

**CULTURAL NORMS AND EARLY CHILD MARRIAGE: A CASE OF THE BARI
COMMUNITY IN LURI SOUTH SUDAN**

**BY
GUO ROSE KASARA
2019-01-04836**

**A RESEARCH DISSERTATION SUBMITTED TO THE COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES IN PARTIAL FULFILLMENT FOR THE AWARD OF A
MASTER'S DEGREE IN HUMAN RIGHTS AND DEVELOPMENT OF
KAMPALA INTERNATIONAL UNIVERSITY**

November, 2023

DECLARATION

I, Guo Rose Kasara declare that this research dissertation is my original work and has never been submitted to any other institution for any academic award.

SIGN **DATE**

GUO ROSE KASARA

2019-01-04836

APPROVAL

This is to certify that this research study has been written under my supervision and satisfies the partial fulfillment for the award of a master's degree of Human Rights and Development from Kampala International University and has been submitted with my approval Dr Rogers.

SIGN **DATE.....**

DR. ROGERS BARIGAYOMWE (PhD)

DEDICATION

I am sincerely grateful to the Almighty God to have guided my path. Most gracious, most merciful who has enabled me to carry out this research successfully. This dissertation is also dedicated to the love and memories of my dear parents for their endless support both financially and morally without forgetting my dear siblings. May the Almighty God bless you all.

ACKNOWLEDGEMENT

I would like to express my sincere gratitude and appreciation to all those who have contributed to the successful completion of this research dissertation. First and foremost, I am deeply thankful to the Almighty God for providing me with the guidance, strength, and wisdom throughout this research journey. It is through His blessings that I was able to carry out this study successfully.

I would like to extend my heartfelt gratitude to my supervisor, Dr. Rogers, for his invaluable guidance, support, and expertise. His mentorship and feedback have been instrumental in shaping the direction and quality of this research. I am truly grateful for his dedication and commitment.

I am also indebted to the College of Humanities and Social Sciences at Kampala International University for providing me with the necessary resources and facilities to conduct this study. The academic environment and opportunities offered by the university have greatly contributed to my growth and development as a researcher.

I would like to express my sincere appreciation to the Internal Examiner, whose valuable insights and expertise greatly enhanced the rigor and academic integrity of this dissertation. Their constructive feedback and suggestions have played a crucial role in refining my research. Furthermore, I would like to extend my gratitude to the External Examiner, whose evaluation and expertise have provided an external perspective and enriched the quality of this research. Their meticulous review and valuable recommendations have contributed to the overall strength of this dissertation.

I would like to acknowledge and thank my dear parents for their unconditional love, constant encouragement, and unwavering support. Their belief in my abilities and their financial assistance have been crucial in enabling me to pursue my academic goals. I am forever grateful for their sacrifices and the values they have instilled in me.

Lastly, I would like to thank all my friends and well-wishers who have supported me emotionally and provided me with words of encouragement during challenging times. I am grateful to everyone who has contributed directly or indirectly to the completion of this research dissertation. I am truly humbled by your generosity.

ABSTRACT

This study examined the relationship between cultural norms and early child marriage in the Bari community of Luri, South Sudan. Specifically, it investigates the impact of bride price, clan practices, and sexual practices on early child marriages within the community. A mixed method design was employed, utilizing both quantitative and qualitative data collection methods to capture a comprehensive understanding of the subject. The study population consisted of 58 households from the Bari community, as early marriages predominantly occur within family households. A sample size of 50 respondents was purposively and randomly selected for the study. Questionnaires were used as the primary research tool for data collection, employing close-ended questions. The empirical findings reveal significant relationships between bride price, clan practices, sexual practices, and early child marriage. A positive correlation was observed between bride price and early child marriage, indicating that higher bride prices increased the likelihood of early marriage by 35.5%. Similarly, clan practices were found to have a positive correlation with early child marriage, suggesting that an increase in clan practices led to a 58% higher likelihood of early marriage. Sexual practices also demonstrated a significant positive correlation, with a unit increase associated with a 51.4% increase in early child marriage. Based on the findings, it is evident that bride price practices, clan practices, and sexual practices contribute to the prevalence of early child marriage in the Bari community. Additionally, the study highlights the challenges in reporting such cases, as girls fear social exposure and the failure of family bonds. The power dynamics within marriages, where men exert control and discipline over their wives, are identified as factors perpetuating early child marriage. The study recommends that technocrats in the Bari community provide training on the management of early child marriage to clan leaders and community members. These individuals hold significant influence within the community and can effectively address the issue. Furthermore, efforts should be made to address gender imbalances in community leadership to encourage girls to report cases of early child marriage without fear or hesitation. This study sheds light on the cultural norms and practices that contribute to early child marriage in the Bari community of Luri, South Sudan. By understanding these factors, interventions can be designed to promote gender equality, protect the rights of girls, and alleviate the prevalence of early child marriage.

TABLE OF CONTENT

DECLARATION	i
APPROVAL	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT	iv
ABSTRACT	v
CHAPTER ONE	1
INTRODUCTION.....	1
1.0 Introduction.....	1
1.1 Background to the Study	1
1.1.1 Historical perspectives.....	1
1.1.2 Theoretical perspective	4
1.1.3 Conceptual perspective	5
1.1.4 Contextual perspective	8
1.2 Statement of the Problem	9
1.3 Purpose of the study	10
1.4 Objectives of the study	10
1.4.1 General objective.....	10
1.4.2 Specific objectives.....	10
1.5 Research questions	10
1.6 Scope of the study	10
1.6.1 Geographical scope	10
1.7.2 Content scope.....	10
1.7.3 Time scope	10
1.7 Significance of the study	11
1.8 Definition of key significant terms.....	11

CHAPTER TWO	13
LITERATURE REVIEW	13
2.0 Introduction.....	13
2.1 Theoretical review	13
2.1.1 The exchange theory.....	13
2.2 Conceptual Framework	15
2.3 Related literature	15
2.3.1 The effect of bride price on early child marriages	15
2.3.3Effect of Clan Practices on Early Child Marriage.....	17
2.3.4 Effect of Sexual Practices on Early Child Marriage	21
2.4 Research gaps.....	24
 CHAPTER THREE	 25
RESEARCH METHODOLOGY	25
3.1 Introduction.....	25
3.2 Research Design.....	25
3.3 Study Population	25
3.4 Sample size	25
3.5 Sampling Techniques	26
3.5.1 Purposive sampling	26
3.5.2 Simple random sampling	26
3.6 Data collection Methods	26
3.6.1 Questionnaire/Survey	26
3.7 Data Collection Instruments	27
3.7.1 Self-Administered Questionnaire	27
3.8 Validity and reliability of the instrument	27
3.8.1 Validity	27
3.8.2 Reliability.....	27
3.9 Data analysis	28

3.10 Data Processing	28
3.11 Ethical Consideration	28
CHAPTER FOUR.....	29
PRESENTATION, ANALYSIS AND INTERPRETATION OF RESULTS.....	29
4.1 Introduction.....	29
4.2 Response rate	29
4.3 Personal Information of respondents.....	29
4.3.1 Sex of respondents.....	29
4.3.2 Age of respondents	30
4.3.3 Education level of respondents	31
4.3.4 Employment status of respondents.....	32
4.4 Empirical findings	33
4.4.1 The effect of bride price on early child marriages	33
4.4.1.1 Correlation coefficient results (Bride price)	38
4.4.1.2 Linear regression results (Bride price practices and Early Child Marriage)	39
4.4.2 The effect of clan practices on early child marriage	40
4.4.2.1 Correlation coefficient results (Clan Practices)	45
4.4.2.2 Linear regression results (Clan Practices and Early Child Marriage)	45
4.4.3 The effect of sexual practices on early child marriage	46
4.4.3.1 Correlation coefficient results (Sexual Practices)	50
CHAPTER FIVE.....	53
SUMMARY, DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS	53

5.1 Introduction.....	53
5.2 Summary of the study.....	53
5.2.1 Bride price and Early Child Marriage	53
5.2.2 Clan Practices and Minimization of SGBV against Girl Child	53
5.2.3 Sexual Practices and Early Child Marriage	53
5.3 Discussion of the findings	54
5.3.1 Bride price practices and Minimization of SGBV against Girl Child.....	54
5.3.2 Clan Practices and Early Child Marriage against Girl Child	56
5.3.3 Sexual Practices and Minimization of SGBV against Girl Child	58
5.4 Conclusions.....	59
5.4.1 Bride price practices and Early Child Marriage.....	59
5.4.2 Clan Practices and Minimization of SGBV against Girl Child	59
5.4.3 Sexual Practices and Early Child Marriage	60
5.5 Recommendations	60
5.5.1 Bride price practices and Minimization of SGBV against Girl Child.....	60
5.5.2 Clan Practices and Early Child Marriage	61
5.6 Areas for further study.....	61
5.7 Contribution to knowledge	62
REFERENCES	63
APPENDICES	71
APPENDIX I: QUESTIONNAIRE	71
APPENDIX II: INTERVIEW GUIDE.....	74
APPENDIX III: TIME FRAME	75
APPENDIX IV: STUDY BUDGET	76

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter presented the background to the study with its sub-components (historical, theoretical, conceptual, and contextual background), statement of the problem, purpose, specific objectives, research questions, scope and significances of the study.

1.1 Background to the Study

The background was explored in terms of historical, theoretical, conceptual and contextual perspectives.

1.1.1 Historical perspectives

Girls Not Brides (2020), a global network of over 1000 civil society organizations that are committed to end child marriage, defines child marriage as marriage below the age of 18. International development organizations tend to frame child marriage as a human rights violation and an obstacle to global development, perpetuating poverty, inequality, and insecurity.

Throughout their campaigns, those international organizations heavily emphasize what they consider negative consequences of child marriage (e.g., female genital mutilation, domestic and sexual violence, exploitation as domestic services, reduced educational opportunities, health hazards and sex trafficking (Equality Now, 2014).

Bunting and Merry (2017) have argued that child marriage is salient by being at the intersection of various themes on the human rights agenda (e.g., slavery, health hazards of traditional harmful practices, violence against women, and child welfare). Most human rights advocates argue that child and early marriages are by definition ‘forced marriages’, even when the child appears to give his or her consent (Equality Now, 2014). The reasoning behind this argument varies. The United Nations Children’s Fund Innocent Research Centre (2015) bases its argument on the UDHR, which recognizes ‘the right to free and full consent to a marriage’ and claims that consent cannot be ‘free and full’ when at least one partner is ‘immature’. The CEDAW

Committee comments, '[w]hen men and women marry; they assume important responsibilities. Consequently, marriage should not be permitted before they have attained full maturity and capacity to act' (UN Committee on the Convention of the Elimination of All Forms of Discrimination Against Women, 1994). UNICEF Indonesia (2015) clarifies that even if the child consents to their marriage, it is to be considered a forced marriage, as such 'consent' is an outcome of prevailing social norms whereby children are expected to marry as children.

In Africa, Mathews (2019), explains that 700 million women alive today, at some point, were married as children and of that number, 17 per cent of them or 125 million live in Africa. Ross (2018) states that a staggering 39 per cent of girls in Sub-Saharan Africa (SSA) are married before the age of 18 and unfortunately the region is faced with an enormous challenge of child marriage. A report by the World Bank indicated that, child marriage in Africa costs the continent tens of billions of dollars in lost economic and human capital. The report also states that 3 million girls in SSA marry before their 18th birthday every year (World Bank, 2018).

Today, Sub-Saharan Africa (SSA) is said to have one of the highest prevalence of child marriages in the world. Child brides are likely to drop out of school, have children at a young age and this affects their development and hampers their potential contribution to society. Hill (2015) worries that the lack of policy, government commitment and support are indeed major reasons why many states in SSA are failing to rescue young girls who are trapped in child marriages. Joseph & Nağmābādī (2013) also argued that besides SSA, Asia also has a high prevalence of young girls who are married off, at a very young age. Therefore, as a point of departure, the paper argues that the increase in child marriages has serious implications for the development and growth of young girls. Some have argued that the increase in child marriages has been greatly associated with a lack of commitment from governments in the region. Furthermore, the rurality (many rural areas in SSA are greatly underpinned by religious and traditional beliefs and child marriages are not seen as some unethical or unlawful) of many countries in the region makes it cumbersome for governments and international organizations to better infiltrate the traditional and cultural beliefs, that are to a great extent involved in perpetuation of this worrying act. Moreover, sluggish economic development has affected the developmental prospects of many states and the region. As such, countries in the region are prioritising socio-economic

development, leaders have become more concerned with holding on to power and positively projecting their image on a positive note, and such obsession has created perceptions of neglect regarding the attention afforded to issues such as child marriages, trafficking, cross border crime and so on.

Notably, scanty scholarly studies have been conducted on latest trends in the bride price institution. Asiimwe (2013), in a relatively recent thesis writes that, the tradition has strong approval in marriage procedures across Uganda. However, modernization and globalization have brought changes to it including huge financial sums making it appear commercial and expensive. Asiimwe continues to argue that this has generated obstacles associated with raising resources by the groom, but also endangered the bride's negotiating positions in marital relationships. Moore (2013), backs up Asiimwe arguing that such show offs result into payment of astronomical amounts which could be financially straining to parties involved. Asiimwe however, argues that since culture is not static, traditions like bride price are bound to change with social and economic changes that come along with modernization, say; increase in cost of living. From Asiimwe's discussion, an intersection of class and economic status are at play in contemporary trends of the tradition. For example, he says some families demand very expensive items to prove superiority and status, while others demand less or nothing for the same reason.

In South Sudan, such offensive traditional practices have been blamed on sentimental attachment to upholding traditional practices, high value to cattle ownership and daughters being viewed as source of wealth UNICEF, (2012). The poor for instance view daughters as a bridge to greater wealth or pathway to riches. Such a belief is held by community's resident in Bari community, in Luri South Sudan where it was observed that early and forced marriage is rampant where girls below age 15 are consistently married to much older men in exchange for herds of animals. In Bari community girls who are 12 or much younger have their marriage pre-arranged by parents and relatives who force them into such arrangements when they are supposed to participate in schooling. The initiation ceremonies occur much earlier making children feel that they are old enough to get married rather than pursue education whose return remain remote. According to Andiwo, (2012) girls drop out of school to get married, while a few make a decision to marry after getting pregnant though some succumb to parental and communal pressure to be married

off. Andiwo, (2012) further stresses that orphan hood is increasingly pushing the girl child in early marriage as a way of making stable living which in many instances is not the case.

Budoo and Ramnauth (2018) expound that in many African societies, women and young girls are excluded from making or partaking in decisions about themselves and their future, especially relating to marriage. Budoo and Ramnauth (2018) declared that cultural norms are promoting and perpetuating child marriage, where patriarchal attitudes towards women and girls are perpetuated by cultural and religious norms, which not only render girls more vulnerable to child marriage but also actively promote it. In some Sub-Saharan countries like the Gambia, Mali, and Mauritania where the Islamic religion is well entrenched, child marriage is highly prevalent because community members believe that child marriage is a positive part of life, tradition, and it prepares girls for life as a wife, mother and keeper of the family household (Sow, 2013). Even though many countries have laws that are against child marriage, there is a lack of enforcement when it comes to these laws, which are meant to protect young girls.

The concept of descriptive norm as common behaviors in a society helps to get a grasp of the concept of cultural practices (Shteynberg, et al., 2010). The area of descriptive norms is well developed in social psychology (the society use “norms” for short); norms define how people are thinking (shared reality) and behaving, and they control the behavior of people (Shteynberg et al., 2018); they are, therefore, conceptually related to cultural practices (Shteynberg & Wan, 2010). Norms are both input as well as output variables in the development of practices: Norms prescribe certain behaviors, and once these behaviors are socially routinized, they become practices. Thus, cultural norms lead to cultural practices and vice versa. Both are inferred by perceptions of common behavior of Others “how do people think and behave around here?” Some articles in this special issue distinguish between norms and values (Gelfand et al. 2018). However, other papers may profit from a stronger differentiation between norms and values as stated above.

