

CULTURE AND EARLY CHILD MARRIAGE IN LANGO SUB-REGION.

A CASE STUDY OF NAMASALE SUB-COUNTY AMOLATA DISTRICT.

BY

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DECLARATION

I **OGWANG FRANCIS** hereby declare that the content of this study was my own work and has never been submitted elsewhere for academic award, where the work of others has been cited, attributions have been made.

Signature



04.08.2015

DATE

APPROVAL

This is to certify that this dissertation has been under my supervision and is now ready for submission to the college of Social Science and Management in partial fulfillment for the award of a Bachelor's Degree in Social Work and Social Administration of Kampala International University.

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SUPERVISOR

Signature.....*Otanga Rusoke* Date.....*4th August 2015*

DEDICATION

I dedicate this book to my father and my mother, my brothers, sisters and friends who supported me in one way or other.

TABLE OF CONTENTS

DECLARATION	i
APPROVAL	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
ABSTRACT	vii
CHAPTER ONE	1
1.0 Introduction.....	1
1.1 Background.....	3
1.2 Statement of the problem.....	5
1.3 Purpose of the study.....	7
1.4 Research objectives	7
1.6.2 Geographical Scope	7
1.6.3 Time Scope	8
1.7 Significance of the study	8
CHAPTER TWO	9
2.0 Introduction.....	9
2.1 The causes of early child marriages in Lango Sub – Region	11
2.2 The impacts of early child marriages in Lango Sub - Region	16
2.3 The intervention measures being done to end child marriage in Lango Sub - Region.....	24
CHAPTER THREE	30
METHODOLOGY	30
3.0 Introduction.....	30
3.1 Research Design	30
3.2. Tools for data Collection	30
3.2.1 Questionnaires	30
3.2.2 Observation.....	30
3.2.3 Interviews	30
3.3 Sample Design.....	31
CHAPTER FOUR	34
PRESENTATION, ANALYSIS AND INTERPRETATION OF THE FINDINGS.....	34
4.1 Introduction.....	34
4.1 Background Information.....	34

4.2 To access the causes of early child marriages in Lango Sub - Region.....	38
4.3 To investigate the impacts of early child marriages in Lango Sub Region	39
4.4: to analyze the intervention measures being done to end child marriage in Lango Sub - Region.....	40
CHAPTER FIVE	42
DISCUSSION AND SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATIONS.....	42
5.0 Introduction.....	42
5.2 Discussion of major findings.....	42
5.2 .1 To access the causes of early child marriages in Lango Sub - Region.....	42
5.2.2 To investigate the impacts of early child marriages in Lango Sub Region	42
5.2.3: To analyze the intervention measures being done to end child marriage in Lango Sub - Region.....	42
5.3 Conclusion	43
5.3.1 To access the causes of early child marriages in Lango Sub - Region.....	43
5.3.2 To investigate the impacts of early child marriages in Lango Sub Region	43
5.3.3: To analyze the intervention measures being done to end child marriage in Lango Sub - Region.....	43
5.4 Recommendations.....	44
5.5 Areas for further research	44
REFERENCES	45
APPENDIX I	50
QUESTIONNAIRE GUIDE.....	50

ABSTRACT

The study was to investigate culture and early child marriage in Lango Sub-region using a case study of Namasale Sub-County Amolata District. The study had three research questions and three objectives which included;

To access the causes of early child marriages in Lango Sub - Region

To investigate the impacts of early child marriages in Lango Sub Region

To analyze the intervention measures being done to end child marriage in Lango Sub - Region

It was revealed in table 6 above that there were causes of early child marriages in Lango Sub – Region represented by 62.5%.

The respondents were further asked to suggest the causes of early child marriages in Lango Sub – Region and the resulted were tabulated in a table as shown below.

The findings revealed that 5 out of 48 respondents represented by 10.4% suggested that protecting" the girl's sexuality was one of the causes of early child marriages in Lango Sub – Region, 6(12.5%) gender discrimination, 10 (28.8%) inadequate laws, 8(16.6%) trafficking, 13 (27%) limited education and economic options, 4 (8.3%) insecurity in the face of conflict and 2 (4.1%) tradition and Religion. This implied that limited education and economic option was the major cause of early marriage in Lango Sub-Region.

The findings revealed that 5 out of 48 respondents represented by 10.4% said that health and related outcomes was one of impacts of early child marriages in Lango Sub Region, 6(12.5%) pregnancy and childbirth, 8 (16.6%) increased risks of contracting sexually transmitted diseases and HIV, 8 (16.6%) denial of education, 9 (18.7%) education and economy, 4 (8.3%) psychological and emotional disorders, 2 (4.1%) domestic violence, 1 (2%) sexuality and violence, 2 (4.1%) early marriage and sexual exploitation or abuse and 3 (6.2%) prohibition of child Marriage Act, 2006. This implied that education and economy was the major the impacts of early child marriages in Lango Sub Region.

The findings revealed that 8 out of 48 respondents represented by 16.6% suggested that educating and empowering girls was one the intervention measures being done to end child marriage in Lango Sub – Region,13 (37%) supporting young people to become activists for change, 4 (8.3%) mobilizing and educating communities, 2 (4.1%) bringing men and traditional leaders on board, 5 (10.4%) enacting and enforcing laws that set a legal minimum age for

marriage, 6 (12.5%) introducing incentives and 10 (28.8%) raising awareness in the media. This implied that raising awareness in the media was the best the intervention measures being done to end child marriage in Lango Sub – Region.

It was concluded that protecting" the girl's sexuality was one of the causes of early child marriages in Lango Sub – Region, gender discrimination, inadequate laws, trafficking, limited education and economic options, insecurity in the face of conflict and tradition and Religion. This implied that limited education and economic option was the major cause of early marriage in Lango Sub-Region.

It was concluded health and related outcomes was one of impacts of early child marriages in Lango Sub Region, pregnancy and childbirth, increased risks of contracting sexually transmitted diseases and HIV, denial of education, education and economy, psychological and emotional disorders, domestic violence, sexuality and violence, early marriage and sexual exploitation or abuse and prohibition of child Marriage Act, 2006. This implied that education and economy was the major the impacts of early child marriages in Lango Sub Region.

It was concluded that educating and empowering girls was one the intervention measures being done to end child marriage in Lango Sub – Region, supporting young people to become activists for change, mobilizing and educating communities, bringing men and traditional leaders on board, enacting and enforcing laws that set a legal minimum age for marriage, introducing incentives and raising awareness in the media. This implied that raising awareness in the media was the best the intervention measures being done to end child marriage in Lango Sub – Region. There is need for Lango Sub-Region to improve on its education and economic option since it was the major cause of early marriage in Lango Sub-Region.

There is need for Lango Sub- Region to use media since raising awareness in the media was the best the intervention measures being done to end child marriage in Lango Sub – Region.

CHAPTER ONE

1.0 Introduction

This presented the background of the study, statement of the problem, purpose of the study, objectives of the study, significance of the study, research questions, scope of the study and justification.

According to Macionis, Gerber, John, Linda (2010) Culture is, that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."

As a defining aspect of what it means to be human, culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies.

Early marriage is defined millions of children throughout the world, It is widely practiced in the countries of South Asia where every year millions of girls- preteens and teens- become the wives of older men. Young girl's are married when they are still children and as a result are denied fundamental human rights. Early marriage compromises their development and often results in early pregnancy and social isolation, with little education and poor vocational training reinforcing the gendered nature of poverty. Required to perform heavy amounts of domestic work under pressure to demonstrate fertility, married girls and child mothers face constrained decision making and reduced life choices. Both boys and girls are affected by child marriage but the issue impacts girls in far larger numbers, with more intensity and is wide ranging.

Early marriage better known as child marriage is defined as marriage carried below the age of 18 year; "before the girl is physically, physiologically and psychologically ready to shoulder the responsibilities of marriage and child bearing". Many factors interact to place a child at risk of marriage. Parents encourage the marriage of their daughters while they are still children in hopes that the marriage will benefit them both financially and socially, while also relieving financial burdens on the family. Strong correlations between a woman's age at marriage and the level of education she achieves, the age at which she gives birth to her first child and the ages of her husband have been well documented. Early marriage means also the individual becomes sexually

active early, raising children while children themselves. The marriage of a young girl affects not only her life but that of the children she will bear.

Early marriage is by no means a new phenomenon. It is a socially established practice that has been carried on from generation to generation. This is despite the existence of international and regional instruments that all the States in South Asia have ratified. Governments in the region also settled upon 18 as the minimum legal age at marriage. However, they are often either unable to enforce existing laws, or rectify discrepancies between national laws and customary and religious laws. Most often, child marriage is considered as a family matter and governed by religion and culture, which ensure its continuity. It remains therefore a widely ignored violation of the rights of girls and women and exposes them to multiple risks, including to sexual abuse and exploitation.

Compiled from a study undertaken by Mira, B. AGI, this paper examines early marriage in the region in order to offer information for analysis and discussion.

Marriage and family are sacred and central to most world religions. Even so, until recently many social scientists have regarded religious faith as a relatively minor factor in individual and family development. Minimizing religion is considered justifiable because although 95 percent of all married couples and parents in America report a religious affiliation, for many, religious faith consists of little more than a nominal affiliation or occasional obligatory attendance at a certain church. For many persons, however, faith profoundly influences both personal and family life.

Child marriage is a global problem affecting millions of girls across the world. It is considered a human rights violation because it deprives those involved of education and health services, the chance to learn skills and develop their personalities and leaves them vulnerable. It is an appalling violation of human rights and robs girls of their education, health and long-term prospects.” says Babatunde Osotimehin, M.D, Executive Director, and UNFPA. Despite the physical damage and the persistent discrimination to young girls, little progress has been made toward ending the practice of child marriage. This is commonly caused by increasing levels of poverty, low levels of education backed by cultural and traditional beliefs of securing the lives of girls in marriage. In fact, the problem threatens to increase with the expanding youth population in developing world.

The report puts together findings and recommendations from different research about child, early and forced marriage in Uganda to guide and encourage policy makers, programme designers and implementers the processes of mitigating the vice.

1.1 Background

An estimated 10 million girls are married every year before they reach the age of eighteen. The negative health and social impact of child marriage include higher rates of maternal and infant mortality, sexually transmitted infection, social separation and domestic abuse compared with older married women. Child marriage is more prevalent in rural areas, mostly due to acute poverty and lack of alternative means of livelihoods. In sub-Saharan Africa, the prevalence rate is 38% and in Uganda it stands at 46% (*source: UNICEF, the state of the World's children 2012. Children in an urban world, Statistical table 9, Child protection. New York. UNICEF, 2012*)

In November 6-7th 2012, Girls Not Brides is a global partnership of non-governmental organizations committed to ending child marriage and enabling girls to fulfill their potential, organized a two days meeting in Johannesburg. It brought together partners in Africa to deliberate on issues of child marriage in Africa and the building of a global movement towards ending this vice.

