

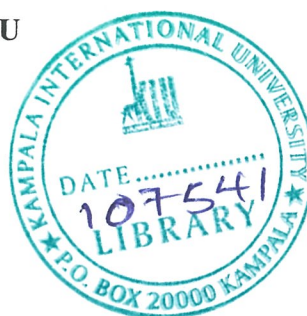
**CULTURAL PRACTICES AND CHILDREN'S RIGHTS IN BOR, JONGLEI STATE,
SOUTH SUDAN**

BY

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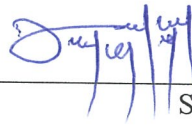
JUNE, 2017

DECLARATION

"I declare that this thesis titled "Cultural Practices and Children's rights in Bor-Jonglei State, South Sudan" is my original work and to the best of my knowledge, it has never been submitted to any university or institution for any academic award whatsoever."

Daniel Chol Ajak Ahou

Name



Signature

01 - 06 - 2017


Date

APPROVAL

This thesis titled “Cultural Practices and Children’s rights in Bor-Jonglei State, South Sudan” has been produced under my supervision and it is now submitted for examination.

Dr. Roseann Mwaniki

Name supervisor



Signature

1/JUNE/2017

Date

DEDICATION

This work is dedicated to the Almighty God and Our Lord Jesus Christ who provided me with good health. I also dedicate this research to my brother Garang Ajak Ahou, my Cousin David Ahou Dual and my lovely wife, Adit Wal Gak for financial assistance rendered to me, the patience, understanding, and her commitment to take care of our children in this long journey of my study.

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LIST OF ACRONYMS OR ABBREVIATIONS

ANPPCAN:	African Network Prevention and protection against child abuses and neglect
AU:	African Unions
CP:	Corporal Punishment
CRC:	Convention on the Rights of the Child
CVI:	Content Validity Index
CSO:	Civil Society Organization
DV & IV:	Dependent Variable and Independent Variable
EU:	European Unions
FMG:	Female Genital Mutilation
FCC:	Family and Children Rights
HIV/AIDS:	Human Immune Virus & Acquire Immune Deficiency Syndrome
ICCPR:	International Convention on Civil and Political Rights
ILO:	International Labor Organization
INGO:	International Non-Governmental Organizations
OXFAM:	Oxford Committee for Famine Relief
SPSS:	Statistical Package for Social Sciences
SPLA & SPLA:	Sudan People Liberation Army & Sudan People Liberation Army in Opposition
TCSS:	Transitional Constitution of South Sudan
UNICEF:	United Nations International Children Emergency Funds
UDHR:	Universal Declaration of Human Rights
UNMISS:	United Nation Mission in South Sudan
WHO:	World Health Organization

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ABSTRACT

The study sought to examine the role of cultural practices in protection of the rights of children. The study objectives were; identify the cultural practices that interfere with the rights of the child; examine the children's rights that would be respected, protected and fulfilled and assess the measures taken to address the protection of the rights of children. The study employed a descriptive survey design, using quantitative and qualitative methods of data collection. This study was carried out within Bor-Jonglei State, South Sudan. The sample included 150 respondents. An interview guide and self-administered questionnaire were used to identify sociodemographic characteristics and collect all data required for the study. Major findings revealed that there are social abuses as far as the rights of children are concerned. It was significantly revealed that it cultural practices affected children's actions, group cohesion and elicited social psychological disturbances. The study concludes that forced and early marriage as a form of culturally-justified violence against girl-children or women was a violation of human rights. The study recommends that there must be government support to journalists and other media professionals who may contribute to social mobilization by providing information of the highest quality, reliable and ethical standards concerning all aspects of child rights.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

The study background narrates the historical, theoretical, conceptual, and contextual perspectives; the statement of the problem; purpose of the study; research objectives; research questions, the scope, significance, and operational definitions of terms.

1.1.1 Historical perspective

Every human society has a culture and practices that can identify them from other society; this continues to pose a big risk around the world in children's lives. Since the beginning of the world, according to Ravanfar (2010), traditional practices of cupping dates from as early as 3000 B.C. has been practiced in a variety of cultures worldwide, including Egyptian in Africa, Chinese, Greek, European and Middle-East culture. The common practices in Indian culture presented with skin manifestations in children, while Russian, Ukraine and other eastern regions of the former Soviet Union apply a culture of "gridding" traditional practices upon and against children physical appearance. This shows clearly that every culture uses an influence to the community.

In Africa, Kenya has a serious harmful cultural practice of Female Genital Mutilation (FMG), according to Waweru, 2011. That perception gives Schinder (2012), an idea to define culture as an important idea owned by the community as a whole. Furthermore, Fellows (2013) notes that, Uganda has culture of child sacrifice which is widely used throughout Uganda to describe a mutilation where body parts, blood or tissue have been removed from a child. This practice has advanced its force in many parts of Africa. It's reported in reported in Tanzania, Nigeria,

Swaziland Liberia, Botswana, South Africa, Namibia and Zimbabwe. This practice needs to be abandoned.

According to Josh (2013), South Sudan has prevailing cultural norms, especially in the countryside; women and children are marginalized from participation in any level of social activity or decision-making. The practice leads to corporal punishment, son preference and early/forced marriage. There is no proper law-action that works against domestic violence in South Sudan that can protect vulnerable persons. The problem resulted into a high rate of early marriage with 45 percent of girls married before 18 years and the bride price paid by husband to the girl's family is the norm that promotes the practices. Polygamy is also rated with 41 percent. The country profile of 2015, showed statistics that 70 percent of children have never attended any school and the completion rate in primary schools is less than 10 percent, with girls take half of the average as likely to complete as boys. In South Sudan as whole, culture amplifies to undertake women and children into vulnerability and that needs to change in Bor.

Literally, all children have the same rights like adults, according to Article 2 of the agreement. It entails on the realization of the rights of the child to be respected, protected and fulfilled in every community around the world. Article 4 of CRC ensured all the state parties to respect the liberty and dignity of the child. These articles were enacted to improve situation of children on the hand of abusers because Children who survive abuse often suffer long-term physical and psychological damages that impairs their ability to learn and socialize, and makes it difficult for them to perform well in school and develop close and positive friendship. CRC of 1989 recommended no threat of violence against children. Thereof, without threat of violence, boys and girls are free to develop their talents and skills to their full potential and shape their future.

In Europe, according to Article 24 of the European Charter of Fundamental Rights, the protection of children's rights has been made an instrument for child rights. In addition, there is "An EU Agenda for the Rights of the Child", (European Commission, 2011).

In Africa, Kenya's Constitution of 2010 made special provisions against any abuses include problem of female genital mutilation and sexual exploitation in which prostitution still high in Kenya (Waweru, 2011). Uganda located child rights within the enacted laws and instruments that should be incorporated and applicable with policy of child rights protection in globe. They have ratified international instruments and put it in place an array of domestic legal instruments of the country. "ANPPCAN Uganda Chapter protects and supports children from all forms of maltreatment by providing psychological support, facilitating access to justice, sensitizing and training on child protection issues, empowering children for self-protection, researching and advocating for child friendly policies", (ANPPCAN Annual Report, 2012). Nevertheless, In Namibia's Constitution especially Article 144 of their constitution explicitly incorporates international law as it mentioned two sources: general rules of public international law and international agreement binding upon Namibia; the perspective constituted on "building a world in which all children can grow up to realize their potential, in health, peace and dignity" (Rupel, 2012).

South Sudan enacted a bill on the realization of children's rights to promote and protect them from any abuses that can be subject to their rights. Because the previous research found higher rate of child dropout from school and those never attended any school. The country Profile (2015), made statistic of 70 percent of children never attended any school and the completion rate in primary schools is less than 10 percent. This showed no acknowledgement of child education in South Sudan and the country is trying best to fill those gaps by making some

documents against those violations. Meanwhile, in that move, the Transitional Constitution of South Sudan (TCSS) ratified in 2011 formally recognized children's rights and also guarantees gender equality. Article 17/1-D enacted bills as "every child has a right and should not be subjected to any exploitative practices or abuses, or to be required to serve in army, not even permitted to perform work which may be hazardous or harmful to the child". This gives child a right to access education, health and all the necessary welfare. In addition, the Ministry of Gender, Social Welfare, and Religious Affairs in collaboration with International Non-Governmental Organizations (INGOs) like Save the Children and UNICEF as well as National Human Rights Commission are responsible for promoting and protecting children rights in South Sudan; they work so hard to improve the live situation of the child. They do investigate, report and document all abuse cases such as like of early marriage, child labor, child soldier, and child abduction in the state (OXFAM 2013).

1.1.2 Conceptual perspective

In this study, the independent variable is cultural practices. Several authors have attempted to define culture. For example, culture refers to art, monument, folklore of the particular community (Schinder, 2012). It is considered a belief which enforces persons to respect beliefs, customs, values, norms and tradition of the community to identify them. That perception of culture can be judged to mean that there is no culture which is superior to another if we examine ethics. It is a philosophical notion that all cultural beliefs are equally valid and that truth itself is relative, depending on the cultural environment. Cultural relativists hold that all religious, ethical, aesthetic, and political beliefs are completely relative to an individual within a society of a particular culture (Daniel, 2013).

the Bill of rights by the government inhibit great future of children in Bor-Jonglei state. Moreover, there is the practice of polygamy which has affected children. As a consequence, there is low services delivery by the parents; due to a huge number of family members. Children do not attend school and there is no way forward made to rescue that situation of those children who have never attended school. In addition, there is also the practices of early and forced marriage which encourages by economic interests. Therefore, the ambition to have cattle to pay bride price also encourage cattle rustling and children and women are the most victims.

The method used by South Sudan Protection Cluster (2015) was just based on documentation, investigation and report on current situation that escalate children rights abuses without implementation and analysis to the problem. It created a gap of no full implementation and analysis showed to bring solutions to the problem. For instance, Josh (2013) indicated the results of early marriage as girls married before 18 years old, and 7 percent of the girls from the total are married before the age of 15 years old.

This study therefore suggested that cultural practices found among the Bor community was perpetuating the violation of children's rights. There are growing interests in which cultural practices can potentially be utilized as a powerful patent tool to instill positive change in the Bor community and promote the rights of the children. It was requiring for this study to assess the role of cultural practices in promotion of children's rights in Bor Jonglei State, South Sudan. Although human rights protection had been tackled in the past, it had failed to reap fruits because, the people's culture has not been fully examined.