1.1.2 Theoretical perspective

The will study be guided by George Frazer (Frazer, 1919 exchange theory), who conducted a study of various kinship and marriage practices among primitive societies and found a strong preference among Australian aboriginal people for cross-cousin marriage and the prohibition of

parallel-cousin marriages. Frazer explained this custom in terms of the familiar utilitarian economic school of thought. Malinowski was the first to make a clear distinction between economic exchange and social exchange. He recognised the importance of basic psychological needs in explaining social behaviour, but rejected the economic motives in the social explanation model (Malinowski, 1922). Reacting to Malinowski's psychological interpretation, Marcel Mauss, in his book *Essai sur le don*, recognized that no single transaction could be isolated from society. Mauss deemphasized the role of individuals in social exchange transactions. The triple obligation of social exchange – to give, to receive and to repay – are to be understood, not in the idiom of self-interest, but in terms of interpersonal, hence inter-group, relations (Mauss, 1925). Levi-Strauss rejected both Frazer's utilitarian interpretation and Malinowski's psychological conceptualization; his explanation was like Mauss' analysis. Reacting sharply to the utilitarian assumption that social behavior is motivated by calculated economic considerations, Levi-Strauss declared that it is the exchange that counts and not the things exchanged. For him, the items of exchange are culturally defined, and they are noteworthy not so much for their economic intrinsic value as for their symbolic extrinsic value. Levi-Straussian exchange is defined as a regulated form of behavior in the context of societal rules and norms (Levi-Strauss, 1969)

1.1.3 Conceptual perspective

According to Abbamonte (2019), the term 'norm' or 'cultural norm' can be used simply to mean a common practice, what most people do in a particular context. For example, most people in each community use umbrellas or raincoats if it's raining. This common practice is distinct from a social norm.

Cultural norms are shared perceptions of how people routinely behave in a culture and values are shared ideas of a culture. As IS" are cultural norms and "Should Be" refers to values. Moreover, there are clear relationships between the Should Be questions with was not able to differentiate between values and norms when he took IMS value survey as a starting point for his cross-cultural work (Schwartz, 2014)

Hague, Thiara, and Turner (2011) refer to bride price as a practice used to validate customary marriage in communities where it is upheld. Among communities that value this tradition, it is required of every man who desires to marry, to pay bride price before he marries. It can be money and/or property given to a prospective bride's family by the prospective groom (Mifumi, 2017), but the form and quantity differs from society to society.

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 (2017) as cited by Wilson, Pes (2016). 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, 2017).

Cultural practices are shared perceptions of how people routinely behave in a culture (similar terms used are inter-subjective perceptions or descriptive norms) and values are shared ideals of a culture (similar terms are injunctive norms). "As Is" are cultural practices, and "Should Be" refer to values. Moreover, there are clear relationships between the Should Be questions with Schwartz' value scales (Schwartz, 1999).

Hofstede (2015) was not able to differentiate between values and practices when he took IBM's value survey as a starting point for his cross-cultural work; some of his scales seem to operationalize practices and some other operationalize values (there are high correlations between GLOBE's and Hofstede's scales of individualism and power distance, but there is a negative correlation of GLOBE's uncertainty avoidance and Hofstede's version of uncertainty avoidance).

According to Heise (2013), There are many different definitions of social norm, but all of them emphasize the importance of shared expectations or informal rules among a set of people (a reference group) as to how people should behave. Most also agree that norms are held in place

through social rewards for people who conform to them (e.g., other people's approval, standing in the community) and social sanctions against people who do not (such as gossip, being ostracized or violence).

Sexual practices are cultural norms that relate specifically to gender differences. In this series, the Bari community use the term 'gender norms' to refer to informal rules and shared social expectations that distinguish expected behavior based on gender. For example, a common sexual norm among the Bari community is that women and girls will and should do most of the domestic work such as cooking, weeding of crops, taking care of young ones and many others. Using this definition, gender norms differ from informal rules or expectations that relate only or primarily to the behavior of one sex, such as norms about whether, how, and how long to breastfeed (Sen et al., 2017).

According to Nour (2018), Early Child marriage refers to any formal marriage or informal union between a child under the age of 18 and an adult but also includes situations that do not qualify as child marriage, such as marriage in which one or both spouses are below the age of 18 but have attained majority under state laws.

Child marriage is a major concern for policymakers in many countries (Fakhari et al, 2020) according to United Nations Children Fund, the prevalence of child marriage has decreased worldwide – from one in four girls married a decade ago to approximately one in five today. Child marriage is often the result of entrenched gender inequality, making girls disproportionately affected by the practice. Globally, the prevalence of child marriage among boys is just one sixth that among girls. (UNICEF India)

Child marriage robs girls of their childhood and threatens their lives and health. Girls who marry before 18 are more likely to experience domestic violence and less likely to remain in school. They have worse economic and health outcomes than their unmarried peers, which are eventually passed down to their own children, further straining a country's capacity to provide quality health and education services (Nour, 2018).

Child marriage has been considered the most severe form of child abuse. It snatches the childhood away from them and reinforces the already existing gender inequality, Lack of freedom of choice, forced labor and sexual exploitation of young children (UNICEF, 2020)

1.1.4 Contextual perspective

Early or child marriage is defined as a formal or informal marriage where at least one of the individuals is below the age of 18 (Nour, 2018). Recent data suggests that over 700 million women worldwide are married before their 18th birthday. According to UNICEF's progress report on Ending Child Marriage, the total number of child brides may exceed 950 million by the year 2030. Whereby, approximately half of the world's early marriages will be accounted for in Sub-Saharan Africa because of slowly declining prevalence rate of early marriage in combination with a rapidly growing population (UNICEF, 2014). In South Sudan, it is estimated that 46% of girls enter into early marriage, despite the legal marrying age being 18 years old (UNICEF, 2015).

Early Child marriage is most prevalent in South Sudan and sub-Saharan Africa (UNICEF, 2017). In South Sudan, almost half of girls marry before age 18, and one in six before age 15. Various regions of South Sudan in prevalence, with around 40% of women aged 20 to 24 married in childhood (McClendon and Sandstrom, 2016).

International organizations often refer to early marriage as a harmful practice that needs to be addressed. The underlying message is that early marriage is a violation against human rights, especially towards the girl child, in regard to health, education, security and freedom from coercion. Additionally, the practice of early marriage is seen to impede several (national) development goals related to education, health, and gender parity (Svanemyr et. al., 2015). Alongside the human rights approach that is often used by international organizations and nongovernmental organizations, a line of criticism has evolved. Research on early marriage, often produced by development actors, tends to highlight causes and effects of early marriage, and often lacks a contextual understanding.

Researchers Callaghan et. al. (2015) and Archambault (2011) argue that early marriage literature overlooks the connection between marriage and poverty. They recommend that the early

marriage discourse needs to be understood in the complex socio-economic context in which it persists. Furthermore, researchers reason that women are often portrayed as passive victims who are subject to early marriage (Murphy & Leal, 2016). The literature often disregards motivations and rationale behind girls' agency in order to take informed action, and the voices of married and single women are largely absent. This obscurity suggests that there is a knowledge gap in understanding women's perceptions and decision-making process leading up to, and within marriage.

1.2 Statement of the Problem

Cultural norms underpin systems of marriage globally. Cultural Norms underpinning child marriage range across domains of the transition to adulthood, sexuality, bride price, age hierarchies, religious beliefs, gender inequality, and women's and men's respective economic roles. An anthropological analysis of female genital mutilation and early marriage in South Sudan, for example, highlights the role these practices are perceived to play in protecting family reputation and heritage, contributing to the well-being of girls, and helping to define the transition to adulthood (Boyden et al., 2012).

Child marriage among ethnic Bari Community in Luri South Sudan describes the way in which describing them as 'traditional' sets them up as wrong and in conflict with the 'modern' standards of the European Union, and does not recognize internal resistance to the practice; yet it seems that anti-racism efforts then support child marriage by treating it as a practice that is essential to Bari Community identity (Chaudhuri-Brill, 2016).

Much of the normative structure underpinning systems of marriage is patriarchal. Some of the cultural norms which inherently serve to preserve a patriarchal organisation of power in Bari community, and which also lend themselves to permitting and condoning the early marriage of girls as children, include norms, beliefs and ideologies surrounding: transitions to adulthood; the social construction of sexuality; bride price and cultural obedience to elders or filial piety; religious and cosmological understandings and expectations; the centrality of marriage for girls' life project; the economic value of men versus women; and romantic expectations in South Sudan. Therefore, it is upon this background that the study will examine the effect of cultural norms in the early child marriage in Luri South Sudan.

1.3 Purpose of the study

The purpose of the study to explored the impact of cultural norms on early child marriages, using Bari Community in Luri South Sudan as focus of analysis.

1.4 Objectives of the study

1.4.1 General objective

To examine the impact of cultural norm on early marriages, with Bari community as a case study.

1.4.2 Specific objectives

- i. To examine how bride price affects early child marriages in Bari Community
- ii. To evaluate the effect of clan practices on early child marriages Bari Community
- iii. To examine how sexual practice affect early child marriages in Bari Community

1.5 Research questions

- i. How does bride price affect early child marriages in Bari Community?
- ii. How do clan practices affect early child marriages in Bari Community?
- iii. How do sexual practices affect early child marriages in Bari Community?

1.6 Scope of the study

1.6.1 Geographical scope

The study was conducted in Luri South Sudan with the Bari community. Though there are many communities in Southern Sudan, the researcher conducted the study from Bari Community because this community has been ranked highest on matters of early child marriages in South Sudan amidst the other pastoralist communities in South Sudan according to Human Right Watch <https://www.hrw.org> and it is easily accessible by the researcher for research purposes.

1.7.2 Content scope

The study focused on the effect of cultural norms in terms of Bride price, Clan practices and Sexual norms in promoting early child marriages in Bari Community in Luri South Sudan.

1.7.3 Time scope

The study mainly focused on reviewing the related literature in the period of 8 years simply because that's the period when there were high cases of early child marriages in Bari community.

However, the actual data collection took a period of 8 months and that is from July 2022 to February 2023 because the process involved data gathering and editing.

1.7 Significance of the study

- i. The study will aid various stake holders in human rights institutions, democracy institutions, and the government of South Sudan, arms of government such as the judiciary, executive and legislature to understand more about the effects of cultural norms in promoting early child marriages in South Sudan, with Bari Community as a case study.
- ii. The study will enable Ugandan human rights and democracy institutions (both governmental and non-governmental to improve on the existing strategies, plans and policies aimed at eradicating early Child marriages in South Sudan.
- iii. The study will also help academicians, researchers, development practitioners, CSOs (Civil Society Organizations), NGOs (Non-Governmental Organizations), to fully understand the relationship between cultural norms and early child marriages.
- iv. It will also act as a secondary source of information to other researchers who would like to conduct a related study in South Sudan.

1.8 Definition of key significant terms

Human rights

According to James Nickel et al. (2013), they define Human rights as rights that are inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, color, religion, language, or any other status. We are all equally entitled to our human rights without discrimination.

Cultural norms, Cultural norms are the standards we live by. They are the shared expectations and rules that guide behavior of people within social groups. Cultural norms are learned and reinforced from parents, friends, teachers and others while growing up in a society.

Norms are the agreed-upon expectations and rules by which a culture guides the behavior of its members in any given situation. Of course, norms vary widely across cultural groups.

Early child marriages, is generally understood to mean marriages that take place before age 18, but for many girls, marriage occurs much **earlier**. Early child marriage, is defined as the marriage or union between two people in which one or both parties are younger than 18 years of age. Parents often feel that a young girl is an economic burden and therefore wish to marry off their young daughters before they become an economic liability.

Bride price, Bride price, bride wealth, or bride token, is money, property, or other form of wealth paid by a groom or his family to the woman or the family of the woman he will be married to or is just about to marry. Bride price can be compared to dowry, which is paid to the groom, or used by the bride to help establish the new household, and dower, which is property settled on the bride herself by the groom at the time of marriage. Some cultures may practice both dowry and bride price simultaneously. Many cultures practiced bride pricing prior to existing records.

Clan practices

Clan practices are ways of living in a group of families who originally came from the same family and have or a large family, or a group of people who share the same interest.

Culture: The beliefs, values, behavior and material that constitute people's way of life like circumcision, child labour, and early marriage.

Cultural practice: Traditional behavior developed within specific ethnic groups especially those aspects that have been practiced since ancient times like circumcision, early marriage, and child labour.

Sexual practice,

Are those actions that people define as sexual, and their relationship to the style of the society.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter focused on reviewing the available literature related to the topic under study. This was reviewed in accordance to the study objectives as here under.

2.1 Theoretical review

2.1.1 The exchange theory

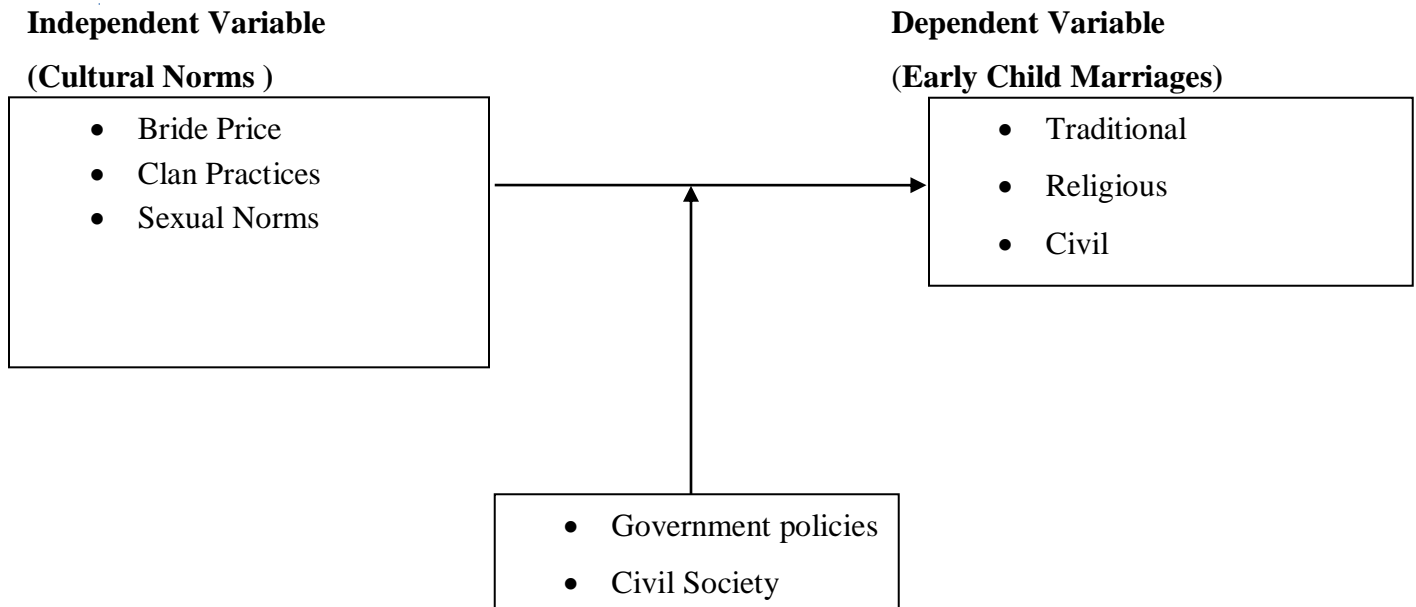
George Homans is regarded by many as the most outstanding spokesman for the current individualistic exchange theory. The fundamental assumption of his exchange theory is that the principles for describing animal behavior will form the core of a deductive system of propositions that explain social behavior. Homans contended that individuals act only if they receive rewards, but that some care must be exercised by those involved in the interaction because rewards can lose their value. As the exchange proceeds, the participants will engage in two kinds of calculation. They will first calculate what it costs them in material and psychic terms to provide rewards to others. They will then also calculate the profit they amass from the rewards received (Homans, 1961).

Generally, they will be looking for a rough balance between these (Homans, 1961). Blau points out that an individual enters a social-exchange relation with the primary purpose of profiting from it. He assumes that in the exchange people will try to maximize the rewards and minimize the costs, but that imbalances will surely arise. Some exchange deals will not reward both parties equally. To the one who is less fortunate, a cost is incurred to produce the other's pleasure, and this cost might not be recouped. This constitutes an imbalance. Blau suggests that the usual nature of social exchange is imbalance. The weaker party gives up some of its will to the stronger and becomes subordinate. Subordination in unbalanced exchanges is a kind of credit to the superior partner. It credits him in the sense that his position becomes well known in settings where exchanges occur in public (Blau, 1964). In this study I will use the cost-benefit analysis of the exchange theory.