Child marriage and child betrothal is a custom whereby children are given in matrimony before marriageable age and often before puberty. It occurs in various times and places. Today such customs are fairly widespread in parts of Africa, Asia and South America and in former times it occurred also in Europe. It is frequently associated with arranged marriage. In some cases only one marriage-partner is a child, usually the female, due to the importance placed upon female virginity. The “perceived” inability of women to work for money and to women’s shorter reproductive life relative to men’s. An increase in the advocacy of human rights whether as woman’s rights or as children’s rights has caused traditions of child marriage to decrease in many areas. In 2011, The Elders formed Girl Not Brides, a global partnership of more than 190 non-governmental organizations committed to addressing child marriage. (*Source: http://en.wikipedia.org/wiki/Child_marriage*)

According to Demographic and Health Surveys (DHS), which provide much of the current country-level child marriage data, child marriage is most common in the world’s poorest

countries. The highest rates are in sub-Saharan Africa and South Asia as well as parts of Latin America and the Caribbean (ICRW 2006; NRC/IOM 2005).

Uganda is one of the countries with the highest early and forced marriage. 10% of girls are married off before the age of 15 and 40% of girls are married off before their 18th birth day (UNICEF 2011). Around 46 per cent of all women are married by the age of 18, according to UNICEF 2011 figures despite the law setting 18 as the legal age of marriage.

A report submitted by a journalist Mutegeki Goffrey in March 2012, in Kabarole district, 20 primary pupils have been married off in a period of three months. These include three pupils from Kiby Primary School, five from Mahyoro Primary School in Karangura Sub County. five from Kihaata Primary School Bunyangabu Sub County and seven from Kateebwa SDA primary school in Kateebwa Sub County. The research indicates that, their parents aided the process in exchange of goats and some other material items.

A survey carried out by Joy for Children Uganda in the mountainous sub counties of Kabarole-Karangura, Kabonero, and Kateebwa inhabited mainly by Bakonjo in July October 2013; it was Found out that child marriage is the leading cause of girls dropping out of school. At Nyarukamba Primary school in Karangura Sub County, the school dropout rate of girls for marriage was at 15% in 2009 and 10% in 2012. The young girls are married off in exchange of goats ranging from 1-5.

Biira Annet (not real name) 14 did not sit for her Primary Leaving Examination 2013 at Nyarukamba Primary school in Karangura Sub County. Her parents negotiated for her marriage without her consent in exchange of 2 goats in a nearby community. The Head Teacher reported the case to police but the parents insisted that their daughter went to visit her relatives in another district.

Many scholars and anthropologists agree that Lango traveled southeasterly direction from the Shilluk area, and settled somewhere in the east (Otuoke Hills) where Lango met the Ateker speaking group and Luo before moving to their present home, According to Driberg, Lango reached the Otuoke Hills in eastern Uganda after traveling South-easterly from the Shilluk area. The movement fits the Luo mythology Lwanda Magara" where Luo and Lango were neighbor somewhere in the east (Otuoke Hills). According to the Luo mythology, there were

several wars and raids between the two groups, but also marriages. The Luo warrior 'Lwanda Magara himself married many Lango women. When Lango arrived at their present home, they were already speaking a language close to other Luo languages. The south-easterly movement of Lango from Ethiopia to their present home also fits the Shilluk mythology where Nyakango and his Followers traveled up north after Nyikango separated from Dirno, aid the other Luo peoples in wic pac, somewhere in Bahr el Ghazal. The oral history of Lango origin points to east "Got Oluke "(Otuke Hills).

Another written record about the origin and movements of Lango. Hutchinson (1902) states one of the chief nations of the late kingdom of Unyoro are the Lango (Lango, Longo) people, who although often grouped with the Nilotic Negroes are really of the Galla stock and speech. 'They form, in fact, an important link in the chain of Hamitic peoples who extend from Galla-land through Unyoro and Uganda southwards to Lake Tanganyika. Their territory which occupies both banks of the Somerset or Victoria Nile between Foweira and Magungo, extends eastwards beyond Unyoro proper to the valley of the Chol, one of the chief upper branches of the Sobat. They still preserved their mother tongue amid Bantu and Negroid populations, and are distinguished by their independent spirit, living in small groups, and recognizing no tribal chief except those chosen to defend the common interest in the time of war" (p. 360). Hutchinson (1902) adds 'The Lango is specially noted for the care bestowed on their elaborate and highly fantastic head-dress. The prevailing fashion may be described as a kind of a helmet. ..Lango women, who amongst the finest and most symmetrical of the Equatorial lake regions, wear little clothing or embellishments beyond west-bands, necklaces, armlets, and anklets" (p. 360).

1.2 Statement of the problem

Despite efforts to reduce early marriage by tackling poverty, traditional practices, and legal issues, the problem still looms. There is a persistent increase in early marriages in Uganda (UNICEF, 2001a). In addition, there is a low academic achievement among Ugandan girls compared to boys (Kasente, 2003; MoES, 2001; Muhwezi, 2003) and there have been concerns raised about the increasingly low spirituality among girls (Kagwa, 2001). Elsewhere, studies have shown that spirituality is related to academic achievement, which is related to early

marriage. These relationships need to be examined in the Ugandan context so that early marriage may be comprehensively addressed.

In Uganda, the rate of child marriage, 40%, is higher than the African average of 39. A number of factors contribute to this high rate, including poverty, gender norms and expectations, culture and tradition. In rural areas, parents tend to believe that child marriage offers protection against premarital pregnancy and HIV infection. However, a 2004/2005 survey found that married women were nearly five times more likely to be infected than those who had never been married.

Percentage of women 20-24 years old who were married or in union before they were 18 years old. Figures from DHS. MICS and other national surveys, as cited in: UNICEF, *the State of the World's children, 2013*.

Despite international agreements and national laws, marriage of girls <18 years of age is common worldwide and affects millions. Child marriage is a human rights violation that prevents girls from obtaining an education, enjoying optimal health, bonding with others their own age, maturing, and ultimately choosing their own life partners. Child marriage is driven by poverty and has many effects on girls' health: increased risk for sexually transmitted diseases, cervical cancer, malaria, death during childbirth, and obstetric fistulas. Girls' offspring are at increased risk for premature birth and death as neonates, infants, or children. To stop child marriage, policies and programs must educate communities, raise awareness, engage local and religious leaders, involve parents, and empower girls through education and employment.

Although African countries have ratified international human rights treaties that recognize girls' fundamental human rights to life, education, non-discrimination, freedom from degrading, inhumane and cruel treatment, and protection from harmful cultural practices, girls' human rights continue to be violated because of the prevalent practice of early marriages in most African countries. Whereas early marriages affect both girls and boys, girls are disproportionately affected by this practice which is rooted in culture and religion. Girls who get married before they are 18 years old are not physically, emotionally and mentally prepared for their roles as mothers and wives. African countries have an important role to play in ending early marriages to stop the human rights violations that girls experience when they get married before they are 18 years.

Basing on the above problem, it was of more important to investigate culture and early child marriage in Lango Sub region using Namasale sub-county Amolata District as a case study.

1.3 Purpose of the study

The study was to investigate culture and early child marriage in Lango Sub region using Namasale sub-county Arnolata District.

1.4 Research objectives

- To access the causes of early child marriages in Lango Sub - Region
- To investigate the impacts of early child marriages in Lango Sub Region
- To analyze the intervention measures being done to end child marriage in Lango Sub - Region

1.5 Research questions

- What are the causes of early child marriages in Lango Sub - Region?
- What are the impacts of early child marriages in Lango Sub - Region?
- What are the intervention measures being done to end child marriage in Lango Sub - Region?

1.6 Scope of the study

The study investigated culture and early child marriage in Lango Sub region using Namasale sub-county Amolata District as a case study

1.6.2 Geographical Scope

Lango sub-region covers the area that was known as Lango District until 1974, when it was split into the districts of Apac and Lira, and subsequently into several other districts. The sub-region is home mainly to the Lango ethnic group. According to the 2002 national census, the sub-region was home to an estimated 1 .5 million people at that time.

Lango people live in the Lango sub-region (politically Northern Region, but geographically north-central Uganda) north of Lake Kyoga. The Lango sub-region includes the districts of

Amolatar, Alebtong, Apac, Dokolo, Kole, Lira, Oyarn, and Otuke. The population is about 1.5 million people according to the 2002 population census.

1.6.3 Time Scope

The studies will be carried out between the months of February 2015 to June 2015.

1.7 Significance of the study

The findings of the study will be usefully or important in many different ways and to many different persons or groups of people as observed below;

Academicians: The study also will be useful to academicians and researchers in the culture and early child marriage in Lango Sub region issues,

Researcher: The research will be of great significance to the researcher, as it will enable him to acquire more skills in research methodology and data analysis.

Guide policy makers: The study will be able to guide policy makers in designing policies that promote culture and early child marriage in Lango Sub region programs in Uganda.

CHAPTER TWO

2.0 Introduction

Child marriage is defined by the World Health Organization (2000) as the period between 15 and 19 years of age when girls contract a permanent sexual relationship. At a global and national level, there has been growing concern about girl-child marriage age (The Family Life Movement of Zambia, 1997; UNICEF, 2001a). This is because girls who marry early are twice as likely to die from childbirth and are more vulnerable to pregnancy-related complications, sexually transmitted diseases, and higher levels of reproductive mortality and morbidity. Despite these, a number of girls get married earlier than expected in Uganda (UNICEF, 2001a; World Health Day: Safe Motherhood, 1998), which shows that the problem still looms at large with a mean age of early marriage at 15.5 years (UNICEF, 2001b).

Although uncommon in most developed countries, early marriage is still prevalent in developing countries around the world. According to the International Center for Research on Women (ICRW, 2003), the practice is highest overall in West Africa and in south and central Asia. Although rates vary considerably from country to country, in Bangladesh, Cameroon, Mali, Mozambique, Nicaragua and Uganda, more than half of today's 20–24-year-old women married before turning 18.