1.2 Statement of the Problem

It is a tradition that cultural practices should reflect the fundamental rights of the people that subscribe to that culture. In fact, cultural beliefs should consist efforts and activities that help any

community engulfed in violation of rights of children, uphold, protect and promote a stable civil society, non-coercive governmental structures and therefore establish laws and policies that respect the rights of individuals. However, communities in Bor town, Jonglei state do not understand the universal ratification of the Convention on children's Rights that enacted in Bill of rights in South Sudan Transitional Constitution of 2011. Despite the presence of that document, there is a rise in the levels of violence exerted on children. Although they enacted a bill of rights; it's weak in implementation (Country Profile 2015). The State laws and policies on the respect of child's rights do not reflect a commitment to the relevant international instruments that had been ratified in 1989. Duty bearers do not provide quality services to orphans and other vulnerable children in several thematic areas such as like participation rights, equality, education, health, shelter and care, nutrition, protection, psychosocial support and household economic strengthening. Abduction of children and their situation in armed conflict within the country and across all borders of Jonglei state are unjust. It has remained a major challenge that needs to be resolved (Country Profile 2015). Parents and community elders favor culture which treats their children unfairly and the government is silenced. They enforce cultural practices of early and forced marriage, son preference, initiation, corporal punishment, inheritance and polygamy which are amplifying for the violation of children's rights (Josh, 2013; Elhassan, 2016). Unless we actively engage in cultural practices that promote the rights of every member of the community including children, we will not live to enjoy the fundamental rights that the world provides. Therefore, a study was needed to assess the role of cultural practices in promotion of the rights of children in Bor, Jonglei State, South Sudan.

1.3 Purpose of the Study

The purpose of this study was to examine the role of cultural practices in the promotion of the rights of children in Bor-Jonglei State, South Sudan.

1.4 Objectives of the Study

This study specifically focused on three main objectives which included;

1. Identify cultural practices in Bor, Jonglei state, South Sudan.
2. Examine children's rights in Bor, Jonglei state, South Sudan.
3. Assess the effects of cultural practices on promotion of children's rights in Bor, Jonglei State, South Sudan.

1.5 Research Questions

1. What are the cultural practices in Bor-Jonglei state, South Sudan?
2. What are the children's rights in Bor-Jonglei state, South Sudan?
3. What are the effects of cultural practices on child rights promotion in Bor-Jonglei State, South Sudan?

1.6 Scope of the Study

1.6.1 Geographical Scope

This study was carried out within Bor, Jonglei State, South Sudan. Bor town which is the headquarter of Jonglei state is a maritime state located in the east of River Nile, 187 km north of the capital city Juba of South Sudan, and is the home of pastoralists and agriculturists Dinka of Greater Bor community. They are bordered by Terekeka state in the south, Buma state in the east, Eastern Bieh state in the northeast and western Bieh in the north.

1.6.2 Theoretical Scope

This study was based on the perspective of Cultural Relativism proposed by Jack Donnelly in (1980s), cited in Daniel (2013). The theory hold firm on the two extreme positions on cultural relativism which are called radical cultural relativism and radical universalism. Radical cultural relativism holds that culture is the sole source of the validity of moral rights/rule and Radical universalism holds that culture is irrelevant to the validity of moral rights and rules, which are universally valid. “Cultural relativity is an undeniable fact; moral rules and social institutions evidence an astonishing cultural and historical variability. So that perspectives of Jack Donnelly was used to examine the impacts of culture on the realization of children’s rights in Jonglei, South Sudan.

1.6.3 Content scope

In content, the study focused on identifying and examining how cultural practices affected children’s rights and that was limited to six aspects of cultural practices namely: early marriages which include bride wealth/price and bride kidnapping, initiation, corporal punishment. Then, the protection of children’s rights aimed at the way children ought to be upheld.

1.6.4 Time Scope

The study was conducted based on time period of 15 years; that is from 2002 to date, which means that South Sudan is still embracing cultural practices that impede protection of the rights of children. Based on the activities and events happening in Bor, Jonglei State, South Sudan.

1.7 Significance of the Study

The study findings are hoped to benefit relevant institutions and people affected by the persistent violation of human rights as explained below:

The study will yield data and information that is useful for understanding the contribution of culture to the protection of the rights of children. The findings and the recommendations of the study will be useful for the community and decision makers of human rights such as clan leaders, political officers and human rights agencies.

To South Sudan Government: The government may benefit from the study since the findings will reveal gaps in cultural practices and children's rights so as; to help children to obtain and know their rights from duty bearers or holders of their rights such as parents, community, state and international organizations. It will help the state and international organizations to know who is not explicitly incorporate with the binding bill of children's rights. The state and international organizations will get more information about child abuse and child protection.

Therefore, the study will help the policy makers to improve on educational institutions for designing a syllabus that will change people's attitude towards violation of children's rights and improve comprehensive early childhood education, especially for the most vulnerable and disadvantaged children for the purpose of achieving equity in terms of participation.

To civil Society organizations: NGOs and CBOs will be motivated by this study to advocate vigorously for security, governance, development and reconciliation, because it is also their mandate to promote democracy and human rights.

Contribution to the body of knowledge: This study contributes to the body of knowledge that will hopefully be helpful to academicians, scholars and can be useful for further research on promotion of human rights in South Sudan or elsewhere in the world.

1.8 Operational definition of terms

For the purpose of this study, the following terms and phrases are operationally defined as:

Promotion: is advancement in position of rights that integrate for the need of the person.

Duty bearers: are rights' holders who have power to main law and order of the person.

Cultural practices: these are consistent practices or the activities done based on culture of a particular society that identify their uniqueness with other society.

Children: are human beings under the age of 18 who are vulnerable to maintain their rights.

Protection: An exercise of power that is used to defend vulnerable people from any harmful practice.

Rights: The basic freedom that individuals are entitled to regardless of race, nationality, color, age, sex and they are inherent to all.

Mitigation: refers to reduce the risk that affects a person in life.

Initiation: are the methods used to either circumcise or genital mutilation or any other means, as a way of transitioning from young hood to adult hood.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter reviews the literature on community participation and peace building. The purpose was to clarify the problem and the study concepts. To achieve these, this chapter is structured to include: the theoretical review, conceptual review, related literature and the research gaps.

2.1 Theoretical review

Cultural Relativism theory proposed by Jack Donnelly in (1980s), cited in Daniel (2013) is the main theory adopted by this research, in which it is postulated to contrast on both cultural Relativism versus Universalism. The theory hold firm on the two extreme positions on cultural relativism which is also called radical cultural relativism and radical universalism. Radical cultural relativism known to hold firm that culture is the sole source of the validity of moral rights or rule. Meanwhile, Radical universalism holds firm that culture is irrelevant to the validity of moral rights and rules, which are universally valid. So, those perspectives of Jack Donnelly established the impacts of culture on the realization of children's rights in Jonglei, South Sudan. The incorporation of national and international law which favor rights of the child was integrated and customary law that posed big challenge on the rights of the child was reviewed base on the analysis of the effects of cultural practices that inhibit realization of children's rights in the state. Therefore, the theory helps in understanding the concept of culture and how cultural practices validate to act on moral rights of any individuals in the society.

2.2 Conceptual frame work

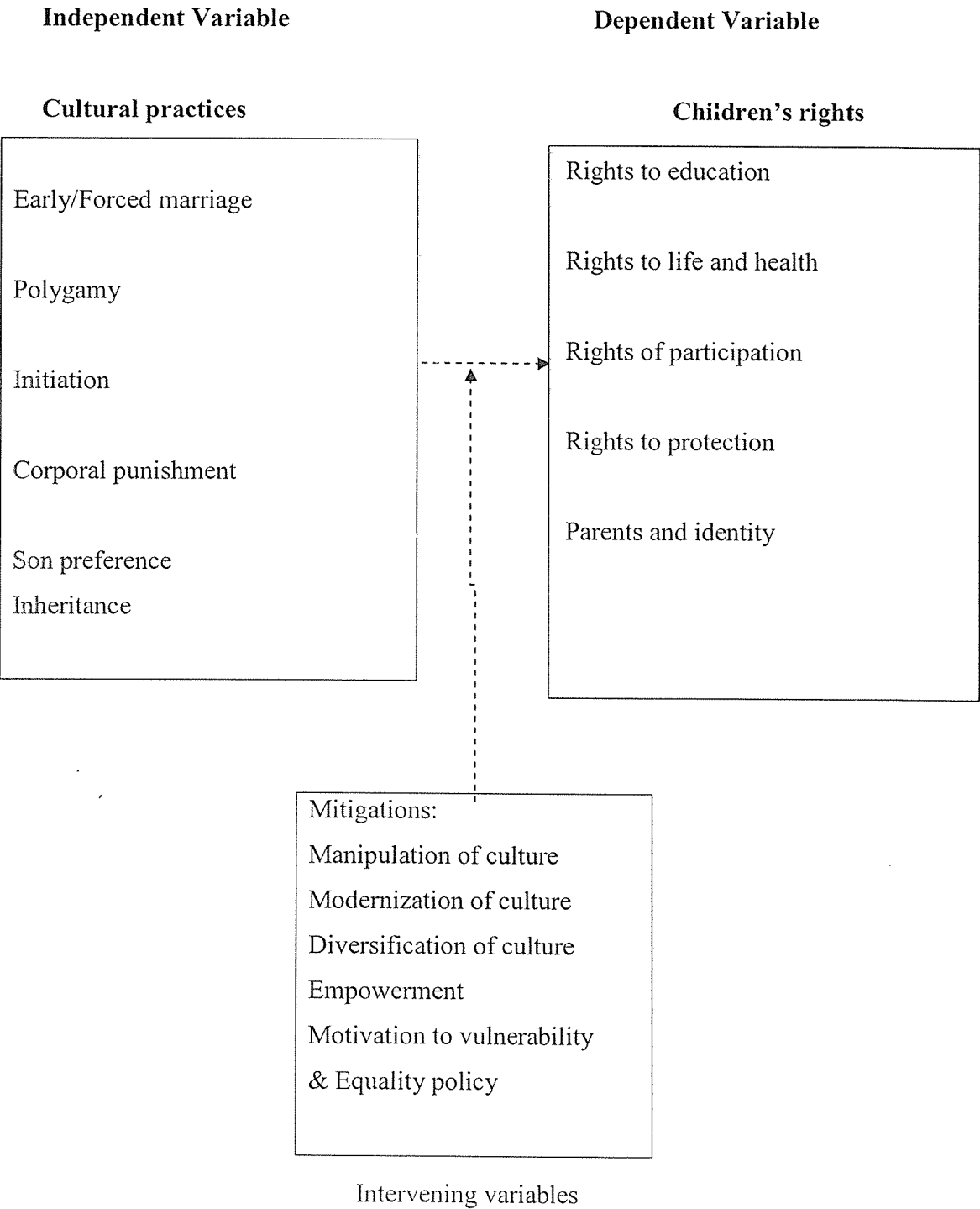


Figure 1.1; Source: Jack Donnelly in (1980s), cited in Daniel (2013)

2.3 Cultural practices in Bor, Jonglei state:

Cultural practices known to constitute high risk on children's rights as it is always interfere with the rights of any member of particular society. These cultural practices such as early marriage, initiation, polygamy, wife inheritance, corporal punishment and son preference are worsening good living of children in South Sudan and here are its effects:

2.3.1 Early and forced marriage

Forced and early marriage refers as a form of culturally-justified violence against girl-children or women in the globe including South Sudan with the higher rate because of the type of marriage is used without consent to the partner, (Women Living under Muslim Laws, 2013). It is a common practice in most part of the world especially in Arab World. It has been exercised in Libya, Algeria, Djibouti, Jordan, Morocco, Egypt, Syria, Palestine, Yemen, Somalia and Sudan as just mentioned few. The prevalence of forced/child marriage depends on the social, cultural, and political context of the society. In fact, Ibrahim (2013) state that "in Arab regions, one in seven girls marries before her 18th birthday. Families who marry off their daughters at such a young age may believe that it is in girls' best interest, not realizing that they are violating their daughters' human rights". It is mostly used for economic interests by the parents of the child, in which they favor culture which treat their children unjust.

