle and optionally, goats. Among the Japadhola it is 5 cows, 5 goats and a sheep (Businge, 2007)

Historically bride price has for long been an important part of marriage rites and ceremonies in African Culture. Many people including men and women across all ages believe that bride price payment is an indication that those who pay it are more likely to sustain the marital relationship. Society perceives men who

can afford a high bride price as being serious and eligible marital partners in marriage (MIFUMI 2005). Also on the part of women, it feels good and raises the pride when prospective partners pay bride price because it enhances their social status especially where they favor the relationship (Kaye, 2005).

Bride price, spouse interaction and marriage stability is considered an important factor as far as marriage is concerned. The happiness within a family is believed to originate from the blessings got from the marriage rites bestowed on couples during the ceremony when bride wealth is paid. Many couples end up being mistreated as they are perceived to be property by their partners who pay bride wealth.

Bride price for tribes found in western and eastern Uganda is in the form of cattle. This may change depending on the economic status of a family; some may ask for rare antiquities such as coins now out of circulation. For most, if not all the tribes, until 1945, bride price was mainly a form of appreciation to parents of a girl who remains a virgin till her marriage. D+C, (2009)

However, since the Second World War many changes have occurred in the structure of society, thereby increasing the significance of bridal wealth in these communities. Migration to towns and cities, economic decline during the Amin and Obote II era meant that families were split and increasingly impoverished. All cultural values and norms that governed bride price gave way to economic interests in most parts of Uganda except Buganda, which still retains the cultural root of bride price. Currently, the level of poverty in the countryside is extremely high and this has had a direct impact on the institution of bride price (Kabejja, 2009).Bride price has positive effects on marriage

though the negative outweigh the positive. Below I want to explore some of the implication of this age old practice.

#### Positive implications of paying bride price

The proceeds from a research done by a group of scholars Gill Hague of the University of Bristol UK and Dr Ravi Thaira of Centre of safety and well-being, University of Warwick UK, and the MIFUMI found out that the practice of paying bride price has positive implications as shown below.

The interviewees recognized that it is the status and official start of marriage and many confessed that it binds a couple. It generally gives value to the marriage and man. It was also revealed that many people use bride price as a token of saying thank you for raising such a beautiful daughter and giving her to us (the bride groom's family).

It was also noted that bride price gives pride, value, security and purchase to the wife in her new home and somehow portrays the man as a grown up, responsible enough to take care of his wife.

Traditionally, bride price was supposed to consist of gifts given to the parents of a bride in appreciation of their role in the bride's up bringing MIFUMI (2010) world conference. Bride wealth has also been defended as an institution that serves to protect the wife against abuse from her husband, stabilize the marriage and join the two families together. In some cases, bride price was supposed to act as security for the wife in case of divorce (Wakabi, 2000). It was noted that bride price has stabilized and resulted into loving relationships between the two families. All the above in a way make spouse interaction



cordial and healthy which is a cardinal aspect in marriage relationships. Marriage stability depends on an array of issues but spouse interaction is one of them. Normally when men pay bride price they will value their wives and that way they will not mistreat them. They will respect them as equal parties in this commitment and this will no doubt be a pillar in ensuring stability of the marriage. Habati, Mubatsi A. (2009). So bride price in those ways can improve positively and influence interaction of spouses and ultimately marriage stability.

#### Negative implications

In Africa, women are literally "bought" and "sold" through the institution of bride price MUFIMI (2004). In a typical African setting, bride price consists of a contract where material items or money is paid by the groom to the bride's father in exchange for the bride, her labour and reproductive capacity. If the bride or wife wants to divorce, the material items or money paid to the bride/ wife's father must be returned to the husband. If the wife's family is unable to pay the husband, the wife cannot get a divorce and is condemned to live in an unhappy and sometimes fatal marriage. D+C, (2009/11). Focus, Page 408-410. This situation is not unique to Africa. Many Arab and Islamic states too consider bride wealth as a fundamental requirement of marriage. The groom has to provide marriage gifts known as Mahr to the bride in exchange for her hand in marriage (Wakabi, 2000).

It was also noted that a man who fails to pay bride price is often looked at as inferior and in case of tragedy to such a man in the form of death of his wife, he would be required to first pay bride price before being allowed to bury his wife MIFUMI report (2009). The same report noted that bride price has left

many men unmarried because they can't afford it which makes having of children impossible for them. Many women may also fail to return to their homes even under improper treatment from the husband because bride price was paid while others fear that their parents may not be able to refund the bride price they were given thus occurrence and continuation of domestic violence MIFUMI (2005).

In the same report, interviewees shared real life experiences of bride price. Some couples revealed that they have been pursued by the bride's family for failure to pay bride price while many women have been inherited after their husband's death and some brides families requested for the return bride price after the death of the wife. Widow inheritance and victimization of infertile women were among the many experiences shared MUFIMI (2004).

The report also looked at the connection between bride price and HIV. It found out that women or young girls who are forced to get married for wealth accumulation by their parents may be presented to men who are already infected since their parent's goal is just to get wealth. It also noted that wife inheritance as well has accelerated the spread of the disease especially where bride price was paid.

Also looked at was the connection between bride price and domestic violence. The result revealed that 99 per cent of the interviewees had experienced domestic violence, mostly the widowed women.

If bride price cannot be done away with and as a cultural practice, what should be done about it then? The report says that out of the people they interviewed, professional and

experts wanted the practice reformed. A smaller group of people wanted the practice abolished.

Those who wished the practice abolished sighted the deeper problems of poverty and the acceptability of domestic violence in families where bride price has been paid. They also said that poverty and the abuse of women cannot be removed by just bride price reform Kaye, Dan K. (2005)

Among the changes people wished to see on bride price was, reforming the practice to smaller non refundable, modest gifts topped the list. There were also thoughts like a change in the legal aspect locally and nationally among other things MUFIMI (2004).

These three variables are virtually interdependent in a way that if bride price is not paid then the spouse will look at each other as equals not as property because this only makes the woman an object of discrimination before the man. But without bride price spouses will no doubt interact well and their marriage will stand unlike with bride price there is that elevation that a man gets having bought the woman that way conflicts or abuse of woman are a likely which may impact grossly on the marriage. So I think these three variables are interdependent and are mutually reinforcing. From the negative perspective bride price can harm spouse interaction grossly. When men pay this exorbitant price for their brides they cease to look at them as their dear wives but as property that has cost them a fortune. This will mean that the men can treat their women as they please; such creates tension in the homes and also increases the susceptibility of gender based violence. This can

have a great and profound effect on marriage stability, when spouse interaction is flawed a thing greatly attributed to bride price among other issues, then marriage is made open to trouble. This ultimately puts marriage on the verge of failing or turning into a very abusive one.

