

**POLYGyny AND ITS EFFECTS ON WOMEN'S RIGHTS IN RWANDA: A CASE OF
NYAMAGABE DISTRICT**

By:

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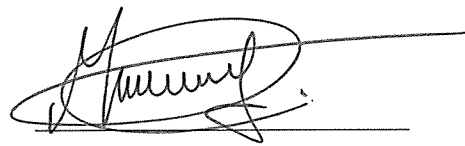


DECLARATION

This is my original work and it has never been presented for any other academic award in any University or Institution of Learning.

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A handwritten signature in black ink, appearing to read 'Dieudonné Mwizerwa', written over a horizontal line.

Name and Signature of the candidate

Date 12/11/2014

APPROVAL

This dissertation has been done by the candidate under my supervision.

Olunga Rusoke

Name and signature of A Supervisor

Date 11th November 2014

DEDICATION

I dedicate this work to almighty God for leading me throughout this journey and my beloved parents my Brothers and Sisters.

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LIST OF ABBREVIATIONS

CHDR	College of Higher Degrees and Research
CVI	Content Validity Index
DV	Dependent Variables
ECA	Economic Commission for Africa
IV	Independent Variables
KIU	Kampala International University
PLCC	Pearson's Lenear Correlation Coefficiene
SPSS	Statistical Package for Social Scientists
UNTC	United Nations Treaty Collection
WHO	World Health Organization
WPOR	World Public Opinion Report

ABSTRACT

The study investigated the effect of polygyny on women's rights in Nyamagabe District-Rwanda. The general objective of the study was to analyse the relationship between the practices of polygyny in Nyamagabe District and its effects on women's rights. The study population comprised of 151 respondents of Nyamagabe District especially in three Sectors both qualitative and quantitative in nature. The study used questionnaire and interview method to collect data from the respondents, the study findings indicate that a number of women's rights were violated including; harassment and denial of their rights, the study also found out that in Nyamagabe District even though it is not accepted in the National constitution of Rwanda. Some of the causes of polygyny were that most men practice polygyny to look for more boys to protect the family and inherit their wealth; they also desired to have many children because during the 1994 genocide, many lives were lost. They said that polygyny was practiced so as to get male children, to have sexual satisfaction, enlightenment and self confidence for men who did not want to practice prostitution. It also found out that women can't refuse to be second wives due to poverty. The study also found a significant relationship between polygyny and women's rights. The study drew the following conclusions according to objectives; on the level of Polygyny among respondents in terms of causes, respondents showed that polygyny exist in Nyamagabe District because men need more children and prestige, leads them to polygyny which has effects on the women and their marriage in general. The level of effects on Women's rights in Nyamagabe District in Rwanda, all aspects of women's rights rated High on average. Findings showed that polygynous women's rights are abused in general because they don't have their own rights for everything as women who stay in monogamy. The study also rejected the Null hypothesis and accepted the alternative. The recommendations are based on the objectives of the study as follows; The study recommended that to enhance women's rights, Polygyny should be discouraged, improve on women's rights abuses by sensitizing people about co existence and the government of Rwanda should take serious measures and fight against the practice of polygyny. For areas of further research, the researcher noted future researchers should investigate more on the other factors other which influence women's rights like poverty and bad cultural practices.

CHAPTER ONE

1.0 Introduction

This chapter addressed the background in regard to international, continental and national perspective. It covered historical, conceptual, theoretical and contextual perspective. It also addresses the statement of the problem, objectives, research questions, study hypothesis and the scope of study. In addition, it provided the significance and operational definitions.

1.1.0 Background of the Study

1.1.1 Historical Perspective

Polygyny has been practiced in some cultures throughout history. It was partially accepted in ancient Hebrew society, in classical China, and in sporadic traditional Native American, African and Polynesian cultures. In India it was known to have been practiced during ancient times. It was accepted in ancient Greece, until the Roman Empire and the Roman Catholic Church when having one wife, but multiple lovers became the norm. It was accepted in Sub-Saharan Africa for most of the past two millennia, (Ridley, (1995). In the Hebrew Bible, polygyny was a permitted practice whilst polyandry was seen as adultery. In the United States, polygyny or "plural marriage" was allowed in the early history of The Church of Jesus Christ of Latter-day Saints (LDS), (Ridley, (1995).

It ended in 1890 under the president of the LDS Church at the time, Wilford Woodruff. Officially since 1899, members of the LDS Church faced excommunication for being polygynous. There are several sects who separated themselves from LDS Church, and who have neither ties nor relationship to the LDS Church that continue to practice polygyny despite polygynous marriage being illegal in the United States. In historical China a child was considered to have more than one mother, (Ridley, (1995).

In Africa, the practice of Polygyny rates is higher in Western Africa than in Eastern Africa. The African slave trades explain this deference. More male slaves were exported in the trans-Atlantic slave trades from Western Africa, while more female slaves were exported in the Indian Ocean and Red Sea slave trades from Eastern Africa, (Wantchekon, 2010). The slave trades led to

prolonged periods of abnormal sex ratios, which impacted the rates of polygyny across Africa. The African slave trades cause lengthy periods, in many cases more than a century, of abnormal sex ratios for societies in Africa, creating an environment in which polygyny either emerges or is strengthened as an institution. Polygyny, as a part of a society's culture, persists to the present since cultural change occurs slowly. Polygyny remains more prevalent in Western Africa due to a higher percentage of male slave exports in the trans-Atlantic trade. Eastern Africa experiences less polygyny due to a higher percentage of female slave exports in the Indian Ocean and Red Sea trades, (Nunn, 2008)

In Rwanda, the practice of polygyny was widely practiced and it often formed the backbone of the traditional African family patterns. Studies conducted from the 1930s to 1950s indicate that polygyny was common virtually in all regions of Rwanda. In spite of the perversity of polygyny, there was evidence that it was on the decline. The major reason cited is that with increasing modern influences, marrying more than one wife became an economic burden. Even traditionally, ordinary citizens could not achieve marrying more than one wife. Often only Kings, chiefs and men who had wealth could afford it. Polygyny though set the tone and often determined the strength of the society and pattern of social organization of the traditional African family. In the late and early 19th century, a detailed study conducted among the Rwandan found that, "Polygyny, the type of marriage in which the husband has plural wives, is not only the preferred but the dominant form of marriage for the Rwanda. Commoners had two or three, chiefs had dozens, and the Kings had hundreds of wives, (Nyirankundabera, 2002).

Women rights

Eradicating gender-based discrimination requires the involvement of women in decision-making at all levels. For this reason, and because participation is key to the human rights approach, the political participation of women is a strategic priority. The women's political participation and gives special attention to the strengthening of national machineries for women's advancement through governments and NGOs. This promotes legal and policy reforms in numerous countries to reduce inequality, (Verma, 2007).

The women rights include;

women's rights as private persons, groups or organizations, Rights against social and cultural patterns of conduct that stereotype either gender or put women in an inferior position, Women equal rights in education and equal access to information, Right against discrimination of women in their access to health care, right to own land or inherit property, Right to obtain access to credit, (UNTC, 2011).

1.1.2 Theoretical perspective

The study used the Sexual Strategies Theory (Buss, 2005), which falls within the evolutionary psychology framework. In their most simple form, evolutionary theories of sexuality argue that sexual selection in the early stages of human evolution resulted in the proliferation of certain traits in men and women that continue to be present today, (Buss, 2005).

Sexual Strategies Theory, a blend of biological and psychological perspectives, places desire at the foundation of human sexuality, asking how desire has evolved to maximize reproductive success. Thus, while sexual strategies theory suggests that there are some universals in what men and women may look for in different types of mates, it leaves a great deal of room for how social context influences everything from when and why they pursue particular strategies to how their desires might be shaped by social position, (Buss 2007).