In South Sudan, early and forced marriage is a common practice that use extremely for economic interests and it affects "best interest of the child in its most life-threatening form. It is also involve threatening behavior, abduction of girls as brides are kidnapped, imprisonment, physical violence, rap and some other cases like murder can happen sometime (World Vision International. According to Josh (2013) "Early marriage is very common: 45 percent of girls married before 18 years old and 7 percent of girls get married when they were younger than 15

years old. Bride price paid by the husband to the girl's family exacerbated girls children's rights and that norm and custom is used for economic interest. The ambition of cattle for the bride-price play big role on child rights violation as results to cattle-raiding and that has increasingly targeted women and children in the attacks.

Early marriage is also a greater barrier for girls to complete their education. According to Asiiimwe (2013), "the bride price function is performed to formalize and solemnizes the marriage before the spouses can be recognized as husband and wife". The effect of this cultural practice is the dangerous life of many children as it is practice makes girls to be mere commodities. Girls are married by aging rich men even 50 and 60 year's old man can marry under age children of less than 18 years because of wealth. The younger girls or women might remain widow after husband die due on his old age. The loves of cattle affect girl-children in Jonglei State among Dinka cattle-keepers. Lacey (2013) said, "Cattle are viewed as a measure of wealth by the majority of people in South Sudan. The value of cattle in bride-price promotes forced and early marriage and there is no say by the government.

It is clear that the effects of early/forced marriage on the realization of children's rights justify violence against children, even go beyond to fail girls' children to complete their education in South Sudan. This study will establish the necessary means in which duty bearers and rights holders in South Sudan would respect, protect and fulfill the statutes that uphold human rights as international moral and legal norms that aspire to protect all people from severe cultural, political and social abuses.

2.3.2 Polygamy

According to Moore (2011), polygamy means multiple spouses. Within this practice there are several forms which include polygyny and polyandry. The common form practiced on the globe

is polygyny whereby a man can have many wives. Polyandry is a less common practice and is found in some societies such as Tibet whereby a woman can also have many husbands. In the definition, Polygamy refers to the marriage of more than one wife. It is a widespread cultural practice in most parts of the world. It is common in the Middle East, Africa, Asia, and Pacific Islands and even known to occur in some parts of Europe, North America, and other Western societies. Polygamy increases a large number of people or family members which make members of the family to have inadequate services delivery (Moore, 2011).

In south Sudan, polygamy at a rate of 41% of those who involve in the union of more than one wife (Josh, 2013). It is worsening in giving necessary services delivery to family members and vulnerable people like children and women which are the victims of the practices. Among Dinka, polygamy is widely practiced; the more cattle a man obtain the more wives the man may have without mind of stabling economic for the future. The measure sources of wealth in Jonglei state are cattle. Lacey (2013) stated that “cattle viewed as a measure means of wealth by the majority of people in South Sudan”. The value of cattle interfered to a culture for a groom to pay bride-price to the family of the bride or girl. This brings injustice among family members as girls are used as the property of the family. The large number of family members also brings injustice in the polygamous family. For instance, a girl gets less chance to study because she uses to be married outside the family and create her own wedlock family. Therefore, if a man comes with 100 cows and even if he is an old man must to be given a girl to bring cattle to the family. Socially and psychologically polygamy gives more stress as large number of families is still associated with power and prestige despite the economic burden of supporting multiple households. Polygamy is the source of corruption and inequality in the families.

The effects of polygamy in South Sudan become economic burden to the head of the families for them to supply and support multiple households which result to neglect the rights of vulnerable people like women and children to have adequate basics needs. This study was made to backup rights of equality under human rights ratification bill of 1989.

2.3.3 Initiation

This research examined the effects of initiation by accessing policy applies to the customary initiation practices in respect of both male and female. The rite placed children to qualify them at the end to attain rights opportunities, responsibilities and the position for instance status in the families and communities. It has been practiced in most part of the world as exercise in three phases of separation, transformation and re-assimilation. A person who has undergone initiation is expected to be a changed person who could positively contribute in community debates and decision-making. The significance of the rite in many societies is that it was providing the basic informal education of the child. In Uganda, early initiation of breastfeeding has been recommended on healthcare. According to Bbaale (2014), “Breastfeeding practices in Uganda are contrary to the best practice recommended by World Health Organization (WHO). It needs to be resolved.

In Jonglei state, South Sudan, the ritual teachings and practices of children’s initiation can usefully be analyzed for their deployment of gender as a conceptual scheme for thinking about relations of difference and, thus, as a model of and justification for the age hierarchy among children and bachelors of various age grades, and the gender hierarchy. In some circumstances or in other mean, the researcher examined the effects of initiation as it is known to have effects on the realization of children’s rights within Dinka Bor in Jonglei state. It effects on

the enforcement of children to respect on their own dignity and encourage them to prepare and realize their stage of responsibilities.

2.3.4 Corporal punishment (CP)

Corporal punishment is one of the cultural practices which interfere into children's rights around the world; although America tries to eradicate children from corporal punishment, still most practice in some part of the globe like Africa and in particularly South Sudan. Universal Declaration of Human Rights UDHR ensued the government to intervene when the rights of the citizen in particular position of vulnerable people like children violated. In corporal punishment they stated "children should not be disciplined wrongly" (Bower, 2012).

Most of the parents in South Sudan claimed corporal punishment (CP) that changed their children's behaviors temporarily (49.7%), and (39.2%) of them claimed that CP changed their children's behavior permanently. Only 11.2% of parents thought that CP failed to change their children's behavior (Elhassan, 2016). Therefore, South Sudan was examined in the first cycle of the universal periodic reviewed in 2011 (session 11), before the achievement of independence in which recommendation were made to abolish CP but still instable.

According to Global Initiative to End All Corporal Punishment of Children (2015), and World Vision Research of 2006 found corporal punishment (CP) is still exercised in schools and families in daily basis as much experience in everyday lives to the majority of children. Children are still slashing with strokes and denial food for the child to eat for the whole day as disciplinary affirmative system for Dinka to shape child behavior. This might has an effect to disorder a child. It needs other possible means to recover the situation of the children. UNICEF (2015) apparently put Corporal punishment as highly prevalent despite legal prohibition. Dinka needs to resolve such customs.

2.3.5 Son preference

Cultural practices of son preference are characterized by unequal treatment between boys and girls in the families. According to Adsera (2012), inequality between boys and girls that, “in many societies sons are favored over daughters for a variety of social, economic and religious reasons”. There are primary determinants of the differential treatment of men and women in every culture and it is most undertake discrimination on religious perspectives, traditions, norms and custom of any particular community.

According to (UNICEF, 2015) a girl has no rights in South Sudan in most families with inadequate resources are more likely to send boy to school than girl. Daughter reserve at home for marriage to make an income to the family. There is also great fear of pregnancy of girl if send far away from parents. They don't allow their girl to go to distanced school due to that worry. Illegal pregnancy can reduce bride-price; that let parents to become more reluctant for their girl to go so far away from them.

2.3.6 Wife Inheritance

The effects of wife inheritance makes trauma most to the women and children. It is known as levirate marriage in Latin. It presents a myriad of problems of varied nature; economic, social and stress psychologically as mentioned by (Awuor, 2013). Wife inheritance was existed in ancient Jewish culture and now exist in most part of the world like India, West Africa, East Africa such as Kenya, Nigeria and Malawian culture which worsen it to make it as a widow can be cleansed for reproduction purposes.

South Sudan known to takes lead in both wife inheritance and properties as girls are not allow to inherit properties of the parents as revealed by the research. According to Integrated Regional Information Networks (IRIN), 2013 that cited by (Jennifer, 2015) made a statement on

inheritance as that customary law and norm makes “gender gaps in education and the persistence of gender inequitable practices, such as early marriage and widow inheritance, remain obstacles to achieving gender equality in South Sudan. Therefore, this review recommends a widow to decide for the one that can build better future for her children and inherited properties of her late husband as accord to the ratified law by the Universal Declaration of Human Rights of 1948 in respect of equality.

2.4 Children’s Rights in Bor-Jonglei state:

The South Sudan Country Profile (2015) reports that 70% of children never attended any school and the completion rate in primary schools is less than 10%, with girls compare with boys have high rate under Article 4 of the Covenant is paramount importance for the system of protection of human rights under the covenant. It has ensured duty bearers or state party unilaterally to derogate temporally from a part of its obligations under the covenant. Nevertheless, Article 4 subjects both this very measure of derogate, as well as its material consequences, to a specific regime of safeguards. In the same article 4 several rights are obligated to respect, protect and fulfill by duty bearers and those include rights to life and health care, rights for education, rights to protection, rights to names and citizenship, rights to freely expression’s opinion or participations and rights to playtime and resting time. However, the researcher proposed possible means of rights that should be respected, protected and fulfilled by rights holders/duty bearers in South Sudan in relation to human rights perspectives to make a good value on the realization of children’s rights.

2.4.1 Good Life and care of health

The South Sudan child Act of 2011 states that, “Every child has an inherent right to life. Apparently responsibility of the family and the government to promote care for the survival and

development rights of the child was proposed to be implemented. The study established ways and means that duty bearers should respect, protect and fulfill on their daily bases to put rights of the child in orders like rights to good health and life. The elements of the rights to health has been interpreted as consisting of key entitlements and state responsibilities, including the interrelated and essential elements of availability, accessibility, acceptability, and quality of health care services, facilities, and goods to make a better life of the child as stated in Article 1 of CRC as to respect “rights to life”. Availability requires that a state provide functioning public health and health care facilities, goods, services, to include adequate hospitals and clinics, trained health care professional and essential medicines (Rubenstein, 2013). South Sudan has one of the highest maternal mortality rates in the world, at 2,054 deaths per 100,000 births. 90% of women give birth without the assistance of skilled professional. The fertility rate is 4 births per woman. Prevalence of female genital mutilation is significantly lower than in neighboring countries, at 1.3% (OXFAM, 2013). This conflicts with three layers of obligations of the rights to health. Rights to health impose three layers of obligations on states to respect. These include: “the responsibility to respect-to refrain from directly interfering with a rights; to protect-to prevent third-part interference with enjoyments of the rights; and to fulfill-to take steps to ensure the fullest possible realization of a right”. Therefore, the researcher worked so hard in this paper to get possible means and ways for these three layers of obligation to be implemented by the state in Bor, Jonglei state, South Sudan.