### **1.2 Statement of the Problem**

Just like female genital mutilation, bride price demeans a woman/man. It makes him/her property of her/his father to be sold to another man or woman. She or he then becomes a servant of the buyer, bearing children, providing sex and performing household chores. In relation to the above statements, many women and men worldwide have been heard lamenting about bride price and its conditions which presents them to slavery or harsh domestic situations. Kaye, Dan K. (2005)

The problem found with the three variables are ; paying bride price is often very exorbitant creating an impression that the woman has been literally bought, this undermines healthy spouse interaction and at the end of the day marriage stability is on the threshold. The problem associated with the three variables is that Bride price has its flaws and strengths but largely you will find that the weaknesses are much more than the known strengths. Bride price is largely a contributing factor to domestic violence an issues that has moved from the margins into the mainstream even among the elite class. Domestic violence is a social evil and many women educated or illiterate, urban or rural dwellers are faced with this plight Harold (2006). Men take the liberty in abusing their women even battering them because they paid bride price. The women are reduced to property and because they are owned they are then subjected to all sorts of subjugation, relegation and abuse Gotlib, (2009). Further

when we look at the other variable that is spouse interaction you will find that spouse interaction depends on an array of things not necessarily bride price. Issues like poverty, infidelities and poor communication skills can hurt spouse interaction, bride price can just be added on the list Kaye, Dan K. (2005). Spouse interaction goes way beyond just bride price to encompass other issues so we can't look at only bride price to be the ultimate cause of unhealthy spouse interaction. Marriage stability is the last variable I talked about in this research. Marriage stability like spouse interaction depends on quite a number of issues among which are bride price. Awake journal June (2010) Of course with the ills caused by bride price there is no doubt that it impacts on the stability of the marriage but also issues like spouse interaction can impact on marriage stability. It follows that the three variables are mutually reinforcing in a sense that when men pay bride price they are likely to abuse their women, this will also mean that the spouse interaction will be damaged and consequently marriage stability impacted on Caska, (2008). On the contrary when there is no bride price payment then men and women will be equals in the relationship hence healthy interaction of the spouses and ultimately stable marriages are expected. Spouse is interaction in respect to bride price is what this study sets out to establish. Is a couple's interaction affected by the payment of bride price? This is a question that this research will certainly seek to find answers to.

### **1.3 Objectives of the Study**

#### **1.3.1 General Objective**

The general objective of the study was to examine the relationship between bride price, spouse interaction and marriage stability in Rubanda County, Kabale District in Uganda.

The Specific objectives of study were:

- To assess the negative attitudes associated with bride price in Rubanda county
- To investigate how bride price leads to marriage instability in Rubanda County.
- To suggest possible measures of reducing the negative attitudes regarding bride price Rubanda County.

#### **1.4 Research Questions**

The study was guided by the following research questions:

- i. What are the negative attitudes associated with paying bride price to spouse interaction?
- ii. In which ways does bride price payment lead to marriage instability?
- iii. How can we abate the predicaments associated with bride price?

#### **1.5 Scope of the Study**

##### **1.5.1 Geographical Scope**

The study was carried out in Kabale District of Uganda, with special focus given to Rubanda County. Rubanda County is one of the four counties comprising of Kabale district. It is made up of five (5) sub counties which include; Bubare, Bufundi, Hamurwa, Ikumba, and Muko. This area has been chosen because of the importance attached to bride price and the huge amount of gifts required for marriage. I will have a sample size of one hundred woman and men of ages 25 to 50 years. My sample population is of people who are not educated but I will use the local language to get the information I need.

The study was confined to finding out the relationship between bride price, spouse interaction and marriage stability in Rubanda county, kabale district in Uganda. The intentions were to assess the negative attitudes associated with bride price investigating in which ways bride price influences spouse interaction and marriage instability. Study also suggested possible measures to abate the negative attitudes regarding bride price.

#### **1.5.2 Time Scope**

The research was within the month of August 2011.

#### **1.6 Significance of the Study**

This study evaluated bride price, spouse interaction and marriage stability in Uganda, using Rubanda County as a case study. The findings of study may be important in the following ways: Policy makers and administrators in the various government departments training institutions, NGO sector especially those that work in this line and local leaders, could make use of the study findings to design and implement effective government programmes that are aimed at addressing gender concerns in the communities. The findings may also be used by policy makers to draft appropriate policies that can be put in place to abate this debacle.

The study findings may be helpful for political leaders, NGOs, and CBOS particularly in identifying and solving the problems of bride price in relation to marriage stability. Some NGOS like MIFUMI in Tororo have already taken a lead in addressing the tribulations of bride price and also domestic violence; this research could also be used by such NGOS to consolidate their work with its findings in order to emerge with an extensive practical strategy to avert the grim realities of bride price

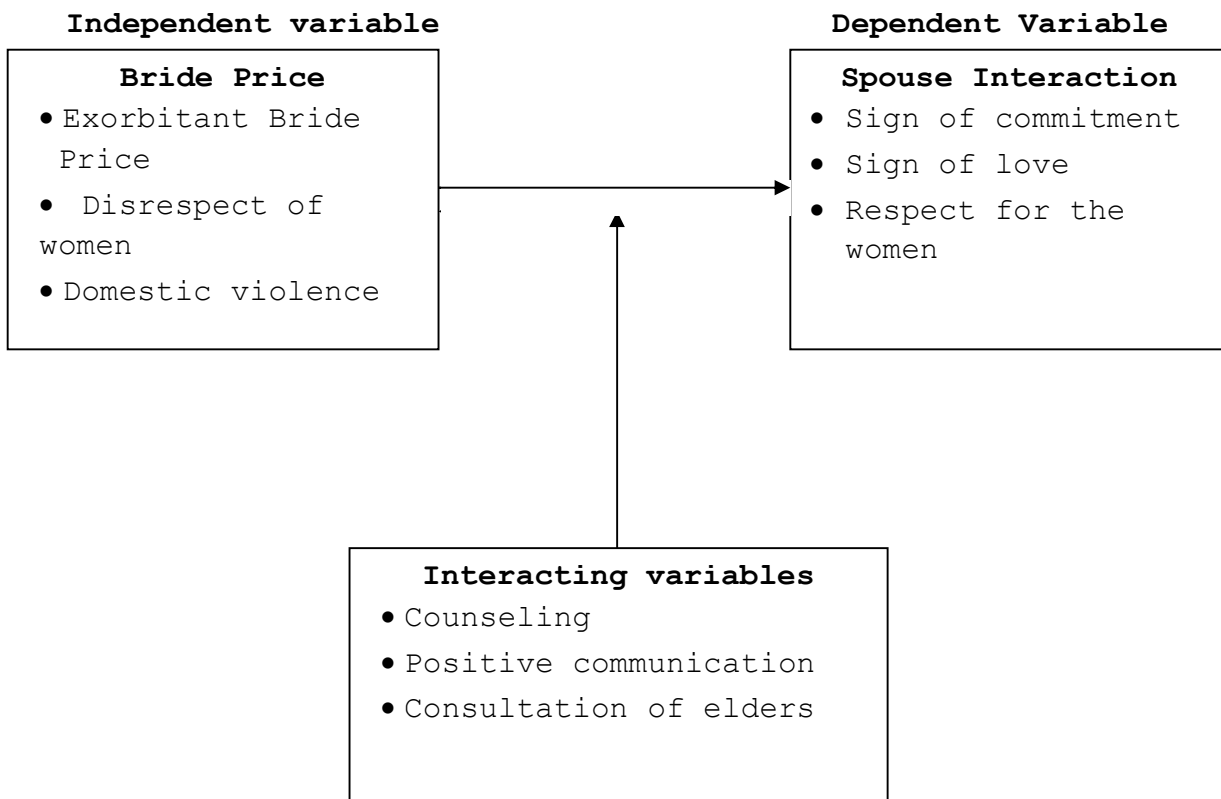
This research may also particularly be very helpful to social workers and counselors as a guiding tool in attending to marital affairs.