1.1.3 Conceptual Perspective

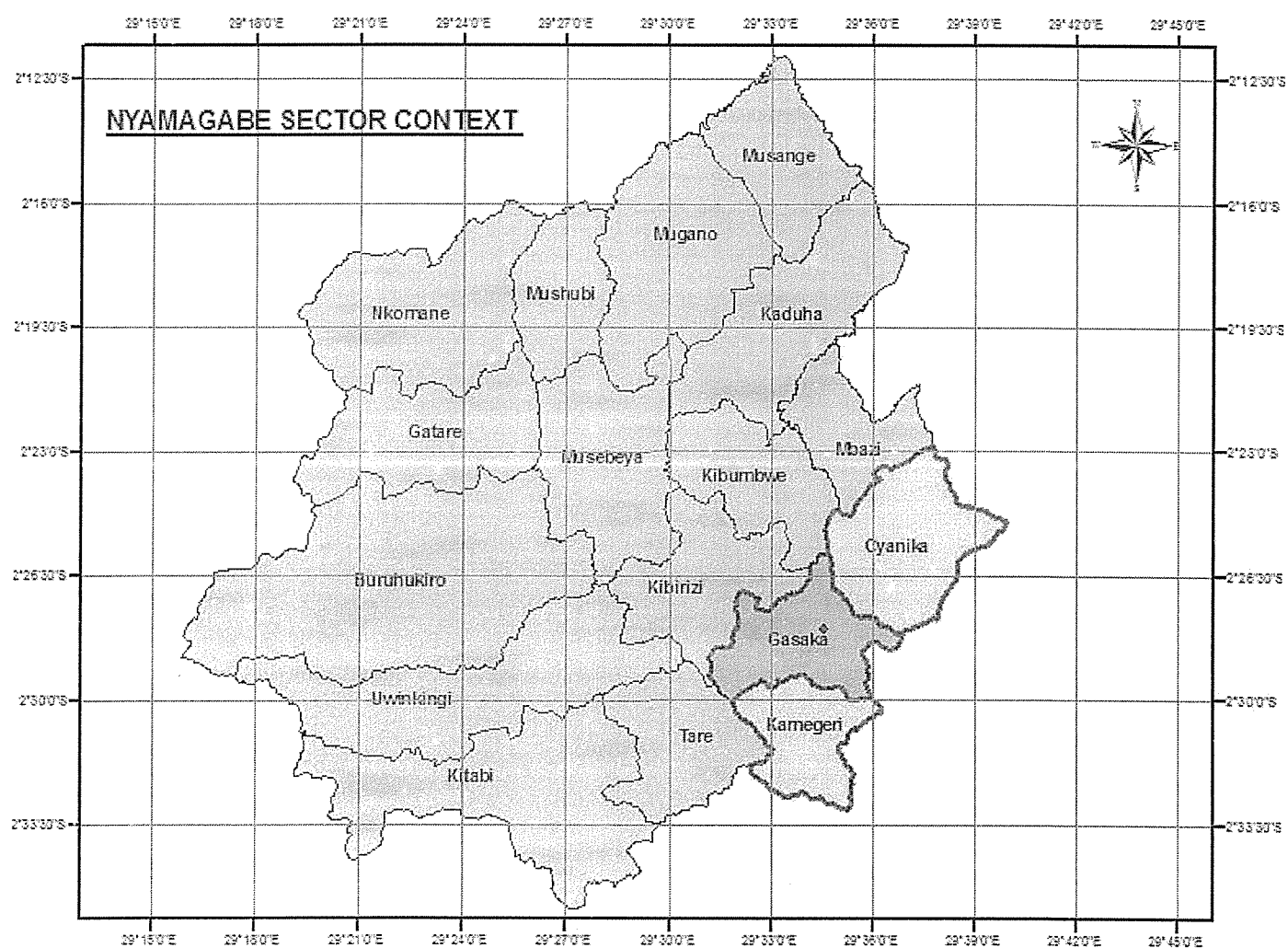
The major concepts that appeared in this work are polygyny and its effects on women's rights. The polygyny is a term that comes from the Greek poly and gyny which means many women or wives. This term refers to a form of marriages where one man is going to have two or sometimes even more wives, all at the same time. In those countries where the polygyny represents an illegal practice, the man is most of the time referred to as a bigamist or a polygamist. This term most is distinguished from the situation where a man has one or many other sexual partners outside of his marriage (zeitzen, 2008). Often times in polygynous marriages, several harmful effects come from it including pitting co-wives against each other and various forms control over the wives. Physical, emotional, and sexual abuse are found within polygynous marriages, as in monogamous marriages, although it is not the only negative effect wives suffer with. Often times

the wives have to compete with each other just for attention from their husband and they often feel jealous when their husband is with one of the other wives, (Widyaningrum, 2005).

1.1.4 Contextual Perspective

This study was conducted in Southern province of Rwanda; especially in Nyamagabe District the study involved men and women, local women activists and local government leaders.

NYAMAGABE DISTRICT MAP



Source: <http://www.maplandia.com/rwanda/gikongoro/nyamagabe/nyamagabe/>

1.2 Statement of the problem

Polygyny in Nyamagabe District is the order of the day, according to a report by Convention on the Elimination of All forms of Discrimination against Women (CEDAW, 2008), women in this practice are exposed to competition, produced many children, expose themselves to the risk of HIV/AIDS and keep fighting each other due to the jealousy among themselves. The practice has robbed off these women their rights since the practice gets its routes from the cultural believe of the southern province of Rwanda. Polygyny in Nyamagabe District has seen women lose their rights to own land, inherit property, rights to privacy, rights against discrimination and rights to have access to services that meet their sexual and reproductive health need. According to Universal Declaration of Human Rights, all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood without any discrimination. But in Nyamagabe District, women in polygyny have suffered a lot and this intended the researcher to study these among other negative effects of polygyny on women.

1.3.0 General objective of the Study

The study was examined the relationship between the practice of polygyny in Nyamagabe District (Rwanda) and its effect on women's rights.

1.3.1 Specific objectives

- 1) To investigate the causes of practice of polygyny in Nyamagabe District
- 2) To explore the effects of polygyny on women's rights in Nyamagabe District
- 3) To examine the relationship between polygyny and women rights.

1.4 Research Questions

- 1) What are the causes of practice of polygyny in Nyamagabe District (Rwanda)?
- 2) What are the effects of polygyny on women's rights in Nyamagabe District (Rwanda)?
- 3) What relationship between polygyny and women's rights?

1.5 Hypothesis of the study

There is no significant relationship between polygyny on women's rights in Nyamagabe District according to relevant profile variables.

1.6.0 Scope of the study

1.6.1 Geographical scope

The study was carried out in Southern province, Nyamagabe District, Rwanda.

1.6.2 Theoretical scope

The study used the Sexual Strategies Theory (Buss, 1998), which falls within the evolutionary psychology framework.

1.6.3 Content scope

The study appraised the profile of respondents in terms of, age, gender, education level, position and experience in marriage; the study investigated the practice of polygyny in Nyamagabe District communities and finally its effects on women's rights.

1.6.4 Time Scope

The study considered the data for a period of three years from 2011 to 2013.

1.7 Significance of the Study

The study Provided the picture of forms, nature, effect and respond of wife abuse in polygynous marriages, therefore can give more understanding about practices, way of thinking, marriage condition of women who enter polygamous marriages. The study will help the future researchers, the findings of the study will provide knowledge on polygyny and women's Rights, in charge of regulations and policies in Rwanda, then it will help the people who stay in Nyamagabe District.

1.8 Operational Definitions of Key Terms

Polygamy: Is a marriage which includes more than one wife or two.

Polygyny: When a man is married to more than one wife at a time.

Polyandry: when a woman is married to more than one husband at a time.

Health: According to the world health organization definition (WHO), Health is a state of complete physical mental and social well being, and not merely the absence of disease or infirmity.

Education: It is the process of teaching or learning in a school or college, or the knowledge that you get from this.

Poverty: The concept of poverty is the state of human beings who are poor. They have little or no material means of surviving little or no food, shelter, clothes, healthcare, education, and other physical means of living and improving one's life.

Concubine: a woman who, in some societies, lives and has sex with a man she is not married to, and has a lower social rank than his wife or wives.

Community: The people living in one particular area or people who are considered as a unit because of their common interests, background, nationality or religion.

Effect: The result of a particular influence.

Woman: An adult female human being.

Family: A group of people who are related to each other, such as a mother, a father, and their children

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This section dealt with the analysis of the literature related to the practice of polygyny in communities and its effects on women's rights with the objective of seeing the concepts, ideas and opinions of scholars/experts. The review focused on the study variables by reviewing literature under the sub-themes which synchronize with the research objectives or questions or hypothesis.

2.1. Theoretical review

The study employed the Sexual Strategies Theory (Buss, 2005), which falls within the evolutionary psychology framework. In their most simple form, evolutionary theories of sexuality argue that sexual selection (i.e. greater sexual success leading to more offspring and greater success in passing on one's genes) in the early stages of human evolution resulted in the proliferation of certain traits in men and women that continue to be present today. Evolutionary psychology specifically focuses on how psychological mechanisms (as opposed to physical or behavioral characteristics) became common through processes of sexual selection. An example of a thesis from evolutionary psychologists would be that men are sexually jealous because, in the ancestral environment, it was more likely that women would bear the children of jealous mates than non-jealous mates (because jealous men would be more vigilant about making sure their female partners did not have sex with other men), and thus more likely that the trait of male jealousy would be perpetuated in their (male) offspring (Buss, 2005).

Sexual Strategies Theory, a blend of biological and psychological perspectives, places desire at the foundation of human sexuality, asking how desire has evolved to maximize reproductive success. Specifically, it is based on the premise that not only do men and women have different problems to overcome to ensure mating success, but also that men and women have to negotiate differing problems in short-term versus long-term mating. Accordingly, the theory looks at what qualities will be desired by men and women when pursuing short-term mates versus long-term mates, as well as when and why each sex might desire one type of mate over the other. Predictions based on this theory have included what sex differences there should be in the desire

for sexual variety, what sex differences can be expected in sexual jealousy, and what contexts will trigger sexual conflict between men and women (Buss, 2005). The compatibility between Sexual Strategies Theory and various sociological theories of sexuality is based on the former's emphasis on the importance of context in determining how sexual desire will manifest in mating decisions. Thus, while sexual strategies theory suggests that there are some universals in what men and women may look for in different types of mates, it leaves a great deal of room for how social context influences everything from when and why they pursue particular strategies to how their desires might be shaped by social position (Buss, 2007).

In evolved adaptations designed to defend against the addition, men and women differ in the types of mate diversion of their mate's sexual and reproductive retention tactics they use. Men more than women, resources tend to display resources to their mate, as well as Jealousy as an emotion has been proposed as one threatens and commit violence on intersexual rivals. Evolved defense mechanism, the empirical evidence Women, more than men, tend to enhance their strongly supports several evolution-based hypotheses physical appearance as a mate retention strategy, as about the psychological design of jealousy. Male as intentionally evoking their partner's jealousy, jealousy, more than women's, is triggered by signals Intentionally evoking jealousy, for example by flirting of sexual infidelity and rivals to exceed them on the with other men and eliciting their interest, appears to qualities that women are known to want in a mate be a strategy women use to increase their mate's such as good financial prospects, women's jealousy, perceptions of their desirability (Buss, 2000).