In Uganda, marriage is common among young girls (Kagwa, 2001). Many girls in Uganda marry by age 15 (UBOS/Macro International Inc., 2007). According to UBOS/Macro International Inc. (2007), Western Uganda's age at first marriage has been 17.4, 18.2 and 17.3 for the years 2003, 2004 and 2005, respectively. In the effort to increase the age at first marriage, Uganda has tried to intervene by setting the minimum legal age for marriage at 18 years and through emphasis on educating the girl child through a number of educational reforms instituted since 1990. However, in Western Uganda, marriages among teenage women are still common (UBOS/Macro International Inc., 2007)

Early marriage contributes to a series of negative consequences for both young girls and the society in which they live. It is a violation of human rights in general and of girl's rights in particular. For both girls and boys, early marriage has profound physical, intellectual, psychological and emotional impacts, cutting off educational and employment opportunities and chances of personal growth. This study focused on girls, as early marriage impacts upon girls in

far larger numbers and with more intensity. Besides having a negative impact on girls themselves, the practice of early marriage also has negative consequences on their children, families, and society as a whole. UNICEF (2000) argued that it is not only girls that pay for early marriage but also the society as a whole. Population pressure, health care costs and lost opportunities of human development are just a few of the growing burdens that society shoulders because of teenage pregnancies.

Early marriage also undermines international efforts to fight against poverty in developing countries. Bunch (2005) made it clear that the widespread practice of child marriage makes it increasingly difficult for families to escape poverty in the developing world. This is because girl-children, when married off at an early age, are denied an opportunity to access education and be equipped with skills that would make them productive. In addition, they can be exposed to HIV/AIDS at an early age and, if infected, their health may not allow them to be productive. Thus, this undermines critical international efforts to fight poverty, HIV/AIDS and other development challenges, making billions of dollars in development assistance less effective.

The increase in number of early girl age at marriage may be due to low academic achievement and low spirituality among girls but requires a study to be conducted for empirical evidence. Evidence shows that academic achievement among Ugandan girls is lower compared to boys (Kasente, 2003; MoES, 2001; Muhwezi, 2003; Wagwau, 2004). The indicator of academic achievement is a student's progression from one class to another and can be measured in terms of student attrition (that is school dropout and class repetition) and academic performance (Bean, 1981). According to Muhwezi (2003), the dropout rate at secondary school for girls in 1995 was 7.6 percent while that of boys was six percent. By 1997, the rate for girls had gone down to 6.9 percent while that for boys was still at six percent. In the year 2000, the number of dropouts was 48,570, of whom 25,679 (52.9%) were girls and 22,891 (47.1%) were boys (MoES, 2001). Thus, school attrition is higher for the girls than boys at the secondary level (Kasente, 2003).

At the same time, a concern has been raised about increasingly low spirituality among girls (Irving, 2000; Kagwa, 2001). Spirituality is an individual's attitude, feelings and behavior related to spiritual activities (Beyerlein, 2001). Kagwa (2001) observed that the number of young girls' attitudes, feelings and behavior that are not related to spiritual activities was increasing at an alarming rate, citing naked girls dancing for audiences at night. In support of this, Rugyendo (2004) showed young school girls who were involved in pornography.

It has been shown elsewhere that academic achievement and spirituality strongly influence early marriage (Bean, 1981; Kraig, 1999; Lehver, 1999). However, these studies have been conducted outside the context of Uganda.

2.1 The causes of early child marriages in Lango Sub – Region

According to the International Center for Research on Women (ICRW), 100 million girls will be married before the age of 18 in the coming decade. Most will be in sub-Saharan Africa and the Asian Subcontinent (Nepal, India, Pakistan, and Bangladesh). In Niger, for example, 77% of women in their early 20s were married as children. In Bangladesh, 65% were. Child marriage also occurs in parts of the Middle East, including Yemen and the rural Maghreb.

In the United States, child marriage is still permissible in some states, with parental or judicial consent.

Globally, according to UNICEF, 36% of women aged 20-24 were married or in a union, forced or consensual, before they'd reached 18.

An estimated 14 million girls between the ages of 15 and 19 give birth each year. They are twice more likely to die during pregnancy or childbirth than women in their 20s.

Girls who marry between the ages of 10 and 14 are five times as likely to die during pregnancy⁶ or childbirth as women in their early 20s.

Many reasons are given by parents and guardians to justify child marriage. Economic reasons often underpin these decisions which are directly linked to poverty and the lack of economic opportunities for girls in rural areas. Girls are either seen as an economic burden or valued as capital for their exchange value in terms of goods, money or livestock. A combination of cultural, traditional and religious arguments also justifies child marriage. The fear and stigma attached to premarital sex and bearing children outside marriage, and the associated family honor, are often seen as valid reasons for the actions that families take. Finally, many parents tend to curtail the education of their girls and marry them off, due to fear of exposure to sexual violence and abuse encountered.

Protecting" the girl's sexuality: In certain cultures, marrying a girl young presumes that the girl's sexuality, therefore the girl's family's honor, will be "protected" but ensuring that the girl marries as a virgin. The imposition of family honor on a girl's individuality, in essence robbing

the girl of her honor and dignity, undermines the credibility of family honor and instead underscores the presumed protection's actual aim: to control the girl.

Gender discrimination: Child marriage is a product of cultures that devalue women and girls and discriminate against them. "The discrimination," according to a UNICEF report on "Child Marriage and the Law," "often manifests itself in the form of domestic violence, marital rape, and deprivation of food, lack of access to information, education, healthcare, and general impediments to mobility."

Inadequate laws: Many countries such as Pakistan have laws against child marriage. The laws are not enforced. In Afghanistan, a new law was written into the country's code enabling Shiite, or Hazara, communities to impose their own form of family law--including permitting child marriage.

Trafficking: Poor families are tempted to sell their girls not just into marriage, but into prostitution, as the transaction enables large sums of money to change hands.

Limited education and economic options: Little or no schooling strongly correlates with being married at a young age. Conversely, attending school and having higher levels of education protect girls from the possibility of early marriage. 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.

Insecurity in the face of conflict: When families live in unsafe regions, parents may genuinely believe that marrying their daughters is the best way to protect them from danger. In war-affected areas in Afghanistan, Burundi, Northern Uganda or Somalia, for example, a girl may be married to a warlord or another authority figure who can ensure that she and her family remain safe. In the Democratic Republic of Congo and elsewhere, girls have been abducted or recruited by armed groups and made into the 'bush wives' of combatants and commanders.

Tradition and Religion: 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 dishonour 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. Forced child marriage also is a route to cementing family, clan, and tribal connections or settling obligations. For example, in Pakistan's Northwest Frontier Province, Afghanistan and in some parts of the Middle East, marrying young girls is a common practice to help the grooms' families offset debts or to settle inter-family disputes. At its core, forced child marriage is rooted in tradition. A 2007 ICRW study found that no one religious affiliation was associated with the practice the practice. Rather, a variety of religions were associated with a high prevalence of forced child marriage, in a diversity of countries throughout the world. However, customs and traditions do change. In fact, forced child marriage has nearly disappeared in several countries where it used to be an entrenched cultural practice only a generation or two ago. These countries include China, Taiwan, Korea, Thailand, and Indonesia. There is no reason why this harmful traditional practice can't also become a thing of the past in the countries where it remains common today.

Early marriage as a strategy for economic reasons

Poverty is one of the major factors underpinning early marriage. In many of the cases, the families are in poverty and one less daughter is one less mouth to feed.

Poor families sell their children into marriage either to settle debts or to make some money and escape the cycle of poverty. Child marriage fosters poverty, however, as it ensures that girls who marry young will not be properly educated or take part in the workforce.

For many poor families, marrying their daughter at an early age essentially is a strategy for economic survival; it means one less person to feed, clothe and educate. In Asia and Africa, the importance of financial transactions at the time of marriage also tends to push families to marry their daughters early. For example, in many sub-Saharan cultures parents get a high bride price for a daughter who is married near puberty. In Bangladesh, India, Pakistan and Nepal, parents feel that their burden of paying a dowry at their daughter's marriage will be lower if she is married at a young age. Globally, forced child 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.

Poor families may regard young girls as an economic burden and the practice of early marriage, as an act of unburdening and a coping strategy. When poverty is acute, a young girl's presence in the house is felt as unbearable and her marriage to a much older or even elderly man who can pay a very high price may be seen in her interest. Child marriage is valued as an economic coping strategy which reduces the costs of raising daughters. In this sense, poverty becomes a primary reason for child marriage because of perceived benefits to the family and the daughter.

Marriage arrangements and requirements, such as dowry payments in parts of South Asia where parents of the young woman are obliged to give gifts to the spouse and his family, perpetuate child marriages. This is because the dowry requirement often increases with the age and the education level of the girl. Additionally, poor families tend to marry off girls at the same time to help reduce the burden of high marriage ceremony expenses.

However, child brides are often more likely to experience domestic violence and least likely to take action against this abuse. The majority of affected girls become condemned to a life of financial and social insecurity. This is a real paradox for many parents, given that they marry off their daughters at a young age in the belief that this will enhance the girl's and the family's security. Poverty ultimately fuels child marriage, which in turn perpetuates the feminization of poverty. In many villages that practice child marriage in Tamil Nadu State in India for example, girls are married off before they attain puberty because of the social stigma the community attaches to marriage after puberty. Many such marriages end in divorce. In case there is a large age's difference, the girls become widows at a young age. Custom forbids divorced or widowed women to remarry, further impoverishing them. Entrenched community norms and myths clearly help to perpetuate the practice of child marriage and related poverty.

Son preference is very strong in many communities in South Asia, which may not be unrelated to the expenses involved when marrying off a daughter. The rising costs of marriage ceremonies force many families to marry their daughters at the same time to reduce costs. Boys forced into marriage early may also suffer financially. Economic responsibilities can place heavy burdens on them and curtail their education sooner than they might want. However, while boys can leave

their wives at their parents' homes and seek employment opportunities elsewhere, this option is not available to the majority of young wives.

Marriage alliances and traditions

Often marriage arrangements are made between families for dynastic, business, property or conflict resolutions. In Pakistan, India and Nepal, children may be betrothed or even married while toddlers or well below the age of 10. This custom is a means of consolidating powerful relations between families, making deals over land or other property, or settling disputes in the way routinely conducted between royal houses and aristocratic families throughout history. It may be a way of maintaining or fostering business ties with them. It may also be arranged as apart of the deal to settle a feud between two families.

Early marriage as a way to ensure the protection of girls

Early marriage is also one way to ensure that a wife is “protected” or placed firmly under male control; that she is submissive to her husband and works hard for her in-laws’ household; that the children she bears are ‘legitimate’ and that bonds of affection between couples do not undermine the family unit. It has been observed that in child marriages there is invariably a large gap between married women and their husbands—between 7-9 years. The customary age difference helps to preserve the traditional cultural pattern of an older husband dominating a much younger wife.