2.4.2 Protection

At the global level, many conventions, covenants, conferences and treaties as well as protocols were made to fulfill the policy of child rights; that resulted to the ratification of bills of rights in CRC of 1989 through the mean of affirmative actions for the sake of protection. They did them

to protect children from harmful influence. For example, a child cannot be used as a cheap worker in (Article 32), not to be hurt or neglected in (Article 19), not to be used as a soldier in wars in (Article 38), and the rights to be protected from danger in (Article 36) as well as (Article 16) for the rights to privacy. They were enacted to ensure state parties to observe possible rights of child in their daily life.

In South Sudan, there are so many means and ways tried by the government to bring children's rights into global level of child protection but lack with implementation. By the way, South Sudan Country Profile (2013), the last update made statistic of the people according to their status of ages in range of population require for protection and services. The total Population of South Sudan might be approximate but real with 10,625,176. Then, the status of ages go as follow: Very young-16% under 5 years, 32% under 10 years, 51% under 18 years and 72% under 30 years. The largely population lives in rural areas with 83% never have good protection system as child abduction is frequently happened. However, in that status of ages, South Sudan ratified International and Regional Laws under international human rights instruments to bring better protection systems to the younger people like 16% which are under 5 years, 32% under 10 years and 51% under 18 years in the following laws: International Labor Organization (ILO) Age Convention, 1973 (No.138) on 29th April 2012; ILO Worst Forms of Child Labor Convention, 1999 (No.182) on 29th April 2012; Geneva Conventions (1948 Or 1949) and Additional Protocols on 16th July 2012. They are not yet ratified the African Charter on the Rights and Welfare of the Child (1999) and they are members of African Union (AU).

However, the recruitment of child soldier proved no implementation of child Act that enacted in the Bill of rights of the Republic of South Sudan. UNICEF (2016) made a list of parties in the annual report of the Secretary-General on children and armed conflict. The UN listed Sudan

People's Liberation Army (SPLA) on the top, follow by SPLA in Opposition and White Army on the recruitment and use of children, killing and maiming of children. In 2015, 1,755 children were released from the South Sudan Democratic Movement/Army-Cobra Faction. Those children received support from UN and were reunited with their parents. This was made on the progress in the implementation of the Action Plan and the implementation of the Action Plan with SPLA and SPLA-IO has been hampered by conflict and the children of both warring parties are not release up to now.

2.4.3 Parents and identity

South Sudan is a signatory to international law and the Universal Declaration of Human Rights UDHR adopted in 1948 is clear on the foundation nature of nationality and names for the recognition of the others. Article 15 provides that everyone has a right to a nationality and that no one shall be arbitrarily deprived of his or her nationality. This recognizes the rights of every child to acquire nationality. However, the United Nations UN Human Rights Committee has interpreted states duties under the International Covenant on Civil and Political Rights (ICCPR) to include the obligation to "adopt every appropriate measure, both internally and externally in cooperation with other state, to ensure that every child has a nationality when he or she is born (Manby, 2011).

South Sudan has national laws and policies that include the Nationality Act (2011), signed on 7th July 2011 which is also enacted for child to be named according to her or his customary law. It refers to parental Act, as a child must to have both parents at least there is condition which not allow like death. Also a child may be under the policy on children without parental care, (South Sudan Country Profile, 2013). This study supported international law and national laws for parents to take initiative on proper care of all the requirements that needed for child rights.

2.4.4 Education

A right to education has an aim for a child to have whereby the children must acquire knowledge formally. However, education develops child's personality and talent, preparing the child for active life as way forward for adulthood; fostering respect for basic human rights; developing respect for the child's own cultural and national values and those of others; and developing respect for natural environment as highlighted in (article 29). Thereof, state has a duty to make primary education compulsory and free to all; to take measures to develop different forms of secondary education and to make this accessible to all children". This research encouraged duty bearers to respect child's human dignity that should be administered in manner of school discipline consistently. Meanwhile, there is equality of rights to education in Act 2012, Chapter 2, and section 7 for both gender and all citizen in South Sudan. Therefore, "since the education in South Sudan is relatively new, it has been difficult to measure the longitudinal quality of the education, according to (Education for All 2015 National Review Report: South Sudan).

In South Sudan, only 16% of women over the age of 15 are literate, compare to 40% of men. The Primary school completion rates are low for both sexes (6% for girls, 14% for boys). Since 2005, primary school enrollments have grown by 20% per year on average (OXFAM, 2013). While, Country Profile (2015), made statistic of 70% of children never attended any school and the completion rate in primary schools is less than 10%, with girls half as likely to complete as boys. Early marriage of girls and cattle herding of boys are the greater barriers for both to complete their education. This statistic shows high rate of illiteracy in South Sudan and if there is higher rate of illiteracy in the country there is no respect to the rights to education for children. Therefore, the study established strategies, ways and means that could help the community. That

was done after data collection after where the finding of the problem revealed itself negatively in Jonglei State-Bor.

2.4.5 Decision-making and expression of opinion

Free moment of thought and expression to a human being is under threat in the side of women and children in most part of the world and take its worse in Africa. In 2014, 3.6 million report of child maltreatment in the United States involving more than six million children (News Room, 2014). However, three interrelated articles ratified by CRC based on the respect of child participation. Article (12) states that “the child has the right to express an opinion and to have that opinion taken into account, in any matter or procedure affecting the child, in accordance with his or her age and maturity”. Then, (Article 13), “the child has a right to obtain and make known information, and to express his or her own views, even to decide to give time for play and rest. They recommended that unless this would violate the rights of others. Finally, Article 14 states that, “the child has a right to freedom of thought, conscience and religion, subject to appropriate parental guidance and national law”. Child participation helps to empower children to gain trust and confidence of thinking critically for the development of their future plan which includes integration into community affairs; promote peer education toward violence elimination. This would be likely to encourage duty bearers to undertake appropriate measures to respect, protect and fulfill best interests of the child on decision-making. Apparently, rights of expression is an informal preprimary education that give a child experience before get into maturity.

UNICEF (2015), the initiatives to promote child and youth participation are fragmented, and there is a lack of meaningful participation. Children are left out of decision-making at family level, at school and in the community. Girls are socialized to accept decisions made about them,

while children with disabilities face additional social and physical barriers to participation”. This is completely amplified and worsens ever the rights to participation. Improvement from duty bearers is needed to calm that situation for every citizen including children to stay in harmony and wise mind of thinking without segregation and discrimination in society. Respect of participation in decision-making is under prior esteem on the rights of every individuals to consent either from marriage, education, play and rest; it is up to the child to express willingness without objection.

2.5 Effects of cultural practices on children’s rights

This study brought way forward for how negative cultural practices that affect children’s rights can be mitigated. The theory of rights-based approach (RBA) to development which has swept through the global development assistance sector during the last fifteen years has been proposed to improve lives of children. As a result, bilateral development donors, international organizations, and development-oriented nongovernmental organizations (NGOs) are increasingly committed to stable the hazard situation of any vulnerable persons as a way to implement human rights (Shannon, 2012). Children are also mostly demand for participation in all social affairs because these social affairs are theirs in the future. However, the participation of children in the society built path for development. It means it should be recognized and explain clearly to duty bearers and rights holders of children’s rights. No successful implementation of human rights and health growth of child without development. It opens a gate for improvement including respect to the rights of every citizen. Development efficient life and give high value to self-esteem to a person.

Therefore, rights based approach to human rights assistance and development was proposed in Bor as essential elements of the supremacy of human right in the development process, to

encourage the successful implementation of children's rights in State, and the nation as a whole. Because development is about moving forward on an upward path towards greater understanding and control over our lives; a process which is more than provision of material benefits is necessary observed in development process. Nevertheless, the rights based approach to human rights assistance and development adds more value into other broader approaches to development including the basis needs approach, which is people centred approach to development among others of human rights implementation. This development approach will select positive cultural practices and nurture negative cultural practices to be incorporated with rights base approach to child rights and development in matter to bring possible way of respect to child's liberty and dignity. This will be the most possible way to amplify rights of children positively among Dinka-Bor of Jonglei state through the means of empowerment and motivation. These rights based approach included accountability as a central theme of changing child's environment. The concept of accountability: "Central to idea of human rights as it is established and sustained relationship between the rights-holder (who has the right) and the duty bearers (who has the obligation to fulfill the rights). States (and other duty bearers) have a primary responsibility to ensure that the rights of all people are equally respected, protected and fulfill." This approach emphasizes obligations and requires that all duty bearers to be held accountable for their conduct in relation to human rights. This accountability will open way forward to the diversification of culture and the development of culture positively into equality. Globalization will be neutralized because globalization has played a key role in the unprecedented increase in prosperity of the development of the child since the adaptation of new policy prevailed. Finally modernization of culture should also be prioritized to help on the recognition of the international human rights framework as rights based approach required an explicit recognition of the national

and international human rights normative framework. Then, it will be empowering the poor and it should be used as durable solution to influent, control and hold accountable institutions that affect lives of others. These can bring change and mitigate risks that coerce into the life of the child in Bor-Jonglei state, South Sudan.

2.6 Research gaps

A review of literature revealed that a lot of research on analysis of cultural practices and children's rights has been undertaken in so many countries including South Sudan. However, there remains mysteries to be unfolded. The findings of this review indicated that human rights violations faced a long tribal line. They got ethnic stereotype as a problem. The favoritism of culture takes a lead of violence against children. The main gap which was not covered by the previous researchers is law and policy of the government on the promotion and realization of child rights, which do not reflect commitment on the implementation of children rights, although they enacted Bill of rights that ratified in 2008 and reviewed in 2011 in the Transitional Constitution of the Republic of South Sudan that quoted from CRC. The silence of the government allows parents and community elders to favor cultural practices, which treat their children unjust or unfairly. Dinka has high morality on ethnocentrism in which they do not easily cop with new situation. If the law is not enforced; it becomes too hard for Dinka to incorporate with new development that given rights to women and children; a least the enforcement of the obligated law can be implemented in the country by the government. This research proposes ways and means that can mitigate risk of that hazard situation. However, rights based approach to human rights assistance and development can empower, integrate, and decentralize rights to every individuals. It was confirmed that cultural practices coerced negative impacts on its interference which inhibited rights of children and outweigh their freedom and dignity.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the research methodology of the study. It describes and justifies the methods and processes that were used to collect data and these include; the research design, population, sample size, sampling procedures, data gathering procedure, data analysis, ethical consideration and limitations.

3.1 Research Design

This study employed a descriptive survey design. It was a descriptive survey design because it was concerned with surveying quantitative or numeric description of trends, attitudes, or opinions of a population (Creswell, 2013). It should be noted that both qualitative and quantitative methods of data collection were used to establish the status of the problem under investigation. Descriptive research essentially concerns with generalization of statistics from a sample to a specific population.