2.2.0 Causes of Polygyny

This section dealt with causes of polygyny in community between Men and Women

2.2.1 Polygyny and economics

Recent literature establishes a link between polygyny and economic development. Tertilt (2005) shows polygyny can have significant quantitative effects on development outcomes. Among similar countries, polygynous countries are poorer than nonpolygynous countries. Polygynous countries have higher fertility and lower savings. The calibrated model in Tertilt (2005) suggests banning polygyny decreases fertility by 40 percent, increases savings by 70 percent, and

increases GDP per capita by 170 percent. Tertilt (2006) documents gender inequality as being more severe in polygynous countries, (Tertilt, 2006).

Women living in polygynous countries face larger literacy gaps, live under more restrictive abortion laws, and have less power in national politics. Tertilt (2006) finds granting women more control over their marriage decisions has a similar impact on economic outcomes, like GDP per capita, as banning polygyny outright. Such policy changes may be difficult to enforce. Schoellman and Tertilt (2006), an extension of Tertilt (2005), finds banning polygyny in an infinite horizon, overlapping-generations model creates winners and losers, which provides a theoretical basis for why banning polygyny may be difficult to enforce, (Tertilt, 2005).

2.2.3 Shifting Cultivation

Empirical research on the determinants of polygyny is sparse indeed. Anthropologists using highly aggregate ethnographic data have found that the incidence of polygyny across societies is positively associated with the extent of female involvement in agriculture, a crude proxy for female productivity (Hanan, 1995).

Boserup (2005) was the first to propose that the high incidence of polygyny in sub-Saharan Africa is rooted in the sexual division of labor in hoe agriculture and the large economic contribution of women. In the bush fallow system, men generally perform the demanding task of clearing forests and women the lighter tasks of cultivating and selling food crops. In regions of shifting cultivation, where women do all or most of the work of growing food crops, the task of felling the trees in preparation of new plots is usually done by older boys and very young men, as already mentioned, (Boserup, 2005).

An elderly cultivator with several wives is likely to have a number of such boys who can be used for this purpose. By the combined efforts of young sons and young wives he may gradually expand his cultivation and become more and more prosperous, while a man with a single wife has less help in cultivation and is likely to have little or no help for felling. Hence there is a direct correlation between the size of the area cultivated by a family and the number of wives in the family. For instance, in the Bwambe region of Uganda, in east Africa, it appeared from a sample study that men with one wife cultivated an average of 1.67 acres of land and a man with two wives cultivated 2.94 acres of land, or nearly twice as much. According to Boserup, in female farming communities; a man with more than one wife can cultivate more land than a man

with only one wife. Hence the institution of polygyny is a significant element in the process of economic development in regions where additional land is available for cultivation under the long fallow system, (Boserup, 2005).

2.2.4 Desire for Progeny

The desire for numerous progeny is no doubt the main incentive, (Grinker, 2010). Where both desire for children and the economic considerations are at work. The incentives for polygyny are likely to be so powerful that religious or legal prohibition avails little here. Most research into the determinants of polygyny has focused on macro level factors. Widespread polygyny is linked to the kinship groups that share descent from a common ancestor, (Timeas, Reyner and Angela, (1998), Polygynous marriages may serve the interests of and benefit both men and women under diverse circumstances. Polygyny also served as “a dynamic principle of family survival, growth, security, continuity, and prestige” especially as a socially approved mechanism, which increases the number of adult workers immediately and the eventual workforce of resident children, (Grinker, 2010).

2.2.5 Wives in Farming System

Based on historical data collected by Boserup in 1970, in a family system where wives are supposed to both provide food for the family or a large part of it and to perform the usual domestic duties for the husband, a wife will naturally welcome one or more co-wives to share with them the burden of daily work. The second wife will usually do the most tiresome work because the first wife does not want to do it. The second wife will almost be a servant to the first wife; she is inferior in status to the first wife, (Grinker, 2010).

2.2.6 Economic Burden

Polygamy offers fewer incentives in those parts of the world where because they are more densely populated than Africa, the system of shifting cultivation has been replaced by the permanent cultivation of fields ploughed before sowing. But in farming systems where men do most of the agriculture work a second wife can be an economic burden rather than an asset. In order to feed an additional wife the husband must either work harder himself or he must hire laborers to do part of the work. In such regions, polygyny is either non-existent or is a luxury in which only a small minority of rich farmers can indulge, (Grinker, 2010).

2.3.0 Effects of Polygyny on women's rights and Islamic Women's Coping through Spirituality

Polygyny, the practice of having more than one spouse, is practiced throughout the world including western societies. Some studies have stated that nearly eighty percent of societies have polygynous marriages although the true percentage is unknown (Hassounah 2001). This is partially through the fact in many western societies, including the United States; do not recognize polygamous marriages as being legal which forces many polygynous families to remain silent of their practice. Polygamy is practiced in small groups throughout North America and Europe but mostly practiced throughout the Middle East, Africa, Asia, and Oceania (Widyaningrum, 2005; Krenawi, 2001). In fact, some studies have stated that polygamous marriages can be as much as 20-50 percent in some African countries (Slonim, & Krenawi, 2006).

There are several reasons proponents gives for practicing polygamy and, more specifically polygyny, one husband having two or more wives. One of which is allowing women, who would otherwise remain single, to get married. These would be single mothers, former prostitutes, and older women. Many religions which support polygamy state that it would be unfair for these women to be without husbands. Articles have mentioned that some men prefer polygamy because it increases the number of children, specifically male children (Slonim & Krenawi, 2006).

Many religious proponents will bring up the fact that both Abraham and David had hundreds of wives and they were still favored by God. Also, many would say that there is no law within the Bible which specifically condemns polygamy. Because of the polygamous practices in the Old Testament, up to the eleventh century many Jewish sects would allow a man to have multiple wives. In fact, a few Rabbis in Israel will allow a man to take another wife if his first wife is unable have children (Islam Religion, 2006).

As with Judaism, all three Abraham religions have, some still do, practice polygamy. Along with a few sects of Judaism and Christianity, Muslims also practice polygamy to this day. Unlike the Church of Jesus Christ of Latter Day Saints (LDS) where polygamy is an intricate part of their spirituality, Muslims simply allow the practice and they do not rely on it spiritually. Unlike in Judaism and Christianity, polygamy in Islam is regulated stating how many women a can marry and how they should be treated. In Islam, a man can marry up to four women and they

must all be treated with equality. Also, a man is prohibited in marrying another woman if, in so doing, either wife would be treated unfairly. Marriage in Islam, unlike other religions, is secured with a contract between the couple and defines the responsibilities between both partners. Within this contract, the wife may be able to state that her husband cannot marry another woman (Badawi). Although polygamy has been practiced by numerous religions and for centuries, the effects of the practice can be detrimental to women. Women in polygamous marriages are more likely to have psychological conditions than women in monogamous marriages. These effects can be attributed to the practice of polygamy in general and not necessarily to one religion or another. Despite physical, psychological, and “religious” abuse, Islamic women find a great strength in their spirituality to cope and survive (Krenawi, 2001).

2.3.1 Effects of Polygyny in community

Often times in polygynous marriages, several harmful effects come from it including pitting co-wives against each other and various forms of control over the wives. Physical, emotional, and sexual abuse are found within polygynous marriages, as in monogamous marriages, although it is not the only negative effect wives suffer with. Often times the wives have to compete with each other just for attention from their husband and they often feel jealous when their husband is with one of the other wives (Widyaningrum, 2005).

Research has demonstrated that the implications of plural marriage vary according to the context in which it is practiced, but most reports suggest that the impact on women is negative rather than positive by Dr Ruth (2011). Polygamy adversely affects a woman’s social status, economic position and health and as a consequence, the international community has criticized the practice. The paper concludes by indicating that the provisions of international human rights treaties need to be examined in order to determine the legality of polygamy from an international law perspective. Marriage and Divorce in Islamic and Mormon Polygamy: A Legal Comparison, (Nate & Olse, 2009).

2.3.2 Physical, Sexual, and Emotional Abuse

Abuse comes in many different forms within a polygamous marriage as it does in a monogamous marriage. Also, it is often times, used as a source of controlling wives within the marriage. Physical, psychological, “religious” abuse, or exploitation of religion, can be used by husband to

control their wives. In polygamous marriages, abuse comes in many different forms and, often times, carried out by more than the husband. A study found that in a majority of cases where severe abuse occurred in polygamous marriages, the women often times entered into it unwillingly. Some husbands chose to keep subsequent marriages a secret from the senior wives. Even when junior wives are known, the addition of wives causes significant stress as it means a change in family and economic structure (Hassounah, 2001).

Within Islam, men can marry multiple wives but they must treat them equally and this is where most of the abuse can stem from. Wives from abusive polygamous marriages have stated that it is the inequality within their marriage and not polygamy itself which caused the abuse (Hassounah, 2001). Jealousy and uncertainty basically runs the lives of women within polygamous marriages. Often times, wives feel jealous toward the other wife while the husband is with them. When the husband does return to the other wife, she is unable to be with him sexually as she is thinking of the time when he was not with her. This can lead to sexual abuse to the wife as the husband can force or coerce her into it (Widyaningrum, 2005).

2.3.3 Mental Health Issues

Although Islamic women are allowed to work outside the home, women often times must receive permission from their husbands in order to work. As they need their husband permission, many women do not work which can create harder economic problems than a monogamous family has as their husband's must be divided between families. The addition of wives, abuse, and economic problems all can create emotional difficulties for the women involved. Many of these difficulties can be expressed through physical symptoms, as is expected and accepted in some Bedouin-Arab societies (Krenawi, 2001). Krenawi (1999) also discussed how senior wives, wives who were married longer, tended to have much lower self-esteem than do junior wives. This comes from how these terms are viewed in Bedouin-Arab society; generally senior wives are viewed as "old" wives while junior wives are considered "young" wives. Self-esteem can also be lower when senior wives view the addition of a wife is because they were unable to fulfill the duties of being a wife (Krenawi, 1999).