Social pressure appears to play a significant role in the girl getting married early. If girls remain unmarried by 15, neighbors, villagers and relatives begin to doubt her chastity and health. Parents are under huge pressure not to give a chance to the society to pass any aspersion on their girls.

Early marriage is often a way of ensuring that the daughter is not at risk of losing her virginity in an irregular sexual encounter. For many communities, the loss of virginity in girls before marriage is the worst shame that can be brought upon a family. The desire to protect a girl’s virginity drives many parents to force their daughters into marriage at an extremely young age. For this reason and to control girl’s sexuality, girls are married to prevent pre-marital sex or pregnancy. Once it is known in the village that a girl had pre-marital sexual relationship, it could

be quite difficult to find a suitable boy who will be willing to marry her. Therefore parents willingly/unwillingly arrange early marriages to avoid such unpleasant situations.

In rural communities, fetching water and firewood are usually chores undertaken by young girls. There is frequently a serious fear of their being raped. The rape will be devastating with enormous implications for the girl. In many communities the rape is not considered to be a crime against a girl but against her father, husband, or brothers.

Situations of insecurity and acute poverty, particularly during disasters such as war, famine or the HIV and AIDS epidemic, can prompt parents to resort to child marriage as a protective mechanism or survival strategy. Among some populations which have been disrupted by war (Afghanistan), marrying a young daughter to a warlord or someone who can look after her may be a strategy for physical security or family support. In the worst cases, girls are abducted or kidnapped by armed militia or rebels and forced into temporary marriages which amount to “a combination of child prostitution and pure slavery.” Displaced populations living in refugee camps may feel unable to protect their daughters from rape, and so marriage to a warlord or other authority figure may provide improved protection.

2.2 The impacts of early child marriages in Lango Sub - Region

The consequences of child marriage are often far wider than just their impact on the individual children affected. The marriage of children has negative effects on families and communities. The practice thrives on poverty and impacts adversely on a country's health and education sector.

Young girls are forced to marry men they have never met before and who may be many years older than they are. Once married, they are responsible for looking after their husbands, the house, and the children they give birth to while still children themselves. This is one of the reasons that offspring born too early in their mothers' lives are at increased risk of illness and death. These girls often have little knowledge about the responsibilities of being a wife and no information about sex and childbirth. Early forced sex as a violation of rights where a girl is married has not been recognized as a form of sexual abuse except where warlords or traffickers have recruited girls as sexual slaves.

Early marriage is associated with a number of poor social and physical outcomes for young women and their offspring. They attain lower schooling, lower social status in their husbands' families, have less reproductive control, and suffer higher rates of maternal mortality and domestic violence. They are often forced out of school without an education; their health is affected because their bodies are too immature to give birth.

Health and related outcomes: The younger the boy or the girl is at the time of marriage, the worse is the abuse of child and human rights, both on grounds of lack of consent and on grounds of forced early sex. However, the implications for the females are much more severe. The younger the girl at the time of her first sexual relations – with early sex much more frequent and less likely to be consensual within marriage than outside marriage – the greater the chance of severe pain, physical damage, and of birthing complications and injury.

Pregnancy and childbirth: It is common sense to assume that girls who marry before 18 will usually have more children. Early child-bearing has long been seen as a risk to maternity, contributing significantly to large families. Since girls who are married young have a large number of child bearing years, they are more prone to miscarriage, infant death, malnutrition, cervical cancer, sterility, and maternal death. Even when girls are closer to the age of 18 but not yet that age, the risk remains. Girls between age 15 and 19 are twice as likely to die of pregnancy-related reasons as women between age 20 and 24. Child marriage is the leading cause of young women between the ages of 15 and 24 dying during pregnancy.

Not only the mothers but offspring born too early in their mothers' lives are at increased risk of illness and death. The babies of child brides are sicker, weaker and many do not survive childhood. Evidence shows that infant mortality among children of very young mothers is almost two times higher than among those of older peers. The health problems linked to early marriage not only affect the pregnant mother but also continue after child birth. Complications are more likely during pregnancy and birth purely because of the mother's young age.

A large proportion of reproductive and sexual health concerns of adolescent girls and women root from early marriage and early pregnancy. In the context of reproductive health girl spouses face well-acknowledged risks. These include the problem of giving birth when the pelvis and birth canal are still under-developed which leads to an increased risk of complications during

delivery including protracted labor. Mothers aged less than 15 are especially vulnerable to fistulae – relentless pressure from baby's skull can damage the birth canal causing breakages in the wall. A girl or a woman with this condition – irreversible without surgery – is not only in constant pain but will be socially ostracized and may well be divorced because of this.

The perils of child marriage are not limited to only health complications during pregnancy and delivery period but in many cases during post-natal period as well. Because of the prolapsed uterus, they suffer from backaches, experience difficulties while walking, working and sitting for a long time. At times they had to give birth even after prolapsed uterus and this made the situation worse for them.

Child brides cannot negotiate the terms of sex with husbands who are usually older and have had previous sexual partners. They cannot insist on fidelity or condom use. Research in India (Calcutta) revealed that almost half of the women patients in the hospital interviewed had been married at or below the age of 15 with the youngest being married at 7 years. This age group has one of the highest rates of vulnerability to sexual violence in marriage, second only to those whose dowry had not been paid. The women had forced sexual intercourse before menstruation had started. The sex was early and painful and many still continued to be forced into sexual activity by their husbands. Although young girls had made their husbands aware of their unwillingness to have sex or of pain during sex, in 80% of these cases, the rapes continued.

Increased risks of contracting sexually transmitted diseases and HIV: Early marriage threatens girls' health and the health of their children and thwarts efforts to combat HIV/AIDS. Of substantial consequences, yet largely ignored, is the fact that the majority of the sexually active girls aged 15-19 in South Asia are married and these adolescent girls tend to have higher rates of HIV infection than their sexually active unmarried peers. Early sexual activity within marriage is even more likely to expose young people to sexually transmitted infections than sex outside marriage.

Crossing the threshold into marriage greatly intensifies sexual exposure via unprotected sex, often with an older partner, who by virtue of his age has an elevated risk of being HIV positive. This dramatic rise in the frequency of unprotected sex is driven by not only the implication of infidelity or distrust associated with certain forms of contraception such as condoms, but often

also by a strong desire to become pregnant. Demographic and health survey data reveals that on an average 80% of unprotected sex encounters among adolescent girls occurred within marriage. Not only are married adolescents girls often isolated within their new households and from external public and private support but their needs have not been prioritized or sometimes even considered in current reproductive health initiatives. Moreover many of the most common HIV/AIDS policies and messages are not appropriate for them.

Denial of education: It is believed that investment in a girl's education is wasted when she simply going to be married and work in another household. Girls reported that even if married girls are allowed to pursue their education, they cannot continue for too long because of the varied burdens imposed on her by early childbearing and the chores in the house. An important reason why girls in South Asia do not go to school or are withdrawn at puberty is for the assumption of domestic duties and confinement at home as prelude to marriage. Lack of exposure outside the immediate home environment means lower self-esteem, less sense of identity as an independent person with an independent mind, reduced socialization with peers and non-family adults, and considerably less knowledge of what early marriage entails.

Early marriages also impede young girls' education. The fact that a child will get married plays a big obstacle to young girls' education. In Northern Nigeria, parents deliberately keep their daughters out of school because investing in their education is considered a liability to the parents (UNICEF, *Early Marriage: A Harmful traditional Practice*, 2005). Education for All has stated that, the custom of early marriage is acknowledged as one of the reasons for girls' exclusion from school. A report published by the International Centre for Research on Women, confirmed that early marriages prevent girls from completing their education because "after marriage, young girls' access to formal and even informal education is severely limited because of domestic burdens, child bearing and social norms that view marriage and education as incompatible". For the last two years, UNICEF has also been working with communities in three regions of Mali – Segou, Mopti and Kayes – to inform residents of the risks, help them abandon the practice, and set up committees that will intervene in cases of early marriage. UNICEF in Mali has set up an internal working group to better coordinate work on early marriage, and hopes to extend these programmes nation-wide.

Education and economy: Because they are married early, little or no focus is given to their education, going grossly against the adage, “educate a woman and you educate a family, educate a family and you educate a nation.” Pulling out of the future generations from schools perpetuates the cycle of poverty and thereby, curtails the overall economic growth of the nation. Women with higher levels of schooling are less likely to marry early.

There is a clear connection between early marriage and low educational attainment. Early marriage puts the young girl at a disadvantage by the loss of educational opportunity. Often girls are not allowed to go to school which diminishes her opportunity to acquire critical life skills. Children benefit as much as their families, since a school-going child has been observed to be an agent of change in rural societies. A girl who is educated will most likely educate her daughter and thus establishes an inter-generational trend of educating girls. Besides, the correlation between the number of years of a girl’s schooling and the postponement of marriage is shown to be firmly established by demographic and fertility studies^{Error! Bookmark not defined.}. A one year postponement of marriage increases schooling by 0.32 years and literacy by 5-10%.

Psychological and emotional disorders: According to psychologists working in the area of emotions and personality, a girl who by early marriage loses her childhood, and all the pleasurable emotions attached to it, will have a difficult time developing a self-concept with personality traits of concern and care which allows for creating environments leading to the enhancement of others including her own children. All the physical and mental pain that early marriage inflicts on girls gets multiplied several fold when its impact overflows to the next generation and perpetuates itself to destroy its fair chances to life. A girl married at the age of 13 with an incomplete education, is likely to do the same to her daughter. The reasons for which her parents married her at young age have in all probability not altered. She has been married in a family with a similar ideology and attitudes.

The impact of early marriage on girls’ psyche is wide-ranging. Key concerns are the denial of childhood and adolescence, the curtailment of personal freedom, and the lack of opportunity to develop a sense of selfhood as well as the denial of psychosocial and emotional well-being, reproductive health and educational opportunity.

The imposition of marriage upon a young couple signals an effective end to their childhood or adolescence. For both girls and boys, early marriage has profound physical, intellectual, psychological and emotional impacts, cutting off educational opportunity and chances of personal growth. In addition for boys, early marriage brings increased financial responsibility early on. For girls, it often signifies an end to their individual will, aspirations, and plunges them into a cycle of early pregnancy, poor health, frequent- childbearing and, somewhere in between, the possibility of an untimely death.