3.2 Study Area

The study was done in the town of Bor, Jonglei state, which is alongside the shores of River Nile, 120 miles from Juba. The researcher planned visits to rural areas where children affected by cultural practices and traditions that undermined their rights. That could not be the end; it should add other necessary areas chosen during fieldwork when children are allowed to stay like cattle camp. However, the town is inhabited by Dinka-Bor of Duk, Twic East and Bor South as well as fewer of foreigners with different religious affiliation. The community vows on one culture accepted by a few with different religions plus foreigners.

3.3 Study Population

The total population of children in Jonglei state according to UNICEF (2014) was 3,500 school boys and girls as of November 4, 2014. The population is not stable because of frequent displacement and formation of the 28th state which divided previous Jonglei state into four states of Boma, Western Bieh, Eastern Bieh and Jonglei itself and no other research made apart from that research of UNICEF in 2014. The only method that was used in this study was an approximated population of 3500 children. Furthermore, the study also targeted all the officers of international and local organizations in Bor town plus the children.

3.4 Target /Accessible Population

The target population of this study children affected by cultural practices enforced on them by duty bearers against their will in Jonglei state capital Bor. According to UNICEF (2014) and other organizations, documented children were 3500. The study approximately taken is 240 children because majority of them were scattered as many in displaced camps and others in created new states. Therefore the targeted population of the study involved 240 respondents which statistically gave the researcher a sample size of 150 respondents; these respondents included teachers, children, United Nations officers, international organization officers like Safe the Children, community leaders, civil servants, Gender and social welfare officers and focus groups. This showed by small sample size below; it sign posted the essential respondents who could help in the research problem.

3.5 Sample Size

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

Where;

n=Sample Size

N=Population Size

e=Level of significance = e = 0.05 = e² = (0.05)² = 0.0025

$$n = \frac{N}{1+N(e^2)} = \frac{240}{1+240(0.05)^2} = \frac{240}{1+240(0.0025)}$$

$$= \frac{240}{(1+0.6)} = \frac{240}{(1.6)} = 150$$

According to the above Slovene's calculation; the established sample size of the study was 150 respondents as shown in the table below:

Table 3.1 Population and sample size summary

Classification	Population	Sample size	Sample technique
UNs officials in child right department	35	26	purposive
International NGOs in child rights department	38	20	purposive
Civil servants	30	22	Randomly
Community leaders	47	21	Randomly
School teachers	43	25	Purposive
Gender & social welfare officers	26	17	Purposive
Children	21	19	Purposive
Total	240	150	

Source: Primary Data, 2017

3.6 Sample procedures

Simple random and Purposive Sampling as statistical methods for selecting the sample were utilized for this study. These sampling methods or techniques simplify the collecting of the

sample information. It also reduces on the cost of making a complete list of all the elements of the sub populations that the researcher is interested in.

3.7.0 Data Collection Methods

The study employed the following method of data collection

3.7.1 Survey Method

The proposed study employed the survey method as a way of collecting data, which involved the use of self-administered questionnaires, SAQs. The method enabled the researcher to cover all the respondents quickly and at a reasonable cost.

3.8 Data collection instruments

The data of this study was collected using a self-administered questionnaire; this allowed the researcher to question participants and probe responses. The SAQ was given to content experts to evaluate the relevance, wording and clarity of questions or items in them. Then, they were pre-tested using some respondents, and thereafter adjusted for the main fieldwork.

3.8.1 Questionnaire

The research instrument that was utilized in this study a face sheet that was used to collect data on the sociodemographic characteristics or profile of the respondents in terms of gender, age, level of education, and religious affiliations. Then, questionnaire items were used on cultural practices and other questionnaire items on child rights protection. The questions were printed and gave to the respondents to tick appropriate answer in the columns. In both cultural practices and children's rights promotion, the response was based on these orders as follow: 4= equal strongly Agree—you agree without doubt, 3=Agree—you agree somehow or agree with some doubt, 2= Disagree—you disagree with some doubt, 1=strongly disagree-you disagree without doubt.

3.8.3 Validity and reliability of instruments

Content validity of the instruments was ensuring through the use of valid concepts that were possible to measure all variables of the study. The content validity index was computerized in possible way. After assess all the respondents from the instruments, it needed necessary adjustments for keeping all things in mind such as like objectives of the study. The formula that was used to make calculation of the validity of the instruments looked on the content validity index (CVI) and that included No. of items declared valid as like total No. of items. This also led to determine the reliability of the researcher to develop instruments to the number of respondents formed. That process of check internal reliability of the questionnaire would help and easy questions as well as give better understanding of the research's questionnaire.

3.9.0 Data Collection Procedure

3.9.1. Before the administration of the questionnaires

An introduction letter was issued from the Directorate of Higher Degrees and Research to assiduous approval to conduct the study in Jonglei state, South Sudan. Then after the approved, the following procedures were as follows: the researcher would work harder to secure list of the qualified respondents from government's officials, organizations, community elders, primary school's teachers and pupils and secondary school teachers and students through the selection in the form of random sampling methods from the list to get a minimum sample size. The researcher also introduced the nature and purpose of the study to respondents; then reproduced more efficient questionnaires and goes toward to select research assistants who would help in data collection as well as to ensure that order consistency was observed in the questionnaire administration.

3.9.2. During the administration of the questionnaires

The respondents were requested to answer all questions required without any part left from questionnaires. There was also need of researcher and assistant to emphasize the retrieval of the questionnaires within 5 days from the date of distribution. In addition on retrieval, all returned questionnaires were check first to confirm whether they were all answered.

3.9.3. After the administration of the questionnaires

The data gathered was collated, encoded into computer and statistically treated using the statistical Package for Social Sciences (SPSS), Minitab and MS Excel.

3.10 Data Management and analysis

Qualitative and quantitative approaches were used to analyze data gathered from the study. Data from the questionnaire was coded and fed into the Statistical Package for Social Scientist (SPSS) which programmed for analysis. It analyzed the profile of the respondents through the frequency and percentage of the distribute tables. The data collected was prepared for analysis and then later on, analyzed. In particular, data collected was subjected to a thematic content analysis, retaining the general ideas in order to examine the possible contrasts in views expressed (Bruan and Clarke, 2006). The researcher used manual coding on the transcripts to identify the significant statements across individual interviews. Subsequent readings of the significant statements helped in identifying sub-themes emerging within the patterns. For presentation of thematic findings, both textural and structural descriptions were used in the results section. Textural descriptions are significant statements used to write what the participants experienced. Structural descriptions are the interpretation of the context or setting that influenced participants' experiences. For textural descriptions, the quotes of participants were given in italics with the respondent to whom that quote belongs marked with type (i.e., CSO officer, or woman activist,

or local community member etc.). The structural descriptions as interpreted by the researcher was provided in plain text.

This scale was used to interpret the mean scored by the various variables to be analyzed.

Table 3.2: Mean Interpretation Table of Data analysis

Assume my mean Range	Response	Interpretation
3.26-4.00	Strongly Agree	Very Good
2.51-32.5	Agree	Good
1.76-2.50	Disagree	Poor
1.00-1.75	Strongly Disagree	Very Poor

Source: Primary Data, 2017

3.11 Ethical Considerations

The data collected from the participants was kept as confidential and was used for the purpose of the fulfillment of the requirement of the award of the degree of Human Rights and Development. Key ethical issues such as privacy, anonymity of the respondents, and maintenance of the conditions of the data provided by individuals were given priority. The participants were also informed of the content of the research and the result of the study will be published to benefit the participants.

3.12 Limitation of the Study

Some of the participants were not willing to share with the researcher some of the information that they considered confidential because of the course called “Human Rights and Development”. There is a misleading that human rights is against culture. But the researcher promised to keep the information got as confidential and only to be used for academic purposes.

Choice of sample population also was a limitation, but the researcher tried to choose a sample population that was truly representative in terms of statistics and large enough to give a true picture of the whole population.

The researcher also encountered constraints to get access to some of the respondents especially CSOs officials due to their tight, busy schedules arising from their job responsibility and strict protocol of their offices.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF RESULTS

4. Introduction

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

4.1 Demographic characteristics of respondents

This section gives information about the composition and nature of respondents by gender, age, marital status, level of education and number of years living in Bor, Jonglei State. The three tables below summarize the various demographic characteristics

Table 4. 1: Profile of the Respondents

MAIN CATEGORY	SUB-CATEGORY	FREQUENCY	PERCENTAGE
Gender	Male	87	58.0
	Female	63	42.0
	Total	150	100.0
Age	Below 25	42	28.0
	25-34	60	40.0
	35-45	25	16.7
	46-55	18	12.0
	Above 56	5	3.3
	Total	150	100.0
Marital Status	Single	57	38.0
	Married	86	57.3
	Divorced	1	.7
	Widowed	6	4.0
	Total	150	100.0
Number of years living in Bor, Jonglei State	0-5	71	47.3
	6-11	48	32.0
	12-17	27	18.0
	Above_18	4	2.7
	Total	150	100.0
Educational level	Masters	34	22.7
	Bachelors	48	32.0
	Diploma	35	23.3
	Certificate	22	14.7
	Others	11	7.3
	Total	150	100.0

Source: Primary Data, (2017)

Respondents were asked to provide information regarding their gender, age, education level and years of experience. Their responses were summarized using frequencies and percentages as indicated below; 58 percent of the respondents were male while 42 percent were females. In terms of ages, 28 percent were below 25 years, 40 percent were between 25-34 years, 16.7 percent of the respondents were between 35-45 years, 12 percent were between 46-55 years and 3.3 percent were above 56. Marital status indicated that, 38 percent of the respondents were single, 57.3 percent were married, 7 percent were divorced and the remaining 4 percent of the

respondents were widowed. According to the number of years living in Bor-Jonglei state, 47.3 percent confirmed as lived between 0-5 years, 32 percent were between 6-11 years, 18 percent between 12-17 years and the remaining 2.7 percent above 18 years; which means 0-5 years took majority of the respondents that presented with 47.3 percent. Information regarding educational level, the majority of respondents was bachelor's degree at 32 percent, master's degree holders were 22.7 percent, and diploma holders were 23.3 percent and 14.7 percent were high school certificate holders and others were 7.3 percent to bring population of 150 respondents of the small sample size.