2.3.4 Religious Abuse, Or Exploitation of Religion

Women of Islam can and do have many rights granted to them and many of which are granted to them by the Qur'an. During marriage, both bride and groom agrees to a contract and if either side breaks that contract then divorce is allowed and expected. A spouse can ask for divorce if the other partner had become abusive and neglectful. Also, in regards to inheritance and property, an Islamic woman is under no requirement to share earnings or inheritance with any one unless she consents. Finally, according to the Islamic faith, God is the only master to women and if their husbands do not represent God then the marriage contract is broken (Maqsood).

Despite women being afforded rights and equality within the Islamic faith, religion can also become a form of abuse when the interpretation is used to control women. This is seen in most, if not all, patriarchal religions and not just Islam. Widyaningrum mentioned in their study that husbands have told their wives a verse which promises eternal life in heaven if they accept their husband's remarriage. The wife was originally unaccepted of her husband's remarriage until her husband coerced her into it by showing that Allah honors women in polygamous marriages. Abusive husbands, often times, manipulate religious texts in order to manipulate their wives into accepting the polygamous marriage and subsequent physical and sexual abuse, (Widyaningrum 2005).

2.3.5 Islamic Women's Spirituality

Abuse and the mistreatment of women can be prevalent in polygamous marriages no matter the religious belief. The abuse and mistreatment can lead to question the purpose of living. The trauma of marital violence causes women to question their own safety, spirituality, the meaningfulness of life (Hassounah, 2003). Spirituality has been found to be both a source of strength and weakness among Muslim women who have been abused (Hassounah, 2003; Widyaningrum, 2005).

2.3.6 Spirituality as a Form of Coping

Islamic women's spirituality can give the women strength to cope with the inequality, abuse, and emotional difficulties which can arise in a polygamous life. There are several ways which Muslim women rely on their faith to help them cope. Many women rely on prayer, recitation of the Qur'an, and meditation to help them. Hassounah (2003) mentioned that women felt

comforted when they prayed to Allah. They mentioned that they felt they could appeal to Allah directly through prayer and through this they felt that He was the only source of support. This has been supported by Widyaningrum (2005) who found that wives in polygamous marriage found a personal relationship with Allah through prayer. The wives in the study also stated they felt comforted through their prayers to Allah for help and guidance (2005).

Another form of spiritual coping which Islamic women have found helpful was Qur'anic recitation. This is a poetic and rhythmic recitation of verses from the Qur'an which can be listened to either in person or on tape. Many Muslims have stated that this can be a source of great inspiration and comfort (Hassounah, 2003).

A Scriptural source of support and comfort have been used by women in Judaism, and Christianity because it provides a source of comfort through knowing that others have felt this way and God has never abandoned them. Another form of spiritual coping which Islamic women found helpful was meditations which is similar to Qur'anic recitation. Women would focus on repeating verses from the Qur'an or other religious verses to dissociate from immediate harm or to drown out suicidal thoughts. This was form of coping was most common to try to protect themselves from an immediate threat (Hassounah, 2003, Widyaningrum, 2005).

2.3.7 Spirituality and the Loss of Hope

Although spirituality can give a person a great strength to endure abuse, spirituality can also lend to a person questioning the purpose of living. As part of any religion, women are taught that they would be rewarded in heaven if they suffer in life. This, in part, can give strength but it can also send a message that life does not ultimately matter (Hassounah, 2003). Also, as husbands manipulates the religious texts, women learn that it is useless to fight against the abuse which happens and it is their duty to accept what is given to them. Women then can enter a state of learned helplessness and give up hope, (Hassounah, 2003).

2.3.8 Effect of Education on Women

The decline in polygynous marriages is apparent in all age groups of women, implying that the downward trend in the overall level of polygyny was not merely a result of changes in the age distribution of women. Another important outcome observed the inverse relationship between the education level and the rate of polygyny. The proportion of women in polygynous unions decreased from 33 percent for women with no education to 11 percent for women with at least

some secondary education. Polygyny is less prevalent in societies where more women are. This demonstrates that higher levels of female education have a depressing effect on polygyny, (Nwoye, 2007).

Generally women with higher levels of education are less likely to accept being in polygynous unions because they perceive such relationships as being incompatible with their aspirations. Increasing women's economic independence by enhancing their chances of participating in the formal labor market is one of the fundamental dimensions through which women's higher levels of education effect societal changes in polygynous marriages. Interviews conducted with some of the Logoli Tribe in Kenya suggested they were scared of polygynous marriages because of what they have witnessed in the lives of other women who are currently in such relationships. The observed experiences of some of the women in polygynous unions have been discouraging because they tend to be characterized by frequent jealousy, conflicts competition, tensions and psychological stresses. Some of the husbands fail to share love and other resources equally, envy and hatred, and even violent physical confrontations become the order of the day among co-wives and their children. This discourages women from entering a polygynous marriage, (Gwako, 1998).

The Expression of university educated and financially stable women illustrate that today's women are more ready to defend their rights to equal treatment, Even those in polygynous unions, do not necessarily obey the first wife, even if she is twice his age. Some of the well educated women find it ridiculous that even today, with the demise of traditional normative systems and sanctions, men can boast about the number of women they have slept with, but they expect their wives to uphold the old values of fidelity. Men are therefore gradually replacing polygyny with careful management of extramarital affairs, (Gwako, 1998).

2.3.9 AIDS/HIV

The fact that polygyny facilitates the spread of venereal diseases has been pointed out in a number of studies. Among the Logoli of Kenya, the fear of AIDS or becoming infected with the HIV virus has awakened women's sensitivity to polygynous marriages. Women who are against polygynous marriages argued that polygyny places individuals at risk for contracting various sexually transmitted diseases including AIDS. An infected individual who is in a

polygynous marriage can either willingly and knowingly or unwillingly and unknowingly communicate such diseases to other spouses in the same union. Co-wives may not be equally faithful to the husband and even the husband may not confine himself sexually to his wives and the wives have been known to constantly blame the other co-wives, (Gwako 2000).

2.4 Research Gaps

Different researchers have reviewed literature on the practice of polygyny and its effects on Women's rights in communities but few have conducted studies relating the variables in Nyamagabe District- Rwanda.

Rwanda, after the 1994 genocide has had a lot of changes in recent years and its exploration has attracted many concerns from both public and private sector. The issue of polygyny remains a concern to all players in the Rwanda.

Most of the scholars have studied the variables in a Western and Asian settings which calls for a study in the Rwandan context since the 1994 in Rwanda.

Studies have shown that most of the practice of polygyny and Women's rights, research studies have been carried out using Western samples (Allen & Meyer, 1990; Meyer & Smith, 2000) and emerging economies in Asia such as China and South Korea (Mayer, 2007). However, very few studies have used samples from Rwanda in particular.

The researcher would like to find the current emerging issues on the variable in the Nyamagabe District.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the methodology that was used to conduct this research. It presents the research design, the study population, sample size and selection, data collection methods, research procedure, validity and reliability of instruments, data analysis and ethical considerations in relation to the study.

3.1 Research Design

This research was descriptive in nature, which was involved quantitative and qualitative method. The descriptive design was used to enable examine whether there is relationship between the independent variable and dependent variable. These standardized data were provided information that helps in providing answers to the research questions. The research addressed to the social, financial, psychological implications of polygamy variables.

3.2 Research Population

The target population of the study was 151 people of Nyamagabe District especially in three sectors (Gasaka, Gatare and Cyanika) including Officials of local government from those sectors.

This table shows the number of respondents such as population and sample

Respondents	Populations	Sample
Men and women in Gatare Sector	50	44
Men and women in Gasaka Sector	38	35
Men and women in Cyanika sector	43	39
Local government leaders in all sectors	20	19
Total	151	110

3.3 Sample Size

A total of 110 respondents were selected from the target population as a Sample size, according to the Sloven's formula:

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

Where n = Sample Size, N = Target population and e = Level of significance at 0.05

According to William, (1987), if the sample size is properly selected from the target population, the information presented by selected sample is the same as the information presented by entire population.

3.4 Sampling Procedure

The researcher used two-stage methods in selecting the sample size. Due to the large size of the population of this research work, the researcher decided to select a sample size that adequately represents the population of Nyamagabe District using both probability and no probability sampling methods. This combination is necessary because the study was carried out in stages (Chein, 1981). A no probability sampling methods were used at the first stage to select the areas of the study while a probability sampling method was used in selecting people and officials of local government from Nyamagabe District as respondents at the final stage by using Stratified Random Sampling method where Respondents were divided according to characteristics of their interest.

3.5 Research Instrument

The researcher used the questionnaires as the main tools of data collection and guide interviews were conducted because they provide additional information for triangulation purpose. The Questionnaires had three parts: part one addresses questions on profile of respondents, part two on the level of practice of polygyny in Nyamagabe District and part three on the effects of polygyny on women's rights in Nyamagabe District.

All the questions in the questionnaire were closed ended and used four scales 1, 2, 3, and 4: where 4 = strongly agree, 3 = agree, 2 = disagree and 1 = strongly disagree. Respondents were required to rate each item by writing the right number/figure in the space provided before the each question.

3.6 Validity and Reliability of the Instrument

To ensure the validity and reliability of the instrument, the research employed the expert judgment method. After constructing the questionnaire, the researcher contacted experts in the study area to go through it to ensure that it was measured what was designed to measure; necessary adjustments were made after consultation to ensure that it was clear, relevant, specific and logically arranged. Secondly, a pre-test was conducted in order to test and improve on the reliability of the questionnaire. Secondly, a content validity index (CVI) of 0.99 was obtained using the formula:

$$CVI = \frac{\text{The number of relevant questions}}{\text{The total number of questions}}$$

Validity of the research instrument is ensured by calculating its content validity index (CVI) which is found to be above 0.5, to ensure reliability of the instrument and to build confidence that the instrument yielded good results, the researcher performed Cranach’s alpha tests on the four likert scale used in the instrument.

