

PERCEPTIONS AND PRACTICES OF EARLY MARRIAGE IN BORAMA DISTRICT,
SOMALILAND

A Thesis Report

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Declaration

This research dissertation is my original work and has never been presented for a degree or any other academic award in any university or institution of learning.

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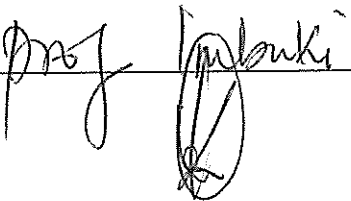
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Approval

"I confirm that the work presented in this thesis was carried out by the candidate under our supervision".

1. Name and Signature of Supervisor

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Date.../...../.....

Abbreviation/Acronyms

SPSS	:Statistical Package for Social Sciences
ICRW	:International Centre for Research on Women
UN	:United Nations
UNIFEM	:United Nations Development Fund for Women
WHO	:World Health Organisation
AIDS	:Acquired Immune Deficiency Syndrome
NGOs	:Non Governmental Organisation
INGOs	:International Non government Organisation
UNICEF	:United nations International Children Education Fund
HIV	:Human Immune Virus
UDHR	:Universal Declaration of the Human Rights
DMMM	:Dynamic Model of Marriage Market
UK	:United Kingdom
CVI	:Content Validity Index
IV	:Independent Variable
DV	:Dependent Variable
NIPCCD	:National Institute of Public Corporation and Child Development

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Abstract

This study was undertaken to assess women's perceptions and practices of early marriage in Borama district, Somaliland. The study was guided by the following research objectives; to determine the perceptions of Somaliland women on early marriage in Borama district, Somaliland, to examine marriage practices in Borama district, Somaliland and to establish the cultural inclination of Somaliland women on early marriage in Borama district, Somaliland.

This study adopted cross-sectional survey design using both the quantitative and qualitative methods of data collection. The researcher to collect information from a cross-section of a given population. This study design was used because it is the most commonly used research method in social research. This is because results from such a survey method are easily extrapolated to the entire population.

In conclusion, the imposition of a marriage partner on children or adolescents who are in no way ready for married life, and whose marriage will deprive them of freedom, opportunity for personal development, and other rights including health and well-being, education, and participation in civic life, nullifies the meaning of the CRC's core protections for those concerned. Unless measures are taken to address early marriage, it will continue to be a major stumbling block to the achievement of human rights. This research report is intended merely as a starting-point, drawing attention to a practice that has been neglected by both women's and children's rights campaigners in recent decades.

The study recommends that there is need to address the needs of married children, existing interventions should be expanded to enhance married girls' and boys' educational opportunities, social networks, economic assets, negotiating skills, and access to health and other social services. Working with lawmakers and parliamentarians is also critical, as they can promote enactment, implementation, and enforcement of laws and policies that discourage early marriage. Community leaders, traditional leaders, and members of law enforcement and the judicial community have critical contributions to make in implementing and enforcing laws passed.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter presented historical perspective, statement of the problem, purpose of the study, research objectives, research questions, scope of the study, significance of the study, operational definitions of key terms.

1.1 Background of the Study

This section encompasses four perspectives namely historical, theoretical, conceptual and contextual perspectives.

1.1.1 Historical Perspective

Early marriage and the marriage of young adolescents remain prevalent in many parts of the world despite repeated efforts by national governments and international development agencies to discourage and end the practice. According to the State of World Population Report 2005, 48 per cent of women in Southern Asia, and 42 per cent of women in Africa in the age group 15-24 years had married before reaching the age of 18 (UNFPA 2005). Child marriage is likely to lead to early pregnancy and associated health risks for the mother and the child; and force the marriage partners, especially the bride, to terminate schooling prematurely UNICEF (2005).

According to UNICEF (2011), the practice of marrying girls at a young age is most common in Sub-Saharan Africa and South Asia. However, in the Middle East, North Africa and other parts of Asia, marriage at or shortly after puberty is common among those living traditional lifestyles. There are also specific parts of West and East Africa and of South Asia where marriages much earlier than puberty are not unusual, while marriages of girls between the ages of 16 and 18 are common in parts of Latin America and in pockets of Eastern Europe.

In recent years, international organizations and NGO's have renewed efforts to discourage child marriage, through interventions that raise awareness about its negative consequences, that provide parents incentives to postpone marriage for their children, and that provide adolescents new opportunities to acquire skills and alternatives to a traditional path of early marriage and

early motherhood. Notable examples include Brac's Adolescent Development Programme in Bangladesh, which provides livelihood training courses, education to raise awareness on social and health issues, and clubs to foster socialization and discussion among peers; and the Berhane Hewan project in Amhara, Ethiopia, a joint initiative between the New York based Population Council and the Amhara regional government, which uses community dialogue, and simple incentives involving school supplies to encourage delayed marriage and longer stay in school for girls. The World Bank, the UK Department for International Development, and the Nike Foundation are providing support to a number of similar projects around the world. While parents and adolescents respond to incentives for delaying marriage, doing so appears to carry a penalty on the marriage market: they are required to make higher marriage payments, a higher dowry, at the time of marriage. Bhajracharya(2011)

In his well-known study of marriage patterns across the world, Jack Goody has highlighted a number of reasons why young brides are preferred in traditional societies: they have a longer period of fertility before them; and they are more likely to be obedient and docile, necessary qualities to learn and accept the rules and ways of her new household. Dixon (1971) attributed the historic practice of early marriage in China, India, Japan and Arabia to the prevalence of clans and lineages. Which gave economic and social support to newly married couples, as well as pressures to produce children for strengthening and sustaining the clan?

According to Hereward (2010), patriarchal concept of the Azerbaijani family and the conviction of the society that women are predestined to marry and raise children, parents feel that they are responsible for setting up the girl for adult life in the appropriate manner. The age at which a woman is already considered a spinster is exceptionally low in Azerbaijan. Parents fear that if they miss the first opportunity to marry the girl off they may deprive her of marriage altogether. Therefore they endorse the early marriages of their adolescent daughters.

Women perceptions towards early marriages vary from negative in some circles of intelligentsia and the urban population to positive and encouraging among the rural population, especially in the southern regions of Azerbaijan. In rural areas the definition of being ready for marriage is very different from the one stipulated in applicable legislation. The definition of girls' readiness for marriage, common in rural areas, is very much in line with an old Azerbaijani

saying: 'If a girl runs the household and raises stock, she is ready for marriage'. Most respondents tend to think the public is largely positive about, or at least indifferent to the problem, perceiving it as a personal issue of the family (UNICEF, 2010).

Trends have been exhaustively examined courtesy of World Fertility Survey and DHS data (2008). Analysts have detected two groups of countries: those where marriage age is rising, such as Kenya, Uganda, Zimbabwe and Senegal, and those where there is little change, including Cameroon, Cote d'Ivoire, Lesotho, Liberia and Mali. In several countries, over 40 per cent of young women have entered marriage or a quasi-married union by the time they reach the age of 18-23. By contrast, in only two countries are more than 10 per cent of boys under 19 married.²⁴ Early marriage is generally more prevalent in Central and West Africa – affecting 40 per cent and 49 per cent respectively of girls under 19 – compared to 27 per cent in East Africa and 20 per cent in North and Southern Africa. Many of these young brides are second or third wives in polygamous households.

Child marriage is common in Somaliland, the prevalence is highest in Central South (56%), followed by North West (36%), and North East (23%). Child marriage prevalence in Somaliland is higher than the regional average for sub-Saharan Africa (37%). According to recent studies by UNFPA (2011), the practice of marrying girls at a young age is most common in North West (36%) in which Borama district is inclusive. Early marriage prevalence in Somaliland is higher than the regional average for sub-Saharan Africa (37%). Factors including customs, traditions, gender roles in patriarchal society, and perception of the women towards the early marriage were significantly associated with the early marriage.

Early marriage remains a huge challenge in many African countries. According to UNFPA 2015, Somaliland has one of the highest early marriage prevalence rates in the world. On average, almost one out of two girls will be married before their 18th birthday. In 2006, about 45% of the women aged 20-24 were married/in union before age of 18. Sometimes Somali culture the parents organize marriages for their children that means the children or people don't have personal choice of women to marry in some cases.

1.1.2 Theoretical Perspective

There are several theories on the early marriage. This study used a dynamic model of a marriage market(DMMM). The DMMM explores the conditions under which early marriage may be sustained in equilibrium, and conditions under which the early married may unravel. The theoretical model presented in this study follows the literature on dynamic search and matching initiated by Diamond and Maskin (1979).

The theory has previously been used to investigate a number of marriage-related phenomena. For example, Bergstrom and Bangoli (1993) develop a matching model to explain the age gap between husbands and wives. Anderson (2007) investigates the effect of population growth on rising dowry prices. Sautmann (2011) provides a characterization of the marriage payoff functions which would lead to commonly observed marriage age patterns around the world, including positive assortative matching in age and a positive age gap between grooms and brides.

1.1.3 Conceptual Perspective

Perception which is the independent variable of this study is defined as the organization, identification, and interpretation of sensory information in order to represent and understand the environment. (Schacter,2011). Additionally, the author explains that perception *involves signals* in the nervous system, which in turn result from physical or chemical stimulation of the sense organs. For example, vision involves light striking the retina of the eye, smell is mediated by odor molecules, and hearing involves pressure waves. Perception is not the passive receipt of these signals, but is shaped by learning, memory, expectation, and attention. Perceptions, the ability to see, hear or become aware of something through the senses, the normal limits to human perception” Culture is the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs. World Conference on Cultural Policies (1982).

Marriage is of its essence a comprehensive union will, by constant and body by sexual union; inherently ordered to procreation and thus the board sharing of family life and calling permanent an exclusive. Early marriage is defined as any marriage that a girl child below the age of 18

years is given out, before the girl is physically, physiologically, and psychologically ready to shoulder the responsibilities of marriage and childbearing. Bride price, also known bride token, is money property ,or other form of wealth paid by a groom or his family to the parents of the women he has just married or is about to marry (Pereotubo, 2013).

1.1.4 Contextual Perspective

Child brides also are at far greater risk of contracting HIV than their counterparts who marry later. Often they are married to older, more sexually experienced men with whom it is difficult to negotiate safe sexual behaviors, especially when under pressure to bear children. A study conducted in Kenya and Zambia in 2004 finds that married girls aged 15-19 were 75 percent more likely to contract HIV than sexually active, unmarried girls of the same age. Similar figures have been found in 29 countries across Africa and Latin America. In many countries, young married girls move away from their parents' home to live with their husband and his family, where they have no friends, no support, and little say in their own lives or in household matters. Research shows that young married girls often are isolated and powerless. They are unable to negotiate or obtain support for issues in their own interest. And they're frequently exposed to violence and threats of abandonment and divorce (Southall Black Sisters 2001).

Arranged marriages in Somaliland can also take place through the exchange of women between warring tribes, which is viewed as sealing a peace agreement (Gardner and El Bushra 2004, 147; Musse Ahmed 2004, 54; Ibrahim 2004, 167). Referred to as *godob reeb* in northern Somaliland and *godob tir* in the south this type of marriage is usually arranged without the consent of the woman or the man (Musse Ahmed 2004, 54).

According to Samad, et al (2002) marriage traditions in Somaliland, if either partner refuses to take part in this type of arranged marriage, then another family member will take his or her place; however, the article also notes that girls who are promised in these types of marriages are usually "very young and find it hard to refuse unless they elope or unless there is some resistance to the marriage within the family" (Sheriff,2013).

1.2 Statement of the Problem

According to the Article 16 of the Universal Declaration Human Rights (UDHR) men and women of full age have the right to marry and make a family. They are entitled to equal rights as to marriage (Fowzia. 2004). Women perceptions are the awareness, acuity and observation of the women on the early marriage (Gardner, 2004). Early marriage is the marrying that takes place between the couples who are below the age of eighteen (18) years. The importance of the women perceptions is that they observe what is taking place on early marriage and advise where possible. The importance of early marriage is that one gets a family early and prepares to plan for the family early. More to those early marriages helps Somaliland community to stick on one partner and avoid going out for other partners and avoid diseases and unplanned children. However, the people of Somaliland are found of marrying early which hinders there development more especially for the girl child. Due to early marriage in Somaliland, there is a high level of illiterate and ignorance (Bell, 2008). This is because when one gets married he/she begins working for the family and forgets about education. It is not easy to study when a family is demanding for needs. So what one does is to forego education for catering for a family. The indicators of early marriage in Somaliland are the cultural norms that encourage their girls to marry early to avoid prostitutions and delay at home. Another indicator is the economic status that is not well sustainable. Most girls get married as a result of generating income. The dowry that is got from the girl after getting married is used for home survival. Some cultures believe their family can only be respected if their children marry early when they are still young within certain families However, on the ground; the practice of marrying girls at a young age is most common in Somaliland (Bell,2008). While child marriage is common in Somaliland, the prevalence is highest in Central South (56%), followed by North West (36%), and North East (23%). The problems associated with early marriage and deliveries are the mental and emotional stress in girl brides, also it causes school dropout, forceps applications and fistula, child prides also involve in early childhood care. It is against this background that I picked the interest of investigating and find out how the problems associated with early marriage can be addressed and suggest measures of how the problems can be put to an end or minimized in Borama district, Somaliland.