The fundamental assumption of all exchange theories is that people always seek to make some profit in their exchange transactions with others, transactions that are governed by considerations of costs and benefits. Here I will discuss why the rural people of Bari marry off their daughters at an early age. Do they think that they will profit from it? If so, what are the profits? Through marriage, the men and women of Bari can enter legally sanctioned sexual relationships. Any offspring from marital relationships are socially and legally recognized as legitimate. Sexual purity, which is of utmost importance for the reputation and honor of the family, is not questioned if the woman is married. Families can get rid of shame by marrying off their daughters. If marriage is delayed, the girl might become involved in a romantic attachment and her purity might be questioned. Child marriage prevents girls from having pre-marital sexual relations, which are not permitted in Bari. In the case of an unmarried mature girl it is said that nobody has asked her, and this brings dishonor to the family.

Child marriage protects the family from this type of shame. In poverty-stricken Bari villages, girls are regarded as a burden. Through marriage parents can transfer this burden to their daughter's husband and his family. As we have seen, for various reasons men in Bari prefer to marry child brides. As parents can pay a smaller dowry at the marriage of their very young daughters, child marriage protects the bride's family from high demands by the bridegroom party. Sometimes child marriages are arranged to satisfy the wishes of the guardian and to protect the family's property. Girls also get some sort of security after marriage. These are the benefits of child marriage, but they incur huge costs. Among the costs are early and frequent pregnancies; in addition, the young mothers are at risk of difficult deliveries. Furthermore, child marriage causes sexual disharmony and other maladjustments. Moreover, it is a violation of basic human rights. It denies girls their childhood and adolescence, curtails their continued education and undermines women's basic freedoms and self-reliance. Despite these heavy costs, the village people of Bari, as exemplified by the villagers in this study, believe that the benefits they receive from child marriage outweigh the costs.

2.2 Conceptual Framework



Source: Researcher Formulation, 2019

From the conceptual framework above, the independent variable is cultural norms which is denoted by; Bride Price, Clan practices and Sexual norms whereas the dependent variable is Early child marriage which concerns; Traditional, Religious and Civil,. The intervening variables include; Government policies and Civil society.

2.3 Related literature

2.3.1 The effect of bride price on early child marriages

Transfers of resources between spouses and their families are a crucial element in the marriage culture of many developing countries. Bride prices and dowries are the most well-known types of marriage payments. Bride price payment is a cash or in-kind transfer given by or on behalf of the groom to the family of the bride upon the marriage. On the contrary, dowry payments involve a transfer from the bride to the family of the groom upon the marriage. Several studies have attempted to explain the occurrence of bride price and dowry. In his seminal work, Becker (1981) explains the existence of dowry and bride price as means to clear the marriage market. When grooms are scarce (e.g., in monogamous and virilocal societies), brides pay dowries to grooms; when women are scarce (e.g., in polygamous societies) grooms pay bride price to brides. Another hypothesis links marriage payments to the economic value of women.

Little is written on the impact of payment of bride price to the process of child marriages today. However, according to Father Deo Eriot at the International Conference on Bride Price and Development, Makerere University 2017, The African bride is between a rock and a hard place. The cultural system disenfranchises and denudes her of her basic freedoms as provided for under the 1948 Declarations of Universal Human Rights. Because of bride price parents are keen to 'arrange' a marriage for their daughter. In effect, an arranged marriage may not be in the interest of love, but money. It is again money which is not given to the bride but the parents. On the other hand, settlement of bride price in fact transfers the rights of the bride over her own destiny into the hands of her husband who has paid for her. Henceforth, the husband has all the authority over her. For these reasons many African brides end up in abusive marital relations.

There are debates on the benefits and detriments of bride price not only upon women, but also family life. Women activists and scholars have portrayed this tradition as one having a high correlation with domestic violence, violation of women's human rights and a tool through which women are commoditized (Hague et al., 2011). In 2017, Mifumi, a women rights advocate project in Uganda challenged the custom in courts of law with claims that the bride price institution violates the principle of equality between men and women in marriage, it is discriminatory, and undermines the dignity of women contrary to what the constitution stipulates. They thus advocated for reforms in the practice and/or complete nullification of it (Mifumi, 2017). Resultantly, return of bride price was declared null and void by the constitutional court, but the tradition itself was not abolished (to be discussed more in literature review section). Nevertheless, the tradition still holds cultural importance and is widely practiced to-date.

Bride price customs exist in cultures where women make valuable contributions to agricultural work or other economic activity in the household (Boserup & Giuliano, 2016). In regions where women do not make such contribution, they are seen as an economic liability and hence pay a dowry at the time of marriage. A third hypothesis links marriage payments to the rights of inheritance held by women and explains the dowry's tradition as a pre mortem bequest made to daughters (Botticini & Siow, 2017).

Historically, the custom of bride price has been more common than that of dowry. Less than 4 percent of the cultures listed in Murdock's *Ethnographic Atlas* (Murdock, 2015) have dowry payments, whereas two-thirds follow a norm of bride price (Anderson, 2017). However, dowry payments have played a more significant role in the economics literature. Paying a bride price is an ancient tradition practiced throughout Africa. In the southern regions it is known as lobola and in East Africa as mahari. Beside Africa, bride price customs are also still very common in South and East Asia (Maitra, 2017).

2.3.3 Effect of Clan Practices on Early Child Marriage

Cultural practices surrounding child marriage, coupled with economic hardship, may place children into labour, removing them from school and the protection of their families. In turn, working children often live away from their families in situations where they are exposed to violence, abuse, and economic exploitation. Their vulnerable situation puts them at risk of trafficking, with such children frequently falling prey to promises of a better life. In addition, child marriage and its associated harmful practices also directly expose children to trafficking, with such children falling prey to deceitful promises by traffickers.

Marriage payments come in various forms and sizes. However, they can be classified into two broad categories. These are transfers from the family of the bride to that of the groom, broadly termed as "dowry," or from the groom's side to the bride's, broadly termed as "bride price" (Anderson, 2017)

A dowry is a "gift" of money or property given by the bride's family to the husband prior to marriage. Scholars agree that the practice reflects a devaluation of women and girls, compounded by their exclusion from owning, controlling, and making decisions about productive resources in the household (Srinivasan, 2016). Dowries lead to discrimination in different areas against daughters and makes them vulnerable to various forms of violence, including girls being unwanted, sex-selective abortion or abandonment and mistreatment of baby girls (Singh, 2013).

Despite being outlawed in most countries, dowry practices are widespread in South Asia, predominantly among Hindu populations in India, Nepal and Bangladesh, but also, and increasingly, among Muslim populations in Afghanistan, Pakistan, Bangladesh and India (Alston et al., 2014). Estimates indicate that financial transfers in relation to marriage in South Asia amount to six times the annual household income (Rao, 2014).

Evidence indicates that dowry practices perpetuate child marriage owing to various factors. Younger brides typically command smaller dowries, in part because they are considered easier to control, train and socialize in the ways of the marital home and are less likely to resist. This “lower price” generates an incentive for parents to marry their daughters at an earlier age and for grooms to search for younger brides (Sharma et al., 2015). Furthermore, in communities where the practice is customary, families have less of an incentive to send girls to school, as they will not see a return for this investment once the girls get married and move to another household. As a result, several studies find that child marriage is more common among financially poor families, which may even resort to marrying girls at the same time to help reduce the family burden of high marriage ceremony expenses (Amin, et al., 2016). However, this relationship between income and child marriage prevalence is complex, with other factors coming into play including rigid gender norms, religion, prestige and safety (UNICEF & UNFPA, 2018). In fact, more than 30 per cent of females in the wealthiest quintile in South Asia married before the age of 18 in 2013, showing that child marriage is not confined to poor households (UNICEF, 2014).

A similar practice to dowry payments present in some regions of South Asia is that of “bride price”, which is a payment by the groom and his family to the bride and her family. Particularly prevalent in Afghanistan and in the Gilgit-Balochistan and Khyber Pakhtunkhwa provinces of Pakistan, bride price is found to be an important source of income for the bride’s family and hence becomes an incentive for marriage, particularly among poor communities (UNFPA, 2018). As in the case of dowries, high bride prices may lead to debt, in this case for grooms and their families.

The economy of bride price, which decreases in value as the age of brides increases, has been associated with child marriage, with parents marrying off their daughters at an early age to gain

more income or to offset the debt generated by a son's marriage (Solotaroff & Prabha, 2014). Another qualitative study from Afghanistan, based on interviews with 200 girls, showed that getting a high bride price was a major reason given by parents for marrying them off young (ICRW, 2016). Other economic reasons were given, including giving girls in lieu of debts and exchanging girls so that neither family had to pay the bride price. A 2018 report by the Afghanistan Independent Human Rights Commission stated that out of the 1,662 families in the study who referred to child marriages in their families, 1,494 (90 per cent) of these marriages involved girls in their families, with 55 per cent of having taken place to solve families' economic problems and 30 per cent being exchange marriages (AIHRC, 2018). Interestingly, a different study also from Afghanistan found that, despite female household members citing economic pressures as the main reason for marriage, no correlation was found between actual levels of income and debt and the prevalence of child marriage (The Government of the Islamic Republic of Afghanistan and UNICEF, 2018). The authors suggest that the perception of an insecure financial future or a lack of employment opportunities may be the driver of child marriage – even more so than poverty itself.

A number of evaluations and assessments of child marriage prevention programmes have pointed out that by increasing the educational attainment of girls, dowry prices may be escalating. Educated girls increase dowry value, as a better education raises the requirements for a suitable husband, which may justify the demand for a higher dowry to be paid to the groom's family (Geirbo et., 2016). Educated girls are also perceived to be "riskier" to marry, as they may be less submissive or ready to accept the norms and ways of the groom and his family (Sharma et al., 2015). Moreover, studies point out that, since dowries were banned in India, average dowry prices have risen in real terms and the practice has expanded to communities and regions where the practice was previously uncommon (Anderson, 2013). All this evidence points towards the fact that initiatives to delay marriage, including through education, may be inadvertently generating an incentive for dowry prices to increase, as girls become more educated and are older by the time they are allowed to be married by law.

Increases in dowry prices may also be an unplanned effect of female empowerment programmes. Case studies from India (Rozario, 2012) and Bari (Amin, 2011) indicate that access to

microcredit may have facilitated the inflation of these payments. These programmes entailed the payment of a monetary stipend in India or an in-kind transfer of cooking oil in the case of Bari, provided girls stayed in school and unmarried until the age of 18. In both cases, evaluations showed that programme beneficiaries were more likely to marry during their eighteenth year than non-beneficiaries, suggesting that parents were postponing the marriage of their daughters just long enough to receive the conditional transfer. Moreover, the financial transfer was widely used to pay for dowry and marriage expenses and instead of being invested in girls' education or other needs as expected by the programme design (Amin et al., 2016). Echoing these findings, beneficiaries of microcredit under Grameen Bank schemes in Bari reported dowries as one of the most common expenditure items: "Women would make jewellery for their daughters, to be given as dowry or used as cash for dowry items or for wedding feasts" (Amin, 2011).

Given the close relationship between child marriage and dowry payments, evidence from programmes whose objective is to eliminate dowries may prove useful in tackling child marriage. In their study on the motivations behind giving and receiving dowries in Bari, Geirbo and Imam (2016) pointed out that, instead of addressing dowries directly, advocacy efforts would benefit from targeting the causes behind the motivations for giving and receiving dowries. In this regard, livelihoods programmes have great potential, they argue: "If a girl and her parents are confident that she will be able to support herself in case of a divorce, [dowry] will lose its importance as a security measure" (Geirbo and Imam, 2016). This is supported by Amin and Bajracharya (2011), who conclude from their research that the costs of marriage are drivers of social change. Based on results from Nepal, Bari and Pakistan, they recommend that "programs to promote healthy transitions to adulthood ... [should] take into account manifestations of marriage costs and their correlates ... both in terms of understanding change that is already under way, and for designing programs to bring about change" (Amin and Bajracharya, 2011).

Patriarchal cultural norms linked to the practices of polygamy, dowry payments and bride price, and sex selection are an important driver behind so-called honour crimes and the retribution through violence in South Asia, which are, in turn, drivers shared with child marriage. There is an indication, which merits further exploration, that when working to tackle the underlying gender roles and norms through child marriage prevention programmes, there could potentially

be an impact on these forms of gender-based violence. Conversely, given that the mere threat of dishonor and violence may be sufficient to convince parents to decide to marry their children at a young age, programmes working to change social norms and tackle violence may be able to influence decisions around child marriage (Alston et al., 2014) and (Srinivasan et al., 2015).

The association made, in patriarchal societies, between family honor and female purity (Other 1978). Moghadam (2017) notes that, in these societies, the honor of women and, by extension, the honor of their family depends in great measure on their virginity and good conduct. Clans preserve the honor of their women by keeping them in seclusion (the practice of purdah). as well as marrying young brides who are less likely to have made associations or had experiences that would cast doubt regarding their purity. Kandiyoti (1988) describes the early marriage of women as a phenomenon particular to classic patriarchy with the husband or her natal family responsible for protecting her honor depending on the extent to which the society practices endogamy.

2.3.4 Effect of Sexual Practices on Early Child Marriage

Sex selection in favour of boys is a symptom of pervasive social, cultural, political and economic injustices against women, and a manifest violation of women's human rights (OHCHR et al., 2011). This practice is intrinsically linked with the drivers of child marriage, including discrimination against girls and women and the persistence of gender roles that restrict girls and women to family and household roles (UNFPA and UNICEF, 2019).

Academic research on early marriage usually incorporates the notion of gender (roles and relations) and sexuality as it touches upon topics of family/relationships and sexual activity. Additionally, the practice of early marriage is generally recognized to reinforce gender inequalities and vice versa (Unicef, 2016).

Gerson and Peiss (2013) define gender as a phenomenon that references to biological differences and socially constructed notions related to masculinity and femininity. Gender relations illustrate division of institutional and discursive power between men and women, which is revealed through dimensions of labor and ideas of men and women (Argawal, 1997) and (Connell, 2012). Gender relations should be assumed as a multidimensional relationship between and amongst

women and men, and different relations can function simultaneously (Schofield et. al., 2012). Such power relationships emerge in settings where one group or individual has structural advantages over another group or individual by dimensions such as class, gender, or sexuality (Andersen, 2016). Adding on to this, Goicolea et. al., (2010) suggest that as gender structures are socially produced, and exist within institutions such as family, school and state, the meaning of gender roles and relations at a specific time and place varies.

Perceptions and behaviors related to sexuality can be influenced by social and cultural norms and traditions as well as controlled by the rule of law within a society such as an age that allows people to become sexually active. Common ideas of sexuality in societies generally grant men sexual liberty and constrain women's sexuality (Connell, 2014). Young women's sexuality is often related to risk of early pregnancy as well as ideas of immorality. The framing of 'good girls' in society is regularly strongly related to abstinence from sexual activity before marriage (Froyum, 2010).

Cultural norms and traditions often determine timing of women's sexual activity, and these norms and values also determine the standard of sexual legitimacy within a society. Sexual legitimacy and 'appropriate' sexual behavior vary across societies and may consist of procreation, intimacy, consent, heterosexuality, personal fulfillment or religious responsibility. If procreation is the goal of one's sexuality, procreation may become a main reason for marriage and sexual activity may be normalized by the time a woman reaches puberty and can procreate (Miller & Vance, 2017). According to Kesby et. al. (2016), socio-cultural norms and values influence youth's sexual activity and the context in which youth make decisions in regards to sex are usually complex.

By recognizing the influence that social and cultural processes have on young women's decision-making, not to mention in relation to early marriage, it is inevitable to take local understandings of gender and sexuality into consideration. I argue that notions of gender and sexuality are not universal concepts, and therefore the cultural relativist approach is more suitable as this allows for contextual understanding.