3.7 Data Gathering Procedures

Before data gathering

Upon accomplishment of defending and acceptance of the research proposal, the researcher obtained an introductory letter from the College of Higher Degrees and Research of Kampala International University, seeking for permission from Nyamagabe district to allow him to get access to communities in Nyamagabe district and local government’s staff to participate in the study.

During data gathering

Due to the nature work and busy schedule of some prospected respondents, the researcher through the heads of departments scheduled appointment for such respondents. The researcher

availed necessary explanation on some question where need was. Then the research was carried out a pilot study before the actual research to check feasibility of the research instrument, in order to make necessary improvement and adjustments and to avoid wasting time.

After data gathering

After two weeks, primary data was collected through questionnaires which respondents returned back to the researcher hence allowing the researcher to go ahead to analyze the data. Completed (SAQs) was coded, edited, categorized and entered into a computer for the Statistical Package for Social Scientists (SPSS) for data processing and analysis.

3.8.0 Data Analysis

The frequency and percentage distribution was used to determine the profile of the respondents.

The following mean range was used to arrive at the mean of the individual indicators and interpretation:

Mean range	Response Mode	Interpretation
3.26- 4.00	strongly agree	Very high
2.51-3.25	Agree	High
1.76-2.50	Disagree	Low
1.00-1.75	Strongly disagree	Very Low

Researcher used a multiple correlation coefficient to test the hypothesis on correlation (Ho) at 0.05 level of significance using a Pearson correlation coefficient; the regression analysis R² (coefficient of determination) was computed to determine the influence of the independent variable on the dependent variable.

3.8.1 Ethical Considerations

To ensure confidentiality of the information provided by the respondents and to ascertain the practice of ethics in this study, the following activities were implemented by the researcher:

1. The researcher received an introductory letter from the Department of higher degree and research at Kampala International University
2. The respondents from the involved area of study were coded instead of reflecting their names.
3. Permission was solicited through a written request to the concerned officials of area of study included in the study.
4. Respondents were requested to sign in the informed consent form
5. Findings of the research were presented in a generalized manner.

3.9 Limitations of the Study

The anticipated threats to the validity in this study were as follows:

1. **Intervening or confounding variables extraneous variables:** Some respondents have got personal biases and honesty is a very big threat. To minimize this threat, the researcher requested respondents to avoid being subjective while answering the questionnaires.
2. **Instrumentation:** The data collection instrument was standardized and this problem was solved through testing for validity and reliability.
3. **Attrition:** There was likelihood that some respondents of not returning the questionnaires and this would affect to the researcher in meeting the minimum sample size. To solve this threat, the researcher gave quit more questionnaires exceeding the minimum sample size.

CHAPTER FOUR

DATA, PRESENTATION, ANALYSIS AND INTERPRETATION

4.0: Introduction

The results in this section were presented so as to explore the data with respect to the research study objectives. After the data entry stage, the data was captured using the SPSS software and then analyzed with respect to the research objectives. The analysis was presented using frequencies and percentages, descriptive means and standard deviation and analysis of variance tables

4.1.0 Demographic characteristics of respondents

The researcher used frequencies and percentage distributions to analyze the demographic characteristics of respondents in terms of age, gender, education level and marital status

4.1.1 Age of respondents

	Frequency	Percentage	Cumulative Percentage
Valid 20-30 years	21	19.1	19.1
31-40 years	49	44.5	63.6
41-50 years	19	17.3	80.9
51 years and above	21	19.1	100.0
Total	110	100.0	

Source: primary data, 2014

Table 4.1.1 above indicate that majority of the respondents were between 31-40 years with (44.5%) while minority were between 41-50 years with (17.3%). Those between 20-30 years and 51 years and above tied at 19.1%. The study implies that Nyamagabe district respondents were mature adults with sound mind to make informed decisions of the constructs of the study.

Table 4.1.2 Gender of respondents

	Frequency	Percentage	Cumulative Percentage
Valid Male	40	36.4	36.4
female	70	63.6	100.0
Total	110	100.0	

Source: primary data, 2014

Table 4.1.2 above indicate that majority of the respondents were females with (63.6%) while minority were males with (36.4%). The study implies that Nyamagabe district respondents were female. These are potentials in giving first hand information on the issues of polygyny and women rights.

Table 4.1.3 marital status of respondents

	Frequency	Percentage	Cumulative Percentage
Valid Single	15	13.6	13.6
monogamous married	46	41.8	55.5
polygamous married	35	31.8	87.3
Divorced	8	7.3	94.5
spouse died	6	5.5	100.0
Total	110	100.0	

Source: primary data, 2014

Table 4.1.3 above indicate that majority of the respondents were monogamously married with (41.8%) while minority had lost their spouses with (5.5%). Those who practice polygyny were second in ranking with 31.8% and the singles were 13.6%. The study implies that Nyamagabe district has a good number of people practicing polygyny.

Table 4.1.4 Education of respondents

	Frequency	Percentage	Cumulative Percentage
Valid Primary	42	38.2	38.2
Secondary	46	41.8	80.0
Masters	1	.9	80.9
not educated	2	1.8	82.7
other qualification	19	17.3	100.0
Total	110	100.0	

Source: primary data, 2014

Table 4.1.4 above indicate that majority of the respondents were secondary leavers with (41.8%) While minority were masters with (0.9%). The finding also implies that Nyamagabe district primary leavers were second in ranking with 38.2%. From the interview interactions, the key respondents mentioned that the introduction of universal primary and secondary school education had helped to pull the literacy level in Rwanda.

Table 4.1.5 Duration in marriage

	Frequency	Percentage	Cumulative Percentage
Valid less than 2 years	3	2.7	2.7
4-8 years	24	21.8	24.5
9-12 years	41	37.3	61.8
13 years and above	27	24.5	86.4
not married	15	13.6	100.0
Total	110	100.0	

Source: primary data, 2014

Table 4.1.5 above indicate that majority of the respondents were married for a longer period between 9-12 with (37.3%) while minority were married for less than two years with (2.7%).

The results also showed that those respondents who were married for over 13 years and above ranked second with 24.5% and those single respondents had no experience at all. These were important for this study to find out their opinion on polygyny and women right because they are potential and expecting to join the married relationship. The study findings mean that respondents who participated were mature and married for a longer period and had seen it all to give informed opinions on the variables of the study.

The interactive interviews with key respondents revealed that Polygyny, robs women of their entitlement to marital exclusivity, family life, security and even enjoyment of their citizenship. It also puts them at risk for sexually transmitted diseases and mental-health problems. Polygyny, therefore, also flies in the face of the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights.

The Political Covenant, for example requires signatories to taking appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage, and at its dissolution.

4.2.1 Objective one; descriptive statistics on the causes of polygyny

The independent variable in this study was the level of Polygyny in Nyamagabe district in Rwanda , therefore, the researcher intended to determine its level, and it was broken into two constructs namely; Polygyny in terms of causes and effects. Each of these constructs was based on the four Likert Scale, where the respondents were asked if they strongly disagreed, disagreed, agreed and or strongly agreed with the level of Polygyny and their responses were analyzed using SPSS and summarized using standard deviation and means

Table 4.2:1 Descriptive statistics on causes of polygyny

	Mean	Interpretation
Most men practice polygyny in order to produce more boys to protect the family and inherit their wealth	4.0000	Very High
Polygyny is as a result of desire to have many children	4.0000	Very High
Polygyny provides more sexual satisfaction, enlightenment and self- confidence of men who do not want to practice prostitution	4.0000	Very High
It is prestigious to practice polygyny in Nyamagabe	3.7545	Very High
There is polygyny in Nyamagabe district because men have higher income earnings	3.4545	High
Polygyny is part and partial of Nyamagabe tribes	3.0091	High
Polygynous system is mainly done by un educated people in Nyamagabe district	3.0000	High
High esteem causes men practice polygyny	2.8364	High
The more girls one has the more prestigious and wealthier	2.7364	High
Men with one wife are less valued in your society	2.0000	Low
Cultural practice encourage polygyny in Nyamagabe	1.0000	Very Low
Average mean	3.0719	High

Source: primary data, 2014

Results in Table 4.2.2 above revealed that the level of Polygyny causes are High with an average mean of (average mean = 3.0719) in Nyamagabe district in Rwanda. Polygyny causes as a construct was measured by eleven items. Respondents were asked whether they strongly disagreed, disagreed, agreed and or strongly agreed with the statements under investigation and their responses indicated that Polygyny causes were High among respondents.

In my research, when I was interviewing people, all of them agreed that polygyny exists in Nyamagabe district even though it is not accepted in the National constitution of Rwanda. Some of the causes of polygyny were that most men practice polygyny to look for more boys to protect the family and inherit their wealth; they also desired to have many children because during the 1994 genocide, many lives were lost. The respondents also said that they practice polygyny in order to get male children, and to have sexual satisfaction, enlightenment and self- confidence for men who did not want to practice prostitution. The study also found out that women easily

accept to be second wives due to poverty (when she sees that she doesn't have income and a man has money to take care of her comes around to marry her immediately she will accept).