Domestic violence: Domestic violence is more common for women who were married as children. Women who marry at younger ages are more likely to believe that it is sometimes acceptable for a husband to beat his wife and are more likely to suffer domestic violence. While most available information on violent abuse is anecdotal, consisting of interviews with girls who have suffered trauma as a result of their marriages, surveys in various countries show that an alarmingly large number of teenage wives are beaten by their spouses. India has the highest level of domestic violence among women married by 18 with a rate of 67%. In Bangladesh domestic violence is socially not often recognized as a crime and remains the biggest threat to woman's security. Murder of a wife by her husband accounted for over 70% of reported domestic violence cases involving individuals 13-18 years old in 1998. Due to domestic violence girls often leave home and get in further trouble. They get blamed for bringing dishonor to the family.

The big age gap between these girls and their husbands reinforces the inferiority status of girls increasing these girls' risk of being subjected to domestic violence. Domestic violence has physical, psychological and fatal outcomes on young girls (UNICEF, Domestic Violence against Women and Girls, 2000). In Kenya, a study showed that girls who married earlier were more likely to believe that a husband is sometimes justified in beating his wife (UNICEF, Domestic Violence against Women and Girls, 2000). The survey also revealed that girls who married before 18 were unlikely to talk to their husbands about contraception, how many children they wanted and when they wanted to have children (UNICEF, Domestic Violence against Women and Girls, 2000). The causal connection between early marriages and domestic violence has been well-documented by the CEDAW Committee. According to the General Recommendation 19 of the CEDAW Committee, traditional practices like early marriages not only perpetuate gender-violence against women but they also lead to the deprivation of their human rights.

There are additional problems encountered by the girl if the boy she marries is also underage. He is often not able to protect her which makes the minor girls doubly vulnerable to violence, abuse, and indignity. She often gets subjected to more abuse, harassment and rape from older men in the family like the father-in-law, brother-in-laws, and uncles. Moreover once the boy becomes of majority age and moves out of the village for a job, he may start liking another girl. This leads to numerous cases of bigamy and polygamy. In such cases the first wife, who was married as a minor, is often thrown out of the house or mistreated. Thus the practice of early marriage is responsible for perpetuating different forms of violence against women.

Sexuality and violence: Young girls with low levels of education are more likely to experience violence by an intimate partner. A young girl who is still struggling to understand her own anatomy is forced to make conjugal relations and often show signs of post-traumatic stress and depression owing to sexual abuse by her older partner. Neither their bodies are prepared nor their innocent little minds. Forced sexual encounters lead to irreversible physical damage. The psychological damage cannot even be comprehended.

The girls are three times more likely to experience marital rape. The girls who marry after 18 years are more likely to talk to their husbands about contraception, discuss when to have children and how many. Young brides face a higher risk of contracting HIV and other sexually transmitted diseases owing to her marriage with an older man with more sexual encounters. Young girls who are less than 15 years are five times more likely to die during child birth than those in the 20s. The infant mortality rate is very high because the young body of a woman is biologically not capable of maternity.

Owing to their tender age, some of them are sexually exploited by other men in the family and they are too scared to go out and complain. Some of the girls who marry young also join the bandwagon of perpetuating cruelty against women. In the absence of proper education, little do they know that the gender of a child depends on the father and not the mother. Sex determination and female foeticide continue, for a girl child would possibly further add to their woes. Girls who marry at a tender age are more likely to believe that it is justified for a man to batter his wife than her peers who marry after attaining adulthood.

Early marriage and sexual exploitation or abuse: Sexual exploitation or abuse of female children outside marriage is no different from exploitation within a forced and early marriage; in

so far as the girl is underage at marriage, she cannot be seen to consent to the sexual act. In the context of early and forced marriages, the gravity of abuse is that it is sanctioned by society and therefore results in repeated sexual abuse and other forms of gender- based violence.

Early marriage can be regarded as a form of commercial sexual exploitation of children, where a child is to be used for sexual purposes, through marriage, in exchange for cash, goods or kind. Many such marriages are performed under physical and emotional pressure or when one of the parties gains financially or in kind by arranging the marriage.

In the case of Bangladesh for example, a 2003 research revealed that the markets for “purchased” Bangladeshi wives are well established in North India, especially in Uttar Pradesh. Young Bangladeshi girls in the age group of 14-16 are bought by much older men through brokers for as little as one thousand rupees (approximately US\$ 25). In most cases, parents had consented to the marriage but were not aware of the sale or the transaction of money in procuring the girl. After marriage, these girls are kept in isolation and are not allowed to interact with outsiders, especially other Bangladeshi women, until they give birth to children; then it is commonly believed that they are less likely to run away. Many of them never return to Bangladesh and even those who are allowed to go back to visit their families can only do so without their children, thus ensuring their return to India. The obligation to marry a daughter early in order to secure a future for her and the difficulty for poor parents to meet dowry demands, were cited as the main push factors for such marriages.

Early marriage has a complex association with trafficking of girls; young girls are more vulnerable as parents often wash their hands off daughters to the first boy who comes along, without considering his age, character, qualifications or motives. Traffickers use fake marriages as an organized ploy to procure girls, tricking both them and their parents. Most marriages in most of South Asia are unofficial and unregistered which makes trafficking easy.

Prohibition of Child Marriage Act, 2006: The act includes punitive measures against those who perform, permit and promote child marriage. It also provides for annulment of a child marriage and gives a separated female the right to maintenance and residence from her husband if he is above 18 or in-laws if he is a minor until she is remarried. This Act came into effect in January 2007.

Unless and until the rural people are enlightened about the horrible impacts of early marriage, no laws will be able to change the present appalling situation that the nation is facing. Also, stress needs to be put on education, gender equality and changing the patriarchal mindset.

2.3 The intervention measures being done to end child marriage in Lango Sub - Region

Addressing child marriage is at the heart of *Girls Not Brides*' work. Solutions vary according to the circumstances in each community, but we have highlighted some of the effective interventions below.

Informed by the insights of *Girls Not Brides* members and other experts on child marriage, the Theory of Change articulates what an effective response to child marriage entails. It outlines the range of approaches needed, demonstrates how they intersect, and aims to provide a basis to identify common indicators that could be used by diverse practitioners to monitor progress.

Educating and empowering girls: Education is one of the most powerful tools to delay the age at which girls marry as school attendance helps shift norms around child marriage.

Improving girls' access to quality schooling will increase girls' chances of gaining a secondary education and helps to delay marriage. When a girl in the developing world receives seven or more years of education, she marries on average four years later.

Empowering girls, by offering them opportunities to gain skills and education, providing support networks and creating 'safe spaces' where girls can gather and meet outside the home, can help girls to assert their right to choose when they marry.

Ensuring that girls have access to quality education at the primary and secondary level is one of the most important factors in prevention of forced and early marriages. Research shows that the prevalence rate of child or forced marriage is highest among girls with little or no formal education, and among households with the lowest income levels. (See: Protecting Children from Harmful Practices in Plural Legal Systems, Office of the Special Representative of the Secretary on Violence against Children, 2012). Enacting and enforcing laws that provide for free and compulsory education is an important step in prevention of child marriages. Drafters should consider the multiple barriers that girls face in accessing education including fees, geographic barriers, sexual harassment of girls at school, lack of access to safe and sanitary toilet facilities,

lack of access to female hygiene products, overcrowding and lack of trained teachers, as well as corporal punishment in schools.

Supporting young people to become activists for change: *Girls Not Brides* members have set up youth groups, bringing together adolescent girls and boys to share their experiences and to encourage girls and boys to become advocates for change. Some of our members encourage dialogue between youth groups and local community leaders or government officials on the issues that affect young people, including child marriage.

Mobilizing and educating communities: Laws alone won't end child marriage – in many instances legislation is not enforced as many local authorities are reluctant to be seen as interfering in the private affairs of families. Many are simply unaware of the scale of child marriage and the harmful impact it can have.

Girls Not Brides members are working in a number of ways to raise awareness among communities of the impact of child marriage such as street theatre, bicycle rallies, and encouraging community dialogue, which often results in a collective community pledge to end child marriage.

Bringing men and traditional leaders on board: Religious and traditional leaders, too, can play a key role in speaking out against child marriage and changing community attitudes. Archbishop Desmond Tutu has spoken forcefully on the need for men and boys, as well as religious and traditional leaders, to support efforts to end child marriage.

Enacting and enforcing laws that set a legal minimum age for marriage: While most countries legislate for a minimum legal age for marriage, this is often not enforced. Some countries continue to have a legal age for marriage lower than in the UN Convention on the Rights of the Child. The legal age for marriage is also higher for men than women in many countries.

Introducing incentives: Introducing economic incentives can help to encourage families to consider alternatives to child marriage. Incentives include microfinance schemes to help girls support themselves and their families, and providing loans, subsidies and conditional cash transfers to parents of girls at risk of becoming child brides.

Raising awareness in the media: *Girls Not Brides* members are using mass media campaigns to raise awareness about general rights and laws and the impact of child marriage. Our members aim to both raise awareness among the general public and to pressure governments and community leaders to take action to end the practice.

Promising Practices:

India's Right of Children to Free and Compulsory Education Act (2009) focuses on the provision of free and compulsory education for children ages 6 to 14 years. The law requires "the appropriate government to provide free elementary education in a neighbourhood school and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group." The law provides for hiring "appropriately trained" teachers and prohibits teacher's use of physical punishment or mental harassment. This Act requires local authorities to monitor admission, attendance and completion of elementary education by every child residing in their jurisdiction. Local governments, *panchayats*, are required to keep records of admission, continuation, and completion of elementary education of all children over six years old in their area, in addition to monitoring to assure quality education. The National Commission for Protection of Child Rights is charged with monitoring the

effective implementation of the law. Regional governments are directed to appoint commissions as focal points to address grievances related to the implementation of the law. Watch a video about the landmark law ICRW, (2011).

South Sudan's Child Act (2008) provides for free and compulsory primary education in the new nation. The Child Act also specifies that no girl can be expelled from school due to pregnancy and young mothers must be allowed to continue their education. As a result of the civil war, education was interrupted for thousands of youth in South Sudan. The country has initiated an alternative education system that allows pregnant girls and mothers to attend school – almost 70,000 women and girls participated in this program in 2011. The government is developing several policy actions to increase girls' access to education including Girls Education Strategy from the Ministry of Education, a policy to encourage more women to become primary school teachers, and the development of a Life Skills curriculum to enhance the chances that girls will understand their rights and stay in school. See: "This Old Man Can Feed Us, You Will Marry Him", Human Rights Watch, 2013, pp. 41-42.