Training Institutions such as Universities, colleges and other institutions dealing with gender related issues may find the study useful as a reference source. During their training, institutions might stress the emphasis of imparting more skills on how to handle married related issues with the help of the study material. Students can be asked to always refer to this material as they carry out extended research that pertains to this subject of study. It is hoped that the collected data may be used for reference by researchers carrying out specific studies on bride price. The data could contribute to knowledge in the academic world for posterity.

Students who want to do similar research may use this research information to give them insights in the subject and to make them better understand how to go about the study. This can put them in better position to spread the gospel of bride price implications and they would also help the people that are afflicted with this plight. Further community leaders, church leaders, community based organization among other social units can embrace this knowledge there by steering towards abating the ills associated with this practice. No doubt this information may be instrumental in empowering the masses in awake to halt the implication that are interlocked with bride price.



## 1.7 Conceptual Frame work



**Source: Research 2011**

In this research the independent variable is Bride Price and the dependent variable is Spouse interaction thus if exorbitant price is paid most likely there will be domestic violence, disrespect of women. Generally domestic violence is blamed on bride price and it significantly impacts on spouse interaction.

## 1.8 Definition of Key Terms

1. Bride price is the token of appreciation given by a man to a woman's parents as a way to solemnize a marriage.
2. Spouse interaction is how best married people communicate in their marriage life in various aspects

3. Marriage instability is a state where a marriage is fraught with drama, fighting, arguments and counter accusations.
4. Domestic violence is the inflicting of pain in various aspects to a partner one is married to it may be physical, emotional or psychological.
5. Marriage is a union between a man and a woman done by church or the law.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 INTRODUCTION**

In this chapter a review of literature related to bride price, spouse interaction and marriage stability is discussed. The researcher considered: the negative attitudes associated with bride price; how bride price leads to marriage instability; and the possible measures that could be sought to reduce the negative attitudes regarding bride price. The themes are discussed in relation to the objectives of study and research questions.

#### **2.1 Negative Attitudes Associated With Bride Price**

##### **2.1.1 Implications of Paying Bride Price to Spouse Interaction**

According to Kabejja (2009) although it is described as a gift, compensation as well as payment, bride price still remains a contentious issue in our society. She argues that irrespective of how it is practiced, the aspect that it is some kind of payment stipulates that on traditional marriage, a woman is bought. This she believes is the source of a lot of debate in society. Bride price is such a controversial issue today that a petition was filed seeking court to declare the practice unconstitutional. Examples of the negative aspects of bride price among others vary from denial of education to the girl by the parents in a bid to extract wealth from her and promoting early marriages.

Kaye (2005) revealed that bride price as a gender issue affects the broad context of people's lives as it influences what roles are considered appropriate for family members. The perception that the woman was paid for reduces the power and her prestige. To some people, where bride price payment is made by, it is perceived that woman belongs to him. Consequently, household decision-making power is manifested; in the man hence gender inequality.

### **2.1.2 Bride Price and Abuse of Human Rights**

The institution of bride price denies women equality throughout a marriage, and is therefore in violation of both international and domestic law. The Universal Declaration of Rights states that "[women] are entitled to equal rights as to marriage, during marriage and at its dissolution. The practice of bride price is facially discriminatory towards women. A man can marry anyone he likes, and need not ask his parents for permission. A woman must ask her father's permission, since he sets the bride price and has the power to make it too exorbitant for the suitor to afford. A man is not sold for a price set by his parents without his permission, as are women. A man can leave the marriage without anyone else's permission. A woman must obtain her father's permission, for in order to be divorced, the bride price paid by the husband to her father must be returned. As Uganda noted in its report to the UN Committee on the Elimination of Discrimination against Women: "The bride price is fixed by only male members of the family/clan" (Wakabi, 2000).

MUFIMI (2004) reported that the issue of bride price and women's rights has been debated in Uganda mainly in the academic forum. It was revealed that in 1960, a national conference on women's rights discussed the issue of bride price and its conclusions,

contained in the Kalema report, were that bride price relegated women to "an article of trade, to be bought or sold".

The work of gender activists, especially through the women's world conferences has helped to bring women's rights issues to the fore, including gender based violence. More recently, a seminar on bride price was conducted in Kampala, Uganda supported by the UNFPA, following various research studies. These sporadic forays into the question of bride price have acted like a feeble light that has nevertheless allowed a glimmer of hope to inspire gender activists in the fight for social justice.

According to Kaye (2005) payment of bride price creates divorce restrictions and it is perceived by many women to be a source of suffering in homes. Kaye states that fear of stigma, social vulnerability and lack of financial independence may keep women in such unhappy relationships. He describes a complex process of coping with violence occurring in 4 stages. In the binding stage, there is rationalization or denial, where women focus on the positive aspects of the relationship. In the enduring stage, there is shift in perception: cover up, self blame and behavior modification. In the disengagement stage, there is help seeking, while the recovery stage is marked by leaving. Gender inequality maintains the entrapment and complex coping process.

Businge (2007) revealed that because women in Africa are generally perceived to be weak and powerless, many Africans believe that it is only through the payment of bride price to their parents that women can be made valuable. He says that many Ugandans are of the view that the culture of bride price payment has become extremely commercialized, with parents looking at their daughters as monetary reserves. Some parents choose to

marry off daughters as young as fourteen or demand as high a price as they can, either in terms of heads of livestock or money.