4.3.0 Objective two; descriptive statistics on the effects of polygyny

Table 4.3:1 Descriptive statistics on effects of polygyny

Descriptive Statistics		
	Mean	Interpretation
Women who are in polygynous loose their rights as wife because they combine all responsibilities.	4.0000	Very High
Polygyny affects women family planning.	3.6909	Very High
polygynous makes women rights abused by co wives.	3.6000	Very High
polygyny morally harms women's rights	3.6000	Very High
Women who live in polygynous are stay in conflict, jealousy and competition.	3.1455	High
Polygyny reduces women self-esteem in your community	3.0091	High
Most of women who die of HIV/AIDS are in polygynous marriages.	2.0000	Low
Most of wives never feel proud or self confident of their husbands while marrying other young ladies.	1.5818	Very Low
Polygyny makes women kill their husband.	1.5273	Very Low
Polygyny plays a key role in making children orphans and head of families at young age.	1.1818	Very Low
Average mean	2.7336	High

Source: primary data, 2014

Results in Table 4.3.1 above revealed that the level of Polygyny effects are High with an average mean of (average mean = 2.7336) in Nyamagabe district in Rwanda. Polygyny causes as a construct was measured by eleven items. Respondents were asked whether they strongly disagreed, disagreed, agreed and or strongly agreed with the statements under investigation and their responses indicated that Polygyny effects were high among respondents.

The interview interaction with the respondents on the effects of polygyny found out that some times in polygynous marriages, several harmful effects come from it including pitting co-wives

against each other and various forms control over the wives. Physical, emotional, and sexual abuse are found within polygynous marriages, as in monogamous marriages, although it is not the only negative effect wives suffer with. Often times the wives have to compete with each other just for attention from their husband and they often feel jealous when their husband is with one of the other wives.

Further the study found out that jealousy and uncertainty basically runs the lives of women within polygamous marriages. Often times, wives feel jealous toward the other wife while the husband is with them. When the husband does return to the other wife, she is unable to be with him sexually as she is thinking of the time when he was not with her. This can lead to sexual abuse to the wife as the husband can force or coerce her.

The study found out that reflecting the fact that men and women have very different experiences and the fact that women and girls often face gender-based discrimination that puts them at increased risk of poverty, violence, ill health and a poor education. Women's rights work encompasses a range of human rights as they relate to the equity needs of women, working at once to advance new rights and opportunities for all women and to combat the abuses of specific groups of women and girls. The study found out that women's lack of control over their sexuality and child-bearing at the center of her critique of gender norms.

The interview findings indicate that a number of women's rights were violated including; violations of women's rights, whether by private persons, groups or organizations, social and cultural patterns of conduct that stereotype either gender or put women in an inferior position, failure to have women equal rights in education and equal access to information and discrimination against women in their access to health care among others. The women were also lagging behind in terms of law or custom still lacked the ability to: Own land or inherit property, obtain access to credit, attend and stay in school, earn income and move up in their work, free from job discrimination and have access to services that meet their sexual and reproductive health needs.



4.4.0 Descriptive statistics on women's rights

Table 4.4:1 Descriptive statistics on women's rights

	Mean	Interpretation
Polygyny affects the esteem of women in the community	4.0000	Very High
Women status are under looked by the practice of polygyny	3.4727	Very High
Women are sexually abused by the practice polygyny	3.3636	Very High
The practice of polygyny puts most women in fear and danger	3.2545	High
The fundamental rights of women are abused by polygyny	2.7364	High
Women are denied their rights to own land and property	2.0000	Low
Women are psychologically tortured by polygyny	1.0000	Very Low
Average mean	2.8325	High

Source: primary data, 2014

Results in Table 4.4.1 above revealed that the level of women rights was rated as High with an average mean of (average mean = 2.8325) in Nyamagabe district in Rwanda. A women right as a construct was measured by seven items. Respondents were asked whether they strongly disagreed, disagreed, agreed and or strongly agreed with the statements under investigation and their responses indicated that women rights were rated High on average among respondents.

The interaction with the respondents revealed that women who are in polygynous marriage stay in competition with each other. They further noted that in case their husband died they lose their inherent rights to own land and other properties, because all the properties of the husband are taken by the first wife who is known and recognized by the law. The further said that women do not have the full rights of affection to their husband because of the polygyny, therefore they do not get sexually and materially satisfied.

The study also revealed that young girls lose their rights to education in case the husband has many children to educate the girls are told stopped learning.

4.5:0 Significant relationship between the study Variables using PLCC

4.5.1: Significant relationship between Polygyny and Women's rights.

The PLCC was used to determine if there was a significant relationship in the levels of Polygyny and Women's rights according to Nyamagabe district at 0.05 level of significance and help the researcher accept or reject the null hypothesis and the alternative hypothesis.

Table 4.5:1 the PLCC results for Polygyny and women rights

	Mean	r-value	Sig	Interpretation	Decision on Ho
Polygyny	2.9028	.510**	.000	Significantly correlated	Rejected
Women rights	2.8325				

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

Results in table 4.4.1 above indicates that there exists a relationship between the Polygyny and women's rights in Nyamagabe District (r value = .510, sig= .000) the r value was big enough and above 0.05 level of significance while the sig value was small enough and below 0.05 level of significance. Further the findings indicate that causes and effects constructs of Polygyny significantly correlated with women's rights. The findings also indicate that the null hypothesis was rejected while the alternative was accepted because the r= value (r-value=.510) were big enough and above 0.05 level of significance while the accompanying sig value was small enough (sig= .000) and below 0.05 level of significance. Therefore, the null hypothesis which stated that there is no significant relationship between Polygyny and Women's rights in Nyamagabe District in Rwanda was rejected and the alternative hypothesis was accepted.

In my research, the study presented data in tables (quantitative) and other reasons by respondents in order to give some explications on their opinions (qualitative). Generally, the practice of polygyny which was independent variable of the study was high and respondents explained that polygyny exist in Nyamagabe District and makes several effects on women who live in

polygynous marriage. Finally, respondents said that polygyny in Nyamagabe district is caused by poverty, sexual satisfaction, etc.

Secondly, effects on women's rights were dependent variable of the study was high and after that, respondents explained that, polygyny makes several negative effects on women's rights. So, According to the Respondent's opinions, indicated that polygyny affects women's rights like missing their rights of sexual affection because they share their husband each other, rights of own land or inherit property, rights to take decision as wife, rights of credit and so on.

Finally, the findings which came from the variables indicated that there is relationship between the practice of polygyny and its effects on women's rights in Nyamagabe District, and this led to the rejection of the null hypothesis that there is no relationship between the practice of polygyny and its effects on women's rights. The next chapter consists of findings, conclusions, recommendations and areas for further researches

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.0. Introduction

This chapter discusses the findings in chapter four in relation to the objectives of the study. It is subdivided into four sections. The first section presents the discussion in relationship between variables and the levels of the variables. The second section presents the conclusion. The third section presents the recommendations. The fourth section presents and suggests areas for further study.

5.1.1. Objective one: Investigating the Level of Polygyny in terms of causes and effects.

The findings indicated that majority of the respondents had rated the causes of Polygyny as High on average.

(Table, 4.3.2) according to the mean scores, it was revealed that Polygyny in terms of causes was rated as high. This implies that most respondents were satisfied with the causes of polygyny much as majority did not practice it. The respondents also rated the construct of polygyny in terms of its effects as High on average.

When researcher was interviewing respondents, the majority of the respondents agreed that polygyny exist in Nyamagabe district even though it is not accepted in the National constitution of Rwanda and they founded out some of the causes of polygyny as sexual satisfaction, enlightenment and self- confidence for men who did not want to practice prostitution, poverty (especially for women), etc.

5.1.2. Objective two: Exploring the Level of Women's rights in Nyamagabe District

The findings indicated that majority of the respondents levels of women's rights were generally High (table, 4.3.1). This implied that polygyny has diverse effect on women's right in Nyamagabe district.

My interview research found out that women who are in polygynous marriage stay in competition with each other, in case their husband died they lose their inherent rights to own land and other properties because the wife who is recognized by the law is the one who get rights on the properties of their husband. The further said that women do not have the full rights of

affection to their husband because of the polygyny, therefore they do not get sexually and materially satisfied.

5.1.3. Objective Three: Examine the significant relationship between Polygyny and women's rights

The findings showed that there was a significant correlation between Polygyny and women's rights (Table, 4.4.1). This implies that Polygyny does influence the level of women's rights. My research found out that polygyny contributes greatly to eroding of the women's rights and statuses in the society.

5.2. Conclusions

From the study findings and the corresponding discussions, the study drew the following conclusions.

The study was to examine the level of Polygyny among respondents in Nyamagabe district in Rwanda. The level of Polygyny causes among respondents was high in terms of effects. Where the respondents showed that polygyny exist in Nyamagabe District and they explained that the negative effects exist on the women who are in polygynous marriage.

The second objective of the study was to examine the level of polygyny effects on Women's rights in Nyamagabe District in Rwanda. My research founded that all aspects of women's rights rated High on average. Respondents said that polygynous women's rights are abused in general because they don't have their own rights for everything as women who stay in monogamy.

The third objective was to examine the significant relationship between Polygyny and Women's rights. After collecting all of my data and interviewing respondents, the findings revealed that there was significant relationship between Polygyny and women's rights. It was noted that Polygyny significantly correlated with women's rights.

5.3. Recommendations

The recommendations are based on the objectives of the study as follows;

To enhance women's rights, Polygyny should be discouraged, improve on women's rights abuses by sensitizing people about co existence.

The ministry of gender should take serious measures to prevent and fight against polygyny because it is the causes of abuse of human rights in Nyamagabe District.

The researcher recommends that women must be self confidence and explain each other the effects caused by polygyny.

5.4. Areas for further studies

The findings of the study indicated that there was an influence of Polygyny on women's rights among Nyamagabe district in Rwanda. Thus, this research could be used as a basis for further researcher to investigate more on the other factors other which influence women's rights like poverty and bad cultural practices.

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APPENDICES

APPENDIX I

TRANSMITTAL LETTER FOR THE RESPONDENTS

Dear Sir/ Madam,

Greetings!