Guidelines on Prevention

Drafters should consider following the Council of Europe Parliamentary Assembly's suggestions on prevention of forced marriages. Laws should provide for: awareness-raising and training for women, girls and their families on human rights; information in multiple languages about the laws and best practices, as well as highlighting consequences for perpetrators and protection measures for women and girls; information to women and girls about protection measures available to them; and support for NGOs, particularly those that work with immigrant communities. See: Resolution 1662, Para. 7.5.

Drafters should also look to the report of the Special Rapporteur on the human rights aspects of trafficking in persons, especially women and children for guidance on preventative measures. States should implement laws and various measures that target the demand for forced marriages; monitor and establish protection measures in the marriage market trade; ensure that background and criminal history checks are a necessary condition for men who apply for foreign spouse visas; ensure that girls have equal access to education; review and develop civil remedies for victims, including simpler annulment procedures, civil tort remedies and extended statutes of limitation in forced marriages; support organizations assisting victims of violence against women and create more facilities to assist these victims; consider criminalizing the specific offence of

forced marriage; prosecute other related crimes, such as rape, sexual abuse and violence, and; prohibit children under the age of 18 years from marrying and other harmful practices, such as polygamy and marriage by proxy. (See: Special Rapporteur on the human rights aspects of trafficking in persons, especially women and children, Implementation of General Assembly Resolution 60/251 of 15 March 2006 entitled “Human Rights Council,” 2007)

Drafters in donor countries should consider legislation that provides foreign assistance and capacity-building to prevent forced and child marriages. Legislation pending in the US Congress would require that the United States develop a comprehensive strategy to end child and forced marriages, both in the US and around the world. The International Protecting Girls by Preventing Child Marriage Act would strengthen and make more effective U.S. efforts to prevent child marriage, through provision of victim services and other strategies. Specifically, the law would allow the government to “provide assistance, including through multilateral, nongovernmental, and faith-based organizations, to prevent the incidence of child marriage in developing countries through the promotion of educational, health, economic, social, and legal empowerment of girls and women” and would “establish a multi-year strategy to prevent child marriage and promote the empowerment of girls at risk of child marriage in developing countries, which should address the unique needs, vulnerabilities, and potential of girls under age 18 in developing countries.” The law also would require that the government confer with civil society representatives in implementation of the law. Although the Senate already passed the legislation, the House still needs to act on the law. A domestic advocacy campaign within the US is underway to encourage legislators to pass the law.

Efforts to address child marriage in many parts of the world date back to the 1920s. For example, the first legislative attempt to end child marriage in India was through the passage of the “Sarda Act” in 1929 (Mukherjee 2006). More recently, legal reform began to gain ground in the 1970s and 1980s, as countries such as Bangladesh, India and Indonesia established or raised the legal minimum age of marriage to 18 for girls.

During the same period, human rights activists and the United Nations launched efforts to address harmful traditional practices affecting women. However, programmatic interventions to eradicate this practice have only gained momentum since the 1990s, coinciding with the attention to adolescent reproductive health at the Cairo International Conference on Population and

Development in 1994 and the assertion of women's and girls' human rights at the UN International Conference on Women in Beijing in 1995 (UNICEF 2001).

International center for research on women

Several organizations have examined the causes and consequences of child marriage in some detail (Bott & Jejeebhoy 2003; Mathur et al 2003; UNICEF 2001), and many have highlighted promising programmatic approaches to prevent child marriage (e.g., USAID 2009; Hervish & Feldman-Jacobs 2011). However, comprehensive reviews to take stock of existing programs have been more limited. The International Center for Research on Women (ICRW) undertook one such effort in 2007, and identified 66 child marriage-related programs in 30 countries (Jain & Kurz 2007). ICRW conducted a follow-up review that focused solely on India and identified 58 program and policy efforts targeting child marriage in the country (Mukherjee et al 2008).

These reviews have uncovered important insights on the scope and range of interventions to address this problem. Many programs recognize the multitude of factors driving the persistence of child marriage. These interventions have tried comprehensive or integrated approaches that engage communities, families and policymakers, while attempting to impart to girls skills, opportunities and empowerment. However, prevention efforts were not always focused in the countries with the highest rates of child marriage (Jain & Kurz 2007). And many efforts lacked scale and were not integrated into larger government initiatives or private sector drivers of economic and social change to be sustainable in the long run (Mukherjee et al 2008).

Most importantly, existing reviews of initiatives to prevent child marriage indicate that few of these have been evaluated (Jain & Kurz 2007; Hervish & Feldman-Jacobs 2011; Mukherjee et al 2008). For example, only 10 percent of the programs identified in the 2007 ICRW scan had been evaluated. Still fewer were evaluated using rigorous methodologies or included information about the evaluation process. Thus, while we know something about what has been attempted to prevent child marriage, we know little about how successful these efforts have been.

To address this gap, this brief focuses on and systematically analyzes the small number of evaluated programs with the goal of preventing child marriage. This analysis provides guidance not only on what *has* worked, but what *can be done* to strengthen current and future efforts to prevent child marriage.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter comprised of how the study was conducted, the samples, particulars and sample size. It clearly indicated the instruments that were used, how data was collected and analyzed. It also explored the type of data collected, sources of data, and how data was processed and presented while quality control was ensured.

3.1 Research Design

The researcher used both the quantitative and qualitative methods of data collection. A Qualitative and quantitative design especially the descriptive research design was used based on interviews, questionnaires and observation. The researcher used the above methods because of many aspects which covered by the study.

3.2. Tools for data Collection

3.2.1 Questionnaires

These were designed and distributed to the respondents. They were used because they are simple and quick to answer. Responses were easy to compare and present. The questionnaires were used because they maintained high levels of confidence.

3.2.2 Observation

The researcher made some personnel observation which helped him to get data from the existing literature. The enabled him to obtain first-hand information.

3.2.3 Interviews

The researcher used interviews to collect data because of the following; they could give a chance to exploit the material or topic in depth. They could give an interaction between the interviewer and interviewee.

3.3 Sample Design

3.3.1 Area of Study

The study was carried out in Namasale sub-county Amolata District.

3.3.2 Study Population

The study covered 60 (sixty) workers from Namasale sub-county Amolata District head quarter including Heads of Departments, staff from different departments like Administration etc.

Table 1: Showing the sample Population

Departments	Number of staff	Sample
Council	16	10
Civil engineering	5	4
Procurement and Stores	8	6
Accounts Department	6	6
Projects Department	7	7
Education Department	5	9
Administration	6	4
Health Department	5	2
Total	60	48

3.4 Sampling Method

Since Namasale sub-county Amolata District has got a wide number of members, it was relevant that only the key concerned individuals were sampled and thus a purposive random sampling method was used.

3.5 Data Sources

3.5.1 Primary Data

The researcher collected data directly from Heads of Departments, employees and other organizations undertaking.

3.5.2 Secondary data

The researcher collected data from literature review, questionnaires, newspapers (New Vision and Monitor), documentary materials, magazines and encyclopedic.

3.6 Procedure of the study

The researcher first got an introductory letter from University Administration and then issued it to the organization of the study on the first visit.

On the second visit, the researcher distributed the questionnaires to the respondents who were willing to give the required data. After some time, the researcher went back to pick the questionnaires which was answered by them.

3.7 Data Analysis and Presentation

Data collected was used for subsequent analysis and presentation. It was analyzed on the basis of the content collected from respondents in relation to the research objectives.

3.8.0 Data Analysis Technique

3.8.1 Questionnaire data was analyzed normally;

A code sheet was drawn and showing different responses by questionnaires and entered into the data analysis sheet showing frequencies and percentages.

3.8.2 Qualitative data will be analyzed;

The researcher quoted different explanations by different respondents which were obtained from the interviews.

3.9 Anticipated Problems of the study to be encountered

In conducting the research the researcher faced with a number of methodological and practical impediments as highlighted below;

Securing appointments say interviews was hard; the researcher thus, had to look for alternative respondents and also became more aggressive in that regard.

Respondents were not being willing to avail the researcher with the required information due to negative attitudes, suspicion and speculations. In this case the researcher highlighted the importance of the study and also created awareness with the help of local community leaders.

Communication inefficiency as a result of language barrier was a major obstacle for most respondents to read and interpret the questions. The researcher therefore, where necessary adjusted to the local language and where a need arose uses an interpreter.

The time allocated for conducting the research was not enough for the researcher to cover the area of study since he had other academic obligations. The researcher therefore, prioritized his schedule according to deadlines in order to utilize the given time effectively and efficiently.

The researcher also encountered financial constraints since the study involved such expenses as typing, printing, travel and telephone costs. To address this problem, the researcher had to forego some things and save up some money for the study and also raised some from friends and relatives just in time prior to conducting the research.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF THE FINDINGS

4.1 Introduction

This chapter presents empirical findings and references to the research questions in chapter one. The findings were obtained from both primary and secondary sources. They presented and analyzed using frequency tables, percentage and finally regression model was used to determine between variables.

4.1 Background Information

Respondents were asked about their gender, age, level of education, marital status and occupation with their organization.

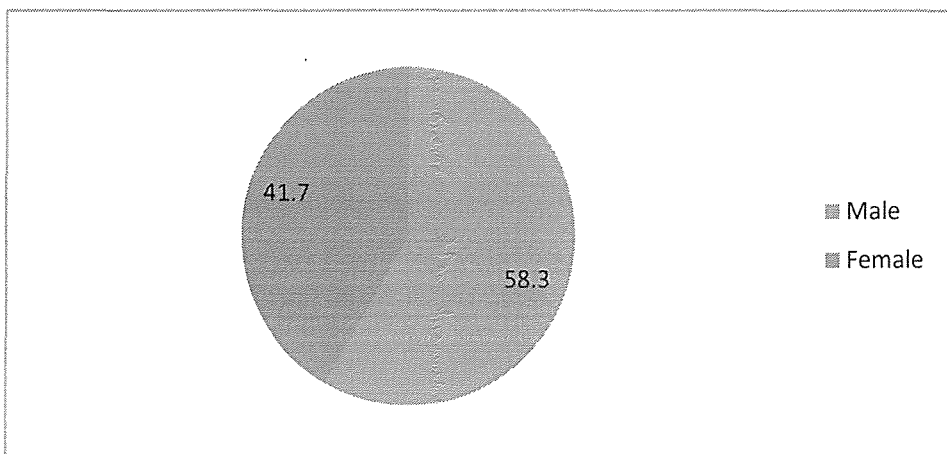
Table 1: Showing gender of respondents

Gender	Number of Respondents	Percent (%)
Male	20	41.7
Female	28	58.3
Total	48	100

Source: primary data.