4.2 Cultural practices in Bor, Jonglei state, South Sudan

Table 4.2 showing Cultural practices in Bor, Jonglei state, South Sudan

Descriptive Statistics			
Constructs of items	Mean	Interpretation	Rank
Early and forced marriage			
Issues of early/forced marriage are raise because government is silenced	3.13	Good	3
Most of the children are married under the age of eighteen years in Bor	3.17	Good	1
Girls children are forced to marriage because of bride-price	3.02	Good	4
Girls children are the most affected by early and forced marriage in Bor	3.14	Good	2
Average mean	3.12		
Polygamy			
Polygamy contributes to low services delivery to children by the parents	3.15	Good	2
Polygamy makes huge number of family members of the child in Bor	3.17	Good	1
Average mean	3.16		
Wife inheritance			
Wife inheritance affects children in the term of health	2.77	Good	3
Children of the intertied woman gets low services	2.91	Good	1
Wife inheritance contributes to low services delivery to children because inherited fathers or step fathers do committed with his home affairs	2.90	Good	2
Average mean	2.86		
Son preference			

Son preference is too high because of wedlock of a girl child outside the family	2.86	Good	2
A son is the most recognized in the family than daughter	2.37	Poor	4
Girl child is only recognized in term of bride-price	2.43	Poor	3
Equal treatment of both boy and girl has no effect in the community	2.98	Good	1
Average mean	2.66		
Initiation			
Initiation affects health of the children in Bor	2.75	Good	2
During initiation rite boys children make competition through fight to show their braveness in Bor	2.81	Good	1
Uninitiated boy is not recognized as a man in the community and may have lack of responsibilities	2.53	Good	3
Average mean	2.69		
Corporal punishment			
Corporal punishment shapes child behavior in the community	2.44	Poor	3
Corporal punishment affects children psychologically and physically	2.76	Good	2
Corporal punishment never shape child behavior	2.82	Good	1
Average mean	2.67		
Overall average Mean	2.85	Good	

Source: Primary Data (2017)

The results in table 4.2 of first objective of the study was to examine Cultural practices that interfere with the rights of the child in Bor-Jonglei state, South Sudan and this was determined using nineteen indicators which the respondents were required to indicate the effect to which they preferred by using average mean and rank. Therefore, those nineteen indicators were classified into six major categories of IV and those includes; “four items of early and forced marriage, two items of polygamy, three item of wife inheritance, three items of initiation, four items of son preference and three items of corporal punishment:

First category; four items of “Early and forced marriage”, the first indicated mean of 3.17 of the respondents that agreed as “most of the children are married under the age of eighteen years in Bor” which equivalent to good on the Likert Scale and it was ranked to be one; it followed by second items that indicated a mean of 3.14 of the respondents which alleged with “Girls children

are the most affected by early and forced marriage in Bor”, that equivalent to good of the Likert Scale and it was ranked two; then third indicated mean of 3.13 of the respondents that agreed as “issues of the early and forced marriage are raise because government is silenced “and it is equal to good on the Likert Scale and ranked to three, and the fourth indicated mean of 3.02 of the respondents agreed as “Girls are forced to marriage because of bride-price” and that equal to good on the Likert Scale and ranked to four in the category of IV. The final average mean of four items of early and forced marriage indicated to the mean of 3.12. It is implying that rights to marriage in Bor-Jonglei state is violated and children are the most victims.

Second category; two items of “polygamy”, the first indicator stated a mean of 3.15 of the respondents that agreed as “polygamy contributes to low services delivery to children by the parents” which equivalent to good on the Likert Scale and ranked to two in second category and the other indicated mean of 3.17 of the respondents that agreed as “polygamy makes huge number of family members of the child in Bor” which equal to good on the Likert Scale and ranked to one category. The final average mean of two items of “polygamy” indicated mean of 3.16, It confirmed polygamy fails children to get necessary services delivery because of huge number of family members.

Third category; three items of “wife inheritance”, the first indicator a signed mean of 2.77 of the respondents who were agreed that “wife inheritance affects children in term of health in Bor” and it was equivalent to good on the Likert Scale and ranked to three in third category. Second indicator specified with a mean of 2.91 of the respondents that agreed as “children of the inherited women get low services” and it confirmed to be equivalent to good on the Likert Scale and ranked to one; and the third items indicated mean of 2.90 of the respondents that accepted as “wife inheritance contributes to low services delivery to children because inherited fathers or

step father always committed with his home affairs” and that equivalent to good on the Likert Scale and it was ranked to two in third category. The final average mean of three items of “wife inheritance indicated mean of 2.86. Therefore, “wife inheritance” also affect children in term of health and services delivery as they are interrelated with polygamy.

Fourth category; four items of “Son preference”, the first item indicated mean of 2.98 of the respondents that agreed as “equal treatment of both boys and girls has no effects in the community” and it was equivalent to good on the Likert Scale and ranked to one in fourth category; the second item stated mean of 2.86 of the respondents which agreed as “son preference is too high because of wedlock of a girl child outside the family” which equal to good on the Likert Scale and that was ranked to two in the fourth category; the third item indicated mean of 2.43 of the respondents that rejected the statement of “girl is only recognized in term of bride-price” and that was equivalent to poor on the Likert Scale and ranked to three in four category, and the fourth item indicated mean of 2.37 of the respondents that rejected the statement of “a son is the most recognized in the family than a daughter and it was equivalent to poor on the Likert Scale and ranked to four. The final average mean of four items of “Son preference” indicated mean of 2.66. The Likert Scale concluded that there is a bit reduction of son preference in Bor-Jonglei state; only wedlock of girl child that is still bothering them in term of property’s inheritance because of a daughter uses to leave parents and go to stay with her husband.

Fifth category; three items of “Initiation”, the first item indicated mean of 2.81 of the respondents that agreed as “during initiation rite boys children make competition through fight to show their braveness in Bor” which equivalent to good on the Likert Scale and it was ranked to one; the second item indicated mean of 2.75 of the respondents that agreed as “initiation affects

health of children in Bor which equivalent to good on the Likert Scale and ranked to two, and the third item indicated mean of 2.53 of the respondents that agreed the statement with some doubt that “uninitiated boy is not recognized as a man in the community and may have lack of responsibilities” and it was agreed to good on the Likert Scale and ranked with three. The final average mean of three items of “initiation” indicated the mean of. 2.69. Majority of the respondents did not accept initiation as change child behaviorism; they argued initiation to affect health.

The final category which is the sixth; had three items on “Corporal punishment”, the first displayed a mean of 2.82 of the respondents that agreed with the statement that “corporal punishment never shape child behavior and that equivalent with good on the Likert Scale and ranked to one, the second item indicated a mean of 2.76 of the respondents that agreed as “corporal punishment affect children psychologically and physically which equivalent to good on the Likert Scale and ranked to two, and the third item showed a mean of 2.44 of the respondents rejected the statement that “corporal punishment shape child behavior in the community which equal good on the Likert Scale and ranked to three. The final average of three items of corporal punishment showed a mean of 2.85. This confirmed corporal punishment to have a positive influence on child behavior; it is affecting the child psychologically and physically.

It was noted that cultural practices that itemized with six major sections which drawn-out from nineteen indicators and they were put into average mean and ranking as follow in short summary: first, “polygamy” got average mean of 3.16 which equivalent to good on the Likert Scale and it was ranked to one; followed by “early and forced marriage” with 3.12 mean which equal to good on the Likert Scale and ranked to two, in which third was “wife inheritance” that

appeared to have 2.86 mean which equivalent to good on the Likert Scale and ranked to three, while “initiation” became fourth that showed its mean as 2.69 and it was equivalent to good on the Likert scale and ranked to four, then fifth item indicated that 2.67 as average mean of “corporal punishment” which equivalent to good on the Likert Scale and ranked to five, and the six which was the final mean and less mean indicated that 2.66 mean for “son preference” which equal to good on the Likert and ranked to six.

Therefore, the overall average mean of all cultural practices items confirmed to be 2.85 mean that equivalent to good on the Likert Scale. Cultural practices was confirmed to interfere with children’s rights in Bor-Jonglei state, South Sudan in term of early and forced marriage, polygamy, wife inheritance, initiation, son preference and corporal punishment as just mention few. It is overweighting and inhibiting rights of the child in many different ways in the state and even in the nationwide.

4.3 Children’s rights in Bor-Jonglei State, South Sudan.

Table 4. 2: Objective two: Children’s rights in Bor-Jonglei State, South Sudan

Descriptive Statistics			
Constructs	Mean	Interpretation	Rank
Education			
Both boys and girls are allowed to go to school	3.14	Good	1
The poor family sends boy to school than girl	3.13	Good	2
Primary school is free for children in Bor	3.09	Good	4
Cattle rearing affect education of the boys children	3.11	Good	3
Average mean	3.12		
Life and care of health			
Rights to life and health care is the most respected rights to children in Bor	3.17	Good	1
Not every child who get immunization in Bor	2.85	Good	2
Children of the rural or remote areas are not all reach by immunization	2.83	Good	3
Average mean	2.95		
Decision and opinion expression			
Decision of marriage is the rights for the parents to	2.95	Good	2

choose for the child			
Girl child is not allow to go far distance without permission from parents	3.01	Good	1
Decision of marriage is the rights for the parents to decide for the child	2.93	Good	3
Average mean	2.96		
Protection			
Abduction of children is too high in Bor because of inadequate protection system	2.75	Good	1
No one protect children from child soldier because government and rebel are the same offenders and duty bearers of their rights	2.74	Good	2
Parents who failed to respect, protect and fulfill child rights are held accountable in Bor	2.20	Poor	3
Average mean	2.56		
Parents and identity			
Every child has a rights to have parents and identity in Bor	3.08	Good	2
Child abduction is the violation of rights to parents	3.26	Good	1
Average Mean	3.09	Good	
Overall average mean	2.95	Good	

Table 4.3 indicated the results from Second objective of the research and it was set to identify children's rights that should be respected, protected and fulfilled in Bor-Jonglei state, South Sudan and this was determined used fifteen indicators.

First category; four items of "education", the first item indicated a mean of 3.14 of the respondents that agreed as "both boys and girls are allowed to go to school" which approved to be equivalent to good on the Likert Scale and ranked to one, followed by second item that indicated mean of 3.13 of the respondents that agreed as "the poor family sends boy to school than girls and it is equivalent to good on the Likert Scale and ranked to two, then third item indicated mean of 3.11 of the respondents that was agreed as "primary school is free for children in Bor" which equivalent to good on the Likert Scale and ranked to three, and the fourth item indicated the mean of 3.09 of the respondents that agreed as "cattle rearing affect education of boys children in Bor" and that is equivalent to good and ranked to four. The final average mean

of four items of “education” was found as mean of 3.12. The results of two items of education showed the essential of education in Bor-Jonglei state but face by poverty and cattle rearing.

Second category; three items of “life and care of health”, the first indicator showed mean of 3.17 of the respondents that agreed as “rights to life and health care is the most respected rights to children in Bor” which was found to be equivalent to good on the Likert Scale and ranked to one, second item indicated mean of 2.85 of the respondents who marked on the statement that “not every child who get immunization in Bor” which equivalent to good on the Likert Scale and ranked to two, and the third item showed the mean of 2.83 of the respondents on the statement that “children of rural areas are not all reach by immunization and that was equivalent to good on the Likert Scale and ranked to three. It was noted that the final average mean of three items of “life and care of health” were found as the mean of 2.95. Life and health care in Bor-Jonglei state is confirmed as respected to children; only challenge of arbitrary situation of war underdevelopment of the state.