One of the possible explanations for the puzzling rise in urban female teenage marriages is the changing lifestyle and consequent anxiety about moral decay. While some middle-class Indonesian youth are calling for their sexual rights (Bennett & Davies, 2014), at the same time any types of sexual relationships outside of marriage have always been considered to be in need of surveillance (Davies, 2014). In a society like Indonesia where pre-marital sex is a religious sin, the rising pre-marital sexual activities are regarded as a threat to traditional Indonesian cultural and religious values. In relation to this, the social anxiety associated with adolescents' sexual behavior pressures girls to marry early. For urban middle-class youth in Indonesia, the education and social mobility of the contemporary life have generated two options to marry early and start intimate relationship with their romantic partner, or to wait to have intimate relationships until they complete their education, have a job, and identify an ideal partner (Smith H., 2019). Increasingly, urban middle-class youth exercise chosen piety and prefer to marry by religious arrangement to avoid sin and anxiety of socializing with the opposite sex (Smith H., 2019). In Muslim-majority rural West Java, pre-marital sexual intercourse is cast as a sin and is thus taboo. By contrast, pre-marital sex is somewhat more socially accepted in Muslim-minority Bali, where more permissive attitudes regarding the sexual behaviors of young people prevail (Lewis and Lewis, 2018) and (Van B., 2016). Singarimbun's research (2014) comparing adolescents' sexual behavior in urban/rural Yogyakarta and urban/ rural Bali concluded that respondents in Bali had engaged in more sexual experiences than those in Yogyakarta.

Utomo (1997) also found that adolescents who live in Muslim-minority provinces in Indonesia show more permissive attitudes concerning sexual relationships than those living elsewhere. Notably, the 'permissiveness' discussed in the 1990s and 2000s referred to sexual behavior, not sexual norms, although the two are interlinked. Section V elaborates on this and explains how Hinduism influences sexual norms. The ambiguous relation between sexual norms and behavior is demonstrated in Jennaway's (2012) ethnographic fieldwork in a rural village of North Bali in 1992. It showed general societal disapproval of young girls' promiscuity: when a girl lost her virginity without a guarantee of marriage, it implied 'moral laxity' (Jennaway, 2012). The girls involved in the study spoke of being torn between upholding norms of chastity and their romantic and sexual desires (Jennaway, 2015). Jennaway (2012) also suggested the generalized image of love had an indirect influence, shared via mass media outlets such as village

televisions. Bellow's study also documented anxieties among the Balinese about the influences of Western modes of dating and marriage for love, introduced through tourism, social interaction, television, or imported pornographic videos (Bellows, 2013). This raises important questions as to how the local societal conditions of sexuality and marriage affect decision-making of Balinese youth today.

2.4 Research gaps

Although writers suggests a relationship between financial hardship and child marriages in bride price societies (Lafraniere, 2016), so far, no causal evidence of the association between child marriage in Luri Bari community has been studied.

In data from Zimbabwe, Hoogeveen, Van der Klaauw and Van Lomwel (2011) find that the marriage rate for daughters is higher when households experience changes in their livestock, but not when aggregate rainfall is low. Hildebrandt (2015) and Corno, Hildebrandt & Voena (2016) study the impact of aggregate rainfall shocks on child marriage in Sub-Saharan Africa and India. They show that droughts have similar effects on crop yields but opposite effects on the early marriage hazard in the two regions: in Africa, they increase the hazard into early marriage, while in India, they decrease it. This differential response may be explained by differences in the direction of traditional marriage payments in each region, with bride price being prevalent in Africa and dowry in India.

In looking at cultural-norms-related, economic and other interventions, more research is needed to isolate their respective contributions. Changing cultural norms looks as though it could be the most sustainable approach and might also have multiplicative effects in areas of health and development beyond child marriage....The researcher need to build the evidence on the potential impact of cultural norms. The struggle is methodological: documentation of norm change is more difficult than capturing changes in attitudes or behaviors, requires capturing change among multiple population groups, and requires a longer timeframe.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This section presented the research design, sample size and selection, the data collection methods used and their corresponding data collection instruments, data management and analysis procedure as well as steps that was taken to ensure validity and reliability during the study and measurement of variables and the ethical Considerations.

3.2 Research Design

The research design was of a cross sectional survey. Quantitative approach was used to collect data. This enabled the researcher to get divergent views on the subject. Through qualitative methods, the respondents' attitudes, behaviors and experiences was captured. The researcher used quantitative methods such as questionnaires to gather large scale data, in a relative manner.

3.3 Study Population

The study population comprised of 58 households from Bari Community. This is because early marriages take place in family households.

Table 3. 1: Showing Research Population

Type of population	Target Population	Sample size	Sampling techniques
Clan leader's h/h	4	2	Purposive sampling
Political Analysts h/h	6	5	Purposive sampling
Human Rights Supervisors h/h	5	3	Purposive sampling
General h/h	43	40	Random sampling
Total	58	50	

Source: Bari Community local council data (2023)

3.4 Sample size

A sample size of 50 respondents was determined through purposive and random sampling methods. This is so because the nature of data to be generated requires different techniques for better understanding of the research problem under investigation. Besides this the approach is also

commonly known for achieving higher degree of validity and reliability as well as elimination of biases as per Amin (2016).

The Sloven's formula (1978) was used to determine the minimum sample size.

$$n = \frac{N}{1+Ne^2} = n = \frac{58}{1+58(0.05)^2} = 50 \text{ respondents}$$

n = sample size

N = the population size

e = level of significance, fixed at 0.05

3.5 Sampling Techniques

3.5.1 Purposive sampling

The sample was purposively and randomly selected. The Top clan leaders, Political Analysts of Bari community and Human Rights Supervisors will be purposely selected because they are believed to have knowledge about the cultural norms and early child marriages.

3.5.2 Simple random sampling

The selected citizens in Bari Community were randomly selected to give each an equal chance of representation. All respondents were assumed to have vital information on the subject matter of the research. Respondents who were willing to participate were approached.

3.6 Data collection Methods

3.6.1 Questionnaire/Survey

The study intended to use the questionnaire method to collect data. The use of a questionnaire in this study was important mainly because the purpose of the study was to examine the effect of cultural norms on early child marriages, with Bari community as a case study. Such data can best be tapped on a closed ended questionnaire which allows for easy correlation and regression of the respondents' attitudinal disposition on the independent and dependent variables as suggested by Amin (2016: 10). Secondly, the use of a questionnaire allows busy respondents to fill it at their convenient time. It also allows respondents express their views and opinions without fear of being victimized.

3.7 Data Collection Instruments

The instruments which were used in this study included questionnaire

3.7.1 Self-Administered Questionnaire

The study employed a questionnaire as a research tool of data collection. The questionnaires was close ended. Closed ended questions was developed to help respondents make quick decisions; in addition, they helped the researcher to code the information easily for subsequent analysis and narrow down the error gap while analyzing data as observed by Sekaran (2013).

3.8 Validity and reliability of the instrument

3.8.1 Validity

Validity of the instrument was ensured through expert judgment and the researcher made sure the coefficient of validity to be at least 70%. The researcher consulted her supervisor for expert knowledge on questionnaire construction. After the assessment of the questionnaire, the necessary adjustments were made bearing in mind of the objectives of the study. The formula that was used to calculate the validity of the instrument was.

$$CVI = \frac{\text{no of items declared valid}}{\text{total no of items}}$$

$CVI = \frac{16}{18} = 0.89$ and therefore the instrument will be declared valid since the CVI is above 0.70

3.8.2 Reliability

Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials (Muganda & Mugenda, 2013). Reliability of the instrument will be established through a test-retest technique.

Reliability Statistics

Cronbach's Alpha	N of Items
.883	18

Since this value is equal to 0.883, the instrument can be said to be reliable or having internal consistency.

3.9 Data analysis

The data involved information from the questionnaires only. Data from the field was too raw for proper interpretation. It therefore was vital to put it into order and structure it, so as to drive meaning and information from it. The raw data obtained from questionnaires will be cleaned, sorted and coded. The coded data was entered into the Computer, checked and statistically analyzed using the statistical package for social scientists (SPSS) software package to generate descriptive and inferential statistics. Descriptive analysis was applied to describe the primary variable and associated indicator items related to the study objectives.

The Pearson product correlation Co-efficient analysis was used to evaluate the relationship among the variables and regression coefficient models to determine the extent to which the independent variables impact on the dependent variable. The results were presented in tables then discussed in relation to existing literature. Conclusion and recommendations were drawn in relation to the set objectives of the study.

3.10 Data Processing

The data obtained from the questionnaire was double checked to make sure that the information provided is complete, consistent, reliable, and accurate. Data processing involved scrutiny of the responses given on the questionnaires by different respondents. Data was sorted, edited, and interpreted. The coding and tabulation of the data was obtained from the study was then followed. To achieve data quality management, the questionnaires were tested on 10 respondents. This was done to test consistency and to ensure that instruments remain consistent over time.

3.11 Ethical Consideration

To ensure ethical considerations of the study and the safety, social and psychological well-being of the person and/or community involved in the study, the researcher got clearance letter from the ethical committee, also got an introductory letter from the Kampala International University. The study also ensured the privacy and confidentiality of the information provided by the respondent which was solely used for academic purpose. On the other hand to ensure the safety of the person and/or community involved in the study the researcher got the consent of the respondent approval by their signing before the respondents filled the questionnaires.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF RESULTS

4.1 Introduction

This chapter presents analyses and interprets results based on the specific objectives of the study. The section is arranged starting with the response rate, personal information of respondents, descriptive as well as inferential statistics and closes with answering of the hypothesis statements.

4.2 Response rate

The researcher ensured the distribution of 50 questionnaires, out of which 50 were returned fully, answered constituting 100% as a response rate.

The obtained result is above 50% as recommended by Amin (2005) who acknowledges that a 50% response rate is good enough to represent a survey population.

4.3 Personal Information of respondents

Participants of this study were requested to provide valuable information about their sex, age, education level and employment status with details obtained in the field presented in the following sub sections below.

4.3.1 Sex of respondents

Sex is a key factor in the cultural norms affecting the Early Child marriage in Bari Community in Luri South Sudan. For this reason, the researcher identified a group of respondents whose facts on sex distribution obtained are presented in the Table 4.1 below.

Table 4. 1: Sex distribution of respondents

Sex	SAQ		Interviews		FGD	
	Freq (N)	Percentage (%)	Freq (N)	Percentage (%)	Freq (N)	Percentage (%)
Male	20	40%	21	47%	19	38%
Female	30	60%	24	53%	31	62%
Total	50	100%	45	100%	50	100%

Source: Primary Data 2022

Table 4.1 shows that out of the questionnaires administered, 60% constituted a majority male respondents and 40% were female respondents while 47% respondents who engaged in interviews were male and 53% were female. Additionally, 38% of the respondents who engaged in FGDs were male as compared with 62% female respondents. First, it can be argued that, both male and female respondents had cultural attachment and in one way or another were engaged in Early Child marriage or acts therefore an important group to the study. Secondly, the results suggest an almost equal collection of respondents' views on cultural norms on Early Child marriage in Bari Community in Luri South Sudan by the researcher. However, it can still be observed that, female fell more victims of early child marriage as compared to their male counterparts hence expressed more interest and participation in the study.

4.3.2 Age of respondents

Respondents who answered the questionnaire, engaged in the interviews and participated in FGDs were of varying age categories. The reason for finding out such was to establish whether age was a contributing factor to the Early Child Marriage in Bari Community in Luri South Sudan. The results that were obtained are presented in Table 4.2 below

Table 4. 2: Age category of respondents

Age of respondents	SAQ	
	(N)	(%)
20 – 55 years	30	60%
36 – 51 years	11	22%
51 and above years	9	18%
Total	50	100%

Source: Primary Data 2022

Table 4.2 shows the age category of respondents who engaged in the study. Based on the questionnaires administered, the majority respondents 60% fell between the age categories of 20 – 55 years, 22% were between 36 – 51 years of age, 18% fell between 51 and above years.

Based on the age results obtained from the SAQ administered held, it can be said that, respondents who formed the study were adults engaged in social relationships or affairs and therefore were aware of cultural norms including bride price practices, Clan Practices as well as the sexual practices. Further still, it can be observed that, all respondents were adults above 18 years of age, family heads and actively engaged in Early Child Marriage resolving matters issues which were as a result of earl child marriage. Lastly, the researcher was able to obtain valuable information that was required for the study thus which was representative of issues at hand.

4.3.3 Education level of respondents

Respondents were requested to indicate their education levels. The reason for this was to establish whether respondent's education level had a bearing on the early Child marriage in Bari Community in Luri South Sudan. The results obtained are presented in the Table 4.3 below

Table 4. 3: Education distribution of respondents

Education level	SAQ		Interviews		FGD	
	(N)	(%)	(N)	(%)	(N)	(%)
Bachelors" degree	7	24%	23	51%	0	0%
Diploma	6	21%	5	11%	11	22%
Certificate	10	35%	4	9%	15	30%
Primary education	5	17%	3	7%	5	10%
No education	1	3%	7	23%	19	38%
Other	0	0%	3	0%	0	0%
Total	29	100%	45	100%	50	100%

Source: Primary Data 2022

Table 4.3 shows results that were obtained from the SAQ, interviews held and FGDs on respondents' education level. Findings as obtained from the questionnaire show a majority 35% of the respondents being certificate holders, 24% of the respondents were Degree holders, 21% respondents were Diploma holders, while 17% had attended primary school education and 3% had never attended school and were illiterate. Similarly, findings from the interviewees revealed that, 51% of the respondents were degree holders, 11% respondents were diploma, 9% of the respondents were certificate holders, while 7% had attended primary school education and 23% had never attended school and were illiterate.

Findings as obtained from the FGD participants revealed that, 30% of the participants were certificate holders, 0% of the respondents were degree holders, 22% participants were diploma, while 10% had attended primary school education and 38% had never attended school and were illiterate. The general observation was that majority were literate, fully understood the cultural norms and early child marriage questions that were asked. They were able to provide answers and their views on this topic under investigation.

4.3.4 Employment status of respondents

Respondents who participated in this study were requested to indicate their employment status. The reason to this request was to establish whether their employment status specifically the male had a bearing on the increased early marriages against the girl Child in Bari Community in Luri South Sudan with results presented in Table 4.4 below.

Table 4. 4: Employment status of the respondents

Employee status	SAQ		Interviews		FGD	
	(N)	(%)	(N)	(%)	(N)	(%)
Unemployed	2	6%	9	20%	17	34%
Peasant	13	45%	25	56%	11	22%
Employed	14	49%	11	24%	21	34%
Total	29	100 %	45	100.0%	50	100.0%

Source: Primary Data 2022

Table 4.4 shows results as were obtained from the Self-Administered Questionnaire, interviews held and FGDs on respondents' employment level. The findings obtained from the questionnaire revealed that majority 49% of the respondents were employed while 45% were peasants and 6% were unemployed. While results obtained from the interviews held revealed that, 56% were peasants, while majority 24% of the respondents were employed and 20% were unemployed. More still, findings obtained from the FGDs held revealed that majority 34% of the participants were employed while 22% were peasants and 34% were unemployed meaning a fairly good representation of a cross section of society which was a reflection of the composition of community members in Bari Community in Luri South Sudan.

4.4 Empirical findings

This section of the study presents both descriptive and inferential findings based on the specific objectives of the study and it is at this point that the research questions and hypotheses are answered.

4.4.1 The effect of bride price on early child marriages

Objective one of the study assessed the extent to which bride price practices affect Early Child Marriages in Bari Community in Luri South Sudan. Bride price practices questions were based on a five item Likert scale that included SA (5), A (4), U (3), D (2) and SD (1).

Table 4. 5: Statements on Bride Price practices

Statement on Bride Price Practices	Percentage Scores(%)					Mean
	SA (5)	A (4)	U (3)	D (2)	SD (1)	
Early child marriage is influenced by bride price	28% (8)	46% (13)	3% (1)	17% (5)	6% (2)	3.69
Early child marriage is influenced by Bari tradition	24% (7)	64% (18)	3% (1)	0% (0)	9% (3)	3.55

Religion has an effect on Bride Price	24% (7)	35% (10)	0% (0)	24% (7)	17% (5)	3.21
African traditional Religion has an effect on Bride price	38% (11)	40% (12)	0% (0)	22% (6)	0% (0)	3.93
Civil Marriages have an effect on the bride price paid	22% (6)	55% (16)	0% (0)	14% (4)	9% (3)	3.59

Source: Primary Data 2022

For purpose of quantitative interpretation, the following can be noted that mean score above (>3.00) three reveals agreed responses and that less than three (<3.00) reveals disagreed response. Additionally, Agree (A) and strongly agreed (SA) responses represent agreed while disagreed (D) and strongly disagreed (SD) represent disagreed and the undecided scores are not grouped.