According to table above; the findings indicate that female had the highest number of respondents which is shown by 58.3 % and the male counterparts had the remaining 41.7 %. This implies that most of the residents in Namasale Sub-County Amolata District had more male than female.

Figure 1: Gender of respondents.



Source: primary data.

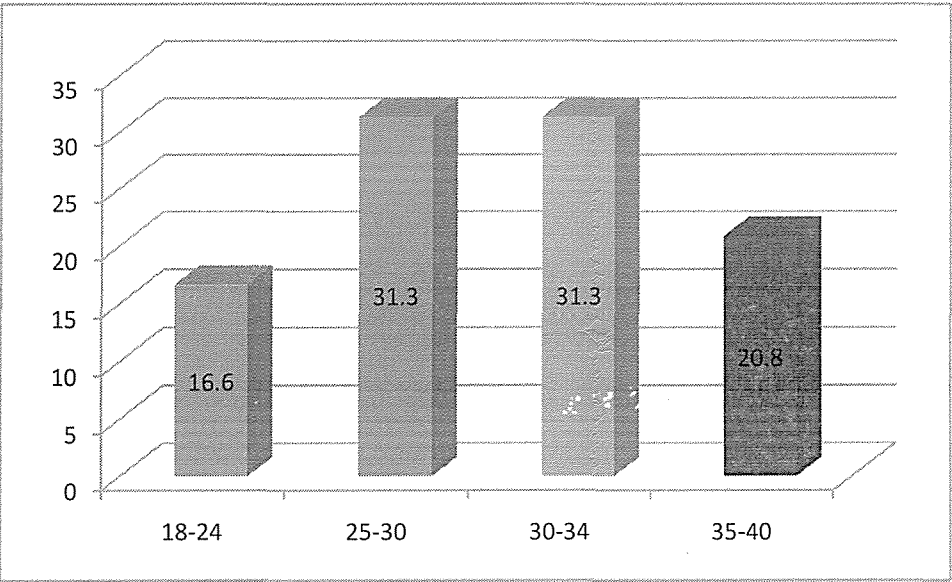
Table 2 showing age of respondents.

Age bracket	Number of respondents	Percentage (%)
18-24	8	16.6
25-30	15	31.3
30-34	15	31.3
35-40	10	20.8
40 and above	0	0
Total	48	100

Source: primary

The above table indicates that those between 18-24years and 25-30years have a frequency of 15 each, followed by those above 35-40years with frequency of 10 and those below 18-24years have frequency of 8 respectively.

Figure 2: Age of respondents



Source: primary data.

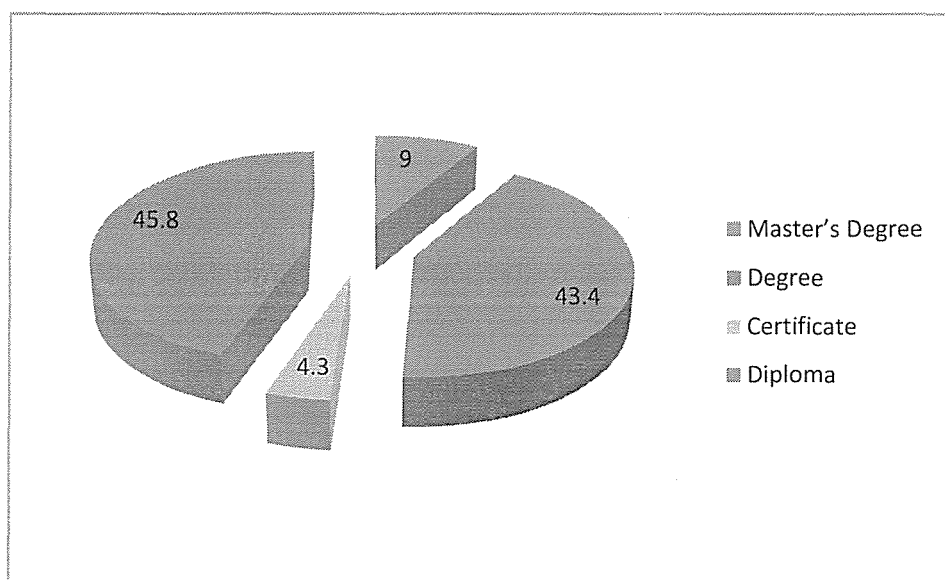
Table 3 shows the level of academic qualification of the respondents

Level of education	Frequency	Percent (%)
Master's Degree	4	9
Degree	20	43.4
Certificate	2	4.3
Diploma	22	45.8
Total	48	100

Source: primary data.

The table above revealed that those with Diploma and Degree were represented with 45.3% and 43.4% respectively, followed by masters degree with 9% and those with certificates with 4.3%. This implies that the majority of respondents in Namasale Sub-County Amolata District have the required skills.

Figure 3: Level of education of respondents



Source: primary data.

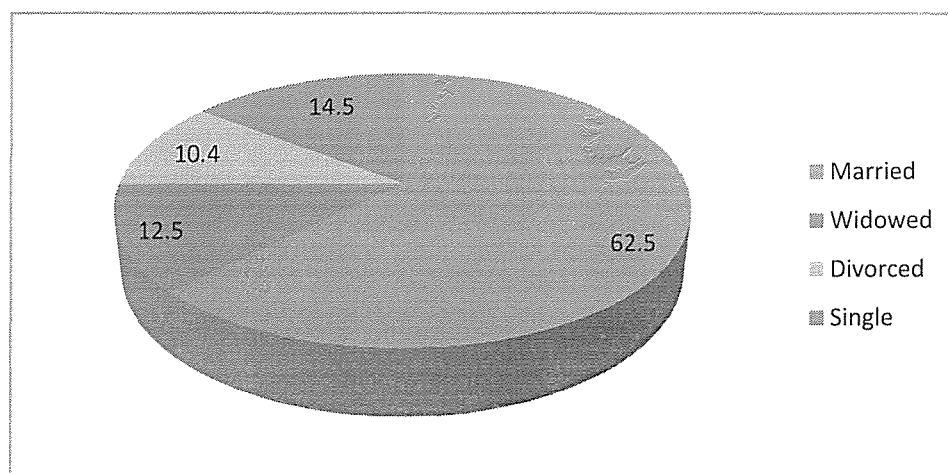
Table 4 shows the marital status of the respondents

Response	Frequency	Percentage (%)
Married	30	62.5
Widowed	6	12.5
Divorced	5	10.4
Single	7	14.5
Total	48	100

Source: primary data.

The table above revealed that those who were single and married represented with 14.5% and 62.5% respectively, followed by widowed with 12.5% and those who were divorced were 10.4%. This implies that the majority of respondents in Namasale Sub-County Amolata District were married.

Figure 4: shows the marital status of respondents



Source: primary data.

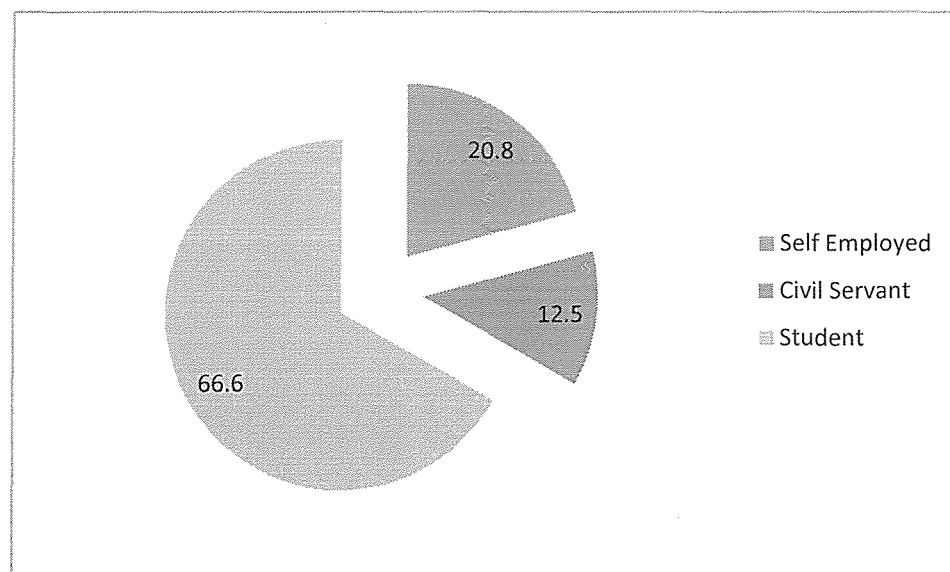
Table 5 shows the Occupation of the respondents

Response	Frequency	Percentage (%)
Self Employed	10	20.8
Civil Servant	6	12.5
Student	32	66.6
Total	48	100

Source: primary data.

The table above revealed that 20% were self employed, 12.5% were civil servants while 66.6% were students. This implies that the majority of respondents in Namasale Sub-County Amolata District were students.

Figure 5: shows the Occupation of respondents



Source: primary data.

4.2 To access the causes of early child marriages in Lango Sub - Region

The respondents were asked if there was any the causes of early child marriages in Lango Sub – Region. The results were tabulated in the table as shown below.

Table 6:

Response	Frequency	Percentage
Yes	30	62.5
No	18	37.5
Total	48	100

Source: Primary Data

It was revealed in table 6 above that there were causes of early child marriages in Lango Sub – Region represented by 62.5%.

The respondents were further asked to suggest the causes of early child marriages in Lango Sub – Region and the resulted were tabulated in a table as shown below.