1.3 Purpose of the Study

To assess women's perceptions of early marriage and marriage practices in Borama district, Somaliland.

1.4 Specific Objectives

- i. To determine women's perceptions of early marriage in Borama district, Somaliland.
- ii. To examine the marriage practices in Borama district, Somaliland
- iii. To establish the cultural inclinations of Somaliland women on early marriage in Borama district, Somaliland

1.5 Research Questions

- i. What are the perceptions of Somali women on early marriage in Borama district, Somaliland?
- ii. What are the marriage practices in Borama district, Somaliland?
- iii. What are the cultural inclination of Somali women and early marriage in Borama district, Somaliland?

1.6 Research Hypothesis

There is no relationship between women's perception and early marriage among Somaliland community in Borama district, Somaliland.

1.7 Scope of the Study

1.7.1 Geographical Scope

The study was conducted in Borama district, Somaliland. Borama is the second capital city of Somaliland. It is a commercial seat of the province; it is situated near the border with Ethiopia.

1.7.2 Content Scope

The study focused on the women perception as an independent variable and early marriage as a dependent variable since the two are interlinked.

1.7.3 Time Scope

The study was interested in information concerning women perceptions on early marriage in Borama district, Somaliland in the time scope of six months that is from April to September 2016.

1.8 Significance of the Study

The study will be helpful to the ministry of culture and gender in guiding the public on how to balance women perceptions with marriage.

The study will help the local communities to understand the consequences that are brought about by early marriage and see how to minimize early marriage.

The study will help the academicians to make it as a source of reference for the related research.

The study will be important in the awarding me a degree of master's of development studies of Kampala international university as the course requires.

1.9 Operational Definition of Key terms

Perception the ability to see, hear, or become aware of something through the sense , on the other hand ,is the organization, identification, and interpretation of sensory information in order to present and understand the environment.

According to Sadock and Sadock (2003) perception is the processes of transferring physical stimulation into a psychological information; mental process by which sensory stimuli are brought to awareness.

Early marriage is referred to as child marriage and defined as any marriage that a girl child below the age of 18 years is given out, before the girl is physically, physiologically, and psychologically ready to shoulder the responsibilities of marriage and childbearing.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviewed literature from related studies carried out by different authors on women perceptions and early marriage on women's. It also covered Theoretical review of women perceptions and early marriage, conceptual framework and review of related literature on perception and early marriage. The review was based on objectives of the study.

2.1 Theoretical review

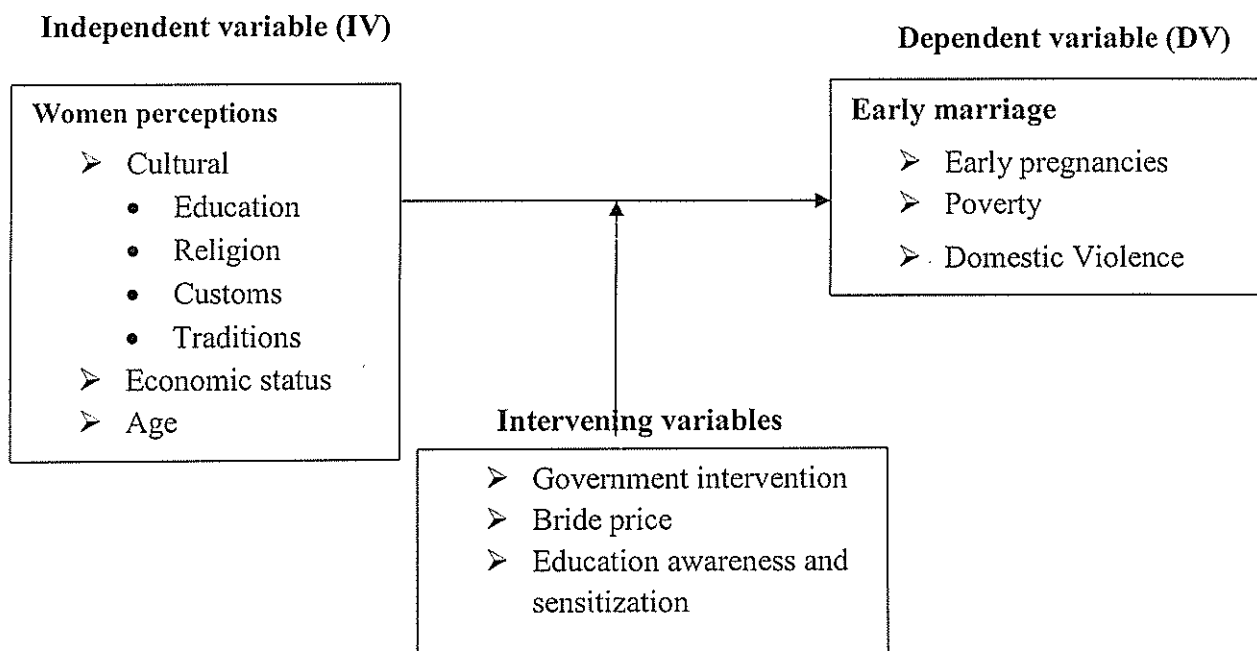
The study based on DMMM dynamic model of a marriage market theory initiated by Diamond and Maskin (1979) a dynamic model of a marriage market will obtain insights about the practice of child marriage. We show that even if an inherent preference for young brides is absent among potential grooms and their families, a scenario where they all seek young brides is a stable equilibrium; and under certain conditions. The equilibrium preference for young brides is driven by a kind of informational asymmetry. We assume that a certain attribute considered desirable in a bride is unobservable except for a noisy signal received when a match has been arranged. In equilibrium, the prevalence of this attribute declines in each age cohort with time spent on the marriage market; thus, age of the bride can signal quality. (Maskin 1979).

Mackie (2009) applies the same game-theoretic framework to the practice of female circumcision and argues that it may be undergoing a similar transition in West Africa now, at the beginning of the 21st century. In a similar spirit, this paper investigates whether the practice of child marriage can be sustained as a self-sustaining equilibrium in the absence of intrinsic preferences for young brides; and if so, under what conditions could such equilibrium unravel. Relatedly, Bidner and Eswaran (2012) provides an explanation for the emergence of the caste system in India that also accounts for a number of marriage-related practices common to the Indian context, including child marriage. They develop a model of production and exchange in which complementarity of skills between the husband and wife in household production gives

rise to a preference for endogamy within groups that are engaged in distinct occupations. The practice of child marriage as well as arranged marriages, (Diamond 1979).

2.2 Conceptual framework

Fig 1 Conceptual frame work showing the relationship between women perceptions and early marriage



Source: Field data, 2016

Figure 1 above shows that women perceptions like culture; Customs and traditions and Economic status determine the level of marriage practices in Somaliland. The dependent variable which is early marriage brings about early pregnancies, poverty and domestic violence they arise as a result of early marriage. Early marriage results into domestic violence due to lack of self esteem by the person to willingly marry on his or her own.

2.3 Related literature

2.3.1 The women perceptions on early marriage

Child marriage is a serious human rights violation and one of the most pressing development concerns in the world today. Commonly defined in international law as marriage under the age of 18, child marriage disproportionately and negatively affects girls who are more likely to be married as children than boys. Child marriage compromises girls' dignity as they are often forced into marriage usually at a very early age when they do not have the maturity or are not given the freedom to consent to marriage. It is steeped in harmful traditional norms and practices passed across generations, which has a debilitating impact on the lives of girls, their families and society at large, and perpetuates a generational cycle of poverty. The more recent phenomenon of "love marriage" among children is also being witnessed in some countries. Marriage is regarded as a moment of celebration and a milestone in adult life. Sadly, as this makes clear, the practice of early marriage gives no such cause for celebration. All too often, the imposition of a marriage partner upon a child means that a girl or boy's childhood is cut short and their fundamental rights are compromised. Early marriage may be understood as a coerced act that violates the human rights of 14.2 million girls who marry as children each year. Women perception is that early marriage should be minimized (Dixon, 1971). This is because the early marriage has a negative impact on the girl child than on the boy child. When a girl gets early marriage, she may not get time to go to school because of home keeping. Somaliland marriage laws are practically Muslim marriage laws, with a difference; it is this difference that makes them so interesting to study. A man may have four wives, with all the trouble he deserves in consequence thrown in. He may become engaged to a girl before she is born by making an arrangement with her "prospective" - for want of a better word - parents. The engagement in any case is always arranged between the girl's parents or guardians, and is clinched by a small present from the man to them as a token of finality. This token, which may consist of a horse or even any small personal possession of the man's, once accepted makes the engagement binding for all time. If broken by either party something like a breach of promise case is the result (Revill, 2008).

2.3.2 The marriages that are practiced in Somaliland

Marriages in the Somaliland culture are often arranged and occur at the age of 15 or 16. Marriage is highly valued in the Somaliland culture and if a woman is not married by the age of 16 she is often considered flawed and thought to bring bad luck to her family. Marriage in the Somaliland culture is often viewed as a “rupture and renewal” signifying that the person is moving out of their parents household and starting their own family. Same sex marriages are not allowed by law (Field 2008)

“Although non-arranged marriages have become more common in Somaliland (SAPA/AP 30 Oct. 2006; *Public Agenda* 31 Oct. 2005), sources consulted by the Research Directorate indicate that arranged marriages, including early marriages, still take place in the country.” Marriage traditions in Somaliland indicate that in times when a marriage is arranged without consent of the couple, the woman may refuse the marriage if she gains her mother's support. To avoid this situation, the father or male relative of the woman may try to formalize the union without telling the family. Arranged marriages in Somaliland can also take place through the conversation of women between sparring tribes, which is viewed as closing a peace agreement (Ambrus 2008)

Weddings are perhaps one of the most important aspects of the Somaliland culture. A wedding denotes not only the union of two souls but the relationship between two families and, more importantly, two tribes. The wedding involves various ceremonies before, on and after the wedding. Gifts are often exchanged between the families in exchange for the brides hand in marriage. On the wedding day a banquet of traditional food is served and a dance takes place after the marriage ceremony (Asthana, 2008).

In northern Somaliland, marriages were traditionally between nonrelated families, explicitly to enable the establishment of new alliances. In the south, the favorite spouse is a trilateral parallel cousin, real or classificatory. As a Muslim, each Somaliland man has the right to be married to four women. The divorce rate is high. In one northern study, half of all rural women in their fifties had been married more than once (Asthana, 2008).

A marriage is a legally recognized union between a man and a woman in which they are United sexually cooperate economically, and may have children through birth or adoption Strong, Sayad (1998). According to world marriage patterns WMP (2000) early marriage is a negative social practice because these young girls lack the mental capacity to make informed decision about their marriage partner, the timing or the implications of this binding commitment. Many ultimately contract Vaginal Fistula during childbirth because their bodies are not yet mature and ready so the thin separation between the anus and vagina tears causing urine and feces to pour out of the girl uncontrollably. Sadik (2003) Over the last thirty years with UNICEF in Asia, was encountered the phenomena of child marriage and early marriage on numerous occasions. While much of the impact remains hidden, it is absolutely clear that millions of children and young people – particularly girls – suffer negative consequences. This is looks at the reasons for the perpetuation of early marriage, and its possible increase in populations under stress. A key factor is poverty, with the marriage of children often seen as a strategy for economic survival. In addition, it's perceived as a way to protect girls and to provide some stability in situations where societies are under extreme pressure. This also examines the harmful impact of the practice. Was received countless reports of complications and even death in pregnancy and childbirth of wives too young to safely bear children. have seen child wives who should be in school or playing, working in near slave-like conditions in the homes of their in-laws have reviewed education statistics revealing the large numbers of children, particularly girls, who drop out of school because of early marriage. And I have heard so many married women of all ages lament the fact that they cannot even read because they had to leave school early to be married. According to National Institute of Public Cooperation and Child Development NIPCCD (2013) Possible causes and impacts of early marriage among girl child, lack of Alternatives Many parents do not find themselves in a position to support the girl child so she can pursue her schooling, and not many girls in areas where this practice is common have any careers to look forward. Marriage is considered to be the ultimate goal of every girl and early marriage is seen as a way the girl can quickly adapt to family life and responsibilities. In Somaliland the marriage practices are based on the cultural norms. Landinfo (2009).

Marriages and divorces take place at the regional courts, from which marriage certificates are issued. However, it is primarily those who live in the towns (where the courts are located) who will enter into marriage at these courts. Rural populations and persons who live in smaller towns will usually marry (or divorce) where they live. Here, the marriage ceremony is led by a person whose authority stems from his competency in the Koran as well as local recognition. Such a person will often have the right to carry the title sheikh or aw. The regional religious courts are supposed to have an overview of persons (in the respective regions) qualified to perform a marriage, and should subsequently be able to confirm that the marriage has been performed by a recognized person of authority. There is no system for civil weddings.

2.3.2.1 Education

Education is a powerful force. In Borama it has been showed that education can help reduce child marriages by nearly one-third. It is a big finding considering the country has the world's second highest child marriage rate and has the highest marriage rate for girls younger than the age of 15. All-in-all, about 2 out of every 3 Borama girls are married before turning 18. It is a practice that denies the girls their basic rights, puts them at greater risk of complications due to early pregnancy and cuts them off from work opportunities. The problem is big and the findings are encouraging considering the dramatic gains (Mayer, A 1995).