Wilson (2005) revealed that culturally, some societies perceive women as a utility asset to undertake all household chores. Girls are a source of instant wealth, therefore, are retained at home for bride price. He asserts that research confirms that parents value most of their young girls like gold, coffee and other commodities to be traded at the immediate market value. Women are used as the medium to achieve human prosperity. They facilitate for the channeling of wealth like pigs, shell money, pearls, food, modern money and other goods from one person or tribe to another. Poor families with many girls have the fate of becoming rich one day from the wealth that the girl would acquire through bride price payment. Thus, girls are reserved for marriage by their siblings. Some parents question the females' intellectual capabilities and say they will not perform as well as the male students. They say that males are naturally intelligent and can solicit solutions for academic problems quite easily than females. In the cultural arena, opinions and advice from women are not entertained by men in all forms of decision making. All decisions are based entirely on the men's instincts as to what they think is right MIFUMI (2003).

## **2.2 Bride Price and Instabilities in Marriage**

### **2.2.1 Bride Price and Domestic Violence**

According to Wakabi (2000) women especially in rural Uganda are subjected to degrading and dehumanizing acts because of bride price. He revealed that reports received from groups working with women on violence and abuse highlighted the fact that bride price is a major contributing factor to violence and abuse in

the homes. What virtues the institution of bride wealth carried in the past, have been lost in the present. He argues that rather than cementing the relationship between the families concerned, and providing stability to the marriage, the customary payment of bride wealth now gives the husband proprietary rights over his wife, allowing him to treat her more or less like a chattel. This is especially so because it equates a woman's status in marriage with the amount of bride wealth exchanged and not with her skills and abilities.

Kasita Joel (2004) reported that bride price is a cause violence and trouble in marriage. She revealed that apart from physical assaults, husbands do all sorts of humiliating things to their wives. Men can be so violent to the extent that he would find a woman preparing food, just remove it from the fire and power it because he paid bride price. Sometimes men bring their girlfriends to the home at night. Several times a man can bring other women for purposes of marriage on top of the wife at home.

As revealed by MIFUMI (2003) the practice of bride price which requires that the cows be refunded if a marriage breaks down, often ties women to abusive relationships. This is because the girl's parents and other family members cannot afford to refund items received from the man's kin family. The practice also reduces women and girls to the status of chattel or property and leaves them open to Domestic Violence and abuse with far reaching social, economic and human rights implications.

Habati (2009) revealed that many cultures in Uganda subject women to all sorts of mistreatment due to bride price.

He cites the case of a chilling story of Nathan Awoloi, a hunter from Palisa district in eastern Uganda who allegedly forced his

wife, Jennifer Alupot, to breastfeed puppies. Apparently, Awoloi claimed he had paid his two cows which were previously giving him milk to feed his puppies as bride price to his wife's family. He reasoned that the bride should breastfeed his dogs since the cows were no more. The bizarre incident has since led women activists to claim that the practice of bride price has dehumanised, enslaved and trapped women in the hands of men.

According to Businge (2007) many couples rooting from in eastern Uganda experience day to misunderstandings in their homes. The practice of paying bride price in a way leads to violence and denunciation that many women face. He says that many men who habitually beat up their wives cite the fact that they paid bride price for the women as proof that they can do as they wish with them. For instance, many women from the Teso region and neighboring tribes suffer a lot of violence from their husbands and live in sour marriages because they are required to refund the bride price should they opt to divorce their husbands. He argues that a woman does not demand for the bride price or even receive, yet she is supposed to refund it if the marriage fails. Some women spend up to ten years toiling, sometimes in appalling conditions, to pay back bride their price. There are many women from Teso in Kampala living in slums like Kisenyi, brewing *malwa* and other local gins to raise money to pay back their bride price after failed marriages.

### **2.2.2 Implications of Bride Price on Reproductive Health**

Kaye (2005) reported that bride price payment is a gender issue with implications on gender relations in different socio-cultural contexts. It also impacts greatly on the Sexual and Reproductive Health and Rights.



As revealed by Wakabi (2000) the practice of Bride price contributes significantly to the spread of AIDS throughout Uganda. Not only does it threaten the health of women, but also men and children. He argues that the outcome of commercialization of bride price is that many young men cannot afford to marry because of the exorbitant bride price. Such men then opt to live with a woman outside marriage or to live alone. Both options tend to increase the spread of AIDS. If young men choose to live with a woman without getting married, it has been found to encourage high-risk sexual behavior. For instance, Wakabi states that the culture of exorbitant bride price and dowry now taking root in Ankole is the cause of the escalating rate of prostitution in the region. He revealed that the youth in Ankole have resorted to staying single, hence engaging in prostitution because of the high bride price demanded by parents for their daughters. He said it was very unfortunate for the Banyankole to turn their daughters into "income generating projects" by demanding hefty sums of money and herds of cattle from in-laws to be.

According to Kabejja (2009) many women may also fail to return to their homes even under improper treatment from the husband because bride price was paid while others fear that their parents may not be able to refund the bride price they were given thus occurrence and continuation of domestic violence.

### **2.3 Possible Solutions to Negative Attitudes towards Bride Price**

Bride price cannot be abrogated from society completely, it's been part of culture for generations and many people regard it as a good practice. And to many that incline on cultural values and customs having to completely do way with the practice is virtually impossible. What can be done on the contrary is to

reconsider how the practice is done and a few of the ideologies should be revised.

According to Businge (2007) the practice does not always result in violence, especially amongst many tribes like baganda where bride price is treated purely as a gift. However, Businge believes that if many cultures can adopt a liberal approach to the practice, it would limit the negative perception associated with the issue. He argues that many women in Africa and Uganda in particular support bride price payment because they believe it adds value to them. He calls for a human rights based approach to fight the negative aspects of bride price payments in a way that highlights the deprivation of women's rights. These efforts should also encompass community sensitization and empowerment. There is need to get cultural leaders on board in the fight against bride price so that there is community ownership of the drive, which is the only way society better understand and take advice in harmony.

Also, Businge says that if the campaign against bad bride price is to be successful, the activists should focus on men, children, the youth, and religious leaders. He believes that there is need for a moral voice to it.

As revealed by Wakabi (2000) the current trend is to put in place laws and policies that are in conformity with the Constitution. The government of Uganda has recognized that the practice of bride price is destructive to women, and goes in violation of both domestic and international law and against the policy of this government. The Uganda government is aware of the problems caused by bride price and has acknowledged the adverse effects that the payment of bride price has on women. It is aware that bride price assumed the character of selling and

buying, lowers the status of women to a chattel and has serious implications on women's human rights.

Here are a few things you could do to reduce the negative attitude towards payment of bride price. Atuki turner, MIFUMI, "Participate in local and national women's rights events and activities including the 16 days of activism campaign against violence against women. You may not be able to do much physically but you can donate to this cause in both monetary and material such that professionals SPEAK OUT against domestic violence and child abuse at any given opportunity and encourage victims, family and members of the community to challenge and report any form of abuse. Write, documents and share you can do much more than what is listed here if you want to end violence and also see people's attitudes change towards bride price".