Third category; three items of “decision and opinion expression”, the first indicator of the mean of 3.01, of the respondents who marked on the statement of “girl child is not allow to go far distance without permission from parents which equivalent to good on the Likert Scale and ranked to one, second item indicated the mean of 2.95 of the respondents that marked the questionnaire of “decision-making is only for adults and not for children” and it was equal good on the Likert Scale and ranked to two, and the third item showed the mean of 2.93 of the respondents who marked questionnaire of “decision of marriage is the rights for parents to choose for the child” which was equivalent to good on the Likert Scale and ranked to three. The final average mean of the three items of “decision and opinion expression indicated the mean of

2.96. Making of decision and self-expression of children in Bor-Jonglei still challenge for implementation as the adults to decide for their children.

Fourth category; three items of “protection”, the first item indicated the mean of 2.75 of the respondents who made answer on “abduction of children is too high in Bor because of inadequate protection system and that was equivalent to good on the Likert Scale and ranked to one, the second item also indicated the mean of 2.74 of the respondents who answered question on “no one protect children from child soldier because government and rebel are the same offenders and duty bearers of that rights” which equivalent to good on the Likert Scale and ranked to two, and the last item indicated the mean of 2.20 of the respondents who marked questionnaire on “parents who failed to respect, protect and fulfill child rights are held accountable and that was equal to good on the Likert Scale and ranked to three. The final average mean of three items of “protection” is of 2.56. The protection system in Bor-Jonglei state is on low average that accounted to be weak as many children are always abducted yearly.

Fifth category; two items of “parents and identity”, the first item indicated the mean of 3.26 of the respondents who marked questionnaire on the statement that “child abduction is the violation of rights to parents in Bor” which equivalent to good on the Likert Scale and ranked to one and the other item indicated the mean of 3.08 for the respondents who answered question on statement that “every child has a rights to have parent and identity in Bor and that confirmed to be equal to good on the Likert Scale and ranked to two. The final average mean of two items of rights to have “parents and identity” got the mean of 3.09. Parents and identity of the child is respected in Bor; only outside criminals who enforce violate against that rights of a child to stay with parent and have identity.

Finally, children’s rights into mean and rank in five major sections that were draw-out from the classification of fifteen indicators. They were put into average mean and ranking in order as follow: “Education” indicated the average mean of 3.12 which considered to be good on the Likert Scale and ranked to one, then followed by “parents and identity” which showed average mean of 3.09 and also good on the Likert Scale and ranked to two, while “decision and opinion expression” symbolized mean of 2.96 that was good on the Likert Scale and ranked to three, likewise “life and care of health” signposted mean of 2.95 and it was considered to be good on the Likert Scale and ranked to four and protection is the final mean which was the last indicated mean of 2.56 on the Likert Scale and ranked to five. Nevertheless, the overall average mean of “children’s rights in general indicated the mean of 2.95 which considered being good on the Likert Scale. Therefore, the overall average mean of 2.95 identified unjust children’s rights in Bor-Jonglei state, South Sudan. Parents and community leaders/elders treat their children unfairly and government which is the major duty bearers is silenced.

4.4 The effects of cultural practices on promotion of rights of children

Table 4. 3: The effects of cultural practices on promotion of rights of children

Correlations		
	CULTURAL PRACTICES	RIGHTS OF CHILDREN
CULTURALPRACTICES Pearson Correlation	1	.678**
Sig. (2-tailed)		.000
N	150	150
RIGHTSOFCHILDREN Pearson Correlation	.678**	1
Sig. (2-tailed)	.000	
N	150	150

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Primary Data (2017)

Table 4.4 indicated that a Pearson Correlation of cultural practices and children’s rights in Bor-Jonglei State, South Sudan made the results of sample size positively. The Pearson’s Linear

Correlation coefficient was used to test the null hypothesis. Results in table above indicated that there were strong positive correlation ($r = 0.678$) between “cultural practices” and “rights of children” at 0.05 level of significance. This is interpreted as significant and positive relationship between the two variables. It rejected the null hypothesis and thus also signified that there is a positive significant effect of cultural practices on the promotion of the rights of children in Bor-Jonglei State, South Sudan. Therefore, the alternative hypothesis which stated that there is a significant effect of cultural practices on promotion of the rights of children in Bor-Jonglei State was accepted.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This last chapter of the thesis discusses the findings provided by the indicators, gives conclusions and the recommendations based on the findings of the study. The section began with the category of summary of the findings, conclusion and recommendations.

5.1 Discussions

The study discussed the key findings which is done according to the study objectives.

5.1.1 Identification of the cultural practices in Bor, Jonglei State, South Sudan

The findings revealed that a number of practices existed in Bor Community. Cultural practices of polygamy were found and they affected children as far as poor services delivery as women and children are the most victims of the union of more than one wife which correlated with the results indicated from questionnaires. This finding is in line with what Josh (2013) found out. He rated polygamy with 41 percent in South Sudan. It meant that children of Bor-Jonglei state, they don't get necessary services delivery like good shelter, health and quality education because of little services delivery. Early and forced marriage ranked second; the item indicated a mean of 3.12 and it was equivalent to good, in which most of the respondents agreed that early and forced marriage affect children psychologically and physically, even in health and in building knowledge and skills like the loss of education that let them remain illiterate. In literature review, early and forced marriage rated by Josh (2013) with 45 percent in South Sudan.

The findings indicated that wife inheritance indicated a mean of 2.86 that was rated good and majority agreed, whereby other researchers got their own findings. According to Jennifer (2015),

the custom and norms of inheritance made “gender gaps in education and added more to make persistence of gender inequitable practices, such as early marriage and widow inheritance, remain obstacles to achieving gender equality in South Sudan. It meant children of the inherited women get into lower class because of poor quality supply. “Initiation” indicated mean of 2.69 in which the rate equivalent to good, likewise, in oral interview most of the respondents argued initiation to add nothings in child behaviors; “it just effect of injuring” they said. According to Bbaale (2014), criticized initiation of “Breastfeeding practices in Uganda as contrary to the best practice recommended by World Health Organization (WHO). The same thing in South Sudan; it is opposed best interest of the child as the rite sometime exercise during the season of education and the child might get injure and fail to come to school.

The results of “Corporal punishment” indicated the mean of 2.67 and rated good on the Likert Scale whereby the majority from the interviewees agreed corporal punishment as never shape child behaviors. The previous researchers found corporal punishment as one of the practices that interfere with the rights of the child as Elhassan (2016) stated that Most of the parents in South Sudan claimed corporal punishment (CP) to change children’s behaviors temporarily (49.7%), and (39.2%) of them claimed that CP never change children’s behavior permanently. Only 11.2% of parents thought that CP failed to change their children’s behavior (Elhassan, 2016). Now, there is little improvement as majority in interview disputed it to change children’s behaviorism. Son preference indicated the results with the mean of 2.66 which was equivalent to good on the Likert Scale. However, most of the respondents from oral interview agreed and in the literature; UNICEF, (2015) stated that, a girl has no rights in South Sudan. Most of the families with inadequate resources are more likely to send boy to school than girl. Daughter reserve at home for marriage to make an income to the family. Generally, the findings of cultural

practices indicated the overall mean of 2.85 which equivalent to good, by which the findings got the effect of cultural practices as interfere to children's rights whereas it proved to inhibit and overweigh children needs in Bor.

5.1.2 Status of Children's Rights in Bor, Jonglei State, South Sudan

Five indicators were used in children's rights' items and they were formed into sections from fifteen items of questionnaires as of to get the rights mean and ranking in second objectives. The Persistent conflict between constitutional and legal provisions on the one hand, and traditional cultural definitions and practices on the other, is sometimes explained as resulting from the fact that the concept of "rights" is not grounded in existing African cultural traditions. For Haider (2008) state that international human rights law can only be meaningful if it is rebuilt from the bottom up, with the foundations firmly rooted in the entire world's cultures.

It was noted that the need to seek further explanations in the continent's history, including colonial settings in order to understand the current social and political dynamics of the human rights experience in Africa. It is within these political and social contexts that the contemporary idea of legal rights as entitlements which individuals hold is based. Similarly, claims to children's rights should also be based on historical and cultural contexts.

Education indicated the average mean of 3.12 which considered to be good on the Likert Scale and majority of the respondents from oral interview agreed with the mean results. Education in South Sudan came recently and may not understood well and some adopted it well. National Review Report stated that "since the education in South Sudan is relatively new, it has been difficult to measure the longitudinal quality of the education, according to (Education for All 2015 National Review Report: South Sudan). Parents and identity showed an average mean of 3.09 and it was equivalent to good on the Likert Scale. Meanwhile, the interviewees added their

view to acknowledge rights to parents and identity, although there are some challenges that lead to the violation of children's rights to parents and identity like child abduction which take a child away from parents and given other names apart from the names given to him or her by the really parents, they said. The international organizations as United Nations UN and Human Rights has noted that: state duties under the International Covenant on Civil and Political Rights (ICCPR) to include the obligation to "adopt every appropriate measure, both internally and externally in cooperation with other state, to ensure that every child has a nationality when he or she is born, (Manby, 2011). Therefore, South Sudan has that policy and it is mostly challenge by the crime of child abduction.

Decision and opinion expression indicated a mean of 2.96 was indicated to good on the Likert Scale and majority of the interviewees allied with the mean. In literature, more illustration was made on child participation in decision-making. According to UNICEF (2015), "children and young people in South Sudan have a strong desire to be involved in decision-making in matter to get experience and knowledge in capacity buildings. UNICEF argued that Children are left out of decision-making at family level, at school and in the community. Girls are socialized to accept decisions made about them, while children with disabilities face additional social and physical barriers to participation.

Life and care of health showed a mean of 2.95 and it was considered to be good on the Likert Scale. Also interview was made and many agreed on the mistreatment of children in side of health care as some face by the condition of poverty. South Sudan updated (2011)'s Child Act, "Every child has an inherent right to life. Apparently responsibility of the family and the government to promote care for the survival and development rights of the child was proposed to be implemented. The country ratified bill of rights to good life and health care and the

implementation is hard. Protection indicated mean of 2.56 of the respondents in which was equivalent to good on the Likert Scale. These results are in conformity with the documents in UNICEF (2016). UNICEF, (2016) made a list of parties in the annual report of the Secretary-General on children and armed conflict. The UN listed Sudan People's Liberation Army (SPLA) on the top, follow by SPLA in Opposition and White Army on the recruitment and misusing of children by warring parties as killing and maiming of children prevailing on crimes against children . In 2015, 1,755 children were released from the South Sudan Democratic Movement/Army-Cobra Faction. Those children received support from UN and were reunited with their parents. This was made on the progress in the implementation of the Action Plan and the implementation of the Action Plan with SPLA and SPLA-IO has been hampered by conflict and the children of both warring parties are not release up to now.

In general, the overall average mean of "children's rights was indicated the mean of 2.95 which considered to be good on the Likert Scale. This identified unjust treatment of children's rights in Bor-Jonglei state, South Sudan. Parents and community leaders/elders treat their children unfairly and government which is the major duty bearers is silenced.