I am a Masters of Arts in Human Right and Development Studies candidate of Kampala International University. Part of the requirements for the award is a thesis. My study is entitled, “The practice of polygyny and its effect on Women’s rights in Nyamagabe district – Rwanda”

Within this context, may I request you to participate in this study by answering the questionnaires? Kindly do not leave any option unanswered. Any data you will provide shall be for academic purposes only, treated with upmost confidentiality and no information of such kind shall be disclosed to others.

May I retrieve the questionnaire within five days (5)?

Thank you very much in advance.

Yours faithfully,

Mr. Dieudonne MWIZERWA

MHD/39478/123/DF

APPENDIX II

INFORMED CONSENT

I am giving my consent to be part of the research study of Dieudonne MWIZERWA that will focus on “The practice of polygyny and its effects on Women’s rights in Nyamagabe district - Rwanda

I shall be assured of privacy, anonymity and confidentiality and that I will be given the option to refuse participation and right to withdraw my participation anytime.

I have been informed that the research is voluntary and that the results will be given to me if I ask for it.

Initials: _____

Date _____

APPENDIX III

RESEARCH QUESTIONNAIRE

DIEUDONNE MWIZERWA is my name. I am a Masters of Human Rights and Development candidate at Kampala International University. I am conducting an academic research as a requirement for the award of this degree, my study is entitled, 'the practice of polygyny and its effects on women's rights in Nyamagabe district, Rwanda. Kindly feel free to answer the questions below as your opinion will be treated with utmost confidentiality and only for academic purposes.

Part 1: FACE SHEET: DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

SECTION A: PROFILE OF RESPONDENT

Kindly tick (v) on the number which represent your choice

1. Age of the Respondent

1. 20-30 years
2. 31-40 years
3. 41-50 years
4. 51-60 years
5. 61 and above

2. Please state your gender:

1. Male
2. Female

3. What is your marital status?

1. Single
2. Polygynous marriage
3. Monogamous marriage
4. Divorced
5. Spouse died

5. Education Qualification

1. Primary
2. Secondary
3. Bachelors degree
4. Masters degree
5. Not educated
6. Other qualification

6. Duration in marriage

1. Less than 2 years
2. 4 – 8 years
3. 9- 12 years
4. 13 years and above

Part2: QUESTIONNAIRE TO DETERMINE THE LEVEL OF POLYGyny PRACTICES IN NYAMAGABE COMMUNITIES

Direction 1: Please put tick to reflect your response in the space provided, which corresponds to your best choice in terms of Polygyny practices in Communities. Kindly use the scoring system below:

Respond mode	Rating	Description	Legend
Strongly agree	4	Very high	SA
Agree	3	High	A
Disagree	2	Low	D
Strongly Disagree	1	Very Low	SD

1: Level of practice of polygyny in terms of causes in Nyamagabe district

Question	SD	D	A	S A
Polygyny provides more sexual satisfaction, enlightenment and self-confidence of men who do not want to practice prostitution	1	2	3	4
Polygynous system is mainly done by un educated people in Nyamagabe district	1	2	3	4
There is polygyny in Nyamagabe district because men have higher income earnings	1	2	3	4
it is prestigious to practice polygyny in Nyamagabe	1	2	3	4
Cultural practice encourage polygyny in Nyamagabe	1	2	3	4

Men with one wife are less valued in your society	1	2	3	4
Polygyny is as a result of desire to have many children	1	2	3	4
Polygyny is part and partial of Nyamagabe tribes	1	2	3	4
High esteem causes men practice polygyny	1	2	3	4
The more girls one has the more prestigious and wealthier	1	2	3	4
Most men practice polygyny to look for more boys to protect the family and inherit their wealth	1	2	3	4

2: Effects of Polygyny on Women's rights

Question	SD	D	A	SA
Women who live in polygynous are stay in conflict, jealous and competition.	1	2	3	4
Most of wives never feel proud or self confident of their husbands while marrying other young ladies.	1	2	3	4
Polygyny plays a key role in making children orphans and head of families at young age.	1	2	3	4
In Nyamagabe district most of women who die of HIV/AIDS are in polygynous marriages.	1	2	3	4
Polygyny reduces women self-esteem in your community	1	2	3	4
Polygyny affects women family planning in Nyamagabe district.	1	2	3	4
Polygyny makes women kill their husband in Nyamagabe district.	1	2	3	4

Women who are in polygynous loose their rights as wife because they combine all responsibilities.	1	2	3	4
polygyny morally harms women's rights in Nyamagabe district	1	2	3	4

3. How women rights are affected by polygynous families

Question	SD	D	A	SA
Polygyny affects the esteem of women in the community	1	2	3	4
Women status are under looked by the practice of polygyny	1	2	3	4
Women are sexually abused by the practice polygyny	1	2	3	4
The practice of polygyny puts most women in fear and danger	1	2	3	4
The fundamental rights of women are abused by polygyny	1	2	3	4
Polygynous women are denied their rights to own land and property	1	2	3	4
Women are psychologically tortured by polygyny	1	2	3	4

INTERVIEW GUIDE FOR THE RESPONDENTS

1. Do you think that Polygyny provides more sexual satisfaction, enlightenment and self-confidence of men who do not want to practice prostitution? Give more reasons to support your answer.

.....

.....

.....

2. Polygyny in Nyamagabe district is because men have higher income earnings? Explain by Giving more reasons to support your answer

.....
.....
.....

3. Do you think that women status are under looked by the practice of polygyny

.....

Give more reasons to support your answer

.....
.....

4. Do you agree that polygyny is as a result of desire to have many children? Explain

.....
.....
.....

5. Do you agree that polygynous women are denied their rights to own land and property?

.....

Give more reasons to support your answer

.....
.....

6. Do you think that women who are in polygynous loose their rights as wife?

.....
.....

Give more reasons to support your answer

.....
.....

7. Is it true that polygyny reduces women self-esteem in your community? Expalin

.....
.....

8. Do you think that women who are in polygynous marriage are not sexually satisfied by their husbands?

.....
.....

Give more reasons to support your answer

.....
.....

9. What is your view that women are psychologically tortured by polygyny?

.....
.....

10. What is your view that women are vulnerable to the bad effects of the practice of polygyny?

.....
.....

11. What is your view that polygyny affects women family planning in Nyamagabe district?

.....
.....

12. Most of wives never feel proud or self confident of their husbands while marrying other young ladies? Give more reasons to support your answer

.....
.....

**IBARUWA IGENEWE UMUNTU UBAZWA AKANASUBIZA IBIBAZO MU
BUSHAKASHATSI**

Nshuti muvandimwe,

Mbanje kugusuhuza!

Jye ndi umunyeshuri mu kiciro cya gatatu cya kaminuza (metirize) mu ishami ry'uburenganzira bwa muntu n'iterambere muri Kaminuza mpuzamahanga ya Kampala (Kampala International University). Kimwe mu bisabwa ngo umuntu ahabwe impamyabumenyi muri iyi kaminuza ni ugukora ubushakashatsi ukandika igitabo, insanganyamatsiko y'ubushakashatsi bugize igitabo cyanjye ikaba ivuga ngo *Guharika abagore n'ingaruka bifite ku burenganzira bwabo mu karere ka Nyanza mu Rwanda*

Muri ubu bushakashatsi, ndifuza inkunga yawe. Ese witeguye gusubiza ibibazo biri muri izi mpapuro? Reka ngusabe nanone kuzagira ubwitange ntusige ikibazo kidasubijwe. Amakuru yose uzatanga azakoresheha hagamijwe ubumenyi n'ubushakashatsi gusa, kandi azafatwa nk'ibanga rikomeye.

Ese nshobora kuzaba nabonye izi mpapuro ziriho ibisubizo mu gihe cy'iminsi itanu (5)?

Mbaye mbashimiye cyane!

MWIZERWA Dieudonné

MHD/39478/123/DF

KWEMERA IGIKORWA KU BUSHAKE

Nemeye ku bushake kuzagira uruhare mu bushakashatsi bwa MWIZERWA Dieudonné buzibanda ku nsanganyamatsiko igira iti *“Igikorwa cyo guharika abagore n’ingaruka bifite ku burenganzira bwabo mu karere ka Nyanza -Rwanda”* Nijewe kuzagirirwa ibanga kandi nemerewe uburenganzira bwo guhagarika uruhare rwange muri ubu bushakashatsi igihe icyo aricyo cyose. Namenyeshewe kandi ko ari ubushake kugira uruhare muri ubu bushakashatsi kandi nanone ko ibizavamo nshobora kubihabwa ndamutse mbisabye.

Amazina: _____

Itariki _____

IBIBAZO BYO GUSUBIZA MURI UBU BUSHAKASHATSI

Nitwa MWIZERWA Dieudonné. Jye ndi umunyeshuri mu kiciro cya gatatu cya kaminuza (Metirize) mu ishami ry'uburenganzira bwa muntu n'iterambere muri kaminuza mpuzamahanga y'i Kampala (Kampala International University). Insanganyamatsiko y'ubushakashatsi bwanjye ikaba ivuga ngo *"Igikorwa cyo guharika abagore n'ingaruka bifite ku burenganzira bwabo mu karere ka Nyanza -Rwanda"*

Ndagusaba kwisanzura mu gusubiza ibibazo bikurikira cyane ko ibyo uzavugamo bizafatwa nk'ibanga rikomeye kandi bikazakoreshwa hagamijwe ubushakashatsi n'ubumenyi.