Started 6 months ago, the impact of the vibrant men's movement of MIFUMI is being felt across rural eastern Uganda District of Tororo. Men flock the community meetings and testify of their transformed lives and relationships with their spouses. MIFUMI Vibrant Men's Movement which also goes by the name Movement Building Men (MBM) has transformed hundreds of lives of men winning up to 240 committed members. MIFUMI no doubt is taking a mean front against domestic violence and the wider communities must be encouraged to join the fight against gender violence and abuse of women.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 INTRODUCTION**

This chapter presents and describes the methods and techniques the researcher employed in the study. This are; the research design, population of study, area of study, sampling techniques, sample selection, data collection instruments, data collection methods, data collection procedures, data analysis, ethical considerations, and limitations to the study.

#### **3.1 Research Design**

The study adopted a cross-sectional survey design and utilized quantitative technique of research. Cross-sectional, because the research will observe many subjects (individual respondent), comparing differences in views at the same point of time. The quantitative technique was used to enable collaboration and triangulation of field data. The quantitative research first of all quantifies data and ensures more accuracy. By combining multiple observers, empirical materials, the researcher no doubt overcame the weakness or intrinsic biases and the problems that come from single-observer. The researcher assessed the negative attitudes associated with bride price, found the various ways in which bride price leads to instabilities in marriage, and to suggest possible measures of reducing the negative attitudes regarding bride price.

### **3.2 Population of Study**

The study targeted men and women aged between 25 - 50 years in Rubanda County, Kabale district. These are married and single respondents who are contemplating marriage. The population of Rubanda County comprises of 79,175 male people and 93,605 female. The sample size was 50 people, the reason the researcher gave these figures was to provide an oversight of how many people were precisely in this area and how the researcher sampled them for research purposes.

### **3.3 Study Area**

The study was carried out in Kabale District, with special focus given to with special focus given to Rubanda County. Rubanda County is one of the four counties comprising of Kabale district. It is made up of five (5) sub counties which include; Bubare, Bufundi, Hamurwa, Ikumba, and Muko. The climate and relief of Rubanda lies at an approximate altitude of 1219 m - 2347 m above sea level, with rainfall totaling 1,480 mm per annum. The area experiences very low temperatures which can be extremely cold at night.

The main languages used are Rukiga and Kinyarwanda, although others languages such Luganda, Swahili and English are used. The people living in the area are mainly Bakiga and Banyarwanda. The people in the area engage in various economic activities such as poultry keeping, wine making, sheep and goat rearing, coffee processing, pit sawing, and petty trading. Agriculture is practiced with emphasis on food crops like Sweet potatoes, irish potatoes, sorguhum, beans, pigeon peas, wheat, and bananas on a small scale. Also, among the fruits and vegetables grown are Cabbages, Onions, Tomatoes, and apples.

Rubanda County has a well developed infrastructure of permanent murram and tarmac roads, schools, several markets, groceries,

manufacturing industries. Several methods of transport like pick-ups, Lorries, and motor cycles are used by people for their transport and to transport agricultural products. This information will make my study come up with credible data and this will no doubt make the study an authentic one. It is important to know the dynamics of your study population because then you can know how best to approach them to get the required information. This information will therefore be very vital if I must get the information I need and ultimately come up with good or credible data.

### **3.4 Sampling Strategy**

The researcher used stratified random sampling strategy in the process of collecting data. Stratified random sampling is a modification of random sampling in which you divide the sample population into two or more relevant and significant strata based on one or a number of attributes. Among the attributes the researcher used was age, experience and level of education can be factored in. It follows that people of varying ages comprehend issues differently and they also have different experience margins so this was an attribute to consider in this sampling strategy. This also enabled equal representation of all the stratus that the researcher was to have for this research.

### **3.5 Sample Selection**

A population sample size of 50 respondents selected from Rubanda County. It included men and women directly involved with family matters. The sample included 10 married men, 10 married women, and 10 single parents, 2 associations dealing with family issues, were a member was chosen from each, 5 local leaders, and 5 religious leaders.

The main reason why the researchers chose the above sample was to get varying views and contributions from the various stakeholders in the field of marriage and family matters. It was very helpful for purposes of obtaining a comprehensive and representative outcome from the area of study. The specific figures of respondents were got by using simple random sampling with replacement. This was done by writing names of all the respondents in each group and then one by one shall be picked while the names are replaced to ensure that all the people in each group get equal representation.

Since the targeted respondents were categorized from diverse functional levels/ responsibilities, the researcher intends to capture the representative sample by simple random sampling in each category.

### **3.6 Sources of data**

The researcher used basically two sources of data to write this dissertation, the primary and secondary sources of data. Primary source of data is data collected by the researcher from the field say using questionnaires or interviews among others like focus groups. The secondary data is data got from books, magazines, journals, articles among others of accredited writers. And throughout this research the researcher used both sources of data to write this dissertation.

### **3.7 Data Collection Instruments**

The researcher used a questionnaire as a tool of data collection in this research. This research is quantitative and therefore the research used a questionnaire to get information from the respondents.

#### **3.7.1 Questionnaire**

The questionnaire contained both open-ended and closed-ended items which were administered to the selected 50 respondents from whom quantitative data was generated.

### **3.8 Data collection methods**

A research assistant was employed to assist the researcher in the collection of data. Reviewing documents such as books and other information materials like journals and reports were reviewed. Completing questionnaires and personal interviewing was carried out. Observations were done to compliment the other methods of data collection.

#### **3.8.1 Questionnaires**

Data was collected with the help of one general self-administered questionnaire. 50 respondents were assigned the task of answering the questionnaires. The questionnaire comprised of both structured questions with fixed responses and unstructured questions with open responses. The structured questions with fixed responses helped the researcher to confirm with specific known facts about the topic of study. On the other hand, the unstructured questions with open responses were important in seeking for various views regarding the topic of study.

The researcher's choice of the questionnaire method was of its convenience and easiness to administer to respondents. Also, it



is hoped that respondents will find it free to give frank answers to the tricky and sensitive questions.

### **3.8.2 Data Analysis**

The researcher used software called SPSS 11.5 to analyze the data obtained from the questionnaires and data was executed in light of the objectives and research questions of study. Data cleaning was done in order to check for missing data and poorly entered data to ensure accuracy of the outcomes. The means for continuous data such as age and marital status was calculated, Descriptive analysis of the data was done and the results are presented in tables, percentage graphs and charts. **Data**

### **Interpretation Techniques**

The data obtained from the field will be entered in computer software called SPSS and the data will be analyzed. The interpretation of the data will be done by the researcher to come up with different comparison and a discussion about the findings of the research study.