A proportion of respondents 28% strongly agreed and 46% agreed to the statement that bride price that was paid in Bari Community in Luri South Sudan served to limit girl Child's control over their bodies both sexually and in terms of their labor however, 17% of the respondents disagreed as 6% disagreed and (3%) were indecisive. The results can suggest that most people within Bari Community in Luri South Sudan seem to hold that girl Child have a financial attachment on them in form of bride price paid and so the male still own the mentality that since they toil to raise the required bride price therefore must assume control of these girl Child. Further still, the vows made during the introduction/weeding ceremonies have tended to traditionally link girl Child to man control hence a social danger (sexual and violent acts) to their existence in families.

In addition, 24% and 64% strongly agreed and agreed respectively that bride price in their area was linked to Early Child Marriage, owing to girl Child's fear of returning to their natal home without being able to repay the bride price while (3%) of the respondents were undecided and none disagreed as 9% strongly disagreed. The results would mean that, bride price is locally given to bride's family, it is wealth transferred from the groom's family and seen as a payment being made to own human and have control over it hence subjecting the girl child to any sorts of marriage acts in case they failed to agree on family matters.

To complement the findings obtained above, was an interviewee's comment on bride price and girl Child control over their bodies that,

“In Bari Community in Luri South Sudan today, the marriage customs have influenced bride price, social customs and rituals. Besides, parents' dowry expectations have of late risen. This cultural norm has been seen to have a positive effect on the rise in Early child marriages”.

The material bride price extended to a girl's family tends to have a financial constraint on the man's side and in the process that the wife or girl fails to execute her expected roles within a family setting, she will always be subjected to more early child marriage. This has however, not increased the apprehension of offenders, fewer reporting of cases has been done with no protection of survivors.

While another responding official observed the following on Early Child Marriage ,

“In Bari Community in Luri South Sudan, bride price are very common since it is considered a requirement for marriage and as a result of this, sometimes the practice subjects' girl Child to harsh treatment at home, and sexually harassed hence their rights are highly abused”

To answer the above theme, it can be argued that bride price as a requirement for marriage has lost its traditional value and image and only viewed as a commercial platform for extracting material wealth from a man's family to that of the woman and in such a scenario, it has become more harder than ever to manage Early Child marriage and only led to fewer apprehension of offenders and fewer cases reported.

FGD results obtained from one of the FGD held revealed that, marrying off girl Child was a common practice, grabbing of properties from the widow when the husband has passed on was another and refusal to send girls to school that they are not going to help the family in future.

A mean score of 3.21 complemented with 24% strongly agreed and 35% agree compared to 24% who disagreed and 17% who strongly disagreed reveals more agreed score to the statement that dowry limited girl Child from reporting their spouses to local councils and community members when they were beaten meaning that bride price practices in this study area may have been perceived as a platform for stealthily hiding violent domestic acts exhibited on girl Child, although in practice control often bride price transfers to the brides' family is seen as sometimes involving extortion of large bride prices. Similarly, the ongoing reality of bride price practices can be attributed to the fact that it is an example of what can happen when girl Child are treated as property. This is in line with a statement given on spouses and reports made to the local authority by an official observed that:

“In Bari Community in Luri South Sudan, local experiences and cases obtained the local authorities reveal dissatisfaction of how the some of the leaders have handled Girl Child Marriage issues exposes the entire family. This in turn has resulted into violence against such children as the fail to privately settle their differences with their home”

In response to the above paragraph, it can be said that failure of affected parties to internally manage their domestic issues within a family setting means no reconciling to both a man and his wife, all this could be tagged to the fact that bride price have already be paid with one family being a beneficiary this creates disability within a family including frequently quarreling, arguing and hurting one another in the event hence a gesture of failed management of Early Child Marriage within families.

In addition, a mean of 3.93 coupled with a 38% strongly agree and 49% agree score can reveal the fact that more of the respondents agreed that dowry was considered as a payment for reproductive capabilities hence causing conflicts when a woman fails to give birth. On the other hand, none were undecided and 22% disagreed respectively meaning that bride price was

mandatory and a sign of reproductive capabilities as the girl Child or girls are expected to bare children in return as a sign of appreciation. Its implication is that such perception of bride price only increased early Child marriage in the communities as they are fully controlled and dictated to domestically.

Another respondent said,

“Bride price is paid according to the worth of the girl, who is highly educated fetches 10 cows or more among other material requirement. The more the bride price, the more violence expected because she is considered a man’s property”

Based on the above extract, it can be interpreted that a number of people perceive bride price as indicating that a girl child has been „bought“ into the man's household, which reduces girl Child’s decision-making roles to only cooking and child rearing among others. Bride price has only limited girl Child's independence and perpetuated unequal gender power relations a trend that is reflecting more female discrimination.

While another FDG group had its members stress that it was normally the leaders and if they were defeated (fail to settle) such bride price related cases, they normally referred them to NGOs or Police. This reveals the levels of disagreement existing within homes.

Lastly, 22% strongly agreed and 55% agreed that bride price caused intimidation and isolation of girl Child in Bari Community in Luri South Sudan. In addition, 14% disagreed and 9% strongly disagreed to the question. These statistical findings can reveal that a number of violent acts directed to girl Child were frightening, massive causing or inflicting pain to their body parts yet they had to associate with the society or their surroundings. This seemed to have direct psychology impact on their right to peacefully living.

To complement on these findings were qualitative statement put across on intimidation and isolation where a responding civil society actor said,

“Bride practices payments in Bari Community in Luri South Sudan have caused intimidation and isolation especially among the illiterate girl Child given their level of judgment hence Early Child marriage is very rampant for this case”.

Based on the extract above, bride price payment was viewed as an indication that those who pay it are more likely to sustain the marital relationship however, the trend has seemed shifting where numerous misunderstandings have been faced and, in the event, fewer apprehensions of offenders has been done, fewer cases reported and fewer girl Child are protected.

“Bride price is expensive in Bari Community in Luri South Sudan, marred with poor communities where raising dowry means sacrificing several things. This only translates into being a source of early Child marriage” (RL)

In answering the statement above, it can be seen that more time and efforts have been vested by the man’s family to raise the required bride price may mean that one side is financially over stretched. Here it can be seen that girl child is expected support by a man is high only to be later on disappointed. The men’s disappointment and anger are translated into physically harming their partners, abuse and other sorts of issues hence making the stopping of Early Child Marriage really un attainable.

4.4.1.1 Correlation coefficient results (Bride price)

The correlation coefficient test was used to measure the strength of a linear association between bride price and Early Child marriage with the results that emerged presented in Table 4.7 below.

Table 4. 6: Correlation coefficient results for Bride price and Violence

		Bride Price Practices	Early Child Marriage
Bride Price Practices	Pearson Correlation	1	.355**
	Sig. (2-tailed)		.004
	N	50	50
Early Child Marriage	Pearson Correlation	.355**	1
	Sig. (2-tailed)	.004	
	N	50	50

**. Correlation is significant at the 0.05 level (2-tailed).

Source: Primary Data 2022

Table 4.6 shows correlation coefficient results including $r=.355^{**}$, sig as .004, ($p<0.05$, 95%). The result reveals a positive significant relationship between bride price and Early Child Marriage suggesting that a unit increase in bride price subjected the, girls to more Early Child marriage by 35.5%.

4.4.1.2 Linear regression results (Bride price practices and Early Child Marriage)

The coefficient of determination (denoted by adjusted R²) a key output of regression analysis was used to determine whether bride price was significant in predicting Early Child Marriages in Bari Community in Luri South Sudan.

Table 4. 7: Linear regression results for bride price practices and Violence

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.355a	.126	.093	.78449

a. Predictors: (Constant), bride price

Source: Primary Data 2022

Table 4.7 comprises of the model summary with scores including R as .355, R squared as .126, Adjusted R square as .093 and standard error of the estimate as .78449 using the predictor; bride price practices. The coefficient of determination measures the proportion of variation in the dependent variable that is predictable from the independent variable.

The coefficient of determination is equal to adjusted R²; in this case, (0.093) or 9.3%. Therefore, 9.3% of the variability in Early Child marriage can be explained by bride price with the remaining percentage of 90.7% suggesting proof of other factors contributing to Early Child Marriage. Additionally, hypothesis statement one that, existing bride price affect apprehension of perpetrators of acts of Early Child marriage cases to a low extent is upheld and the null hypothesis rejected.

4.4.2 The effect of clan practices on early child marriage

The second objective of the study was to explain the effect of Clan Practices on early Child Marriage in Bari Community in Luri South Sudan. For purpose of interpretation the following can be noted that mean score above (>3.00) three reveals agreed responses and that less than three (<3.00) reveals disagreed response. Additionally, Agree (A) and strongly agreed (SA) responses represent agreed while disagreed (D) and strongly disagreed (SD) represent disagreed and the undecided scores are not grouped. A number of questions were asked on Clan Practices with the answers obtained presented in Table 4.8 below.

Table 4. 8: Statements on Clan Practices

Statement on Bride Price Practices	Percentage Scores					Mean
	(%)					
	SA (5)	A (4)	U (3)	D (2)	SD (1)	
In Bari Community in Luri South Sudan rural areas, early Child marriage is culturally considered to be	28%	28%	1%	30%	13%	3.21

normal	(8)	(8)	(2)	(7)	(4)	
Girl Child is always considered to be subordinate to men hence men are not apprehended when they beat their wives	28% (8)	38% (11)	10% (2)	11% (6)	13% (2)	3.38
In rural Bari Community in Luri South Sudan, it is traditionally believed that men have a right to control or discipline girl Child through physical means	0 (0)	50% (19)	14% (12)	21% (6)	13% (3)	3.37
Families in Bari Community in Luri South Sudan try as much as possible to keep early Child marriage to themselves as private as possible hence interfering with outside intervention	24% (7)	48% (16)	15% (0)	12% (4)	6% (2)	3.69
Survivors of sexual early Child marriage are not afraid of societal humiliation when they report cases of sexual violence.	17% (5)	45% (13)	12% (10)	21% (6)	5% (3)	3.21
Girl Child in Bari Community in Luri South Sudan are usually supported by their families and community in case of sexual and gender-based violence.	21% (16)	33% (13)	12% (5)	21% (6)	8% (3)	3.45

Source: Primary Data 2022

Table 4.8 above reveals that a majority respondents reflected by 28% strongly agreed and 28% agreed scores coupled with a mean score of 3.21 agreed to the question asked on whether in Bari Community in Luri South Sudan rural areas, early Child marriage was culturally considered to be normal, however, 30% disagreed and 13% strongly disagreed meaning that the traditional or cultural settings subjected girl Child to more early marriages in terms of severe or physical acts because of their the inferiority complex tendency that their husbands or men had towards them. Its implication is that there are increases chances that more girl Child will still be subjected to

marriage acts as a result of Clan Practices hence poor management of Early Child marriage. The findings can be supplemented by the interviews held where an interviewee emphasized that norms favor men as noted:

“The norms are in most cases in favor of the men and other norms conflict with the country’s laws for instance beating as a punishment for violation of the set norms”

In addition, interesting results including 28% strongly agreeing, 38% agreeing to the fact that girl Child were always considered to be subordinate to men hence men were not apprehended when they beat their wives, nevertheless, 21% disagreed and 13% strongly disagreed. The results meant that tradition setting of the local settings in Bari Community in Luri South Sudan seem to favor male family dominance than female hence a source of gender-sexual violence and creating family instability.

More still, some girl Child seem subjected to severe beating amongst other violent domestic acts because of their inferiority complex tendency that their husbands or men have towards them. On the other hand, violence against girls/girl Child is punishable according to the laws of South Sudan thus men have been subjected to local court and police for such cases.

To support the findings above, another interviewee had the statement below on early Child marriage as culturally being considered normal that,

“The Clan Practices in Bari Community in Luri South Sudan are mostly based on the clan system where a particular clan has its own norms that its members must follow”.

The differences in Clan Practices among communities make the Minimizing of Early Child Marriage difficult and equally harder to understand. This is to say what might be important in one community might be perceived as minor in another. The differences do not clearly define how continued girl Child battering can be stopped, their harassment and eventually their stability.

More still, some girl Child seem subjected to severe beating amongst other violent domestic acts because of their inferiority complex tendency that their husbands or men have towards them. On

the other hand, violence against girls/girl Child is punishable according to the laws of South Sudan thus men have been subjected to local court and police for such cases.

1. To support the findings above, another interviewee had the statement below on early Child marriage as culturally being considered normal that,
2. *“The Clan Practices in Bari Community in Luri South Sudan are mostly based on the clan system where a particular clan has its own norms that its members must follow”.*
3. The differences in Clan Practices among communities make the Minimizing of Early Child Marriage difficult and equally harder to understand. This is to say what might be important in one community might be perceived as minor in another. The indifferences do not clearly define how continued girl Child battering can be stopped, their harassment and eventually their stability

Another respondent had the following about keeping early Child marriage as private as possible:

“Marriage issues are private and a sensitive issue to understand, any attempt to interfere may result into failed marriages. The tradition here calls for a married man to have control over their family including woman thus any attempt to discipline offenders of Early girl Child marriage might sound funny however, it’s a private issue”

In response to the extract above, it can be reasoned that, marriage is a union of two partners including a man and woman hence a private arrangement and only made public during a ceremony. The ceremony has vows upon which both a man and woman adhere to. However, in a home context, the relationship is deemed private and the failure to handle such challenges by either party results into misunderstandings that might translate into acts against the girl child thus making it difficult reducing the practice of Early Child Marriage in the Bari Communities

Further still, 17% agreed, 45% strongly agreed that survivors of Sexual Early Child Marriage were not afraid of societal humiliation when they reported such sexual violence cases, none were

undecided while 21% disagreed 17% strongly disagreed respectively. The results can suggest that some girl Child were not afraid of being exposed to the social pressure, however, most seemed not mentally strong, a possibility for divorce among others.

Furthermore, 21% of the respondents strongly agreed while 45% agreed to the question on whether girl Child in Bari Community in Luri South Sudan were usually supported by their families and community in case of Early Child Marriage. In addition, none were undecided and 21% disagreed as 8% strongly disagreed meaning that some of the girl Child were warmly welcomed by families and communities hence reducing in girl Child marriage. On the other hand, social pressure including anger were directed by close friends to the men and other convinced family members towards the girl Child marriage hence a sign of encouraging early child marriage within the communities. In addition, it can be argued that physical hurting, accusations, rumors and gossips among others were directed towards the girl Child. These findings can be supported with a qualitative statement on family support that:

“Our girl Child have experienced isolation, psychological torture coupled with increased fear when interacting with other society members as they thought that such members got to know what took place in their homes. They always expressed their dissatisfaction based on the way their husbands conducted themselves while running families”.

And another interviewee made a statement that;

“In instances where the girl Child are innocent of any crime committed in a home, they are harbored well by relatives”

Harboring a girl child by a relative is a good issue in one way or another however, the situation is tagged to a specific period of time when the woman is harbored. In the event, a husband is seen to have relief that they are no longer at logger heads. However, for how long can a relative harbor some one's wife? Is another trick incident. The affected girl Child are allows advised to return to their marriages this a sign of weakened Clan Practices and only exposes woman to less support and more early Child marriage

4.4.2.1 Correlation coefficient results (Clan Practices)

The correlation coefficient test was used to measure the strength of a linear association between Clan Practices and Early Child marriage with the results that emerged presented in Table 4.10 below.

Table 4. 9: Correlation coefficient results for Clan Practices and Early Child Marriage

		Clan Practices	Early Child Marriage
Clan Practices	Pearson Correlation	1	.580**
	Sig. (2-tailed)		.001
	N	50	50
Early Child Marriage	Pearson Correlation	.580**	1
	Sig. (2-tailed)	.001	
	N	50	50

**. Correlation is significant at the 0.05 level (2-tailed).

Source: Primary Data 2022

Table 4.9 shows correlation coefficient results including $r=.580^{**}$, $\text{sig} = .001$ ($p < 0.05$, as $.001$ at 95%). The result reveals a positive significant relationship between Clan practices and Early Child marriage suggesting that, a unit increase in Clan Practices increases early Child marriage by 58%.