"In Borama, limited evidence exists on what works to delay child marriage," said Ann Blanc, vice president of the Population Council, in a statement. For the first time, we have high-quality, very rigorous evidence demonstrating the significant impact of programs on delaying age at marriage."

The study consisted of more than 9,000 girls living in 72 communities located in child-marriage "hotspots" in Bangladesh. Participants were split up into three groups, one group received math and English tutoring, another got lifeskills and gender training, the third participated in livelihoods training in areas like first aid and mobile phone servicing. In addition, 24 communities were evaluated but did not receive services, serving as a comparison with the three programs.

All were a part of what was called the BALIKA project, which involved weekly meetings in girls-only centers with peers and/or mentors. Girls accessed the education and training opportunities, as well as had the opportunity to hang out and make friends with each other. The research lasted 18 months and found that both the education and life-skills groups saw the likelihood of getting married 31 percent *less* than girls in the fourth group that received no training. The livelihoods group did slightly worse, but girls were still 23% less likely to be married by the time the program ended (Samad, Y & Eade, J (2002).

In other words, providing education and training to girls in Bangladesh helped reduce the chance they would get married young. And there were more benefits. School attendance was 18 percent better, girls improved in math, and income opportunities increased.

“The BALIKA results show that programs which build girls’ skills and knowledge and elevate their visibility and status in their families and communities while keeping them safe can significantly reduce the average child marriage rate in the community,” said Sajeda Amin, Population Council senior associate and lead researcher on this study. “If we want to effectively reduce child marriage in Bangladesh, we must employ new approaches that empower girls, engage her family and her community so she is seen as an asset, not as a liability.”

More than 700 million girls worldwide were married before turning 18 years old. Finding ways to delay the age of marriage and give girls better opportunities is an immense challenge that can lead to important development gains globally. The study shows that there are ways to chip away at the problem. What will come next are efforts to refine the process and determine what parts of such programs can be used elsewhere.

2.3.2.2 Customs and Traditions

It is a tradition in Somaliland culture that a new bride remains in her home for a week after her wedding. On the seventh day there is a women’s party for the bride. The guests circle the bride singing and each lays a scarf (shaash) on her head. The scarves can be of many patterns and colours and are a sign of a woman being married. Customs surrounding marriage, including the desirable age and the way in which a spouse is selected, depend on a society’s view of the family its role, structure, pattern of life, and the individual and collective responsibilities of its members.

The idea and function of ‘family’ varies across the world and is in a state of constant evolution. A report by the European Asylum Support Office EASO (2014) under the heading “Mixed marriages between majority clans and minority groups” states: “Intermarriage between majority clans and minorities is restricted by custom, although in recent years this seems to have become less strict. Intermarriages did and do occasionally occur. Yet, there are reports of detrimental implications, such as forced divorce or (attempted) killing of a spouse (or, in earlier days, the child. Social acceptance varies depending on whether the marriage occurs between a man from a majority clan and a minority woman (which sometimes happens without major problems); and a woman from a majority clan marrying a minority man, which is socially unacceptable. Children born out of these marriages will become minority group members and will therefore be ‘lost’ for the majority clan. The woman will be excluded from her own family and clan. Furthermore, by marrying a minority woman, a majority clan man will lose protection by his own clan. Children born from a marriage between a majority man and a minority woman will get the father’s clan identity.” (European Asylum Support Office (EASO) 2014)

Economic Status

Research also shows the links between economic incentives of parents and traditional practices. The 2011 Plan International report, *Breaking Vows*, points out: A number of ‘traditional’ practices surrounding early and forced marriages are essentially a means of consolidating relations between families or a way of settling disputes or sealing deals over land and property. Dowry or bride price systems, in which gifts or money change hands in exchange for a bride, can offer powerful financial incentives for families to consider early marriage. It is important to differentiate between situations in which ‘tradition’ or religions are the drivers of early marriage and those in which cultural justifications are attributed to decisions that are, at heart, economically driven. Family income and rural as opposed to urban location can cause significant variation in early marriage practice amongst families with the same cultural traditions and practicing the same religions. Family income and rural as opposed to urban location can cause significant variation in early marriage practice amongst families with the same cultural traditions and practicing the same religions.

2.3.2 Early marriage

The practice of marrying girls at a young age is most common in Sub-Saharan Africa and South Asia. However, in the Middle East, North Africa and other parts of Asia, marriage at or shortly after puberty is common among those living traditional lifestyles. There are also specific parts of West and East Africa and of South Asia where marriages much earlier than puberty are not unusual, while marriages of girls between the ages of 16 and 18 are common in parts of Latin America and in pockets of Eastern Europe.

In Somaliland the population is divided into 3 economic categories--nomadic, agricultural, and urban, corresponding to the socio-cultural pattern of the country. About 70% of the population is nomadic. In view of the responsibilities which burden young men in the nomadic communities, a man is not considered mature before age 20. The marriage age for a young man is determined by his elder male relatives. The Somaliland nation is 100% Muslim and follows the Islamic ceremonial wedding procedures, giving dowry to the bride. In addition the nomads offer an average of 10-20 camels to the father of the bride. Cross marriage between distant groups is preferred by the nomads rather than close family marriages. Newly married couples live with the husband's family until they establish their own economic base requiring livestock from the husband's family and household effects from the bride's family. Polygamy is practiced among nomads and by wealthy people who can afford to support more than 1 wife. Women play an important role in nomadic society. They handle all domestic affairs and are responsible for the milking of sheep and goats, the ghee production, and preparation of daily food for the family and for storage. As these are vital activities learned primarily through experience, a girl cannot be considered for marriage until after age 16. The nomadic communities prefer to have children at intervals of 2 years. Breastfeeding is prolonged until the child is 2 years old, and the husband is required to abstain from cohabiting with his wife during that period. 15% of the population is agricultural, and these communities prefer early marriage, usually at the age of 15. Marriage in these communities means extra manpower. Polygamy is practiced in agricultural societies depending on the land available. The agricultural communities practice child spacing and their birthrate is very high. Infant mortality is also higher than that of other communities. The urban sector is a minor component of Somali society and is mostly related to business and government service. In urban communities a few people still marry within the extended family and child

marriages also occur sometimes. Polygamy in urban communities is becoming very rare and the average marriage age is 20 years.

A review of 1338 primiparous cases delivered at the Benadir Maternity Hospital between July and December 1978 showed that the optimum maternal age in urban society was 17-20 (77.6%) for the primipara. The main problem associated with teenage deliveries was prolonged labor resulting in 2 cesarean sections, 1 craniotomy, and 2 forceps applications. Lack of awareness of adverse health consequences most parents and families practicing early marriage are unaware of the health risks that come with it. Early marriage leads to early motherhood which endangers the young mother's health as well as that of her child. The practice increases the risk of death of the mother and/or child during early pregnancy, at the time of delivery and even immediately after delivery. It may also lead to the birth of a weak child who frequently contracts infections. Lack of awareness of adverse health consequences most parents and families practicing early marriage are unaware of the health risks that come with it. Early marriage leads to early motherhood which endangers the young mother's health as well as that of her child. The practice increases the risk of death of the mother and/or child during early pregnancy, at the time of delivery and even immediately after delivery. It may also lead to the birth of a weak child who frequently contracts infections. Lack of awareness of the law related to child marriage while the Prohibition of Child Marriage Act, 2006 has made Child marriage a serious and punishable offense, awareness of the law, its clauses and implications is still severely limited. Lack of political commitment the involvement of the local political community in the organization and implementation of child marriages at the local level makes ending the practice an uphill task as these politicians are more likely to be assured the vote of the communities they govern over. Pressure of society and relatives Neighbours, relatives, grandparents, all can influence parents into getting their children married. Parents can find it difficult to resist such pressures.

Cycle of subordination and dependency The girls subjected to this practice are caught in a continuous cycle of subordination and dependency as, due to their position, they lack the capacity to take independent decisions, pursue their education and earn a living. The girl is rarely Consulted about her own marriage. Bayisenge (2010) conducted a study to explore early marriage as barrier to girl's education in Africa a qualitative research approach was used to get a

better understanding of these issues. This study shed light specifically on reason behind its perpetuation, its harmful consequences, shows how it constitutes a barrier to education and enjoyment of girl's human rights and how it further threatens the development of countries.

Early marriage is another serious problem which some girls, as opposed to boys, must face. The practice of giving away girls for marriage at the age of 11, 12 or 13, after which they must start producing children, is prevalent among certain ethnic groups in Asia and Africa. The principal reasons for this practice are the girls' virginity and the bride-price. Young girls are less likely to have had sexual contact and thus are believed to be virgins upon marriage; this condition raises the family status as well as the dowry to be paid by the husband. In some cases, virginity is verified by female relatives before the marriage (Sharon, Houseknecht, and Susan 2015).

A number of human rights instruments lay down norms to be applied to marriage, covering issues of age, consent, equality within marriage, and the personal and property rights of women. The key instruments and articles are as follows (paraphrased for clarity in some cases): Article 16 of the 1948 Universal Declaration of Human Rights (UDHR) states: (1) Men and women of full age ... have the right to marry and found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending parties. Similar provisions are included in the 1966 International Covenant on Economic, Social and Cultural Rights and the 1966 International Covenant on Civil and Political Rights. Article 1 of the 1956 Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery includes in the institutions and practices similar to slavery: Article 1(c) Any institution or practice whereby: (i) A woman, without the right to refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family ... Articles 1, 2, and 3 of the 1964 Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages state: (1) No marriage shall be legally entered into without the full and free consent of both parties, such consent to be expressed by them in person ... as prescribed by law. (2) States Parties to the present Convention shall specify a minimum age for marriage ("not less than 15 years" according to the nonbinding recommendation accompanying this Convention). No

marriage shall be legally entered into by any person under this age, except where a competent authority has granted a dispensation as to age, for serious reasons, in the interests of the intending spouses (3) All marriages shall be registered by the competent authority.

Early pregnancies

The highest rate of teenage pregnancy in the world — 143 per 1,000 girls aged 15–19 years — is in sub-Saharan Africa. Women in Somaliland, in general, get married at much earlier ages than women elsewhere — leading to earlier pregnancies. In Somaliland, according to the Health and Demographic Survey in 1992, 47% of women aged 20–24 were married before 15 and 87% before 18. 53% of those surveyed also had given birth to a child before the age of 18. Teenage birth rates in African countries (2002): A Save the Children report identified 10 countries where motherhood carried the most risks for young women and their babies. Of these, 9 were in sub-Saharan Africa, and Niger, Liberia, and Mali were the nations where girls were the most at-risk. In the 10 highest-risk nations, more than one in six teenage girls between the ages of 15 to 19 gave birth annually, and nearly one in seven babies born to these teenagers died before the age of one year.

In the Indian subcontinent, premarital sex is uncommon, but early marriage sometimes means adolescent pregnancy. The rate of early marriage is higher in rural regions than it is in urbanized areas. Fertility rates in South Asia range from 71 to 119 births a trend towards increasing age at marriage for both sexes. In South Korea and Singapore, marriage before age 20 has all but disappeared, and, although the occurrence of sexual intercourse before marriage has risen, rates of adolescent childbearing are low at 4 to 8 per 1000. The rate of early marriage and pregnancy has decreased sharply in Indonesia; however, it remains high in comparison to the rest of Asia.

Surveys from Thailand have found that a significant minority of unmarried adolescents are sexually active. Although premarital sex is considered normal behavior for males, particularly with prostitutes, it is not always regarded as such for females. Most Thai youth reported that their first sexual experience, whether within or outside of marriage, was without contraception. The

adolescent fertility rate in Thailand is relatively high at 60 per 1000. 25% of women admitted to hospitals in Thailand for complications of induced abortion are students. The Thai government has undertaken measures to inform the nation's youth about the prevention of sexually transmitted diseases and unplanned pregnancy.

According to the World Health Organization, in several Asian countries including Bangladesh and Indonesia, a large proportion (26-37%) of deaths among female adolescents can be attributed to maternal causes

Poverty

Poverty is one of the major factors underpinning early marriage. Where poverty is acute, a young girl may be regarded as an economic burden and her marriage to a much older sometimes even elderly man, a practice common in some Middle Eastern and South Asian societies, is a family survival strategy, and may even be seen as in her interests. As documented in nearly all reports on child marriage, poverty and gender inequality are its leading causes. Poverty drives unemployed parents to regard children as economic burdens, school fees as unaffordable and girls as potential sources of dowry income.⁴⁹ In many traditional African communities, south of the Sahara, the bride's family receives a "bride price" in the form of cattle from the groom or his family. What once may have been a token of appreciation to the bride's family has now in many cases become a transaction. Some fathers view marriage for a daughter as an opportunity to increase household wealth and build alliances.

But as was described in the Zambia Daily Mail: "My father used poverty as an excuse to marry me off. He thought that by doing so he would be reducing on the burden of taking care of the family. Little did he know that he was subjecting me to a life of violence," laments 19-year-old Rabecca Mundia (not real name).⁵⁰ Thus, there are many unintended consequences caused by desperate parents. Where traditional and religious leaders are sensitive to the goal of alleviating poverty and the resulting conditions such as gender-based violence connecting child marriage to poverty and to other aspects of economic development can be a major entry point to securing their support against child marriage.