### **3.8.3 Quality control**

The researcher will design the questionnaire to collect the data for this research by her and will see to it that the questions on the questionnaire extract the needed data. The researcher will also carry out the research by herself and will explain to the respondents the needed data such that they answer

accordingly to avoid errors. The researcher will also be keen to store data collected very well to avoid damage from say water or pests and lastly the researcher will check the data for errors and she will enter the data using SPSS to reduce chances of creating errors. The above will no doubt discount errors and mistakes hence coming up with high quality data.

#### **3.8.4 Research procedure**

The research will start by getting an introduction letter from the university and then the researcher will proceed to the field. In the field the researcher will issue out questionnaires to respondents to collect data required to write the dissertation. Data got will be then analyzed using SPSS computer software and the results will be presented in tables and charts. The researcher will proceed to the final chapter of this research that is chapter five to conclude the research study.

#### **3.8.5 Ethical Considerations**

The researcher sought respectfully the consent of respondents through their leaders before soliciting information from them. Permission to carry out research was got from local authorities at all levels. Interacting with respondents was done politely while greeting them and introducing the purpose of the research and the objectives of the interview

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND DISCUSSIONS

#### 4.0 INTRODUCTION

This chapter analyzed data from the study of bride price and spouse interaction. The data is presented in charts, tables and graphs. The data was entered in SPSS software and then analyzed, below is the presentation

The study intended to assess the effects of bride price on spouse interaction. All respondents were from Rubanda Countyvillage and the responses are presented in accordance with the research questions stated in chapter one. The following are the discussions of the findings starting with the most general issues heading to the most comprehensive and integral.

#### 4.1 Bio Data of Respondents

Table 4.1: Sex of Respondents

Respondents		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	19	37.3	37.3	37.3
	Female	32	62.7	62.7	100.0
	Total	51	100.0	100.0	

**Source: Field Notes**

Table one above is the summary of the sample population in terms of sex. The study sampled both male and female; 32 respondents' accounting for 70% females and 19 males representing 30% males. The researcher sampled more women than men because females are

often victims of gender based violence an issue that is largely attributed to bride price.

Table 4.2: Age Difference of Respondents

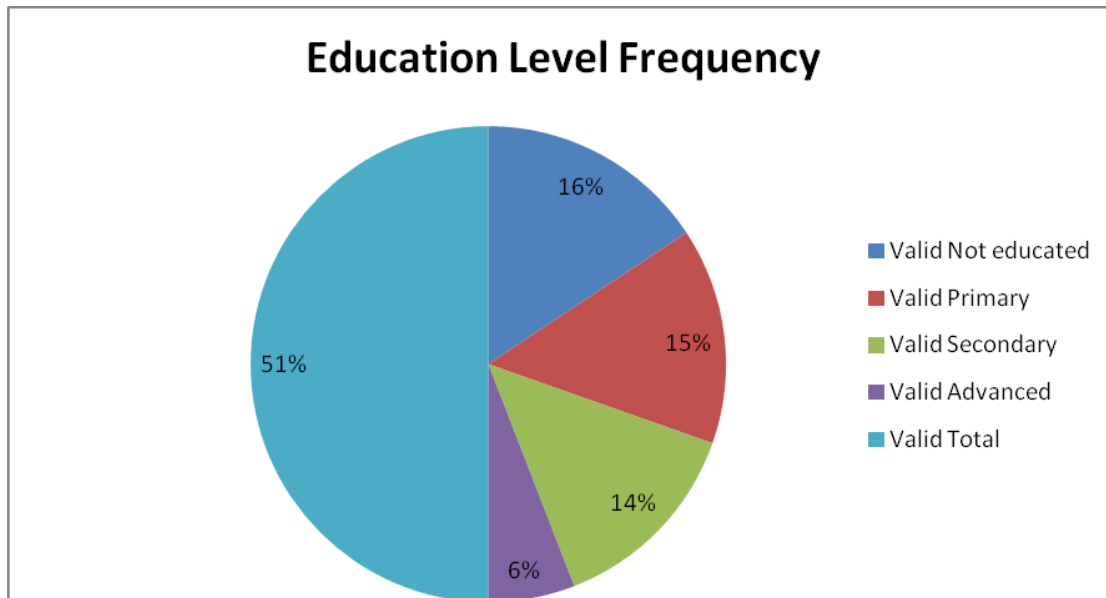
Age		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-25	29	56.9	56.9	56.9
	26-40	12	23.5	23.5	80.4
	41-50	10	19.6	19.6	100.0
	Total	51	100.0	100.0	

**Source: Field Notes**

All respondents were of age, from 18-50 years.18-25(60%), 26-40(30%), and 41-50(10%). The table below presents this information succinctly.

The study showed that all respondents were mature enough, knew and understood bride price thus could reasonably talk about it objectively. Majority respondents were between the ages 18-25 making up 29 respondents who represent 60% of the total sample size. The rest were those aged 26-40, numbers of respondents were 12 making 30% and 41-50 were 10 making 10%of the sample population.

Pie Chart 4.1: Education Level



**Source: Field Notes**

The study found out that a few people had acquired advanced education which is 6% of the sample population. The majority were not educated making the most percentage of 51% and the rest were primary and secondary levels of education making 15% and 14% respectively. From the study results, there is need to sensitize these people on the role of bride price in gender based violence because from the data collected it is clear that most people are uneducated therefore the need to sensitize them especially on this front of bride price. Most men may be perpetrating domestic violence without knowing how injurious it is to their partners, there is dare need to sensitize such like ones to be able to effectively avert sad realities.

Table 4.3: Importance of Bride Price

	Importance of B/P	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Shows respect for women	9	17.6	17.6	17.6
	Shows love	14	27.5	27.5	45.1
	Its sign of commitment	12	23.5	23.5	68.6
	It keeps strong bond between man and woman	10	19.6	19.6	88.2
	Other	6	11.8	11.8	100.0
	Total	51	100.0	100.0	

**Source: Field Notes**

The table above shows the importance of respondents attach to bride price and these are the responses; 9(17.6) say it shows respect to the woman, 14(27.5) say it is a sign of love, 12(23.5) say it is a sign of commitment and 10(19.6%) think it keeps a strong bond between the man and woman.6 (11.8%) represents people with other opinions that are not stated for this research.

Table 4.4: Problems are associated with bride price

Problems associated with B/P		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Gender based violence	18	35.3	35.3	35.3
	Women are disrespected	10	19.6	19.6	54.9
	Others	12	23.5	23.5	78.4
	If affects spouse interactions	11	21.6	21.6	100.0
	Total	51	100.0	100.0	

Source: Field Notes

The researcher found out that the most cited problem by respondents was gender based violence with issues such as torture and infidelities and this accounted for 35.3% of the sample study. The other respondent that is 19.6% say women are disrespected and 23% represent the other opinions.