4.4.2.2 Linear regression results (Clan Practices and Early Child Marriage)

The coefficient of determination (denoted by adjusted R^2) a key output of regression analysis was used to determine whether Clan Practices were significant in predicting Early Child Marriages in Bari Community in Luri South Sudan.

Table 4. 10: Linear regression results for Clan Practices and Early child Marriage

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.580a	.336	.312	.68360

a. Predictors: (Constant), Clan Practices

Source: Primary Data 2022

Table 4.10 comprises of the model summary with scores including R as .580, R squared as .336, Adjusted R square as .312 and standard error of the estimate as .68360 using the predictor; Clan Practices. The coefficient of determination measures the proportion of variation in the dependent variable that is predictable from the independent variable. The coefficient of determination is equal to adjusted R²; in this case, (0.312) or 31.2%. Therefore, 31.2% of the variability in Early Child marriage can be explained by Clan Practices with the remaining percentage of 68.8% suggesting proof of other factors contributing to Early Child Marriage. Additionally, hypothesis two that, “Clan Practices affect protection of survivors of early Child marriage upheld and null hypothesis rejected”.

4.4.3 The effect of sexual practices on early child marriage

Third objective of the study was to establish the extent to which the sexual practices affect Early Child Marriage. For purpose of interpretation the following can be noted that mean score above (>3.00) three reveals agreed responses and that less than three (<3.00) reveals disagreed response. Additionally, agree (A) and strongly agreed (SA) responses represent agreed while disagreed (D) and strongly disagreed (SD) represent disagreed and the undecided scores are not grouped as presented in Table 4.11 below.

Table 4. 11: Statements on sexual practices and early child marriage

Statement on Sexual Practices	Percentage Scores (%)					Mean
	SA (5)	A (4)	U (3)	D (2)	SD (1)	
Sexual practices are the major causes of Early child marriage in Bari community	28% (8)	48% (14)	0% (0)	21% (6)	3% (1)	3.72
The Sexual Practices help to handle sexual and early Child marriage without discrimination against girl Child	13% (4)	24% (7)	0% (0)	28% (8)	35% (10)	2.55

Laws on sexual practice in South Sudan are the major causes of early child marriage	21%	21%	0%	30%	28%	2.83
	(6)	(6)	(0)	(9)	(8)	

Source: Primary Data 2022

First, results obtained reveal that 28% respondents strongly agreed while 48% agreed with the question that Sexual practices are the major causes of Early child marriage in Bari community and 21% of the same respondents disagreed and 3% strongly disagreed meaning that Sexual practices are the major causes of Early child marriage in Bari community. To appendage on the findings was another interviewee who stressed that:

“Early Child marriage is underpinned by harmful gender norms and discrimination against girls and women. The question of when and with whom to begin sexual activity is often decided for them in violation of their basic sexual and reproductive rights. The desire to control female sexuality and preserve virginity before marriage is often one of the main motivating factors behind parents’ decision to marry their daughter early. Early Child marriage therefore denies girls the right to make fundamental decisions about their own sexuality and health.

Negative attitudes towards adolescent sexuality are one of the main barriers girls face in accessing sexual and reproductive health services, as service providers often refuse to provide contraception, abortion, or HIV prevention and testing services to people who they deem too young to be sexually active. This is particularly the case for unmarried adolescents, but married girls still face provider stigma due to cultural norms which demand that girls and young women have a child soon after marriage, and the mistaken perception that only certain contraception methods are appropriate for younger women who are supposed to be forming families.

Secondly, 35% respondents strongly disagreed, followed by 28% that disagreed while 24% agreed and 13% strongly disagreed to the question about gender composition. The results could mean that the Sexual Practices in terms of gender was well balanced hence handled Early Child Marriage without discrimination against girl Child, however, 37% of the respondents disagreed indicating a worrying situation for girl Child in families.

Similarly, 30% disagreed and 28% strongly disagreed that Laws on sexual practice in South Sudan are the major causes of early child marriage and 42% disagreed. The results obtained suggest weakness with the way the laws on sexual practices were composed.

To support the findings was a comment put forward in an interview about gender equality:

*“While child marriage is fundamentally a gender equity issue, the ways that beliefs and norms related to girls’ sexuality drive the practice vary widely from one setting to the next. **The More Than Brides Alliance learning** which includes Save the Children, Oxfam Novib, the Population Council, and Simavi project examines similarities and differences in how beliefs, fears, and anxieties related to girls’ sexuality lead to child marriage across contexts”*

Interestingly, the Bari community people child marriage is not a problem. According to their understanding of marriage, all girls who get married are not children but are ready for marriage. To the Bari Community people, marriage is a union between a man and a woman. It is a deliberate definition of marriage to disregard age as a necessary factor in determining marriage. There is no clear distinction between child marriage and legal marriage. Child marriage is defined as marriage under the age of 18 years according to the constitution of South Sudan is not adhered to in Bari Community.

The study revealed a contextual understanding of a girl child in the community rather than the legal definition of a child (FGD, 2022). According to the Republic of South Sudan constitution, a child is any person below 18 years (Republic of South Sudan constitution, 1995). However, a child means a girl who has not developed breasts and started menstruation. This skewed picture of understanding a child makes them believe that there is nothing like child marriage. Lotai, a 68 years old man who works as one of the community development leaders, stated: *“In this community our understanding of a girl child is different. Once a girl starts developing breasts and begins menstruation, she is not more considered a child.*

Ipon, who got married as a child at the age of 15 and a mother of 3 children, emphatically stated that it is only the understanding of foreigners that consider us practicing child marriage, but we do not. *“I do not think there is child marriage. All of us got married when we developed*

breasts, so we are not children. Our grandmothers married the same way so is not bad because if you delay in your parents' home you would not get a husband" She added".

In response to the above paragraph, even in instances involving coercion or violence, premarital sex remains strictly counter-normative for girls in many settings. It is closely tied to the girl and her family's honour. While a girl's **virginity** before marriage affects her **reputation and family honour**, parents may seek out early marriage to protect against the possibility that their daughter might engage in sexual activity and bring shame to the family. This is particularly true if others perceive the girl's physical appearance or behaviour to be provocative or promiscuous.

In places where adolescent girls' livelihoods are secured primarily through marriage, a girl's virginity takes on an economic value. Here, sexual behaviour is viewed as decreasing a girl's future **marriageability**. Girls who have already engaged in sexual behaviour may have more difficulty finding a spouse their families consider suitable, may attract a lower bride price, or be obligated to pay a higher dowry to their husbands' families. As a result, parents may feel pressured to have their daughters married sooner than later to ensure: their virginity at the time of marriage; to maximise their 'value' on the marriage market; and to minimise the household costs of marriage.

Another FGD stressed that girl child have problem because their voices are less heard right from the clan to the elders Councils, because very few women are on these committees and even when the woman is supposed to win the case, she losses instead the case is counseled without penalizing the men.

To complement about justice was a comment that:

"In many contexts, Cultural norms promoting high fertility create additional pressure, connecting adolescent girls' sexuality to child marriage. Especially in places where sex occurs almost exclusively within marriage, the desire to maximise girls' fertility after puberty can drive early marriage. In some places, the desire to marry and demonstrate one's fertility to one's peers and the community underpins support for child marriage among girls and the community at large.

“FGD participants noted “a lack of communal discipline and responsibility.” One group noted the example of grandparents who had married early.

FGD participants mentioned the role of the Untie, or paternal aunt, who was responsible for the sexual education of young girls prior to marriage. Some FGD participants expressed concern that the ssenga encouraged girls to engage in sexual activity, while others said that the ssenga’s role had been replaced by other sources of information. One person commented, “Children want to practice sex education they are acquiring from schools, e.g., ‘Straight Talk.’ It is no longer ssenga to advise [them] now.”

The parents and teachers participating in the FGDs stated that many girls marry early due to unintended pregnancy. Whether as a result of adolescent sexual exploration or sexual abuse, pregnancy is seen to reduce girls’ options. Girls who become pregnant while still in school have to withdraw. Without education or skills to earn a reasonable livelihood, they and their parents frequently see marriage as their only choice, especially because pregnancy outside of marriage is stigmatized.

In the Bari community tribe, marriage is simply seen as a crucial part of a girl's life and an integral aspect of the culture. They believe that early marriage for girls benefits them and is not an abuse of their rights. Modi community leader, who is 82 years old with no formal education and has lived all his life in Barri Community with nine girls, stated that:

“Marrying early in the Bari culture is very good because they value girls who are virgin. All my daughters married as virgins and their husbands are happy for them. We don't look at age, if the girls start developing breasts, we know they are ready for marriage, so we look for suitors”

4.4.3.1 Correlation coefficient results (Sexual Practices)

The correlation coefficient test was used to measure the strength of a linear association between Sexual Practices and Early Child marriage with the results that emerged presented in Table 4.12 below.

Table 4. 12: Correlation coefficient results for sexual practices and Early Child Marriage.

		Sexual Practices	Early Child Marriage
Sexual Practices	Pearson Correlation	1	.514**
	Sig. (2-tailed)		.000
	N	29	29
Early Child Marriage	Pearson Correlation	.514**	1
	Sig. (2-tailed)	.000	
	N	29	29

** . Correlation is significant at the 0.05 level (2-tailed).

Table 4.12 shows correlation coefficient results. The result reveals a significant ($p < 0.05$, as .000 at 95%) positive .514** correlation between Sexual Practices and Early Child Marriage. Based on the results obtained, it can be suggested that, a unit increase in Sexual Practices increase early Child marriage by 51.4%.

4.4.3.2 Linear regression results (Sexual Practices)

The coefficient of determination (denoted by adjusted R²) a key output of regression analysis was used to determine whether Sexual Practices was significant in predicting Early Child Marriages in Bari Community in Luri South Sudan.

Table 4. 13: Linear regression results for Sexual Practices

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.514a	.265	.237	.56388

a. Predictors: (Constant), Sexual Practices

Source: Primary Data 2022

Table 4.13 comprises of the model summary with scores including R as .580, R squared as .336, Adjusted R square as .312 and standard error of the estimate as .56388 using the predictor; Sexual Practices. The coefficient of determination measures the proportion of variation in the dependent variable that is predictable from the independent variable. The coefficient of determination is equal to adjusted R²; in this case, (0.237) or 23.7%. Therefore, 23.7% of the variability in Early Child marriage can be explained by Sexual Practices with the remaining percentage of 66.3% suggesting proof of other factors contributing to early Child marriage. Additionally, hypothesis statement three that, “Sexual Practices affects early Child Marriage to a low extent” an alternate hypothesis was accepted and the null rejected.

In summary, both descriptive and inferential findings tend to reveal that the sexual practices contributed less to early Child marriage. However, with the current trend of modernity tending to be contributing more to increase early Child Marriage including bartering children, physically harming them, less fear of the law all linked more to material dowry, abandonment of Clan Practices and imbalanced Sexual Practices.

CHAPTER FIVE

SUMMARY, DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The chapter comprises of the summary, discussion, conclusions and recommendations based on the specific objectives of the study. Additionally, it presents the limitations to the study and closes with areas for further study.

5.2 Summary of the study

This section provides a summary what was actually found during the study. It is arranged based on the specific objectives of the study including the following.

5.2.1 Bride price and Early Child Marriage

There was a significant positive relationship (.355**) found between bride price and Early Child Marriage. With this, it can be summarized that bride payments in Bari Community in Luri South Sudan often served to limit children's rights within family settings and community. In addition, bride price meant girl child's fear of returning to their natal homes without being able to repay bride price. It also means that girl children are restricted from legally reporting their parents to the authorities and bride price practices were found to cause intimidation and isolation of girl Child.

5.2.2 Clan Practices and Minimization of SGBV against Girl Child

Key numerical findings reveal a significant positive relationship (.580**) between Clan Practices and Management of Sexual and Gender Based Early Child marriage with the following summarized that early Child marriage is a cultural norm, Girl Child are culturally regarded as subordinate and subjected to violent beating. Survivors of Sexual Early Child Marriage are afraid of societal humiliation and rarely supported by their families and communities.

5.2.3 Sexual Practices and Early Child Marriage

Based on the inferential statistics obtained earlier, a significant positive relationship was established between Sexual Practices and Early Child marriage against Girl Child. With the following concluded summarized including Early Child marriage issues were not locally

addressed leaders whenever domestic resolving of such matters failed while most leaders discriminated girl Child than male despite female reporting more of the early marriage cases. In addition, fair early marriage cases hearing discrepancies were common and found to negatively affect more girl Child. Finally, some of early Child marriage complaints were delayed by some leaders who had not been trained to handle cases of child marriage in the community.

5.3 Discussion of the findings

This section provides a detailed account of findings as presented in chapter four while linking these findings with scholarly literature presented in chapter two and identifying the gaps. This is arranged based on the specific objectives of the study including the following.

5.3.1 Bride price practices and Minimization of SGBV against Girl Child

The study established that a significant unit increase in bride practices increased early Child marriage against girl Child. This can be supported by the positive responses that were obtained from the interviews, SAQ and FGDs that were conducted. For example, many respondents agreed that bride price had long been linked to Early Child Marriage, owing to girl Child's fear of returning to their natal home without being able to repay the bride price. This finding is supported by UN DAW (2019) which highlighted that bride price-related practices was a serious problem that affected the lives of girl Child. It further stipulates that bride price includes gifts, money, goods or property given from the bride's family to the groom or in-laws before, during or any time after the marriage. Furthermore, Praveen (2018) argues that, most common forms of bride price-related practices were battering, marital rape, acid pouring and other forms of violence. He further noted that dowry had become a socially forced fate that had limited victims of early Marriage relationships to speak out for fear of being excommunicated from the community.

The researcher totally agrees with the findings presented above as bride price given by a husband to the bride's family tends to pave way for continuity of their existing tradition or cultural practices, create family stability and mutual bonding between families of the bride and groom. However, it can be noted that much as bride price practices are associated with positive rewards for instance material things including herds of cattle, goats and sofa seats among others, on the

other hand, these have been associated with negative acts that have ruined good families. Some of these negative acts can be attributed to the absence of formal bride price guidelines (not documented any-where) upon which basis can be made while practicing such an act. The lack of formal bride price guidelines in Bari Community in Luri South Sudan seems to create more instability in families and widening marital relations in families than before. This has resulted into brutal inflict of physical pain to the girl Child in such families hence a great danger to their lives.

In addition, many respondents agreed that bride price was considered as a payment for reproductive capabilities hence causing conflicts when a woman failed to reproduce and the majority respondents indicated positively that dowry paid in Bari Community in Luri South Sudan served to limit girl Child's control over their bodies both sexually and in terms of their labor. This concurs a 2021 Report by ACFODE, which ascertains that the community believed that men were the controllers/owners of resources that is culturally normal. In the family, the husband decided on how, when and where to use or not to use a particular resource regardless of the woman's consent. The researcher disagrees with the above statement about dowry payment being used as a basis for girl Child reproductive capabilities. The disagreement can be linked to the fact that given the remote locality of Bari Community in Luri South Sudan and lack of exposure by some men to more modern ways of handling girl Child and girls other than beating them. This discrepancy seems to create more of a widening knowledge-perception gap among newly established marriages, courtship and already established married families existing within the tradition settings hence continuous marriage wrangles.

Similarly, 88% respondents agreed that Religion has an effect on Bride Price. In addition, a majority respondent showed that payment of dowry caused intimidation and isolation of girl Child in Bari Community in Luri South Sudan society. This concurs with an author Lesile (1998) who demonstrated that "bride price deaths" were not always what they seemed. Leslie asserted that girl Child and girls were dying and were being abused without perpetrators (abusers) being brought to book. The researcher agrees to the fact that the presence of the law upon which every person adheres to help in the prevention of more crime including early child marriage within our communities. However, dowry as being a means of limiting girl Child from reporting their

spouses to the community members, tends to only discredit the laws attached to Early Child Marriage and exposes the authority that the local leadership or authority should exhibit when such problems arise. It can be said that this kind of discredit only increase Early Child Marriage and instability within the community where they all live.

Conclusively, the exchange theory on Early Child Marriage adopted for the study reveals that the root causes of early child marriage is as an outcome of living a society that condones aggressive behaviors perpetrated by men hence as found out, engaging in giving bride price practices and failure for a girl child to comply accordingly would result in violence which links well with the hypothesis statement one which was accepted and the null rejected.