Domestic Violence

Domestic violence or Violence within homes is on them and the most prevalent. This violence between intimate partners is a major social and public health concern. According to the WHO (Fact sheet N°239 and Updated January 2016), global prevalence figures indicate that 1 in 3 (35%) of the women worldwide have experienced such violence in their lifetime. Despite the fact that exact figures are hard to find as reported by the family unit at Borama district court, Somaliland is not any different to other countries where such violence rates are on the increase and the result of this has been an escalation in family breakups. The dysfunctional family life and relationships ruin the lives of those involved and the short and long term consequences have been felt most by children and women and to a less extent by the men as well. However, some information obtained from Tawfiiq; a Sharia based office for family issues, an average of 20 families divorced per month in 2015. Reference was made to the month of September 2015 with 18 divorce cases and October 2015 with 28 cases making a total of 48 break ups in the 2 months In Hargeisa. Several factors have been put forward as causes of domestic violence and family break ups in the different parts of the country. Wide spread unemployment has left many men unable to perform one of their fundamental responsibilities of earning and supporting their families and eventually breaking them up. It's also reported that many under age men and women are getting married. These normally struggle to keep with the pressure and responsibilities that arise from these marriages and the result of this is break up.

Last but not least, drug abuse and alcoholism have also had very many effects on the functionality and stability of families. Lots of money is wasted on buying drugs and men have also been reported to batter their wives and children under the influence of drugs. As a consequence of this many women and children have been forced to abandon their homes and in some worst case scenarios, men have murdered their wives and vice versa. In Somaliland culture, many women tend to run away from their abusive husbands and seek refuge in their parents or relatives homes but this is short-lived solution as they are always sent back to their husbands.

According to the Sharia based offices, family breakdown usually spells misery and a life of negligence for children of the divorcing families. They lose the parental care and love, their right to education is considerably denied. Many of these children usually end up on the streets where they grow up with ill-feelings about themselves. They are abused physically and emotionally as they have no parents to shield them from life's many cruelties and harsher realities, they feel disowned and neglected.

A young street boy from a broken family testified that "If my family hadn't collapsed I would be living with pride and honour; I would be competing with kids of my age at school and in the playing ground. I am appealing to parents to disregard divorce because of minor misunderstandings and imperfections please don't do that, please stay together for your children or else they would suffer like I did, like I feel now. You are stronger together." Finally, we all have a role to play in reversing this trend and completely eliminating domestic violence in our communities. Remember the consequences of this affect all of us either directly and indirectly.

Violence, which can threaten lives and impair health and well-being, violates fundamental and universal human rights. According to the Universal Declaration of Human Rights, every woman and man "has the right to life, liberty and security of person" (article 3), to not be "subjected to torture or to cruel, inhuman or degrading treatment or punishment" (article 5) and "has the right to freedom of movement and residence within the borders of each state"

As well as in relation to the Universal Declaration of Human Rights, violence infringes upon rights conferred in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Beijing Declaration and Platform for Action. In chapter four of the Beijing Declaration and Platform for Action, for example, violence against women is deemed to be "an obstacle to the achievement of the objectives of equality, development and peace" as it "violates and impairs or nullifies the enjoyment by women of their human rights and fundamental freedoms".

While CEDAW has yet to be ratified by the Somaliland Republic, the Somaliland Republic recognised that Somali girls and women have the right to live their lives free of violence when it formally accepted the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, and the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. Moreover, the Somaliland Republic acknowledged the right to life without violence when it signed the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa thereby committing to combatting all forms of discrimination against women, including violence against women and to adopting the appropriate legislative and institutional measures.

Furthermore, the equality of rights of Somaliland citizens, of girls and boys and of women and men, are recognised in the 2004, the 2001 Constitution of the Republic of Somaliland and the 2008 Constitution of the borama of Somaliland. There is, however, an alarming gap between political commitments and the reality of the lives of girls and women in the Somaliland Republic. In order for this gap to diminish, documentation and understanding of the manifestation of violence in the lives of females in the Somaliland Republic is imperative. In order for violence to be eradicated from the lives of Somaliland girls

2.4 The cultural inclination of Somaliland women and early marriage

Most African countries especially Borama in Somaliland with high rates of child marriage have civil laws that prohibit child marriage and set minimum marriage ages 20 but the situation persists in part because strong traditional and religious practices like the Somali community, or Somaliland in particular they allow to marry at 15 years of age. In fact, research shows that tradition in Somaliland are one of the strongest of all the major causes of child marriage, which include poverty, gender inequality, limited education and economic options, and insecurity in the face of conflict. In many societies, parents are under pressure to marry off a daughter as early as possible to prevent her from becoming sexually active before marriage and bringing dishonor to her family and community. Because marriage often determines a woman's status, parents also worry that if the girl is not married off according to social expectations, she will not be able to marry at all.

In many African societies, child marriage serves to cement family, clan and tribal connections. For example:

Telefa is a traditional Ethiopian practice by which a man kidnaps, hides and rapes a girl and then, as the father of her unborn child, can claim marriage. One study found that the average age at first marriage of an abducted female was 13 years.²¹ A new feature film, Difret, documents the 1996 high-court legal decision that ruled telefa illegal, but the practice continues, particularly in rural northeast Ethiopia.

In South Africa, ukuthwala is the practice of abducting young girls and forcing them into marriage, often with the consent of their parents. This occurs mainly in rural areas, especially the Eastern Cape and KwaZulu-Natal. The girls are frequently under-age, some as young as eight.

Trokosi is a traditional practice in rural Ghana, Benin and Togo that involves sending a young virgin girl to a shrine as atonement for a crime committed by a family member, often a man. Since the early 1990s this practice has been under intense debate that reflects a clash of traditional and modern perspectives.

In Uganda and other African countries, parents, family and community leaders typically plan adolescents' marital relationships, leaving young people from traditional families without autonomy in this decision. Child marriage becomes a business transaction between families that regulates and modifies girls' and women's sexuality and reproduction.

In Tharaka Nithi, Kenya, girls are subjected to female genital mutilation at a very early age. This is because the more girls are educated the lower the chances of accepting to undergo the cut of female genital mutilation. Thus, contrarian members of the community devise ways of subjecting girls to female genital mutilation before they are mature and able to make informed decisions. As a result, girls are dropping out of school and opting for marriage thinking they will be treated as adult women (Bunting, A. (1999)).

A study done by Gromdstaff (1988) regarding educational attainment of women age thirty in Canada, found that of women who gave birth before they were twenty-five years of age, less than ten percent went to a university and less than five percent received a degree; seventy percent of all women who married prior to age twenty completed only elementary or high school, and fifty percent did not receive a secondary school diploma. If they had a child as an adolescent only seventy-seven had completed high school and only four percent had been enrolled a university.

The main purpose of this study is to examine the correlation study on perception of early marriage and future educational goals for Hmong female adolescents.

The participants were a convenience sample consisting of 40 respondents drawn from St. Paul, MN, Eau Claire and Menomonie, WI. The respondents range from age 14 to 19 years old.

The findings of this study were a positive perception of early marriage and educational goals for the respondents. This research also found that even though respondents' parents may not be educated the respondents still have high educational goals. The study also further show that married respondents have higher educational goals when compare to un married respondents.

According to Ferberov (2012) there are about 51 million girls below 18are currently marriage ,although this is against the law of many countries and prohibited by the international treaties .girls in engage in early marriage lived in the world darkness and secret in Afghanistan it is observed that approximately 57 percent of girls wed before the legal age of 16.

There are many several harmful effects that yang women can get in early marriage who are not physically mentally, emotionally and psychologically ready for having a family as stated by Sarup (2007)

According to the heritage foundation (2011) marriage is uniquely beneficial to society because it is the foundation of the family and the basic building block of society, it brings significant stability and meaning to human relationships, remains the ideal for the raising of children, and plays an important role in transmitting culture and civilization to future generations.

Early child marriage also is a route to cementing family, clan, and tribal connections or settling obligations. Early marriages differ from arranged marriages. In early marriages, one or both of the partners cannot give free or valid consent to the marriage. Early marriages involve varying degrees of force, coercion or deception, ranging from emotional pressure by family or community members to abduction and imprisonment. Emotional pressure from a victim's family includes repeatedly telling the victim that the family's social standing and reputation are at stake, as well as isolating the victim or refusing to speak to her. In more severe cases, the victim can be subject to physical or sexual abuse, including rape (Musse Ahmed, 2004).

Early and child marriage mainly affects young women and girls, although there are cases of young men and boys being forced to marry especially if there are concerns about his sexual orientation. Reliable statistics on early marriage are difficult to compile due to the unofficial and, therefore, undocumented nature of most early marriages. In 2003, the International Centre for Research on Women estimated that more than 51 million girls under 18 years were married and they expected the figure to rise to over 100 million within the next ten years. Similarly, in 2006, experts estimated that thirty-eight percent of young women aged 20 to 24 in the fifty least developed countries were married before the age of 18 (Kulczycki, et al 2008).

Early marriage is much more common in poorer countries and regions, and within those countries, it tends to be concentrated among the poorest households. For example, a girl from a poor household in Senegal is four times more likely to marry as a child than a girl from a rich household. In impoverished situations, parents see few alternatives for their daughters, aside from early marriage. In many societies, parents are under pressure to marry off their daughters as early as possible in an effort to prevent her from becoming sexually active before marriage; a woman who does so brings dishonor to her family and community. Because marriage often determines a woman's status in many societies, parents also worry that if they don't marry their daughters according to social expectations, they will not be able to marry them at all. A World Health Organization study of female circumcision and obstetric outcomes (Lancet, 2006) cited the following obstetric complications, including: cesarean section, postpartum hemorrhage, stillbirth or early neonatal death, infant resuscitation, and extended maternal hospital stays. Not surprisingly, risks increase with more extensive forms of female circumcision. These problems

are exacerbated by the fact that women who undergo female circumcision as young girls in Somaliland now live in a war-torn nation with no infrastructure for health care or health research. The implication is that complications such as obstructed labor or postpartum hemorrhage have more serious negative outcomes among the majority of women who give birth at home, outside of hospital settings where emergency obstetric care is more likely available. In sum, female circumcision is one of the main causes of prolonged delivery and maternal morbidity and mortality in Somaliland (Ibrahim, et al 2004).

Hester et al (2008) further highlight how the issue of early marriage is complex and multilayered, depending upon the community, the culture within the community, the family situation and notions of tradition within the family. Their research reveals that a wide range of communities outside of the South Asian diaspora experience early marriage, including: orthodox/fundamental religious communities in the UK; Irish traveller women; Armenian, Turkish and some mainland Chinese communities; Eastern European communities; African communities (such as Eritrean, Sudanese, Sierra Leonean and Mozambiquean); and African Caribbean communities. This is consistent with evidence presented to the Government during a consultation on the criminalisation of early marriage (Child Frontiers 2010).

2.5 Research Gap

A study done by Gromdstaff (1988) regarding educational attainment of women age thirty in Canada, found that of women who gave birth before they were twenty-five years of age, less than ten percent went to a university and less than five percent received a degree; seventy percent of all women who married prior to age twenty completed only elementary or high school, and fifty percent did not receive a secondary school diploma. If they had a child as an adolescent only seventy-seven had completed high school and only four percent had been enrolled a university. sadik (.2003) Over the last thirty years with UNICEF in Asia, was encountered the phenomena of child marriage and early marriage on numerous occasions. While much of the impact remains hidden, it is absolutely clear that millions of children and young people particularly girls suffer negative consequences. This is looks at the reasons for the perpetuation of early marriage, and its possible increase in populations under stress. While the above studies concentrate on the correlation between perceptions on early marriage, none of them will carried out from women in borama, Somaliland. Thus a gap will leave for this study to fill. To cover this gap therefore, this study aim at getting the information of how women perceptions leads to early marriage among Somaliland women in borama district, Somaliland. There are diverse women perception that directly lead to early marriage across Africa. In Borama district, Somaliland, women and men have been forced and pushed hard onto the walls of marriage before they reach the level of marrying due to many factors like finance among others. Several studies have been done in regard to the influence of women perception on people's rights against violation (Castillejo 2009; Abdul-Razak 2010; Fraser, Arvonne and Irene 2012; and Siham Rayale, 2013). However these studies are limited in context, they have been capturing either only marriage, virginity test and polygamy factors independently and how they limit people's choice to marry by themselves but not being earlyto marry. No study so far in regard to women perception and early marriage has been done to comprehensively cover all the above mentioned factors in one study. Furthermore, few studies that have been done in Somaliland only captured women perception and left out and early marriage to stay in marriage factors that hinder people's rights to participation in willing marriage. This study will investigate this context in the, Borama district,

Somaliland to close the literature gap regarding women perceptions that early marriage in the community of Borama district, Somaliland (Siham Rayale, 2013).

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the methods and procedures that were used in sample selection, data collection, analysis and presentation. It included; research design, sampling techniques, data collection methods, study population, sampling procedure and sample size, data analysis methods, ethical consideration and anticipated limitations of the study.

3.1 Research Design

This study adopted cross-sectional survey design using both the quantitative and qualitative methods of data collection. This study design was used because it is the most commonly used research method in social research. This is because results from such a survey method are easily extrapolated to the entire population.