Table 4.5: Bride price affects spouse interaction

Answers		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	37	72.5	72.5	72.5
	No	14	27.5	27.5	100.0
	Total	51	100.0	100.0	

Source: Field Notes

From the table above there is evidence that bride price affects spouse interaction. 37 respondents (72.5%) of the sample study

said yes.14 (27.5%) say no and that way do not believe that spouse interaction is affected by bride price.

Table 4.6: If Yes Give Reason

If yes		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	It interferes with communication	12	23.5	23.5	23.5
	It undermines women's roles in decision making	9	17.6	17.6	41.2
	Source of Conflicts	11	21.6	21.6	62.7
	Others	6	11.8	11.8	74.5
	No response	13	25.5	25.5	100.0
	Total	51	100.0	100.0	

**Source: Field Notes**

The table above shows the various ways in which bride price affects spouse interaction as perceived by the respondents.12 respondents (23.5%) think that bride price payment interferes with spouse communication, 9(17.6%) think the practice undermines a woman's role in decision making and 11(21.6%) say it's a source of conflict. The 6(11.8%) are others, meaning people with other opinions that are not represented in this study and 13(25.5%) had no response on the matter.



Table 4.7: How should we avoid the problems associated with bride price?

How to avoid the Problems associated with bride price		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	There should be sensitization	24	47.1	47.1	47.1
	We should stick to original norms	8	15.7	15.7	62.7
	Payment should be realistic to the man	11	21.6	21.6	84.3
	Others	8	15.7	15.7	100.0
	Total	51	100.0	100.0	

**Source: Field Notes**

Majority respondents that is 24 representing 47%% think that the most certain way of abating the harms associated with bride price is to sensitize the masses.15.8% think we should stick to the original tradition of performing this practice which has so greatly changed today. 11 respondents representing 21.6% contend that the practice should be realistic virtually similar to the first stance of the 15.8%

#### **4.2 Discussion of the Findings**

##### The negative attitudes associated with bride price in Rubanda County

The study found out that many people are not educated in this village only (6%).The level of education has deep implications on the way people look at things Kabejja, (2009.p.87). since the study was looking at bride price and spouse interaction, how bride price affects marriage stability and negative attitudes associated with bride price. The study found out that most

people are not educated and do not exactly care about the effects of the practice but incline to it anyway and therefore mindless about the implications of bride price and how it affects spouse interaction. They are a culturally inclined people and contend that bride price is doctrinal, a practice carried out by their fore fathers Mubatsi (2009.p.256) They barely mind what implications it has on participating counterparts. This suggests a need to sensitize these people because no doubt there is a likely that bride price affects spouse interaction.

The negative aspects of bride price vary from denial of education to the girl by the parents in a bid to extract wealth from her and promoting early marriages MIFUMI (2003). Girls are a source of instant wealth, therefore, are retained at home for bride price Wilson (2005). Girls are a source of instant wealth, therefore, are retained at home for bride price. He asserts that research confirms that parents value most of their young girls like gold, coffee and other commodities to be traded at the immediate market value. Some parents question the females' intellectual capabilities and say they will not perform as well as the male students. They say that males are naturally intelligent and can solicit solutions for academic problems quite easily than females.

In the cultural arena, opinions and advice from women are not entertained by men in all forms of decision making and this explains why many women are denied a chance of going to school. From the study findings, the level of education of the respondents was very low indicating most people are uneducated; this can be attributed to the desire to have wealth from the girl child therefore many are not taken to school. The other

negative attitude associated with bride price is a deviation from the original norms and customs of the practice. Today it is actually a growing trend to use this practice to show off financial muscle Kabejja (2009). The researcher also found out that indeed the way bride price is done today is very exorbitant and way different from how it was done back then. People also think that this practice is a source of conflict among married couples even their families especially if the price asked by the girl's side is not affordable by the man intending to introduce which agrees fully with Wakabi (2000).

From the findings of this study it is clear that many people attach great value to bride price payment. Many think it is a sign of respect and others say it is a sign of love and commitment from the man. Businge (2007) revealed that because women in Africa are generally perceived to be weak and powerless, many Africans believe that it is only through the payment of bride price to their parents that women can be made valuable or respected which agrees with the research finds, most respondents said that bride price is a sign of respect for the woman.. The findings agree with (MIFUMI 2003) that bride price is a sign of respect, love and commitment from a man and it can bind the two strongly together but it can also be a cause of much pain and suffering if not handled in the right way.

#### Bride price leads to marriage instability

Further the researcher found out that bride price comes interlocked with flaws like gender based violence and disrespect of women (MIFUMI 2003). Additionally the woman's family may ask for a lot of material things which may discourage the man and hence he may give up on the practice. 16% think the practice has way transcended the original norms and customs of the tradition.

Today the practice of paying bride price is so exaggerated that most men just dread to go on with it this agrees with Businge (2007) He says that many Ugandans are of the view that the culture of bride price payment has become extremely commercialized, with parents looking at their daughters as monetary reserves. The respondents said that men from Kampala that marry from their villages splash a lot of gifts making them feel inferior because they do not have a lot to offer. Source :( field notes) such ordeals no doubt make the practice of paying bride price undesirable to many and it also explains why some NGOs like MIFUMI are working unrelentlessly to see if this tradition can be revised.

Whereas respondents agree that spouse interaction is affected by bride price, many agree that also bride price could promote spouse interaction in a sense that when men take a bold move to introduce their woman, it's a sign of great love respect and reverence; this no doubt will promote spouse interaction MUFIMI (2004). Also other respondents contended that bride price could affect spouse interaction among the married reason being that the men look at their wives as property they have just bought from the market. They cease to respect them and look at them with contempt. That explains gender based violence a trend that is prevalent today.

#### Measures of reducing the negative attitudes regarding Bride Price in Rubanda County

The practice of paying bride price has its flaws and strengths (Wakabi 2000) but most profoundly are the weakness. If these must be halted the practice should be done according to the original practice. Today the practice of paying bride price is seemingly losing meaning, its overly exaggerated and a ceremony

to showcase financial prowess. This should stop if the practice will thrive as authentic as it were back then. Organizations like MIFUMI should be given more platforms to preach the gospel of domestic violence amongst the masses. There is dare need to revise the practice which has been successful in areas of Tororo where MIFUMI is based and this should be done all over the country hence promoting great spouse interaction and stability in marriages. Government through concerned ministries like the ministry of gender labor and social development should create programs to sensitize and also draw policies to abate the ills of bride price. According to Businge (2007) the practice does not always result in violence, especially amongst many tribes like Baganda where bride price is treated purely as a gift. However, Businge believes that if many cultures can adopt a liberal approach to the practice, it would limits the negative perception associated with the issue.