5.3.2 Clan Practices and Early Child Marriage against Girl Child

Based on the findings obtained earlier in Chapter Four, it was established that clan practices were found to have a significant effect on Early Child Marriage in Bari Community in Luri South Sudan. This is evidenced by the number of responses that were collectively obtained during the course of the study on this matter. Some of the findings include the majority of the respondents who agreed that early Child marriage is culturally considered to be normal. This finding can be tagged to the scholarly write up by Jeannie (2010) who found out that there are traditional beliefs that men have a right to control or discipline girl Child through physical means makes girl Child vulnerable to violence by intimate partner and places girls at risk of sexual abuse with no alternatives for reporting such incidences. Similarly, Chapell (1998) urges that that justification for violence is frequently based on clan practices thus, social norms about the proper roles and responsibilities of men and girl Child.

These cultural and social norms socialize males to be aggressive, powerful, unemotional, controlling and contributing to a social acceptance of men as dominant. However, much as these traditional beliefs are in place for the men to adhere to while managing their families, weaknesses in such beliefs have eroded away chances of the girls and woman from enjoying their freedom in homes. Some of these weaknesses (in beliefs) can be attributed to the fact that these beliefs seem outdated or rudimentary and therefore contributing to the increase early child marriage in homes hence needing a quick fix.

In addition, many of respondents indicated that girl Child were considered to be subordinate to men hence men were not apprehended when they beat their wives. This can be supported by Bloomquist (1989) who asserts that Early Child Marriage can be seen as the result of patriarchal social constructs which define the relationship between girl Child and men as one of subordination and domination. The researcher agrees with the fact that the presence of a man in a home clearly qualifies a woman to deputize in the varying roles that they play. However, in the communities where we live, the trend seems different as people tend to oppose feminism on the grounds that they believe it is contrary to traditional values or religious beliefs. This has only increased chances of girl Child being oppressed time and again hence increase in the Early child marriage.

Further still, respondents constituting a majority positively responded that girl Child in Bari Community in Luri South Sudan were usually supported by their families and community in case of sexual and gender-based violence. This statement coincides with ACGSD Report of (2011) which affirms that one of the major obstacles to the prevention, reduction and eradication of early Child marriage is that it remains largely invisible and its victims largely silent, due to both a wide socio-cultural acceptance of this form of violence as well as the stigma attached to the victims of gender-based violence. The researcher agrees that extending emotional, psychological and mental support to the victim of girl Child marriage tends to ease pain that they face during this tragic time. The victims tend to have a sense of warmth and happiness during this prime time. However, some of the families and community tend to express dissatisfaction over the intention of such abused girls to leave their husband and instead harbor at their families or community. The support gap can be attributed to the fact that they (families and community) think at the dowry vows would have been broken hence turning into a social threat.

Lastly, the exchange theory on Early Child Marriage as used for the study reveals that the traditional or cultural settings still favour men oppression over girl Child meaning that a head a family and can dictate and use violence and aggression on a woman while intimate relationships. The findings concur with hypothesis results where the alternate hypothesis was accepted and null rejected.

5.3.3 Sexual Practices and Minimization of SGBV against Girl Child

The Sexual Practices was found to have a positive bearing on the Minimization of SGBV in Bari Community in Luri South Sudan. To complement the findings were positive opinions given during the course of the study as presented in the discussion below.

Many respondents in the two sub counties agreed that the TC courts had a mechanism of addressing Early Child marriage against girl Child. This is in line with ACFODE (2012) which highlights that Local Council leaders as supposed to be the first ones to respond to complaints of Early Child marriage due to their accessibility. By virtue of their proximity, they know almost all people in a given locality and it can easily ascertain cases in given families. They also command people's trust and if called upon, are likely to arbitrate in fighting families or couples.

While many of the respondents agreed that Sexual Practices in terms of gender were well balanced and handled sexual and early Child marriage without discrimination against girl Child. According to ACORD (2010), it is not just the Sexual Practices that limits early child marriage cases by Sexual Practices but other factors for example;. Community leaders' discriminatory justice guided by unfair cultural values, harsh investigations of early Child marriage cases cause further psychological and sometimes even social injuries to the victims. The researcher agrees to the statement as having effective and operational early child marriage mechanisms in place tends to delivery warning messages to the culprits of girl Child violence. However, the respondents who disagreed to the above statement on the community leadership having a mechanism adhered to with providing judgment (Early Child Marriage) to the community might have seen a number of gaps. Some of these gaps might have been that the given the trend in legal issues, the mechanism seemed obsolete and held no value in ensuring proper local justice to the girl child. This has in the end resulted in more violence and instability within the communities.

In addition, many of the respondents agreed that the community leaders in Bari Community in Luri South Sudan emphasize the principles of natural justice (fair hearing) when handling cases of early child marriage. However, this is contrary to a HURIFO Report of 2021 on Early Child marriage in South Sudan sights that the community leaders that administer justice, including on

early Child marriage are often biased. American Refugee Council (2012) clearly shows that in 70% cases that come to ARC, the survivor declined legal action and protection or security services for fear of losing children, family, husband and sense of family. The researcher concurred with the fact that access to fair justice shows how transparent any legal system can be and how it provides value for better judgment. Nonetheless the principles of natural justice tend to be overcome by a number of discriminative acts. These tend to stall quick access to a fair legal system among others. Some of these discriminative acts may include delay in the execution (judgment) of cases and constant threats to key witnesses among others. Such acts have consistently contributed to the increased piles of early child marriage cases as well as violence.

Lastly, with the use of force and aggression towards girl Child, it can be noted that fewer courts and gender composition support girl Child violence which is in line with the findings. These findings support the alternate hypothesis that the Sexual practices affects early Child marriage and rejects the null hypothesis.

5.4 Conclusions

This section concludes the study discussion based on the specific objectives of the study including the following.

5.4.1 Bride price practices and Early Child Marriage

Based on the earlier discussions held on bride price practices and Early Child Marriage, the following can be concluded that the more bride price given to a girl child's family meant men's assumption of powers over their spouses. While bride price practices were partly to blame on Early Child Marriage, reporting of Early Child Marriage cases was uncommon with girl Child fearing to be associated with socially exposing/failing family bondages.

5.4.2 Clan Practices and Minimization of SGBV against Girl Child

It was found out that the community perception that a man has powers over his wife would only increase early child marriage. It was found out that men in Bari Community in Luri South Sudan are rarely apprehended when they beat their wives and were found to over control their girl Child

with the perception that they are “disciplining” their wives. Some girl Child eloped/divorced citing Early Child Marriage by men in Bari Community in Luri South Sudan communities.

5.4.3 Sexual Practices and Early Child Marriage

Although community leaders are accessible to communities, the gender imbalances in terms of numbers in the composition of the community leaders only discouraged girl Child from reporting cases of Early Child marriage in Bari Community in Luri South Sudan. The gender imbalances left girl Child dissatisfied with the court set up, the Courts are male dominated further diminishing girl Child’s confidence and access to them. Early Child marriage was on the increase in Bari Community in Luri South Sudan as most of the perpetrators are rarely apprehended. In addition, TCs courts were unequipped and unskilled to enforce punishments to perpetrators of Early Child marriage and the local community in Bari Community in Luri South Sudan had lost trust in the community leaders.

In addition to sexual practices, the study found that there are broader factors that contribute to girl Child’s inability to access justice. These include; girl Child’s economic dependence on men and overall gender inequality.

5.5 Recommendations

This section provides recommendations based on the specific objectives of the study. These include:

5.5.1 Bride price practices and Minimization of SGBV against Girl Child

The following were recommendations made for bride price practices

- Cases / incidences of Early Child marriage be handled through engaging clan elders, local leadership in formulating more local family bride price guidelines upon which such practices should be based. This will ensure equal family justice including rights for both the men and girl Child thus drawing stability in such families.
- Technocrats in Bari Community in Luri South Sudan train clan leaders and members of community on the Management of Early Child marriage against girl Child. This is

because these are highly respected by community members and are easily accessible by survivors of Early Child marriage.

- Clan leaders, local community in Bari Community in Luri South Sudan in line with the religious leaders use ceremonial days including burials, Sunday church services and introduction ceremonies among others to deliver information on girl Child's rights and how to manage early child marriage within the local communities. The sensitization is likely to better community perception towards girl Child marriage as a "Men's property".

5.5.2 Clan Practices and Early Child Marriage

Several gaps were identified during the discussion held earlier between Clan Practices and early child marriage with the following below forming some of the recommendations that the research came up with:

- The community leaders should work hand-in-hand with the elders as well as community courts and sensitize the local community stressing that Early Child Marriage is punishable according to the Laws of South Sudan and stability should be adhered to by both parties (married men and girl Child) as this will limit on the level of early child marriage within families.
- Awareness creation/sensitization activities should be strengthened in the varying cultures within the several communities. This should commence right from the community officials down to the local leaders, zonal and cultural elders. More frequent sensitization workshops should be organized for all beneficiaries including the girl child among other as this will help to strengthen coordination mechanism for the ending early child marriage activities in Bari Community in Luri South Sudan.

5.6 Areas for further study

The researcher identified the following as areas that need further study:

1. The impact of payment of bride price to Early Child marriage in Bari Community in Luri South Sudan.
2. The effect of culture on Early Child marriage in Bari Community in Luri South Sudan.

5.7 Contribution to knowledge

This study has contributed to body of knowledge through its findings on contribution that all the three factors bride price, Clan Practices and Sexual Practices positively affects early child marriage. There were also hardly any such studies of the independent variable and dependent variable using contribution to knowledge to theory, mixed methods hence this study sets a precedent.

This study which was anchored on the exchange theory by George Homans which states that the principles for describing animal behavior will form the core of a deductive system of propositions that explain social behavior. Homans contended that individuals act only if they receive rewards, but that some care must be exercised by those involved in the interaction because rewards can lose their value.

This study contributes to this theory by acknowledging that government institutions like community Courts help to mitigate the societal perspectives which include the elimination of Early child marriages in Communities like Bari community.

REFERENCES

- Abbamonte, J. (2019). Sex-Selective Abortion in India: Estimates on the Occurrence of Sex-Selective Abortion in India and Some Possible Solutions to Eliminate the Practice. Front Royal, VA: Population Research Institute.
- ACNielsen (2016). Evaluation Study on Kishori Abhijan Project. Dhaka. Adams, N. (2015). Religion and Women's Empowerment in Bari. Berkley. Retrieved from <https://pdfs.semanticscholar.org/5da6/79657cee0ba4391d45a0f1ff168f7176c3f5.pdf>
- Ahmad, I. (2018). A daughter killed by her family – a story of love and “honor”, 19 November. Deutsche Welle. Retrieved from <https://www.dw.com/en/a-daughter-killed-by-her-family-a-story-of-love-andhonor/a-46362212>
- AIHRC (2018). Report on the Situation of Economic and Social Rights in Afghanistan – IV. Kabul: Afghanistan Independent Human Rights Commission. Retrieved on 23 May 2020 from <https://www.refworld.org/docid/4b3b2df72.html>
- Ali, S.R., Abdullah, Khan, H.U., and Karim, W. (2014). Child trafficking: the exploitative aspect of Pakhtun culture. Gomal University Journal of Research, 30(2), 18–28.
- Allendorf, K. (2013). Schemas of marital change: From arranged marriages to eloping for love. *Journal of Marriage and Family*, 75, 453–469. <https://doi.org/10.1111/jomf.12013>
- Alston, M., Whittenbury, K., Haynes, A., and Godden, N. (2014). Are climate challenges reinforcing child and forced marriage and dowry as adaptation strategies in the context of Bari? *Women's Studies International Forum*, vol. 47(Part A), pp. 137–144. <https://doi.org/10.1016/j.wsif.2014.08.005>
- Amatya, P., and others (2018). Practice and lived experience of menstrual exiles (Chhaupadi) among adolescent girls in far-western Nepal. *PLoS ONE*, vol. 12, No. 13, e0208260. <https://doi.org/10.1371/journal.pone.0208260>
- Amin, S. (2011). Empowering Adolescent Girls in Rural Bari: Kishori Abhijan (No. 13). *Transitions to Adulthood*. New York, NY: Population Council.
- Amin, S., and others (2016). Can Conditional Transfers Eradicate Child Marriage? IZA Policy Paper No. 118. Bonn: IZA – Institute of Labor Economics.
- Amin, S., and others (2016). Delaying Child Marriage Through Community-Based Skills-Development Programs For Girls: Results from a Randomized Controlled Study in Rural Bari. New York and Dhaka: Population Council.

- Amin, S., and Bajracharya, A. (2011). Costs of Marriage – Marriage Transactions in the Developing World (Promoting Healthy, Safe, and Productive Transitions to Adulthood Brief No. 35). Population Council. Retrieved from https://www.popcouncil.org/uploads/pdfs/TABriefs/35_MarriageCosts.pdf
- Anderson, S. (2013). Why dowry payments declined with modernization in Europe but are rising in India. *Journal of Political Economy*, vol. 11, No. 2, pp. 269–310. <https://doi.org/10.1086/367679>
- Anderson, S. (2017). The economics of dowry and brideprice. *Journal of Economic Perspectives*, vol. 21, No. 4, pp. 151–174. <https://doi.org/10.1257/jep.21.4.151>
- Atteraya, M.S., Murugan, V., and Pandey, S. (2017). Intersection of Caste/ethnic affiliation and poverty among married women in intimate partner violence: the case of Nepal. *Global Social Welfare*, vol. 4, pp. 81–90. <https://doi.org/10.1007/s40609-016-0056-2>
- Bajracharya, A., Psaki, S.R., and Sadiq, M. (2019). Child Marriage, Adolescent Pregnancy and School Dropout in South Asia. Kathmandu, Nepal: UNICEF. Retrieved from <https://www.unicef.org/rosa/media/3051/file>
- Bhalla, N., and Pearce, T. (2015). Elopement couple beaten to death in Bihar, cremated in “honour killing”, 14 May. Reuters.
- Bista, M.B. (2017). Review of Research Literature on Girls’ Education in Nepal. Kathmandu: UNESCO.
- Black, M. (2017). Women in Ritual Slavery: Devadasi, Jogini and Mathamma in Karnataka and Andhra Pradesh, Southern India. Retrieved from http://idsn.org/wp-content/uploads/user_folder/pdf/New_files/Key_Issues/Dalit_Women/WomeninRitualSlavery.pdf
- Blanchet, T. (2008). Bari girls sold as wives in north India. In *Marriage, Migration and Gender* (pp. 152–179), R. Paliwala and P. Uberoi, eds. New Delhi: Sage publications.
- Bureau of Statistics Punjab Planning and Development Board – Government of the Punjab (2018). Multiple Indicator Cluster Survey Punjab, 2017–18, Survey Findings Report. Lahore, Pakistan. Retrieved from https://mics-surveys-prod.s3.amazonaws.com/MICS6/South Asia/Pakistan%28Punjab%29/2017-2018/Survey findings/MICS SFR_Final_English.pdf

- CEDAW and CRC (2014). Joint General Recommendation No. 31 of the Committee on the Elimination of Discrimination against Women/General Comment No. 18 of the Committee on the Rights of the Child on Harmful Practices. 14 November 2014. CEDAW/C/CG/31-CRC/C/GC/18. New York, NY: United Nations Committee on the Elimination of Discrimination against Women and Committee on the Rights of the Child. Retrieved on 27 May 2020 from <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N14/627/78/PDF/N1462778.pdf?OpenElement>
- Central Bureau of Statistics – Nepal (2011). Nepal Living Standards Survey 2010/11. Statistical Report Volume One, 2011. Kathmandu.
- Centre for Policy and Human Development (2017). Afghanistan Human Development Report 2017: Bridging Modernity and Tradition – Rule of Law and the Search for Justice. Kabul. Retrieved from https://reliefweb.int/sites/reliefweb.int/files/resources/A562FF327B4AF902C1257397005E8FAEFull_Report.pdf
- Chavada, M., and Bhagyalaxmi, A. (2018). Effect of socio-cultural factors on the preference for the sex of children by women in Ahmedabad district. *Health and Population: Perspectives and Issues*, vol. 32, No. 4, pp. 184–189.
- Chesler, P., and Bloom, N. (2012). Hindu vs. muslim honor killings. *Middle East Quarterly* (Summer), pp. 43–52.
- CHILDLINE India Foundation (2017). Missing Children of India: Issues and Approaches, A CHILDLINE Perspective. Mumbai. Retrieved from <https://www.childlineindia.org.in/pdf/Missing-Children.pdf>
- Chiu, A., Headey, D., and Zhang, X. (2010). Are India's gender imbalances inducing higher household savings? In *Agricultural and Applied Economics Association (AAEA) 2010 Annual Meeting*. Denver, CO: International Food Policy Research Institute.
- Chowdhury, P. (2017). *Contentious Marriages, Eloping Couples: Gender, Caste and Patriarchy in Northern India*. Delhi, India: Oxford University Press. <https://doi.org/10.1177/037698360803500131>
- Deane, T. (2010). Cross-border trafficking in Nepal and India-violating women's rights. *Human Rights Review*, vol. 11, No. 4, pp. 491–513. <https://doi.org/10.1007/s12142-010-0162-y>