3.2 Target Population

The target population for the study was estimated at 150 who were currently women activists, opinion leaders, community members, religious leaders and other authorized persons. The reason for selecting these categories of respondents is due to the fact that the researcher expects them to have a good understanding of the affairs surrounding women perceptions on early marriage in Borama district, Somaliland.

3.3 Sample Size

Out of the total population of 150, sample sizes of 109 were selected. This figure was arrived at by use of Slovene's formula. The sample was sufficiently high and representative enough to validate the findings.

$$n = \text{Formula is: } n = \frac{N}{1 + N(e^2)}$$

Where; n = Sample Size

N = Population Size

$$e = \text{Level of significance} = e = 0.05 = e^2 = (0.05)^2 = 0.0025$$

$$n = \frac{N}{1 + N(0.05)^2} = \frac{150}{1 + 150(0.05)^2} = \frac{150}{1 + 150 \times 0.0025} = \frac{150}{1 + 0.375} = \frac{150}{1.375} n=109$$

Respondents type	Population	Sample size
Community members	20	15
Opinion leaders	40	30
Women activist	50	50
Religious leaders	40	14
Total	150	109

Source: Primary data 2016

3.4 Sampling Procedure

The study used purposive sampling technique to select the population that had the information for the researcher wants. The study utilized simple random sampling where respondents were selected from the target population. Simple random sampling technique is where every respondent has equal chances of being selected.

3.5 Methods of data collection

The researcher used both quantitative and qualitative data collection to obtain primary data sources. Quantitative data collection is a method of data collection that involves the use of numbers to assess information. Quantitative data collection method include questionnaire. Questionnaire is a method of data collection whereby information is gathered by asking a range of individuals the same questions related to their characteristics, asking respondents basically open ended questions (Worrall, 2000).

On the other hand qualitative data collection is a method of data collection which is used to provide information that is useful in depth understanding the respondent's ideas. Qualitative methods of data collection include interviews. Interviews were used as a method of data collection that involves researchers asking respondents basically open questions (Worrall, 2000).

3.5 Research Instruments

3.5.1 Questionnaires

Questionnaires were developed and designed in the most understandable way by the respondents with simple language, simple questions that was easily answered without consuming the time of the respondents. These were used mainly to gather primary data where respondents were expected to react usually in writing and return them with filled answers for analysis and making of conclusions by the researcher. Questionnaires were used because they were reliable and from the targeted respondents. They were easy to interpret and easily edited for the purpose of making final decisions. They also raised relevant information to the study since the respondents were basically guided by the questionnaires. They were designed in a way that made them look easy and understandable not to consume most of the respondents' time. The answering options on a Likert's scale, ranged from 1= strongly disagree to 5 = strongly agree were used to make the questionnaire easy to fill.

3.5.2 Interviews

The interview methods were used to collect key information about the study from key respondents like women activists in Borama district, Somaliland that did not have time of filling questionnaires. The respondents were asked questions included to elicit opinions on the subject matter. This was aimed at collecting information that could not be put down in writing.

3.6 Validity and reliability of the instrument

Validity: Validity of instruments was tested using Content Validity Index (CVI). The researcher established the validity of the instruments by using expert judgment method as suggested by Amin (2005). This involved judges scoring the relevance of the questions in the instruments in relation to the study variables and a consensus judgment given on each variable.

The formula is given by;

$$CVI = \frac{\text{number of items declared valid by experts}}{\text{total number of items}}$$

Content validity index is accepted for the items measured which have the average validity index of above 0.70 as recommended by (Amin, 2005).

Reliability: reliability was tested using Cronbach's coefficient alpha (α). Specifically, coefficient alpha is typically used during scale development with items that have several response options (i.e. 1=strongly disagree to 5=strongly agree). To establish Cronbach's coefficient alpha (α), reliability analysis using SPSS was used.

3.7 Data Gathering Procedures

Before the administration of the questionnaires before the research, the researcher required to get an introductory letter from the college of higher degrees and research. After this letter, the researcher presented this letter to the field officials before carrying out the data gathering.

During the administration of the questionnaires The respondent were requested to answer the questions completely and not to leave any unanswered.

After administration of the questionnaires Collecting the data from the field research the analysis process and presentation emerged. The researcher made sure she collected all the questions from the respondents.

3.8 Data Analysis

After questionnaires filled by the respondents, the data were coded and entered into the computer Statistical Package for Social Sciences (SPSS). Data processed and analyzed using descriptive statistics that shows frequencies and percentages distribution to determine the demographic characteristics of the respondents

3.9 Ethical Considerations

The data collected from the respondents was kept with utmost confidentiality.

Limitations of the Study

Some respondents were biased, respondents would fear to disclose the information due to fear that they may be disqualified from their office. This limitation was solved by assuring the respondents that the information got from them will be kept with utmost confidentiality.

There was a fear that some respondents may not fill the questionnaires as they get them and that few questionnaires may be brought back. This limitation was minimized by printing excess questioners to cover up those questionnaires that may not be filled in the filled.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter presents the analysis of the data gathered and interpretation thereof. It gives the demographic characteristics of respondents and variables used.

4.1 Demographic Characteristics of Respondents

This section determines the demographic characteristics of the respondents. To achieve it, questions were asked to capture these responses. Frequencies and percentage distribution table was employed to summarize the demographic characteristics of the respondents.

Table 4.1: Demographic Characteristics of Respondents

Gender		Frequency	Percent
Valid	Female	91	87.7
	Male	18	12.3
	Total	109	100.0
Age			
Valid	40-49	36	29.9
	20-29	27	25.3
	30-39	27	25.3
	above 50	19	19.5
	Total	109	100.0
Education			
Valid	Diploma	49	41.6
	Degree	38	34.4
	Secondary	22	24.0
	Total	109	100.0
marital status			
Valid	Single	57	46.1
	Married	26	26.6
	Divorced	22	24.0
	Widowed	4	3.2
	Total	109	100.0

Source: primary data, 2016

Table 4.1 revealed that majority, 91 (87.7%) of the respondents were female while 18 (12.3%) were male. The dominance of the female in the study was because the researcher was interested in having women with a high composition because they were the ones who were victims of women right violation.

Furthermore, Table 4.1 revealed that majority, 36 (29.9%) of the respondents were within the age group of 40-49 years, followed by age group of 30-39 years and 20-29 years who tied at 27 (25.3%) each. Respondents above the age group of 50 years were least represented by 19 (19.5%).

Similarly, Table 4.1 revealed that majority, 49 (41.6%) of the respondents were Diploma Holders, followed 38 (34.4%) who were Degree Holders while Secondary Holders were represented by 22 (24%). The dominance of the Diploma Holders in the study implies that respondents were knowledgeable enough to interpret the concept of culture visa vie violation of women's rights.

Last but not least, Table 4.1 revealed that majority, of the respondents were Single, 57 (46.1%) followed by 26 (26.6%) who were married. Not only that, 22 (24%) was divorced while 4 (3.2%) were widowed. The dominance of the Single respondents in the study could be because the researcher preferred to have their experience regarding their right violation through cultural practices.

4.2 The perceptions of Somaliland women on early marriage in Borama district, Somaliland.

The first objective of this study was to determine the perceptions of Somaliland women on early marriage in Borama district, Somaliland Table below give the summary of the findings on this objective.

Table 4.2 Showing the perceptions of Somaliland women on early marriage in Borama district, Somaliland

	Mean	Std. Deviation	Interpretations
The man pays dowry to a woman and make her a property	2.6239	1.21555	High
There is no fixed amount of money or materials that is supposed to be paid on a woman	2.7156	1.36824	High
Women perceptions is that a woman should marry and be only one but not polygamy	2.7339	1.29559	High
Most women always complain of the way they are married	2.8991	1.09667	High
Women in Borama district Somaliland are married willingly	3.3028	1.05852	Very high
Women perceptions are that a lady should decide on who to marry not the culture to dictate the terms and conditions	3.3119	.95933	Very high
Culture has a big hand in matters pertaining marriage in Somaliland	3.3486	1.02176	Very high
Average mean	2.9908		High

Source: Primary data 2016

The table 4.2 above showed that under objective one, the questions asked were answered well and the respondents gave their views freely without bias as follows; On the side of the man pays dowry to a woman and make her a property, most respondents agreed presented by (Mean=2.6239) and interpreted as high. More to that on the issue of there is no fixed amount of money or materials that is supposed to be paid on a woman, most respondents agreed and interpreted as high (Mean=2.7156). In general terms however, the objective one of this research report was interpreted high by the majority of the respondents (Average mean=2.9908).

The women activists, community members, religious leaders respondents on the issue of the man pays dowry to a woman and make her a property said that:

" when I was married, my family was given camels, money and jewelry for my bride price. This made my husband to treat as his property. I didnt have a say in the family affairs".

Another respondent said that

"Every family set how much money or what the bride price should be depending on the ability of the family to pay"

Another respondent said that

"Ladies are not given any chance for them to decide a person to marry and cannot be given time to first grow so as to reach the years of deciding for themselves"

The implication of this objective is that women in Somaliland are considered out when it comes for decision making. This is evidenced by the interpretation as high (Mean=2.6239) when it comes as dowry taking to the woman family means buying that woman and make her a property.

4.3 The marriage practices in Borama district, Somaliland

The second objective of this study was to analyze the marriage practices in Borama district, Somaliland.

Table 4.3 Showing marriage practices in Borama district Somaliland

Marriage practices	Mean	Std. Deviation	Interpretations
The marriage practice in Borama district Somaliland does not favor women	3.2018	1.21549	High
The marriage that would be a decision of a girl and a boy is influenced by the parents or guardian	2.2477	1.29211	Low
In heritage type of marriage practice is discouraged by most women activists in Somaliland	2.4312	.87525	Low
A woman introduces a man to the parents and marry officially	3.2477	1.17186	High
Women who refuse to participate in these marriages "face strong pressure and sanction" from their family	3.2844	1.10631	Very high
In Somaliland a lady is supposed to marry when still young	1.9725	1.00424	Low
No lady is allowed to divorce after official marriage	3.1927	1.10115	High
Average Mean	2.7968		High

Source: Primary data 2016

Table 4.2 above revealed that the marriage practice in Borama district Somaliland does not favor women interpreted as high (Mean=3.2018). about the issue that the marriage that would be a decision of a girl and a boy is influenced by the parents or guardian was interpreted as low meaning that most respondents disagreed with the statement in question (mean=2.2477). The above table further revealed that inheritance type of marriage practice is discouraged by most women activists in Somaliland (Mean=2.4312). A woman introduces a man to the parents and

marries officially, was agreed upon by more respondents (Mean=3.2477). For the point of Women who refuse to participate in these marriages "face strong pressure and sanction" from their family, the interpretation was very high (mean=3.2844). More to that the statement of in Somaliland a lady is supposed to marry when still young the interpretation was low meaning that most respondents disagreed with it (Mean=1.9725), finally the findings revealed that on the case of no lady is allowed to divorce after official marriage, the interpretation was high indicated by (Mean=3.1927). The implication of this objective is that the practice of marriage in Somaliland favors early marriage and its associated outcomes. In Somaliland a person by culture can even marry at 14 years. So that type of marriage practice is inhuman in some other cultures. So the implication with such marriage practice is that one marries when he or she is not yet ready and the end result is that domestic violence remains the order of the day together with poverty and many more problems.

One of the respondents when contacted on the point of Women who refuse to participate in these marriages face strong pressure and sanction from their family the response was

" it is true when a girl refuses to take the advice of the elders in matters concerning marriage faces serious discrimination from the family"

Furthermore, when a respondent was contacted on the issue of No lady is allowed to divorce after official marriage, the response was that

" it is prohibited by the culture to divorce because when a girl divorces it becomes hard to refund the dowry since dowry is got to be spent but not to be kept"

4.4 The cultural inclination of Somaliland women on early marriage in Borama district, Somaliland

The third objective of this study was to analyze the cultural inclination of Somaliland women and early marriage in Borama district, Somaliland. The following were got from the field as a result of carrying out thorough investigation.

Table 4.3 Showing the cultural inclination of Somaliland women on early marriage in Borama district, Somaliland

Cultural inclination of Somaliland women on early marriage	Mean	Std. Deviation	Interpretations
Culturally women are forced to marry	2.3119	1.09458	Low
It is a culture of Somaliland a man and a woman to make their own family	2.4954	1.13549	Low
Cultural inclination of women on early marriage is against women perceptions	2.6330	.88883	High
A lady who refuses to marry when still young is chased from the family	2.7615	1.15389	High
Culturally a lady decides who to marry or not	2.5963	1.27017	Low
In Somaliland a lady takes the decision of a man	1.7615	.67904	Low
Culturally a lady marries due to financial constraints	3.2294	.92929	High
Average Mean	2.5412		High

Source: Primary data 2016

Table 4.3 above, revealed that on the issue of culturally women are forced to marry, most respondents disagreed presented by (Mean=2.3119). The table furthermore revealed that on the case of It is a culture of Somaliland a man and a woman to make their own family, most respondents disagreed (Mean=2.4954). The above table according to the findings revealed that Cultural inclination of women on early marriage is against women perceptions was interpreted as high (Means=2.6330). A lady who refuses to marry when still young is chased from the family (Mean=2.7615) means that it was agreed by the majority respondents. In summary therefore, the statement of the cultural inclination of Somaliland women on early marriage in Borama district, Somaliland was interpreted high and evidenced by (Average mean=2.5412). The implication of the above objective three is that women are the most affected group of people in the issue of early marriage. This means that even when a lady refuses to marry, the family guided by culture, forces that lady to marry. For the case of the boys when a boy refuses to marry a given lady, he may be set free to decide on what to do and or to leave.