He argues that many women in Africa and Uganda in particular support bride price payment because they believe it adds value to them. He calls for human rights based approach to fight the negative aspects of bride price payments in a way that highlights the deprivation of women's rights. This is also in line with the research findings where most respondents think there is need to stick to the original customs and norms of carrying out the practice of paying bride price.

## **CHAPTER FIVE**

### **SUMMARY OF STUDY FINDINGS, IMPLICATIONS, AND RECOMMENDATIONS OF THE STUDY**

#### **5.0 INTRODUCTION**

The major findings of the study is that most respondents think that the practice of paying bride is important, a cultural norm that should not be discounted. It follows that also many respondents agree that bride price payment has quite a number of problems associated with it such as subjugation of women and battering them but majority of respondents that is 18 representing 35% contend that it is the major cause of gender based violence where women are relegated and subjugated against. The researcher also found out that most people were not educated making 51 %of the total study population, further those with primary education were also many making up 15 percent of the study population. This is majorly why these uneducated respondents did not mind whether bride price is fraught with predicaments or not, they only would assert that it is a cultural practice and therefore should be upheld no matter the consequences.

From the data collected, the study found out that 37 respondents making 72% of the total study population acknowledge that bride price indeed has profound effects on spouse interaction. With reasons such as women are undermined, denied a chance to make decisions say in regards to issues of their family such as how many children must they give birth to and violence perpetrated by the men towards the women. Lastly the issues associated with spouse interaction and bride price can be overcome with these reasons such as sensitization of as suggested by 24 respondents accounting for 47.1% of the study population. Also, 21. 6% say

that during the payment of bride price people should pay realistically, the practice should not be exorbitant.

### **5.1 Summary**

The study was to find out whether bride price affects spouse interaction. From the specific objectives the research set out to explore the negative attitudes associated with bride price, does bride price lead to marriage instability? And measures of how to reduce the negative attitudes associated with bride price. The researcher found out that there are many negative attitudes associated with bride price, from taking women as goods bought from the market, much materialization of the practice to denial of girl children a chance to go to school. Additionally many girls are looked at as assets and sources of wealth, they are weighed in terms of cattle or other material things such negative aspects associated with bride price were reflected in this research. The other objective was does bride price lead to marriage instability? Yes and no. From the research finds most respondents are in the favor of bride price, they say it is a sign of love, commitment and above all a display of love and respect a man has for their women. In this case bride price could lead to marriage stability with mutual respect and understanding of each other in marriage.

On the contrary through this research the researcher also found out that a significant number of respondents tie domestic violence on bride price, men batter their women because they paid for them. They deny them a chance to make any decisions because they are no bodies just goods bought from the market. This trend can deeply affect marriage stability. How the negative attitudes can be abated is through revised procedures of this practice, massive sensitization and having commissions

like human rights commissions step in to clearly discourage all sorts of abuse of human rights. Organizations that are geared towards fighting for the rights of women and also fighting gender based violence like MIFUMI should be accorded great support to enable them carry on with their activities as they reduce on the ills of bride price.

## **5.2 Conclusion**

During and after the process of data gathering the researcher made the following conclusions. Very few people are educated and the uneducated do not care about the effects of bride price towards spouse interaction but just embrace the practice because it is a cultural practice. Further even when data reflects that most people contend that the practice of paying bride price is fraught with many predicaments such as gender based violence, subjugation of women and relegation, majority agree that the practice is important and it should be carried on.

Other conclusion is that most people also attribute the practice of paying bride price to gender based violence were women are relegated and also treated with absolute contempt.

## **5.3 Recommendation**

The researcher was able to recommend the following:

Massive sensitization campaigns should be carried out such that people understand that bride price can breed unfavorable interaction amongst a couple if not well handled. Women activist



groups should seek for better ways of how to address this issue as it is said to attribute greatly to gender based violence and conflict (MIFUMI 2005).

Government should strengthen literacy programs like functional adult literacy (FAL) in order to educate the masses about the likely effects of bride price both positive and negative and to encourage people carry out the practice in relation to the original cultural roles as it's much exaggerated today.

People should stop being greedy on material things, most parents because of greed ask a lot in exchange of their daughters. This is not good has it labels the practice a material event other than a cultural event. The word price on the word Brice price should be changed to bride gift to mean a token of appreciation. Price renders monitory and buying that is the reason why men abuse their women because they literally bought them. This spells the great need of changing this word "price" to gift or token.

The rights of woman such as equality are constitutional and therefore the state as a duty bearer for granting this right should emerge with a policy that will curtail the negative effects associated with the practice of paying bride price.

NGOS like MIFUMI that have taken a lead in addressing the issue of domestic violence and also fighting the implications of paying bride price should be give more support and a platform

more conducive to further this splendid cause. There should be dialogue between government officials, legislators and the MIFUMI who have showed elaborate and grim vitality in fighting this debacle on how best they can work together to promote this great work. There is a way this can be done, let it be sought and avenues drawn ,support in all aspects accorded and ultimately this sad disease called domestic violence that is taking root in our men will be kicked out with a force. The human rights commission should also take to the front in fighting domestic violence. This is a body mandated by the constitution to grant and fight all sorts of human rights abuse as succinctly stipulated in the constitution of Uganda. They are the duty bearers, domestic violence causes pain, suffering, undermines the right of speech, its torture and also abuses equality among other human rights. This simply means that the human rights can ably work with the MIFUMI and other women rights bodies without conflicting interests to further the great work of fighting subjugation and relegation of women in Uganda.

#### **5.4 Areas for Further Research**

- Bride price and literacy, the relationship
- Can the practice of paying bride price be revised
- Bride price payment, how does it influence divorce

## APPENDICES

### Appendix 1: Bibliography

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## **Appendix 2: Questionnaire**

Respondents: tick against or write in the space provided.

1. Sex: a) Male  b) Female

2. How old are you?

a) 18-25

b) 26-40

c) 41-50

3. Marital status (tick against your status)

a) Single

b) Married

c) Divorced

d) Others

4. Place of residence:

.....

5. Education level

a) Not educated

b) Primary

c) Secondary

c) Advanced

6. What do you know about bride price?

a) .....

b) .....

c) .....

7. Is the practice of paying bride price done in this place?

a) Yes

b) No

8. Do you think it is necessary to pay bride price?

a) Yes

b) No

9. If yes, how should it be done?

.....

10. What problems are associated with paying bride price?

a).....

b).....

c).....

11. How should we avoid the problems associated with bride price?

a).....

b).....

c).....

12. Does bride price payment affect spouse interaction & marriage stability?

(i) If yes, give a reason(s)

a).....

b).....

c).....