5.1.3 Effects of cultural practices on the promotion of Children's Rights in Bor, Jonglei State, South Sudan

Finally, the study found out that the Pearson Correlation cultural practices and rights of children in Bor, Jonglei State, South Sudan was 0.678. The Pearson's Linear Correlation coefficient was used to get the test the null hypothesis. Results in table above indicate that there were strong positive correlation ($r = 0.678$) between "cultural practices" and "rights of children" at 0.05 level of significance. This is interpreted as significant and positive relationship between the two variables. Thus the null hypothesis was rejected, and the alternative that signified a positive

significant relationship between cultural practices and rights of children in Bor, Jonglei State, South Sudan. Rights Based approach to Development and Human Right Assistance to Development were proposed to help children in their interest of needs. The researcher wishes for Local Councils that should be allowed to protect the well-being of children in their respective areas; Probation Social Welfare Officers to take initiative on children's care, Rehabilitation Centers to transform children behaviors or misconducted children, Remands Homes to help children who committed crimes and the Family and Child Protection Unit that should be present in police department to help children in a case of sexual abuses, neglect and exploitations as well as for the cases of criminal children should be taken to the Family and Children's Court (FCC) and not that court of adults. Those proposals emotionalized the researcher to put them into recommendations in chapter five to help actors of rights of the child and readers of this thesis to get the ways and the means they can protection children in their respective areas or communities.

5.2 Conclusions

The study concludes that cultural practices that affect children's rights are still present and visible among the Bor community in Jonglei state, South Sudan. For example, forced and early marriage as a form of culturally-justified violence against girl-children or women as well, is a violation of human rights in South Sudan. The effects of Polygamy in this research was found to be an economic burden to the head of the households whereby they fail to deliver necessary services to family members and women and children are the most victims. Wife inheritance affects the child health in terms of transmitted diseases like HIV AIDS and is also affected children in services delivery as step father or inherited father to the mother always committed with his home affairs.

Initiation rites placed on children to qualify them for adulthood impedes their potential to attain rights, opportunities, responsibilities and the position for instance status in the families and communities. In fact, it was found as affect children in a term of health; they make competition through fighting to show their braveness and to show whether he become a man that can defend his community or not. They injured themselves in that fight of showing braveness. Corporal punishment is one of the cultural practices which interferes with the children's rights. Cultural practices of son preference undertaken initiative of unequal treatment between boys and girls in the families. Inequality between boys and girls which exists in many societies as sons are favored over daughters for a variety of social, economic and religious reasons. The wedlock of girls that allow them to leave their parents and join their men as the husbands promoted son preference and worsen in property inherited in Bor.

The study further concludes that children's rights violated through the existence of harmful cultural practices which notably affects the child rights protection in the community. Children's mental and emotional states are considerably being affected. Therefore, it is cleared that interference of cultural practices into child rights inhibit and overweigh well-being of the child in Bor, and the government does not enforced laws and policies against arbitrary use of harmful cultural beliefs that use by parents and community elders.

5.3 Recommendations

In light of the findings and conclusions, the following recommendations are offered:

Due to the presence of harmful cultural practices, there needs to have massive education campaigns aimed at sensitizing the masses on the dangers of those practices on the lives of the children. That being said, would give the sensitivity of the inquiry. Education can be seen as a

right guaranteed to all. This approach will prioritize the intrinsic value of education for effective citizenship and informed political participation.

Mass awareness and advocacy campaigning programmes should target employers, community leaders, policy makers and civil society. Children working for instance in the urban informal sector as domestic servants are not readily ‘visible’ but ‘invisible’. An effective effort to protect children from such workplace hazards or abuses must begin by making the ‘invisible’, ‘visible’. There must be government support to journalists and other media professionals who may contribute to social mobilization by providing information of the highest quality, reliable and ethical standards concerning all aspects of child rights.

In order to fully address the challenge of child rights and therefore to promote the welfare of the child and protect child rights, multi-stakeholder collaboration is vital. Different institutions have worked hand in hand with the state to address the problem of child rights. These include; international organizations, CSO’s and NGO’s.

Legislators, civil society, academicians, researchers, the international community, educationists and the community should jointly develop and implement effective and efficient preventive measures if the welfare of the child is to be guaranteed and their rights upheld. The strategies to be drawn to address the problem of rights abuse should seek to mitigate the harmful cultural practices that have severely affected the rights of children in Bor-Jonglei state.

Probation Social Welfare Officers should take initiative on children’s care, Rehabilitation Centers to transform children behaviors. Remand Homes to help children who have committed crimes should be put in place. The Family and Child Protection Unit that should be present in police department to help children in a case of sexual abuses, neglect and exploitations as well as for the cases of criminal children should be utilized rather than the courts of adults.

5.4 Areas for further research

It is proposed that future research be undertaken to replicate the study, to ensure that the ideas, studies, and methods employed are valid. Like many empirical studies, there are limitations in the research design, and generalizations of the results to other contexts. Future studies should try to increase the sample size and probably carry out a quantitative inquiry, since this was qualitatively done. The researcher suggests further clarification of children's rights violations at all levels of societies in the local communities and investigation into the perceived importance of the government in upholding children's rights. In addition, the study did not exhaust all the factors that influence the rights of children apart from cultural practices; thus the need for other researchers to conduct an exhaustive study on the following is highly recommended;

- Governance, democracy and child rights
- Human rights bodies and child rights
- Public policy and child rights
- Economic and child rights
- Social security and child rights

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APPENDICES

APPENDIX I

QUESTIONNAIRE FOR UNITED NATIONS OFFICIALS; COMMUNITY LEADERS IN BOR; CIVIL SOCIETY OFFICIALS, CHILDREN, SCHOOL TEACHERS AND GOVERNMENT OFFICIAL IN THE MINISTRY OF LOCAL GOVERNMENT IN BOR.

Dear Respondent,

I am Daniel Chol Ajak Ahou a student at Kampala International University pursuing a Master's Degree in Human Right and Development. This questionnaire is designed to collect information aimed at assessing *“CULTURAL PRACTICES AND CHILDREN'S RIGHTS IN BOR, JONGLEI STATE, SOUTH SUDAN”* The information obtained will be strictly for academic purposes and it will be treated with utmost confidentiality. I kindly request you to fill this questionnaire. Thank you very much for your time and co-operation

Daniel Chol Ajak Ahou

MHD/46010/151/DF

Student/Researcher

SECTION A:**DEMOGRAPHIC DATA**

Please tick in the appropriate box provided for your correct response

1) What is your age range

Range	Age	Response
1	Below 25	
2	25-34	
3	35-45	
4	46-55	
5	Above 56	

2) What is your Gender

Number	Gender	Response
1	Male	
2	Female	

3) Marital status

Number	Status	Response
1	Single	
2	Married	
3	Divorced	
4	Widowed	

4) For how long have you been in Bor, Jonglei State?

Serial	Number of years	Response
1	0-5	
2	6-11	
3	12-17	
4	Above 18	

5) What is the highest level of education you have attained?

Serial	Highest level of Education	Response
1	PhD	
2	Masters	
3	Bachelors	
4	Diploma	
5	High School Certificate	
6	Others	

SECTION B: QUESTIONNAIRES ON CULTURAL PRACTICES THAT INTERFERE WITH THE RIGHTS OF CHILDREN

Please tick one appropriate for the questions below in each statement to show how much you agree or disagree on the scale of 4 to 1: (4 strongly agree), (3 agree), (2 disagree), and the (1 strongly disagree).

Scale	4	3	2	1
Response	SA	A	D	SD

No	statement	4	3	2	1
1	Issues of early/forced marriage are raise because government is silenced				
2	Most of the children are married under the age of eighteen years in Bor				
3	Girls children are forced to marriage because of bride-price				
4	Girls children are the most affected by early and forced marriage in Bor				
5	Polygamy contributes to low services delivery to children by the parents				
6	Polygamy makes huge number of family members of the child in Bor				
7	Wife inheritance affects children in the term of health in Bor				
8	Children of the inherited woman get low services				

9	Wife inheritance contributes to low services delivery to children because inherited father or step father always committed with his home affairs				
10	Son preference is too high because of wedlock of a girl child outside the family				
11	A son is the most recognized in the family than a daughter				
12	Girl child is only recognized in term of bride-price				
13	Equal treatment of both boy and girl has no effect in the community				
14	Initiation affects health of the child in Bor				
15	During initiation rite boys children make competition through fight to show their braveness in Bor				
16	Uninitiated boy is not recognized as a man in the community and may have lack of responsibilities				
17	Corporal punishment shape child behavior in the community				
18	Corporal punishment affect children psychologically and physically				
19	Corporal punishment never shape child behavior				

SECTION C: QUESTIONNAIRES ON RIGHTS OF CHILDREN THAT SHOULD BE RESPECTED, PROTECTED AND FULFILLED

Please tick one appropriate for the questions below in each statement to show how much you agree or disagree on the scale of 4 to 1: (4 strongly agree), (3 agree), (2 disagree), and the (1 strongly disagree).

Scale	4	3	2	1
Response	SA	A	D	SD

Statement	4	3	2	1
Both boys and girls are allowed to go to school				
The poor family sends boy to school than girls				
Primary school is free for children in Bor				
Cattle rearing affect education of the boys children in Bor				
Rights to life and health care is the most respected rights to children in Bor				
Not every child who get immunization in Bor				
Children of the rural or remote areas are not all reach by immunization				
Decision-making is only for adults and not for the children				
Girl child is not allow to go far distance without permission from parents				
Decision of marriage is the rights for the parents to choose for the child				
Abduction of children is too high in Bor because of inadequate protection system				
No one protect Children from child soldier because government and rebel are the same offenders and the duty bearers of that rights				
Parents who failed to respect, protect and fulfill child rights are held accountable				
Every child has a rights to have parents and identity in Bor				
Child abduction is the violation of rights to parents in Bor				

Thanks for your cooperation

END

Appendix II: Introduction letter



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Directorate of Higher Degrees and Research

Our ref. MHD/46010/151/DF

16th June, 2016

Dear Sir/Madam,

Re: Introduction Letter for Daniel Chol Ajak Ahou Reg. No. MHD/46010/151/DF

The above mentioned candidate is a student of Kampala International University pursuing a Masters Degree in Human rights and Development.

He is currently conducting a research for his dissertation titled, "*Culture and Promotion of Children's Rights in Jonglei State, South Sudan*".

Your organization has been identified as a valuable source of information pertaining to the research subject of interest. The purpose of this letter then is to request you to kindly cooperate and avail the researcher with the pertinent information he may need. It is our ardent belief that the findings from this research will benefit KIU and your organization.

Any information shared with the researcher will be used for academic purposes only and shall be kept with utmost confidentiality.

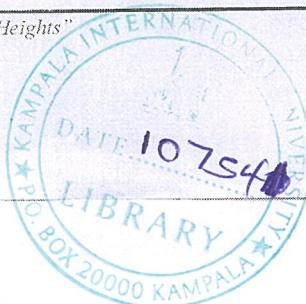
I appreciate any assistance rendered to the researcher

Yours Sincerely,

Dr. Claire M. Mugasa
Director-DHDR

C.c. DVC, Academic Affairs
Principal, CHSS

"Exploring the Heights"



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