The women activist, community members and religious leaders respondents on the issue of culturally a lady marries due to financial constraints, the response from one of the ladies was that

"I got married on the pressures of my parents because they were lacking what to eat at home. So my marriage was influenced by my parents and finally the man brought money and the my family got well"

Also another young girl who was found married told me that

"The family members told her that it is a must to get married as a culture rule. So the lady got married even when she was just 14 years"

CHAPTER FIVE

DISCUSIONS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter covered the discussions from the preceding chapter according to the objectives of the study, gave a conclusion and recommended according to the findings.

5.1 Discussions of the findings

5.1.1 The perceptions of women on early marriage in Borama district, Somaliland.

Some countries in Africa are amongst those with the highest proportion of early marriage, including Niger, Chad, Mali, Guinea, Central African Republic, Mozambique and Malawi. Sub-Saharan Africa has the second highest rate of early and forced marriage. 14.3 million girls in the region are married before they reach 18. Among the countries where the rate of early and forced marriage exceeds 70 per cent – Niger, Chad and Mali – adolescent fertility and maternal mortality rates are also high. In countries where the legal age of marriage differs by sex, the age for women is always lower. In Benin, Cameroon, Gabon, Mali, Niger and the Democratic Republic of Congo, the legal age of marriage is 18 for males and only 15 for females. According to the Convention on the Elimination on All Forms of Discrimination against Women (CEDAW) - marriage before the age of 18 shouldn't be allowed since children don't have the 'full maturity and capacity to act'. The 1948 Universal Declaration of Human Rights states that marriage should be 'entered only with the free and full consent of the intending spouses'. Where one of the parties getting married is under 18, consent cannot always be assumed to be 'free and full'.

Early or Child marriage is a human rights abuse. It constitutes a grave threat to young girls' lives, health and future prospects. Marriage for girls can lead to complications related to pregnancy and childbirth, and in developing countries these are the main causes of death among 15–19 year-old girls. Girls who are married are also exposed to sexually transmitted infections, including HIV. For a girl, marriage can mean the end of her education, can set aside her chances of a vocation or career, and can steal from her foundational life choices.

Choosing when and who to marry is one of life's most important decisions. No one else, however well-meaning, has the right to make that decision. The decision to marry should be a freely made, informed decision that is taken without fear, coercion, or undue pressure. It is an adult decision and a decision that should be made, when ready, as an adult. On that virtually all countries agree. The Convention on the Rights of the Child (CRC) and the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), both human rights instruments, outlaw child marriage. The International Conference on Population and Development in 1994 (ICPD) called on countries to eliminate child marriage and to enforce laws that ensure free and full consent.

Yet child marriage persists, especially in poor and rural parts of countries in the developing world. It may be part of local tradition; parents may believe it safeguards their daughters' future; poverty or conflict may propel it. But more often than not, child marriage is the outcome of fewer choices. Girls who miss out or drop out of school are especially vulnerable to it while the more exposure a girl has to formal education and the better-off her family is, the more likely marriage is to be postponed.

And that is the heart of the matter when girls have a choice, they marry later. Parents, communities and countries want the very best for their girls. The best for girls is the product of education, good health, including sexual and reproductive health, and broad choices that are to be freely made, not only in regards to marriage, but in all aspects of her life.

Investing in girls, developing their social and economic assets, ensuring they have access to education and health services, and ensuring that they can postpone marriage until they are ready; all this means greater dignity for women. It also means healthier families and higher levels of gender equality. This in turn makes for stronger societies and more vibrant economies. Investment in later marriage for girls is investment in development for everyone.

No society can afford the lost opportunity, waste of talent, or personal exploitation that child marriage causes. And that is why we are publishing this study to show what the evidence tells us about this harmful practice and to assist decision makers sharpen their focus on the urgent protection of girls' human rights. Respect for girls' human rights requires that we prevent and end child marriage and demands that we actively support girls who are already married. Human rights realized for girls are simply the fulfillment of our duty to them. It is the only course by which we can avert what otherwise is the human tragedy of child marriage.

Despite national laws and international agreements, child marriage remains a real and present threat to the human rights, lives and health of children, especially girls, in more than a hundred countries. One in three girls in low and middle-income countries (excluding China) will marry before the age of 18. One in nine girls will marry before their fifteenth birthday. In the least-developed countries the prevalence of child marriage is even higher nearly one in two. If present trends continue, the number of child marriages each year, 14.2 million in 2010, will be over 14 per cent higher by 2030, nearly 15.1 million. In South Asia alone, 130 million girls are likely to marry as children between 2010 and 2030.

Child marriage occurs when one or both of the spouses are below the age of 18. Child marriage is a violation of article 16(2) of the Universal declaration of human rights, which states that "marriage shall be entered into only with the free and full consent of the intending spouses." article 16 of the convention on the elimination of all Forms of discrimination against Women (CEDAW) states that women should have the same right as men to "freely choose a spouse and to enter into marriage only with their free and full consent", and that the "betrothal and marriage of a child shall have no legal effect.

The convention on the rights of the child (CRC) sets out the human rights of children: the right to survive; the right to develop to their fullest; the right to protection from harmful practices, abuse and exploitation, and the right to participate fully in family, cultural and social life. in signing the convention, governments also committed to take "all effective and appropriate measures with a

view to abolish traditional practices prejudicial to the health of the children,”which includes, among other practices, female genital mutilation/cutting and child marriage.

While the practice of child marriage is a global issue affecting most regions, it is most common in South Asia and in West and Central Africa, where two out of five girls marry or enter into union before age of 18 (46 per cent and 41 per cent, respectively), as shown in Figure 3. Lower percentages are observed in Eastern Europe and Central Asia, the Arab States and East Asia and the Pacific (11 per cent, 15 per cent and 18 per cent, respectively). In Latin America and the Caribbean, prevalence is higher, at 29 per cent, just under East and Central Africa (34 per cent). Substantial variations in the rates of child marriage are also found among countries within regions. The highest prevalence in South Asia, for example, is found in Bangladesh (66 per cent); in West and Central Africa, in Niger (75 per cent) and Chad (72 per cent). In Latin America and the Caribbean and East and Southern Africa, values are 40 per cent or more in the Dominican Republic (40 per cent) and Mozambique (52 per cent). Among the regions with a lower prevalence of child marriage Eastern Europe and Central Asia, East Asia and the Pacific, and the Arab States—we also find countries where a relatively large proportion of children become brides, as in the Republic of Moldova (19 per cent), Indonesia (22 per cent) and Yemen (32 per cent). Naturally, heavily populated countries tend to outweigh regional averages.

The evidence presented in the previous pages amounts to a clarion call for action: for policies and programmes to accelerate the prevention of child marriage for the millions of young girls at risk, and to accelerate the provision of adequate support to girls who are already married. Rates of child marriage remain high. This is despite the overwhelming majority of countries being signatories to international charters and covenants that discourage child marriage and having laws and policies in place to prevent it. Gender inequality, lack of protection of girls’ human rights, persistent traditions in favor of early marriage, poverty, humanitarian crises and tough economic realities all work to set conditions in which the practice continues.

5.1.2 Marriage practices in Borama district, Somaliland

Marriages in the Somali culture are often arranged and occur at the age of 15 or 16. Marriage is highly valued in the Somali culture and if a woman is not married by the age of 16 she is often considered flawed and thought to bring bad luck to her family. Marriage in the Somali culture is often viewed as a “rupture and renewal” signifying that the person is moving out of their parents household and starting their own family. Same sex marriages are not allowed by law.

Weddings are perhaps one of the most important aspects of the Somali culture. A wedding denotes not only the union of two souls but the relationship between two families and, more importantly, two tribes. The wedding involves various ceremonies before, on and after the wedding. Gifts are often exchanged between the families in exchange for the brides hand in marriage. On the wedding day a banquet of traditional food is served and a dance takes place after the marriage ceremony.

In northern Somalia, marriages were traditionally between nonrelated families, explicitly to enable the establishment of new alliances. In the south, the favorite spouse is a trilateral parallel cousin, real or classificatory. As a Muslim, each Somali man has the right to be married to four women. The divorce rate is high. In one southern study, half of all rural women in their fifties had been married more than once.

“Although non-arranged marriages have become more common in Somalia (SAPA/AP 30 Oct. 2006; *Public Agenda* 31 Oct. 2005), sources consulted by the Research Directorate indicate that arranged marriages, including forced marriages, still take place in the country.” Marriage traditions in Somalia indicate that in times when a marriage is arranged without consent of the couple, the woman may refuse the marriage if she gains her mother's support. To avoid this situation, the father or male relative of the woman may try to formalize the union without telling the family. Arranged marriages in Somalia can also take place through the conversation of women between sparring tribes, which is viewed as closing a peace agreement.

It all begins with engagement. Traditionally, a young man asks the father of his lover for her hand in marriage. If he agrees, the man will then propose. Most times he tries to make it a surprise in some romantic way. Sometimes, the couple will decide "it's the right time." The male usually gives his sweetheart a diamond ring to be placed on her left hand. The engagement can last anywhere from a few weeks to a few years.

In Somaliland, a man may have four wives, with all the trouble he deserves in consequence thrown in. He may become engaged to a girl before she is born by making an arrangement with her "prospective" -for want of a better word- parents. The engagement in any case is always arranged between the girl's parents or guardians, and is clinched by a small present from the man to them as a token of finality. This token, which may consist of a horse or even any small personal possession of the man's, once accepted makes the engagement binding for all time. If broken by either party something like a breach of promise case is the result. Any time before the marriage, property (generally in the shape of stock) is paid by the suitor to the parents as the purchase price of his bride. The value of this property varies among different tribes and for different women. If before marriage a girl dies, her relations must return the purchase price paid, which is called yarad. Should the man die his next of kin may marry the girl on making a small further payment. Should she refuse this alliance another must be found to take her place, or the yarad be returned to the deceased's estate. This is because young girls are forced into early marriage against their will which eventually makes them to drop out of school. The study indicated that early marriage is widely practiced in Borama district, Somaliland for reasons of economic survival and protection against rape. According to DRC (2004) report, traditions of early and inherited marriages are "particularly strong" among nomadic pastoralist populations in Somaliland.

If everything is arranged satisfactorily and the marriage be consummated, a substantial proportion (known as dibad) of the yarad is returned to the man by his wife's people. The marriage is generally celebrated by a Kathi or Sheikh, and at the ceremony the amount of dowry- or mehr, as it is called here- to be settled on the wife by her husband is recorded. The mehr may consist of anything- generally stock- and need not be paid at the time, but it is a very important matter for the woman that it be clearly defined. Should she be divorced her husband must hand to

her the mehr agreed on at the marriage ceremony. Should he die she has first claim on his estate for her settlement, which is quite apart from any subsequent share of the estate she is entitled to as deceased's wife. However, should she refuse to marry her deceased husband's next of kin or a man of his tribe chosen by his people, she forfeits all rights to both her mehr and share of the estate. This is roughly the basis of Somaliland marriage laws. The following literal copies of correspondence give some idea of how it works out in practice.

The findings indicated that women who refuse to participate in these marriages "*face strong pressure and sanction*" from their family and their in-laws and, in cases of (dumaal), it is when a man die and the women get married of his brother, this could also be denied certain rights, including child custody and the management of the deceased husband's property. The practices automatically lead to early marriage and bring about violation of human rights. This is supported by a number of human rights instruments that lay down norms to be applied to marriage, covering issues of age, consent, equality within marriage, and the personal and property rights of women. The key instruments and articles are as follows (paraphrased for clarity in some cases): Article 16 of the 1948 Universal Declaration of Human Rights (UDHR) states: (1) Men and women of full age ... have the right to marry and found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending parties. Similar provisions are included in the 1966 International Covenant on Economic, Social and Cultural Rights and the 1966 International Covenant on Civil and Political Rights. However these rights have been abused greatly in Somaliland where women are forced at a tender age to get involved in marital issues.

5.1.3 Cultural inclination of women on early marriage in Borama district, Somaliland

The findings from an extensive reading of materials related to early marriage suggest that early marriage is due to various factors including among others, the search for economic survival, protection of young girls, peer group and family pressure, controlling female behavior and sexuality, wars and civil conflicts and socio-cultural and religious values. It is a violation of girl's human rights as it deprives her from freedom, opportunity for personal development, and other rights. It also a developmental challenge for population pressure, health care costs and lost opportunities of human development. It is barrier to girl's education as young girls drop out from

school to get married which impacts negatively on the community as whole and on the wellbeing of future generation.

Early child marriage also is a route to cementing family, clan, and tribal connections or settling obligations. Early marriages differ from arranged marriages. In early marriages, one or both of the partners cannot give free or valid consent to the marriage. Early marriages involve varying degrees of force, coercion or deception, ranging from emotional pressure by family or community members to abduction and imprisonment. Emotional pressure from a victim's family includes repeatedly telling the victim that the family's social standing and reputation are at stake, as well as isolating the victim or refusing to speak to her. In more severe cases, the victim can be subject to physical or sexual abuse, including rape (Musse Ahmed, 2004).