Igice cya mbere (1): UMWIRONDORO W'UBAZWA

AGACE KA MBERE A: AMAKURU YEREKEYE USUBIZA IBIBAZO

Koresha aka kamenyetso (v) ugashyire ku mubare ujyanye n'igisubizo wahisemo

1. Ikigero cy'imyaka y'usubiza ibibazo

1. Kuva ku myaka 20 kugeza kuri 30
2. Kuva ku myaka 31 kugeza kuri 40
3. Kuva ku myaka 41 kugeza kuri 50
4. Kuva ku myaka 51 kugeza kuri 60
5. Kuva ku myaka 61 kuzamura

2. Igitsina cyawe

1. Gabo
2. Gore

3. Irangamimerere ryawe ni irihe?

Usubiza ibibazo ni :

1. Ingaragu
2. Abana mu buharike bw'abagore barenze umwe
3. Abana mu bushyingiranwe bw'umugore umwe n'umugabo umwe
4. Yatandukanye mu mategeko n'uwo bashakanye
5. Yarapfakaye

5. Amashuri wize

1. Amashuri abanza
2. Amashuri yisumbuye
3. Ikiciro cya kabiri cya kaminuza
4. Ikiciro cya gatatu cya kaminuza
5. Ntiwize
6. Andi mashuri

6. Igihe umaze ubana n'uwo mwashakanye

1. Minsi y'imyaka 2
2. Kuva ku myaka 4 kugeza ku myaka 8
3. Kuva ku myaka 9 kugeza kuri 12
4. Kuva ku myaka 13 kuzamura

Igice cya 2: Ibibazo bigamiye kumenya urwego rwo guharika abagore mu baturage b'i Nyanza

Ibwiriza rya 1: Shyira akamenyetso ahabugenewe mu kugaragaza igisubizo cyawe

Igisubizo	Ingano	Icyo bivuze	Ikimenyetso
Kubyemeza cyane	4	Hejuru cyane	KC
Kubyemeza	3	Hejuru	K
Guhakana	2	Hasi	G
Guhakana cyane	1	Hasi cyane	GC

1: Urwego rwo guharika abagore ku bijyanye n'impamvu zibitera mu karere ka Nyanza

Ikibazo	GC	G	K	K C
Guharika abagore bitanga kunyurwa mu mibonano mpuzabitsina, imyumvire n'ishema ku bagabo badashaka kuyoboka indaya	1	2	3	4
Guharika abagore ahanini bikorwa n'abantu batagannye ishuri mu karere ka Nyanza	1	2	3	4
Mu karere ka nyanza habaho guharika abagore kuko abagabo bafite uburyo bwo gushaka ubukire bwinshi	1	2	3	4
Biteye ishema guharika abagore mu karere ka nyanza	1	2	3	4
Umuco ushishikariza guharika abagore mu karere ka nyanza	1	2	3	4
umugabo ufite umugore umwe ahabwa agaciro gake mu karere ka Nyanza	1	2	3	4

Guharika abagore biterwa n'icyifuzo cyo kubyara abana benshi	1	2	3	4
Guharika abagore birangwa mu miryango y'ibisekuruza bimwe na bimwe mu karere ka nyanza	1	2	3	4
Icyubahiro cyinshi gitera abagabo guharika abagore	1	2	3	4
Uko umuntu afite abakobwa benshi niko agira ishema n'ubukire	1	2	3	4
Abagabo benshi baharika abagore bagamiye kubyara abahungu benshi bazarengera umuryango ndetse bo kuzaraga ubutunzi	1	2	3	4

2: ingaruka guharika abagore bifite ku burenganzira bwabo

Ikibazo	GC	G	K	KC
Abagore baharitswe bahora mu makimbirane no guhatana.	1	2	3	4
Abagore benshi ntabwo bajya biyumvamo ikizere n'ishema iyo abagabo babo barongoye abandi bagore bato (babaharitse)	1	2	3	4
Ubuharike ni imbarutso mu gutera abana ubupfubyi no kuyobora ingo bakiri abana	1	2	3	4
Mu karere ka nyanza abagore benshi bapfa bazize icyorezo cya SIDA baba ari abaharitswe	1	2	3	4
Ubuharike bukorerwa abagore bugabanya icyubahiro cyabo mu bantu	1	2	3	4
Ubuharike bukorerwa abagore bugira ingaruka kuri gahunda yo kuboneza urubyaro mu karere ka nyanza	1	2	3	4
Ubuharike bukorerwa abagore butuma abagore bica abagabo	1	2	3	4

babo mu karere ka nyanza				
Abagore baharitswe batakaza uburenganzira bwabo nk'abagore kuko bahurirwaho n'inshingano zose.	1	2	3	4
Ubuharike bukorerwa abagore bubangiza mu mutwe ku bijyanye n'uburenganzira bwabo mu karere ka Nyanza	1	2	3	4

1. Uburyo uburenganzira bw'abagore bubangamirwa n'ingaruka z'imibanire irimo ubuharike

Ikibazo	G C	G	K	KC
Abagore bangirika mu mutwe kubera ubuharike bakorerwa	1	2	3	4
Agaciro k'umugore kagenda kamarwa n'umuco w'ubuharike	1	2	3	4
Abagore bibasiwe n'ingaruka mbi z'ubuharike bubakorerwa	1	2	3	4
Mu ngeso y'ubuharike bukorerwa abagore abagore bafatwa nk'imitungo	1	2	3	4
Uburenganzira bw'abagore burakandagirwa mu gihe baharitswe	1	2	3	4
Abagore ntibanyurwa n'abagabo babo mu mibonano mpuzabitsina iyo baharitswe	1	2	3	4
Ingeso yo guharika abagore ituma babaho nk'abacakara	1	2	3	4

Uko ibazwa ry’usubiza ibibazo mu bushakashatsi rikurikirana

1. Ese utekereza ko guharika abagore bitanga kunyurwa mu mibonano mpuzabitsina n’ishema ku bagabo badashaka kuyoboka indaya? Tanga impamvu ushingiraho.

.....
.....
.....

2. Ese guharika abagore mu karere ka Nyanza biterwa nuko abagabo bafite ubutunzi bwinshi? Sobanura utanga impamvu ushingiraho

.....
.....

3. Ese utekereza ko abagore baba mubuharike babundikiranwa uburenganzira bwabo? Tanga impamvu ushingiraho

.....
.....

4. Ese wemerako guharika abagore biterwa no gushaka kubyara abana benshi? Bisobanure

.....
.....

5. Ese wemera ko abagore baba mubuharike batakaza uburenganzira kubutaka nindi mitungoi? Tanga impamvu ushingiraho

.....
.....
.....

6. Ese utekereza ko abagore baharitswe batakaza uburenganzira bwabo? Sobanura

.....
.....

7. Ese ni ukuri yuko iharikwa ry'abagore rigabanya icyubahiro cyabo mu muryango mugari?

Sobanura

.....

.....

.....

8. Ese utekereza ko abagore baharitswe batanyurwa n'abagabo babo mu gihe cy'imibonano mpuzabitsina? Utange ubusobanuro

.....

.....

9. Kuba ubuharike butuma abagore benshi baba mu buzima bwa gicakara (nk'abacakara), ibi ubivugaho iki?

.....

.....

.....

10. Ese ubivugaho iki kuba abagore baharitswe bibasiwe n'ingaruka mbi z'ubu buharike?

.....

.....

.....

11. Kuba ubuharike bukorerwa abagore bugira ingaruka kuri gahunda yo kuboneza urubyaro mu karere ka Nyanza ubivugaho iki?

.....

.....

12. Ese abagore benshi ntibajya biyumvamo ishema cyangwa ikizere imbere y'abagabo babo iyo aba bagabo babo babaharitseho abandi bagore bato? Sobanura

.....

.....

REPUBLIC OF RWANDA



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Nyamagabe, 10 June 2014

N° 181.7.....07.02.05

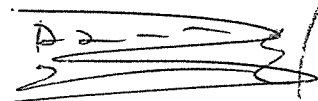
To : Dieudonne MWIZERWA

Dear Sir,

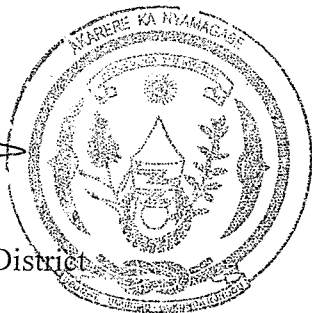
Re: Authorization for conducting academic research

Referring to your letter has subject for requesting to conduct research in Nyamagabe District on 28 May 2014, especially in Gasaka, Cyanika and Gatare Sectors. I hereby write this letter to approve you to conduct academic research only of your dissertation entitled "The practice of polygyny and its effects on women's rights "

Best regards,

A handwritten signature in black ink, appearing to read 'Mugisha Philbert'.

MUGISHA Philbert
Mayor of Nyamagabe District



**COLLEGE OF HIGHER DEGREES AND RESEARCH
DEPARTMENT OF SOCIAL SCIENCES AND HUMANITIES**

February, 19, 2014

**INTRODUCTION LETTER FOR MWIZERWA DIEUDONNE REG.NO.
MHD/39478/123/DF TO CONDUCT RESEARCH IN YOUR ORGANISATION**

The above mentioned candidate is a bonafide student of Kampala international University pursuing a Master's of Human Rights and Development.

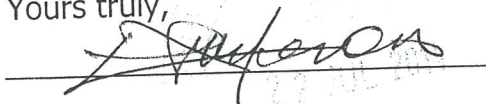
He is currently conducting a field research for his dissertation entitled "**The Practice of Polygyny and its Effects on Women's Rights in Nyamagabe District, Rwanda**".

Your organization has been identified as valuable source of information pertaining to his research project. The purpose of this letter then is to request you to avail him with pertinent information he may need.

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

Any assistance rendered to him will be highly appreciated.

Yours truly,



Dr. E.S Kasenene
Deputy Principal, CHDR.