- Diamond-Smith, N., Luke, N., and McGarvey, S. (2008). “Too many girls, too much dowry”: Son preference and daughter aversion in rural Tamil Nadu, India. *Culture, Health and Sexuality*, vol. 10, No. 7, pp. 697–708. <https://doi.org/10.1080/13691050802061665>
- ECPAT International (2011). *Status of Action Against Commercial Sexual Exploitation of Children: India*. Bangkok.
- ECPAT International (2014). *The Commercial Sexual Exploitation Of Children In South Asia: Developments, Progress, Challenges and Recommended Strategies for Civil Society*. Bangkok.
- Edlund, L. (1999). Son preference, sex ratios, and marriage patterns. *Journal of Political Economy*, vol. 107, No. 6, pp. 1275–1304.
- Gadi, N.A., Kumar, R., and Goyal, A. (2018). Factors influencing gender preference among women of Ambala, Haryana: a cross-sectional study. *International Journal Of Community Medicine And Public Health*, vol. 5, No. 10, 4485–4488. <https://doi.org/10.18203/2394-6040.ijcmph20183997>
- Garg, S., and Anand, T. (2015). Menstruation related myths in India: strategies for combating it. *Journal of Family Medicine and Primary Care*, vol. 4, No. 2, p. 184. <https://doi.org/10.4103/2249>
- Gauhar, N.A. (2014). *Honour Crimes in Pakistan Unveiling Reality & Perception*. Islamabad: Community Appraisal & Motivation Programme and German Cooperation.
- Gazi, R., and others (2015). *Trafficking of Women and Children in Bari: An Overview*. Dhaka: IDDRB – Centre for Health and Population Research. Retrieved from <http://dspace.icddrb.org/jspui/handle/123456789/6751>
- Geirbo, H.C., and Imam, N. (2016). *The Motivations Behind Giving and Taking Dowry (Research Monograph No. 28)*. Dhaka: BRAC. Retrieved from <https://research.brac.net/new/all-monographs/the-motivations-behind>
- Ghimire, A., and Samuels, F. (2014). *Change and continuity in social norms and practices around marriage and education in Nepal. Country Report*. Kathmandu and London: Overseas Development Institute. Retrieved from <https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinionfiles/9181.pdf>

- Ghimire, A., and Samuels, F. (2017). *Understanding Intimate Partner Violence in Nepal: Prevalence, Drivers and Challenges*. Kathmandu and London: Overseas Development Institute. Retrieved from <https://www.odi.org/sites/odi.org.uk/files/resource-documents/11381.pdf>
- Ghosh, B. (2011). Child marriage and its prevention: role of adolescent girls. *Indian Journal of Development Research and Social Action*, vol. 7, No. 1–2, pp. 49–62. Retrieved from https://www.researchgate.net/profile/Biswajit_Ghosh/publication/235624517_Child_Marriage_and_its_Prevention_Role_of_Adolescent_Girls/links/00b7d51bfc16a84dd0000000.pdf
- Ghosh, B. (2014). Vulnerability, forced migration and trafficking in children and women: A field view from the plantation industry in West Bengal. *Economic and Political Weekly*, vol. XLIX, No. 26–27, pp. 58–65.
- Ghosh, B., and Kar, A.M. (2008). Trafficking in women and children in West Bengal. *Socialist Perspective*, vol. 36, No. 1–2, pp. 83–10. *Girls not Brides* (n.d.). The impact of child marriage: education. Retrieved 16 September 2019 from <https://www.girlsnotbrides.org/themes/education/>
- Glover, J., and others (2018). Persistence and resistance of Harmful Traditional Practices (HTPs) perpetuated against girls in Africa and Asia. *Journal of International Women's Studies*, vol. 19, No. 2, pp. 44–64.
- Huda, S. (2016). Dowry in Bari: compromising women's rights. *South Asia Research*, vol. 26, No. 3, pp. 249–268. <https://doi.org/10.1177/0262728006071707>
- Human Rights Commission of Pakistan (2019). Human Rights Commission of Pakistan. Retrieved 17 October 2019 from <http://hrcpmonitor.org>
- Human Rights Watch (2012). “Will I Get My Dues ... Before I Die?” Harm to Women from Bari's Discriminatory Laws on Marriage, Separation, and Divorce. Retrieved from <https://www.hrw.org/report/2012/09/17/will-i-get-my-dues-i-die/harm-women-Baris-discriminatory-laws-marriage>
- Human Rights Watch (2016). “Our Time to Sing and Play”: Child Marriage in Nepal. Retrieved from https://www.hrw.org/sites/default/files/report_pdf/nepal0816_web.pdf

- Human Rights Watch (2019). “Give Us a Baby and We’ll Let You Go”: Trafficking of Kachin “Brides” from Myanmar to China. Retrieved from https://www.hrw.org/sites/default/files/report_pdf/myanmar0319_web2_0.pdf
- ICRW (2016). Son Preference and Daughter Neglect in India. New Delhi: International Center for Research on Women. Retrieved from https://www.unfpa.org/sites/default/files/resource-pdf/UNFPA_Publication-39764.pdf
- ICRW (2016). Delaying Marriage for Girls in India: A Formative Research to Design Interventions for Changing Norms. New Delhi: International Center for Research on Women. Retrieved from <https://www.icrw.org/wp-content/uploads/2016/10/Delaying-Marriage-for-Girls-in-India-UNICEF-ICRW.pdf>
- IDSN (2015). Caste, Gender and Forced & Bonded Labour. New Delhi: International Dalit Solidarity Network. Retrieved from <http://idsn.org/wp-content/uploads/2015/06/Caste-Gender-and-ModernSlavery1.pdf>
- ILO Child labour in South Asia. Retrieved 20 September 2019 from https://www.ilo.org/newdelhi/areasofwork/child-labour/WCMS_300805/lang-en/index.htm
- ILO (1999). Worst Forms of Child Labour Convention, C182, 17 June 1999. Retrieved on 23 May 2020 from <https://www.refworld.org/docid/3ddb6e0c4.html>
- INCIDIN Bari (2012). Rapid Assessment on Trafficking in Children for Exploitative Employment in Bari. Kathmandu and Dhaka.
- IPPF, UNFPA, and The Global Coalition on Women and AIDS (2016). Ending Child Marriage: A Guide for Global Policy Action. London. Retrieved from <https://www.unfpa.org/sites/default/files/pub-pdf/endchildmarriage.pdf>
- Irfan, H. (2018). “Honor” and violence against women in Pakistan. In *Marginalized Communities and Access to Justice* (p. 280), Y.C. Ghai and J. Cottrell, eds. London: Routledge-Cavendish. <https://doi.org/10.4324/9780203866405>
- Jacoby, H.G., and Mansuri, G. (2010). Watta satta: Bride exchange and women’s welfare in rural Pakistan. *The American Economic Review*, vol. 100, No. 4, pp. 1804–1825. Retrieved from <http://www.aeaweb.org/articles.php?doi=10.1257/aer.100.4.1804>

- Jahan, K. (2011). Role of NGOs in Prevention of Women and Children Trafficking in Northern Border Areas of Bari. Dhaka: North South University. Retrieved from [http://www.mppg-nsu.org/ attachments/339_Thesis-Kawshar Jahan.pdf](http://www.mppg-nsu.org/attachments/339_Thesis-Kawshar%20Jahan.pdf)
- Jha, J., and others (2016). Reducing Child Marriage in India: A Model to Scale Up Results. New Delhi: Centre for Budget and Policy Studies, UNICEF.
- John, M.E., and others (2016). Planning Families, Planning Gender: The Adverse Child Sex Ratio in Selected Districts of Madhya Pradesh, Rajasthan, Himachal Pradesh, Haryana, and Punjab (1st edn). New Delhi: Action Aid and International Development Research Centre.
- Julliland, V., Vallese, G., and Kusuma, W. (2017). Opinion: Ending chhaupadi system: Comprehensive approach required, 18 August. The Himalayan Times. Retrieved from [https://thehimalayantimes.com/ opinion/ending-chhaupadi-system-comprehensive-approach-required/](https://thehimalayantimes.com/opinion/ending-chhaupadi-system-comprehensive-approach-required/)
- Kapila, K. (2011). The intimate state: love-marriage and the law in Delhi – by Perveez Mody. Journal of the Royal Anthropological Institute, vol. 17, No. 1, pp. 210-211. [https://doi.org/10.1111/j.1467- 9655.2010.01675_33.x](https://doi.org/10.1111/j.1467-9655.2010.01675_33.x)
- Karim, N., Greene, M., and Picard, M. (2016). The Cultural Context of Child Marriage in Nepal and Bari: CARE’s Tipping Point Project Community Participatory Analysis. Retrieved from [https:// www.careevaluations.org/evaluation/tipping-point-participatory-analysis/](https://www.careevaluations.org/evaluation/tipping-point-participatory-analysis/)
- Karumbi, J., and Muteshi, J. (2017). Exploring the Associations Between FGM/C and Early/Child Marriage: A Review of the Evidence. Evidence to End FGMC Programme Consortium Report. New York: New York University Press.
- Kaur, R. (2010). Bengali bridal diaspora: Marriage as a livelihood strategy. Economic and Political Weekly, vol. 45, No. 05, pp. 16–18.
- Kaur, R. (2013). Mapping the adverse consequences of sex selection and gender imbalance in India and China. Economic and Political Weekly, vol. 48, No. 35, pp. 37–44.
- Kaur, R., and others (2016). Sex Ratio Imbalances and Marriage Squeeze in India: 2000–2050. New Delhi, India: Indian Institute of Technology. Khan, S. (2018). Pakistan honor killings haunting young women, 22 October. Deutsche Welle2. Retrieved from

<https://www.dw.com/en/pakistan-honor-killings-haunting-young-women/a-45985192>

- Kirk, J., and Sommer, M. (2016). *Menstruation and Body Awareness: Linking Girls' Health with Girls' Education. Special on Gender and Health*. Amsterdam: Royal Tropical Institute (KIT). Retrieved from https://www.susana.org/_resources/documents/default/2-1200-kirk-2016-menstruation-kit-paper.pdf
- Kottegoda, S., Samuel, K., and Emmanuel, S. (2008). Reproductive health concerns in six conflict affected areas of Sri Lanka. *Reproductive Health Matters*, vol. 16, No. 31, pp. 75–82. [https://doi.org/10.1016/S0968-8080\(08\)31359-7](https://doi.org/10.1016/S0968-8080(08)31359-7)
- Kumar, A., and Srivastava, K. (2011). Cultural and social practices regarding menstruation among adolescent girls. *Social Work in Public Health*, vol. 26, No. 6, pp. 594–604. <https://doi.org/10.1080/19371918.2010.525144>
- Larsen, M., and Kaur, R. (2013). Signs of change? Sex ratio imbalance and shifting social practices in northern India. *Economic and Political Weekly*, vol. 48, No. 35, 45–52.
- Lindholm, C. (2008). Polygyny in Islamic law and Pukhtun practice. *Ethnology*, vol. 47, No. 2/3, p. 181.
- Logan, T.D., and Arunachalam, R. (2014). Is there dowry inflation in South Asia? *Historical Methods: A Journal of Quantitative and Interdisciplinary History*, vol. 47, No. 2, pp. 81–94. <https://doi.org/10.1080/001615440.2014.880642>
- Makisaka, M., and Chingchit, S. (2017). The state of conflict and violence in Pakistan. In *State of Conflict and Violence in Asia*, P. Barron, ed. San Francisco, CA: The Asia Foundation. Retrieved from <https://asiafoundation.org/wp-content/uploads/2017/10/Pakistan-StateofConflictandViolence.pdf>

APPENDICES

APPENDIX I: QUESTIONNAIRE

Dear respondent

I am by the names of **Guo Rose Kasara**, a student from Kampala International University carrying out a study on **Cultural norms and early child marriages**. I am very glad that you are my respondent for this study. The purpose of this questionnaire will be to obtain your opinion/views to be included among others in the study. This research is one of the requirements leading to the award of a Masters Degree in Human Rights and Development of Kampala International University. It is hence an academic research and will not be used for any other purpose other than academic. Your co-operation and answers to these questions heartily and honestly will be significant to this study to gather the data needed. Thank you in advance for your cooperation

PART 1: RESPONDENT'S BIO DATA

Gender

1. Male ☐
2. Female ☐

Education Level

1. Primary ☐
2. Secondary ☐
3. University ☐
4. Other Tertiary ☐

Age of respondents

1. 20-35 years ☐
2. 36-51 years ☐
3. 51 and above years ☐

Occupation

Direction 1: Please write your rating on the space before each option which corresponds to your best choice in terms of level of motivation. Kindly use the scoring system below:

Score	Response Mode	Description	Interpretation
5	Strongly Agree	You agree with no doubt at all	Very satisfactory
4	Agree	You agree with some doubt	Satisfactory
3	Neutral	You are not sure about any	None
2	Disagree	You disagree with some doubt	Fair
1	Strongly Disagree	You disagree with no doubt at all	Poor

	Statements	1	2	3	4	5
	The effect of Bride price on early child marriages					
1	Early child marriage is influenced by bride price					
2	Early child marriage is influenced by Bari tradition					
3	Religion has an effect on Bride Price					
4	African traditional Religion has an effect on Bride price					
5	Civil Marriages have an effect on the bride price paid					
	The effect of clan practices on early child Marriages	1	2	3	4	5
1	In Bari Community in Luri South Sudan rural areas, early Child marriage is culturally considered to be normal					
2	Girl Child are always considered to be subordinate to men hence men are not apprehended when they beat their wives					
3	In rural Bari Community in Luri South Sudan, it is traditionally believed that men have a right to control or discipline girl Child					
4	Families in Bari Community in Luri South Sudan try as much as possible to keep early Child marriage to themselves as private as					
	Survivors of sexual early Child marriage are not afraid of societal humiliation when they report cases of sexual violence.					
	Girl Child in Bari Community in Luri South Sudan are usually supported by their families and community in case of sexual and					

	The effect of Sexual practices on early child marriage	1	2	3	4	5
1	Sexual practices are the major causes of Early child marriage in Bari community					
2	The Sexual Practices helps to handle sexual and early Child marriage without discrimination against girl Child					
3	Laws on sexual practice in South Sudan are the major causes of early child marriage					

APPENDIX II: INTERVIEW GUIDE

1. How does bride price affect early child marriages in Bari Community?
2. What do you recommend should be done to reduce child marriage?
3. What should be done to decrease bride price?
4. How do clan practices affect early child marriages in Bari Community?
5. What clan practices should be discouraged?
6. How do sexual practices affect early child marriages in Bari Community?
7. What sexual practices should be discouraged?

Thank you for your responses

END

APPENDIX III: TIME FRAME

ACTIVITY	July 2022	August 2022	December 2023
Topic formulation			
Introduction writing			
Literature review writing			
Methodology			
Typing and correction			
Reviewing			
Final copy formulation			

APPENDIX IV: STUDY BUDGET

ITEM	PARTICULARS	UNIT	COST PER UNIT (UG SHS)	TOTAL (UG SHS)
Equipments	Ream of papers	1	15,000	25,000
	Pens	1 Box	15600	15,600
Field work and collection of data	Communication	Airtime cards	3 x 5000	10,000
	Transport to and from	10 days	10,000	10,000
	Library fees			10,000
				5,000
Data analysis	Data entry	70	2000	14,000
Research report	Typesetting and	600 @page	Approx 60	36,000
	Printing master copy	Next 2 copies	pages 60 3	12000 24000
	Binding			
Miscellaneous				60000
Total				221,600