The findings of this study revealed that there is negative significant relationship on early marriage on women's educational achievements, most of young women's got early marriage have low socioeconomic status and low educational achievement in Hispanics and Southeast Asian (Vietnamese, Cambodians, Laotians), most of whom came from families whose origin was in the Middle Eastern Islamic countries found that they cast themselves in the roles of mothers.

The study found that in cases of early marriage, law enforcement officials frequently reinforce the batterers' attempts to control and demean their victims. Even though several countries now have laws that condemn early marriage, "when committed against a woman in an intimate relationship, these attacks are more often tolerated as the norm than prosecuted as laws (The Human Rights Watch, 2013).

Early and child marriage mainly affects young women and girls, although there are cases of young men and boys being forced to marry especially if there are concerns about his sexual orientation. Reliable statistics on early marriage are difficult to compile due to the unofficial and, therefore, undocumented nature of most early marriages. In 2003, the International Centre for Research on Women estimated that more than 51 million girls under 18 years were married and they expected the figure to rise to over 100 million within the next ten years. Similarly, in 2006, experts estimated that thirty-eight percent of young women aged 20 to 24 in the fifty least developed countries were married before the age of 18 (Kulczycki, et al 2008).

Kulczycki, et al (2008), in many countries, educating girls often is less of a priority than educating boys. When a woman's most important role is considered to be that of a wife, mother and homemaker, schooling girls and preparing them for the jobs may be given short shrift. And even when poor families want to send their daughters to school, they often lack access to nearby, quality schools and the ability to pay school fees. It is usually safer and economically more rewarding to spend limited resources on educating sons than daughters. This boxes families into early marriage as the only viable option for girls.

Not surprisingly, risks increase with more extensive forms of female circumcision. These problems are exacerbated by the fact that women who undergo female circumcision as young girls in Somaliland now live in a war-torn nation with no infrastructure for health care or health research. The implication is that complications such as obstructed labor or postpartum hemorrhage have more serious negative outcomes among the majority of women who give birth at home, outside of hospital settings where emergency obstetric care is more likely available. In sum, female circumcision is one of the main causes of prolonged delivery and maternal morbidity and mortality in Somaliland (Ibrahim, et al 2004).

Hester et al (2008) further highlight how the issue of early marriage is complex and multilayered, depending upon the community, the culture within the community, the family situation and notions of tradition within the family. Their research reveals that a wide range of communities outside of the South Asian diaspora experience early marriage, including: orthodox/fundamental religious communities in the UK; Irish traveller women; Armenian, Turkish and some mainland Chinese communities; Eastern European communities; African communities (such as Eritrean, Sudanese, Sierra Leonean and Mozambiquean); and African Caribbean communities. This is consistent with evidence presented to the Government during a consultation on the criminalization of early marriage (Child Frontiers 2010).

The Khanum (2008) study uncovered examples of early marriage cases from the Somaliland community that had been identified by women's groups, as well as a small number of cases which had been referred to Luton Women's Aid involving women from South African and Nigerian backgrounds. When Iman & Eversley (2002) explored the extent and consequences of early marriage among the Bangladeshi and Somaliland communities residing in the London

Borough of Tower Hamlets, all but one of eleven interviewees reported that they had not encountered early marriage in either their professional experience of working with the Somaliland community or in their personal experience of living in the UK. The one interviewee who reported early marriage in the Somaliland community was a Bengali worker interviewed in connection with exploring early marriage in the Bangladeshi community, not the Somaliland community. Although the worker had not encountered any cases personally, he reported that he had heard 'stories in the community' of three Somaliland early marriage cases. These included: an 18 year old girl whose parents were not happy with her lifestyle; a girl suspected of 'fooling around'; and a 17 year old boy who had been involved in drug and alcohol abuse (Danish Refugee Council (DRC) 2004). Denial of early marriage happening within some communities in the UK context was a finding within research undertaken by (Brandon & Hafez 2008). An advice worker based at a Somaliland community centre stated that the practice did not exist outside of the country. But another interviewee in the Brandon & Hafez (2008) study referred to what she called 'semi-arranged' marriage in the Somaliland community, in cases where 'a person is not forced but pressured to marry a second cousin or someone from the same tribe'. Finally, the study by Brandon & Hafez (2008) uncovered evidence of early marriage referrals from Africa and Eastern European Communities and reported that early marriage is high in the Turkish and Kurdish communities where women are forced to marry cousins, members of their tribe and extended family in order to reinforce kinship networks business ties and tribal alliances. Indeed the UN Human Rights Council (2007) has noted that a transnational dimension to early marriage in Turkey has become increasingly visible, with some girls whose families have migrated from Turkey to other countries being early to marry Turkish men.

5.2 Conclusion

5.2.1 The perceptions of women on early marriage in Borama district, Somaliland.

The women perceptions on early marriage was that, Married girls are among the most vulnerable and marginalized, often isolated from family, social, and support networks, with very little education and decision-making power. Often the spouses of much older (and sexually experienced) men, young brides are more likely to begin early and frequent childbearing, experience partner violence, and become exposed to HIV and other sexually transmitted

infections. Efforts should be made to ensure that these girls are also provided with opportunities to thrive within their societies. To address the needs of early marriage existing interventions should be expanded to enhance married girls' and boys' educational opportunities, social networks, economic assets, negotiating skills, and access to health and other social services. These efforts should always be designed to take into account the power dynamics behind male and female relationships, in part to avoid placing married children at additional risk.

Unless measures are taken to address early marriage, it will continue to be a major stumbling block to the achievement of human rights. This research report is intended merely as a starting-point, drawing attention to a practice that has been neglected by both women's and children's rights campaigners in recent decades. It is hoped that it will provide an incentive for a campaign to prevent early marriage and end the silent misery of millions of girls in many countries around the world, to open up new horizons for them, and contribute to the development of policies, programmers and advocacy to bring this about.

5.2.2 Marriage practices in Borama district, Somaliland

According to an article on marriage traditions in Somalia published in a 2004 book entitled *Somalia - The Untold Story: The War Through the Eyes of Somaliland*. Women, elopement is a common way for a Somali woman to avoid an arranged marriage (ibid; see also Gardner and El Bushra 2004, 148). However, the practice is frowned upon in Somali society and a woman who elopes may be "risking her family's wrath" (Musse Ahmed 2004, 54). In October 2006, Islamic leaders in Somalia reportedly banned this type of marriage, known as *Masaafo*, saying that it "violate[d] islam" (SAPA/AP 30 Oct. 2006). Further information on the banning of *Masaafo* could not be found among the sources consulted by the Research Directorate within time constraints.

The article on marriage traditions in Somalia indicates that in cases where a marriage is arranged without the consent of the couple, the girl may be able to refuse the marriage if she gains her mother's support (Musse Ahmed 2004, 53). However, to avoid this situation, the father or male relative of the girl may try to formalize the union without advising the family (ibid.). The author

notes that although a 1975 Family Law states that a father must not arrange a marriage without the consent of his daughter, this law is no longer applied in the country (ibid.).

A 2004 report by the Danish Refugee Council (DRC) similarly indicates that a woman can be forced into a marriage arranged by her father or male guardian (21 Aug. 2004, 10). The father or guardian may justify the arrangement, believing that he is looking out for the woman's welfare (ibid.). A prior *xeer* [customary law (Denmark Mar. 2004; UN 10 May 2007)] agreement between two tribes may also be used to encourage a union (DRC 21 Aug. 2004, 10). In such cases, the woman's family must agree to give her in marriage to another tribe because of "a precedent case where the girl's male relative or kin was able to marry from her suitor's tribe in a similar manner" (DRC 21 Aug. 2004, 10). Large bride prices are often used to bribe the father (ibid.).

Arranged marriages in Somalia can also take place through the exchange of women between warring tribes, which is viewed as sealing a peace agreement (Gardner and El Bushra 2004, 147; Musse Ahmed 2004, 54; Ibrahim 2004, 167). Referred to as *godob reeb* in northern Somalia and *godob tir* in the south (Gardner and El Bushra 2004, 147), this type of marriage is usually arranged without the consent of the woman or the man (Musse Ahmed 2004, 54). According to the article on marriage traditions in Somalia, if either partner refuses to take part in this type of arranged marriage, then another family member will take his or her place; however, the article also notes that girls who are promised in these types of marriages are usually "very young and find it hard to refuse unless they elope or unless there is some resistance to the marriage within the family" (ibid.).

According to the 2004 DRC report, "inherited marriage" is another form of marriage in Somalia in which a woman is unable to choose her husband (DRC 21 Aug. 2004, 10). Inherited marriage includes *dumaal*, the Somali tradition where a man is entitled to "inherit" or marry the widow of his deceased brother or close relative (ibid., 11; UN Dec. 2002, 24). It also includes *higsiisin* [

also referred to as xigsiisan], where a man is permitted to marry the sister of his deceased wife (ibid.; DRC 21 Aug. 2004, 11).

The practice of child marriage is still high in many developing countries (61 countries have a child marriage prevalence of 20 per cent or higher). Child marriage at the global level has remained relatively constant over the last 10 years (at around 50 per cent in rural areas and 23 per cent in urban areas) (Figure 2). Many developing countries lack evidence to document prevalence and trends in child marriage and are therefore unable to develop appropriate policies and programmes to address it. For the preparation of this report, for example, data disaggregated by demographic, social and economic characteristics were unavailable for Afghanistan, Bhutan, Brazil, Central African Republic, El Salvador, Guatemala, Nauru, Marshall Islands, Mexico, El Salvador, South Sudan and Yemen all countries in which the prevalence of child marriage is high. Continuities and Changes: Marriage in Southern Somalia and the Diaspora is the title of the essay by Luling which appears in the current issue of the Northeast African Studies Journal, NEAS (Volume 15, Number 1, 2015:139-65). This is the last paper she was working on in the months before her death in January 2013. Despite the wars and social upheavals which have devastated Somalia since 1990, “people go on getting married,” even if the ways in which people celebrate marriage have changed. And this essay seeks to document some past and enduring traditions, along with changes in the last half century that reflect social and political shifts.

In this age of the internet and social media, blog posts and general commentary on the topic of marriage among Somalis may give an impression of uniform or universal practices. But what we see from Luling’s careful study is that with the exception of the formalizing of a union in accordance with Islamic Shari’a law, variations in local traditions abound, and are endlessly fascinating.

At the centre of Luling’s essay, as with many of her writings, are the Geledi people and their neighbours in and around the town of Afgooye. From the period of her initial anthropological fieldwork in the late 1960s and throughout her life, Luling continued a professional and personal relationship with this particular region of Somalia, even as she advocated for the rights of Somaliland and Oromo minorities more widely throughout the Horn of Africa.

5.2.3 Cultural inclinations of women and early marriage in Borama district somaliland

Early marriage as a strategy for securing girls' future and protecting them from the dangers of pre-marital sex and its social consequences: Virginity until marriage is highly valued among the somaliland communities. Accordingly, parents believe that early-arranged marriage would provide safety to their daughters with male protection or a sense of security and better social status in the eyes of the local community. In other words, parents believe that daughters must be married young to avoid social as well as economic risks and hoping that the carefully arranged marriage would benefit their daughters both socially and economically. However, early-married female pupils (see Appendix 8A and B) felt that their social as well as economic status was not be better off by living with their marital family, since they were separated from their natal family as well as far from formal education, which could be a means for better life. Religious communities and traditional leaders are uniquely positioned to prevent and respond to the call to end child marriage in Somaliland. Strong consensus exists across religious traditions about the dignity of every child and the need to protect children from different forms of violence, among these violence including early marriage, the spread of disease and the HIV pandemic, and the devastating effects of war, conflict and poverty. The inherent rights of the child are present in the teachings and traditions of the world's major religions. With about 1 billion people in Africa belonging to religious communities, their leaders' potential for action is substantial. From the smallest village to the largest city, through districts and provinces to national and international levels, religious communities offer large networks for taking action in the care and protection of children and the safeguarding of their rights. The scale and extent of child marriage provides a compelling and urgent abuse that can be invoked to motivate religious communities to become actively involved in advocacy and policy-making. Increasingly, religious leaders are speaking out as advocates for children and drawing on the teachings of their respective faiths to promote respect for children and their rights. The reasons for early marriage are diverse and complex. As a result, various explanations have been given for the persistence of early marriage in the studied peasant communities. The most common explanations for the persistence, even for the increasing trend of early marriage, revolve around current economic pressures and life insecurities. There are also sociocultural justifications for why girls get married earlier than boys.

5.3 Recommendations

5.3.1 The perceptions of women on early marriage in Borama district, Somaliland

The girls most likely to marry before the age of 18 reside in rural and remote areas, have little or no education, and reside in the poorest households. To assess the patterns and prevalence of child marriage, a precondition for effective policy and programmes, each country should collect and analyze its own data so that it can identify and target areas with high proportions of girls at risk. On this basis, programmes should be put in place, supported by appropriate allocation of resources, to prevent and end child marriage and to manage its consequences.