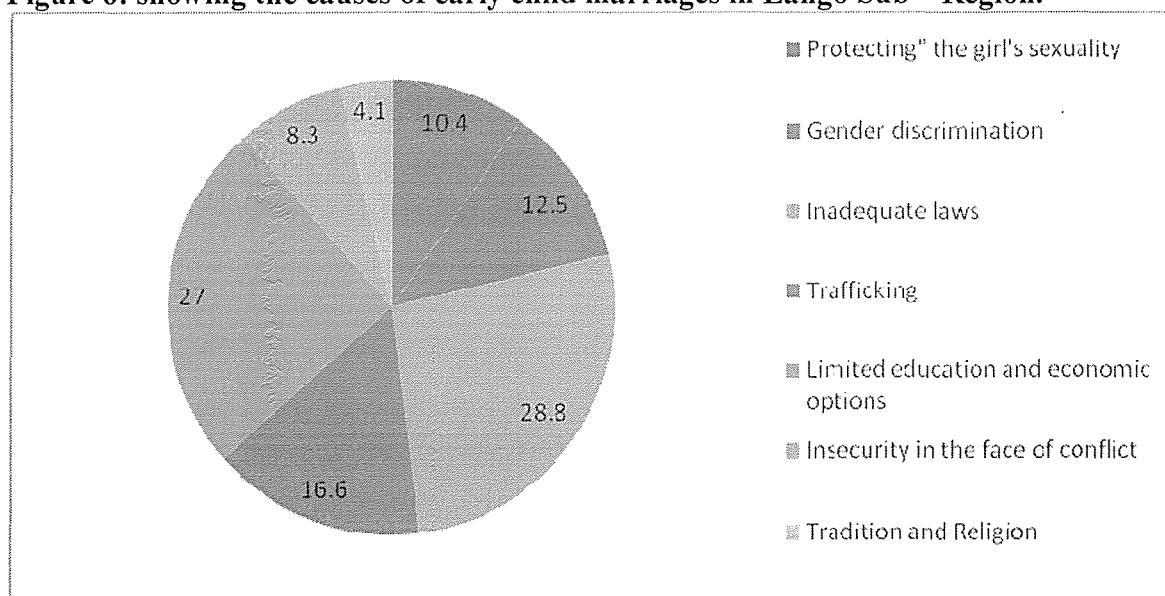
Table 7: showing the causes of early child marriages in Lango Sub – Region.

Response	Frequency	Percentage
Protecting" the girl's sexuality	5	10.4
Gender discrimination	6	12.5
Inadequate laws	10	28.8
Trafficking	8	16.6
Limited education and economic options	13	27
Insecurity in the face of conflict	4	8.3
Tradition and Religion	2	4.1
Total	48	100

Source: primary Data

Table 7 above revealed that 5 out of 48 respondents represented by 10.4% suggested that protecting" the girl's sexuality was one of the causes of early child marriages in Lango Sub – Region, 6(12.5%) gender discrimination, 10 (28.8%) inadequate laws, 8(16.6%) trafficking, 13 (27%) limited education and economic options, 4 (8.3%) insecurity in the face of conflict and 2 (4.1%) tradition and Religion. This implied that limited education and economic option was the major cause of early marriage in Lango Sub-Region.

Figure 6: showing the causes of early child marriages in Lango Sub – Region.



Source: Primary Data

4.3 To investigate the impacts of early child marriages in Lango Sub Region

The respondents were asked about the impacts of early child marriages in Lango Sub Region.

The respondents were put in a table below.

Table 8: showing the impacts of early child marriages in Lango Sub Region

Response	Frequency	Percentage
Health and related outcomes	5	10.4
Pregnancy and childbirth	6	12.5
Increased risks of contracting sexually transmitted diseases and HIV	8	16.6
Denial of education	8	16.6
Education and economy	9	18.7
Psychological and emotional disorders	4	8.3
Domestic violence	2	4.1
Sexuality and violence	1	2
Early marriage and sexual exploitation or abuse	2	4.1
Prohibition of Child Marriage Act, 2006	3	6.2
Total	48	100

Source: Primary Data

Table 8 revealed that 5 out of 48 respondents represented by 10.4% said that health and related outcomes was one of impacts of early child marriages in Lango Sub Region, 6(12.5%) pregnancy and childbirth, 8 (16.6%) increased risks of contracting sexually transmitted diseases and HIV, 8 (16.6%) denial of education, 9 (18.7%) education and economy, 4 (8.3%) psychological and emotional disorders, 2 (4.1%) domestic violence, 1 (2%) sexuality and violence, 2 (4.1%) early marriage and sexual exploitation or abuse and 3 (6.2%) prohibition of child Marriage Act, 2006. This implied that education and economy was the major the impacts of early child marriages in Lango Sub Region.

4.4: to analyze the intervention measures being done to end child marriage in Lango Sub - Region

The respondents were asked to suggest the intervention measures being done to end child marriage in Lango Sub – Region and the resulted were put in a table.

Table 8: Showing the intervention measures being done to end child marriage in Lango Sub – Region.

Response	Frequency	Percentage
educating and empowering girls	8	16.6
supporting young people to become activists for change	13	27
mobilizing and educating communities	4	8.3
bringing men and traditional leaders on board	2	4.1
enacting and enforcing laws that set a legal minimum age for marriage	5	10.4
introducing incentives	6	12.5
raising awareness in the media	10	28.8
Total	48	100

Source: Primary Data

Table 8 revealed that 8 out of 48 respondents represented by 16.6% suggested that educating and empowering girls was one the intervention measures being done to end child marriage in Lango Sub – Region, 13 (27%) supporting young people to become activists for change, 4 (8.3%) mobilizing and educating communities, 2 (4.1%) bringing men and traditional leaders on board, 5 (10.4%) enacting and enforcing laws that set a legal minimum age for marriage, 6 (12.5%) introducing incentives and 10 (28.8%) raising awareness in the media. This implied that raising awareness in the media was the best the intervention measures being done to end child marriage in Lango Sub – Region.

CHAPTER FIVE

DISCUSSION AND SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATIONS.

5.0 Introduction

This chapter draws major findings as already discussed in chapter four and identifies recommendations both theoretical and practical for further study.

5.2 Discussion of major findings

5.2.1 To access the causes of early child marriages in Lango Sub - Region

It was revealed in table 6 above that there were causes of early child marriages in Lango Sub – Region represented by 62.5%.

The respondents were further asked to suggest the causes of early child marriages in Lango Sub – Region and the resulted were tabulated in a table as shown below.

The findings revealed that 5 out of 48 respondents represented by 10.4% suggested that protecting" the girl's sexuality was one of the causes of early child marriages in Lango Sub – Region, 6(12.5%) gender discrimination, 10 (28.8%) inadequate laws, 8(16.6%) trafficking, 13 (27%) limited education and economic options, 4 (8.3%) insecurity in the face of conflict and 2 (4.1%) tradition and Religion. This implied that limited education and economic option was the major cause of early marriage in Lango Sub-Region.

5.2.2 To investigate the impacts of early child marriages in Lango Sub Region

The findings revealed that 5 out of 48 respondents represented by 10.4% said that health and related outcomes was one of impacts of early child marriages in Lango Sub Region, 6(12.5%) pregnancy and childbirth, 8 (16.6%) increased risks of contracting sexually transmitted diseases and HIV, 8 (16.6%) denial of education, 9 (18.7%) education and economy, 4 (8.3%) psychological and emotional disorders, 2 (4.1%) domestic violence, 1 (2%) sexuality and violence, 2 (4.1%) early marriage and sexual exploitation or abuse and 3 (6.2%) prohibition of child Marriage Act, 2006. This implied that education and economy was the major the impacts of early child marriages in Lango Sub Region.

5.2.3: To analyze the intervention measures being done to end child marriage in Lango Sub - Region

The findings revealed that 8 out of 48 respondents represented by 16.6% suggested that educating and empowering girls was one the intervention measures being done to end child marriage in Lango Sub – Region, 13 (37%) supporting young people to become activists for change, 4 (8.3%) mobilizing and educating communities, 2 (4.1%) bringing men and traditional leaders on board, 5 (10.4%) enacting and enforcing laws that set a legal minimum age for marriage, 6 (12.5%) introducing incentives and 10 (28.8%) raising awareness in the media. This implied that raising awareness in the media was the best the intervention measures being done to end child marriage in Lango Sub – Region.

5.3 Conclusion

5.3.1 To access the causes of early child marriages in Lango Sub - Region

It was concluded that protecting" the girl's sexuality was one of the causes of early child marriages in Lango Sub – Region, gender discrimination, inadequate laws, trafficking, limited education and economic options, insecurity in the face of conflict and tradition and Religion. This implied that limited education and economic option was the major cause of early marriage in Lango Sub-Region.

5.3.2 To investigate the impacts of early child marriages in Lango Sub Region

It was concluded health and related outcomes was one of impacts of early child marriages in Lango Sub Region, pregnancy and childbirth, increased risks of contracting sexually transmitted diseases and HIV, denial of education, education and economy, psychological and emotional disorders, domestic violence, sexuality and violence, early marriage and sexual exploitation or abuse and prohibition of child Marriage Act, 2006. This implied that education and economy was the major the impacts of early child marriages in Lango Sub Region.

5.3.3: To analyze the intervention measures being done to end child marriage in Lango Sub - Region

It was concluded that educating and empowering girls was one the intervention measures being done to end child marriage in Lango Sub – Region, supporting young people to become activists for change, mobilizing and educating communities, bringing men and traditional leaders on board, enacting and enforcing laws that set a legal minimum age for marriage, introducing incentives and raising awareness in the media. This implied that raising awareness in the media was the best the intervention measures being done to end child marriage in Lango Sub – Region.

5.4 Recommendations

Based on the findings, discussions, the researcher recommends the following;

- There is need for Lango Sub-Region to improve on its education and economic option since it was the major cause of early marriage in Lango Sub-Region.
- There is need for Lango Sub- Region to use media since raising awareness in the media was the best the intervention measures being done to end child marriage in Lango Sub – Region.

5.5 Areas for further research

As for further study, the research considers extending the study to areas like

- ✓ Peer influence and aggression among the youth
- ✓ Social media and moral degeneration

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APPENDIX I
QUESTIONNAIRE GUIDE

I am **OGWANG FRANCIS**, a student at Kampala International University carrying out culture and early child marriage in Lango Sub-Region using a case study of Namasale Sub-County Amolata District, I therefore kindly request you to answer the following questions as your response was treated with the highest degree of integrity. Thank you.

PART A: information background of respondents

1. Gender male ☐ female ☐

2. What was your age?

18-24 ☐ 25-30 ☐ 30-34 ☐ 35-40 ☐ and above ☐

3. What was your educational level/qualification?

Diploma ☐ Bachelors' degree ☐ Masters ☐ Certificate ☐

4. Marital status

Married ☐ Widowed ☐ Divorced ☐ Single ☐

5. Occupation

Self Employed ☐ Civil Servant ☐ Student ☐

PART B: To access the causes of early child marriages in Lango Sub - Region

2.1 are there causes of early child marriages in Lango Sub - Region?

Yes ☐ No ☐

If yes, suggest possible the causes of early child marriages in Lango Sub – Region?

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PART C: To investigate the impacts of early child marriages in Lango Sub Region

2.2 What are the impacts of early child marriages in Lango Sub Region?

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PART D: To analyze the intervention measures being done to end child marriage in Lango Sub - Region

2.3 According to you, what are the intervention measures being done to end child marriage in Lango Sub - Region?

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