It is no coincidence that countries with high rates of child marriage are also grappling with high adolescent birth rates and high levels of maternal mortality. This calls for targeted interventions to support both married and unmarried girls. Married girls should have systematic support to help them avoid early and frequent childbearing. They should have ready access to sexual and reproductive health information and programmes that provide family planning, maternal health services, and HIV prevention and treatment. The fact that data show very low levels of satisfied demand for family planning, including contraception, among married girls underscores this need. Programmes must be put in place that enable married girls to exercise their right to identify and understand their options to delay or limit childbearing, and to receive support from their husbands and in-laws accordingly.

Countries with high rates of child marriage, high adolescent birth rates, and low levels of satisfied demand for family planning should consider a multi-pronged approach across sectors that encourages delayed marriage for girls. Such approaches should include the enforcement of laws against child marriage including the enactment and enforcement of laws that raise the minimum age at marriage to 18 for both girls and boys. Countries should expand girls' opportunities for post-primary education, especially for rural and isolated girls during adolescence, and consider incentives to families and communities to address the economic and social factors underlying child marriage. Equally important is offering girls themselves the opportunity to develop new skills and to show their families a positive alternative to child

marriage. Investment in girls is not only a good in itself, but can also have a powerful multiplier effect on a range of outcomes, including population dynamics

Some of the most effective interventions to address child marriage and gender-based violence require the integration of prevention and response efforts within and across programs in various sectors, including health, education, food security, economic growth (with an emphasis on strengthening economic security of households and families), governance, justice, and rule of law.

5.3.2 Marriage practices in Borama district Somaliland

Innovative programmes, policies and strategies to tackle child marriage are building on the growing international concern and recognition of the costs of this harmful practice to girls, their families and communities. A systematic analysis of these efforts to discourage child marriage identified five core approaches that are being implemented and their lessons learned so far:

Empower girls by building their skills and enhancing their social assets

Among the successful programmes are those that empower girls at risk of child marriage through, for example, life skills training, provision of safe spaces for girls to discuss their futures, the provision of information about their options, and the development of support networks. Such interventions can equip girls with knowledge and skills in areas relevant to their lives, including sexual and reproductive health, nutrition, and their rights under the law. Girls are empowered when and if they are able to learn skills that help them to develop a livelihood, help them to better communicate, to negotiate and make decisions that directly affect their lives.

Safe spaces and the support they offer help girls overcome their social isolation, interact with peers and mentors, and assess alternatives to marriage. As the girls develop their abilities and self-confidence, parents and community members come to regard them differently, which can help to re-shape long held views and customary assumptions. Reviews of such programmes have documented changes in knowledge, attitudes, and behavior related to child marriage over a period of just a few years. However, the comparative effectiveness of specific interventions (life skills versus safe spaces, for example) requires further study.

Improve girls' access to quality formal education

Girls' education, especially at the secondary level, is strongly associated with later marriage. Research has suggested that girls with secondary schooling are up to six times less likely to marry while children, compared to girls with little to no education. Education is a right in itself, and being in school confers numerous protections and benefits for girls. Educational opportunities offer girls positive alternatives to child marriage that are generally acceptable to the family and community. From a cultural standpoint, being in school can support the perception that girls are still children and hence not marriageable. Schooling helps a girl develop social networks and acquire skills and information, all of which contribute to her ability to communicate, negotiate for her best interests and participate in decisions that affect her life.

Mobilize communities to transform detrimental social norms

Traditionally the family and elders of the community have made the decision whether, when and whom a girl will marry. Working with parents and other community stakeholders is therefore vital in changing the attitudes and social norms that perpetuate harmful practices such as child marriage. A primary goal is to create an environment in which delayed marriage becomes more socially acceptable than child marriage. At the same time, girls must be able to pursue an education or other alternatives to marriage without the fear of criticism or ridicule. Interventions that spark attitudinal change have included community dialogue, information and education sessions; efforts involving men and husbands; along with mass media messages that spread the word about the dangers of child marriage, the alternatives, and the rights of girls. A review of the evidence suggests that community mobilization is most effective in shifting norms when it is used in conjunction with the other interventions considered here

Enhance the economic situation of girls and their families

Given that child marriage is linked to poverty, incentive-based programmes have been used to encourage and enable families to postpone the marriage of their daughters and to keep them in school through post-primary and secondary level. Incentives may include loans, scholarships, subsidies and conditional cash transfers. Employment opportunities for girls, such as those

supported by microfinance schemes or opened up through vocational training, can generate viable alternatives to child marriage, especially for girls unable to continue their formal schooling. Improving girls' economic standing can also give them a higher status in their families and on this basis, greater control over their lives. For families themselves, direct cash transfers and income-generating activities for their daughters can help to alleviate the economic and social pressures in favor of early marriage.

Generate an enabling legal and policy environment

Legislation against child marriage is a critical element of a comprehensive human rights approach. Legislation and appropriate enforcement measures are fundamental for defending the human rights of girls at risk. A crucial step is national and sub-national legislation to ensure that, in line with international human rights standards, the age of 18 is upheld as the minimum legal age of marriage for both males and females.

5.3.3 The inclination of women perception on the early marriage in Borama district, Somaliland

Building upon research into best practices for addressing early marriage, the focused on key sectoral interventions, recognizing that integrating interventions in and across multiple sectors and engaging girls and boys, as well as families and communities, are most effective. Additionally, interventions must be designed bearing in mind that promoting girls' empowerment in numerous contexts (socially, economically, and politically) will enable girls and their families and communities to reject early marriage as an option.

Engaging men, particularly fathers and brothers will be necessary. Interventions that involve fathers and religious and traditional leaders broaden understanding of the dangers of child marriage, and the long-term benefits of education and economic opportunities. Equally important is reaching out to boys at a young age to encourage equitable gender attitudes and norms so that they can be allies in preventing child marriage and change agents within their communities.

Working in partnership with parents is also essential, as child marriage is often a consequence of the constraints and stresses experienced by families as a result of poverty, displacement, or societal pressures. Working with parents to transform attitudes and identify viable alternatives

that advance the interests of individual children and the well-being of the entire family is critical to ensuring that interventions have positive, sustainable results.

Cultivate partnerships broadly. Ending and responding to child marriage requires the commitment, involvement and collaboration of a diverse network of partners, who bring unique perspectives, skills, and resources to face a daunting challenge. Researcher's intervention must be leveraged by the efforts of host governments and the private sector. Governments need to uphold the international treaties they signed and ensure the rights of children by enforcing laws within their countries. International organizations and non-governmental organizations (NGOs) can elevate the need to end child marriage by making it a priority and dedicating resources to the effort.

Working with lawmakers and parliamentarians is also critical, as they can promote enactment, implementation, and enforcement of laws and policies that discourage early marriage. Community leaders, traditional leaders, and members of law enforcement and the judicial community have critical contributions to make in implementing and enforcing laws passed. Mobilize communities to shift norms that perpetuate early marriage. Often, child marriage is considered a private family matter, governed by religion and culture. In some cases, early marriages are pursued by families as a social and/or economic imperative. In other cases, early marriages are used to consolidate relations between families, secure deals over land or other property, or even to settle disputes. Other times, families present early marriage as a viable and necessary way to protect girls from sexual violence or the consequences of unprotected pre-marital sex, including becoming unwed mothers who are vulnerable to abandonment and ostracism in their communities. Programming efforts, therefore, must be sensitive to cultural context in tackling complex economic issues and deep-rooted social norms, attitudes, and practices. As such, it becomes absolutely essential to engage with communities in finding locally appropriate strategies for ending child marriage. Local civil society and NGOs are important to the cause as they can mobilize their communities and encourage children, youth, and adults to participate in developing programs at the national, regional, and community levels.

5.3 Areas for future Studies

There is need to carry out a comprehensive study on the same topic to cover a wider geographical area of the whole of Somaliland. This will help to provide data for feature generalization.

Contribution of knowledge

The study will contribute knowledge of realizing the dangers that are encountered as a result of early marriage that is commonly practiced in Somaliland. For example divorce and its associated problems. The findings got from the field will guide the policy makers to draft laws regarding the protection of the early marriage in the world particularly in Somaliland. The study will open the eyes of the young women to differentiate getting married at an early and compare it with a marriage that takes place at an age of 18 years and above. The study will also guide the cultural leaders to reduce giving away their children for marriage at early ages after reading the consequences resulting from marrying early. The study will reduce the over dependency that is brought about by too many children as a result of early marriage in the world.

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APPENDIX: A Questionnaire for Respondents

Dear respondent,

I am Asha Adan Hassan a student at Kampala International University (KIU). I am conducting this study in fulfillment of the requirements for the award of Master's degree of development Studies of Kampala international university. The intention is to gain an understanding of the **women perceptions on early marriage in Borama district, Somaliland as the case study** answering this questionnaire is a valuable contribution.

This questionnaire is designed to share with your opinion . It is not a test, so there are no right or wrong answers. Please answer each item as carefully and accurately as you can by placing (✓) the appropriate option. We assure that the data you provide solely sought for academic purpose and the information you provide will be treated with utmost confidentiality

SECTION A: DEMOGRAPHIC PROFILE

Kindly tick on the blank space before each category

1. Sex of the Respondent

(a) Female (b) Male

2. Age of the Respondent

(a) 20 – 25 years (b) 26 – 30 years (c) 31 – 35 years (d) 36 – 40 years (e) 41
and above

3. Marital status

Married ☐
Single ☐
Divorced ☐
Widow ☐

4. Education level of respondents

Certificate

Diploma

Degree

Post graduate

Others

SECTION B: WOMEN PERCEPTIONS ON EARLY MARRIAGE IN BORAMA DISTRICT, SOMALILAND

Direction: please respond to the statement below and use the respond mode below to the answer the following questions by indicating

Respond mode: Strongly Agree (SA) = 4, Agree (A) = 3, Dis-agree (SA) = 2, strongly Dis-agree (SDA) = 1. If not write down you "Comment"

No	Statement	SA	A	DA	SD
1.	Women in Borama district Somaliland are married willingly				
2.	Culture has a big hand in matters pertaining marriage in Somaliland				
3.	The man pays dowry to a woman and make her a property				
4.	There is no fixed amount of money or materials that is supposed to be paid on a woman				
5.	Most women always complain of the way they are married				
6.	Women perceptions are that a lady should decide on who to marry not the culture to dictate the terms and conditions				
7.	Women perceptions is that a woman should marry and be				

	only one but not polygamy				
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SECTION C: Marriage Practice in Borama district, Somaliland

Respond mode: Strongly Agree (SA) = 4, Agree (A) = 3, Dis-agree (SA) = 2, strongly Dis-agree (SDA) = 1. If not write down you "Comment"

No	Statement	SA	A	DA	SDA
1.	The marriage practice in Borama district Somaliland does not favor women				
2.	The marriage that would be a decision of a girl and a boy is influenced by the parents or guardian				
3.	In heritance type of marriage practice is discouraged by most women activists in Somaliland				
4.	A woman introduces a man to the parents and marry officially				
5.	Women who refuse to participate in these marriages "face strong pressure and sanction" from their family				
6.	In Somaliland a lady is supposed to marry when still young				
7.	No lady is allowed to divorce after official marriage				

SECTION D: Cultural inclination of women on early marriage in Borama district, Somaliland

Respond mode: Strongly Agree (SA) = 4, Agree (A) = 3, Dis-agree (SA) = 2, strongly Dis-agree (SDA) = 1. If not write down you "Comment"

No	Statement	SA	A	DA	SDA
1.	Culturally women are forced to marry				
2.	It is a culture of Somaliland a man and a woman to make their own family				
3.	Cultural inclination of women on early marriage is against women perceptions				
4.	A lady who refuses to marry when still young is chased from the family				
5.	Culturally a lady decides who to marry or not				
6.	In Somaliland a lady takes the decision of a man				
7.	Culturally a lady marries due to financial constraints				

8.Are there possible measures to problems resulting from early marriage?

Yes ☐

No ☐

Not sure ☐

If yes in question 8 a above, what are the possible measures to problems resulting from early marriage?

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.....

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.....

APPENDIX B

An Interview Guide for Key Informants

Dear respondent,

I am at Kampala International University (KIU). I am conducting this study in fulfillment of the requirements for the award of Master's degree of development Studies of Kampala international university. The intention is to gain an understanding of the **women perceptions on early marriage in Borama district, Somaliland as the case study** answering this questionnaire is a valuable contribution. This questionnaire is designed to share with your opinion. It is not a test, so there are no right or wrong answers. Please answer each item as carefully and accurately as you can by placing (✓) the appropriate option. We assure that the data you provide solely sought for academic purpose and the information you provide will be treated with utmost confidentiality

1. What are the people's attitudes towards culture in Borama district, Somaliland-Somaliland?
2. What are the marriage practices in Borama district, Somaliland?
3. What are the impacts of women perception on the early marriage in Borama district, Somaliland?
4. What is your opinion on early marriage?
5. Should girls be allowed to choose who marry?
6. What is the role of women in choosing the marriage partner?
7. What do you consider to be the right age of marriage and why is that so?
8. Do you like early marriage, if yes, why?
9. Does lack of parental care a cause of early marriage?
10. Does lack of educational experience a cause of early marriage?
11. Does parent desire for grand children reason for early marriage?
12. Should early marriage be encouraged in Borama ?

Thank you very much for your cooperation.