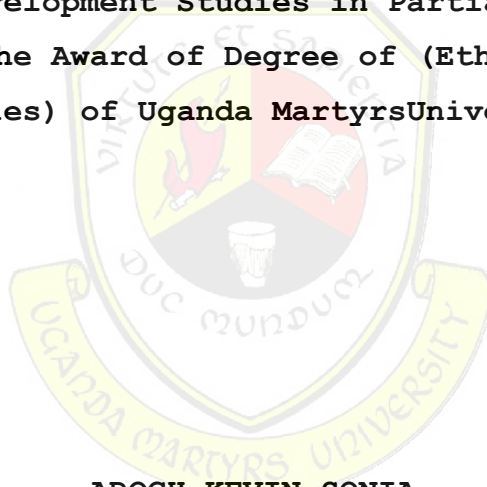


**THE INFLUENCE OF THE NEW PRACTICES OF BRIDE PRICE ON THE
MARRIAGE INSTITUTION AMONG THE ACOLI PEOPLE IN
ASWA COUNTY, GULU DISTRICT**

**A Dissertation Submitted to the Institute of
Ethics and Development Studies in Partial Fulfilment of the
Requirements for the Award of Degree of (Ethics and Development
Studies) of Uganda Martyrs University**



ADOCH KEVIN SONIA

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DEDICATION

This research effort is dedicated to myentire family and friends who encourage me to work hard every single day and have been of great inspiration to me.

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I wish to extend my sincere gratitude to the Almighty God for enabling me reach where I am in this academic journey and also assisting me in my daily life. My sincere appreciation goes to my supervisor who dedicated his valuable time and interest in reading and correcting the content of this dissertation. I am also forever grateful to my classmates who made my stay in UMU memorable. May the God bless you all. An award of thanks goes out to all my friends for their moral support. Thanks a lot. Last, but not least, I wish to thank the entire staff of Uganda Martyrs University for the skills and knowledge they provided me during my stay at the University, especially the lecturers in the bachelor of Ethics and Development studies. Thank you very much.

ABSTRACT

The institution of bride price has been changing over time depending on changes in society. Economic conditions, societal structures, institutions, and family characteristics have brought about these new patterns. The general objective of the study was to investigate the influence of the new practices of bride price on the marriage institution among the Acoli people. The study was guided by identifying the new patterns of bride price practices, the effect of the new practices of bride price on the marriage trends, the new practices of bride price have affected the rate of marriage today and the new practices of bride price have affected the stability of marriage.

In the first objective, the study found that the institution of bride price has been changing in trends, practices, and meanings. The nature and amount of resources exchanged has also been changing over time. The study therefore concluded that whereas some communities have tended to increase the resources exchanged to exorbitant levels, others have altogether done away with it due changes in marriage and familial arrangements. In the second objective, research found that the price for legitimately marrying a bride has become extremely expensive for many young couples due to the extreme financial demands required. It was concluded that this has led to increasing unofficial marital relationships especially among the urban dwellers. In the third objective it was found that due to the changing patterns in the bride price, many young people are choosing to stay single for more than they want in order to avoid paying the hefty bride prices set by the families of their love interest. In the fourth objective, it was found out that marriage is an alliance between two families that for the bride and for the groom. It was concluded that failure to produce a bride price or account for the fine almost always means the marriage is illegitimate.

The researcher recommended that the term 'bride price' should be replaced with the term 'dowry' because the term is demeaning to women. There should be better mutual understanding between the parties during the bargaining process. The changes and commercialization of bride price are mainly related to the adoption of Western norms and values of commodities. Educating communities about the traditional meaning of bride price is essential.

TABLE OF CONTENT

DEDICATION..... **ii**

ACKNOWLEDGEMENTS..... **iii**

ABSTRACT..... **iv**

LIST OF TABLES..... **viii**

LIST OF FIGURES..... **ix**

CHAPTER ONE..... **1**

GENERAL INTRODUCTION..... **1**

1.1. Introduction..... 1

1.2. Definition of the key terms..... 2

1.3. Background of the Study..... 3

1.4. Statement Of The Problem..... 7

1.5. Objectives of the Study..... 8

 1.5.1. General Objective of the Study.....8

 1.5.2. Specific objectives8

 1.5.3 Research Questions.....9

1.6. Scope of the Study..... 9

 1.6.1. Time scope.....9

 1.6.2. Content scope.....10

 1.6.3. Geographical scope.....10

1.7. Justification of the Study..... 11

1.8. Significance of the Study..... 11

1.9. The Conceptual Framework..... 13

CHAPTER TWO..... **16**

LITERATURE REVIEW..... **16**

2.1 Introduction..... 16

2.2 The Institution of Bride Price..... 16

 2.2.1 The traditional meaning and practices.....16

 2.2.2 Bride price and the foundation of marriage.....19

2.3 The changing patterns of bride price practices..... 21

2.4 The causes of the changing bride price trends and practices	24
2.5 The effects of the new practices of bride price on the marriage institution.....	26
2.5.1 Effects on the marriage trends.....	26
2.5.2 Effects on the rate of marriage today.....	28
2.5.3 Effects on the stability of marriage.....	32
CHAPTER THREE.....	37
RESEARCH METHODOLOGY.....	37
3.1 Introduction.....	37
3.2 Research Design.....	37
3.3 Area of Study.....	37
3.4 Population of Study.....	38
3.5.2 Sample size.....	38
3.5 Sampling Techniques.....	38
3.6 Sources of Data.....	39
3.7 Data Collection methods and instruments.....	40
3.8 Quality Control Methods.....	42
3.8.1 Reliability Test.....	42
3.8.2 Normality Test.....	42
3.8.3 Validity Test.....	42
3.9 Data Processing.....	43
3.10 Data Analysis Techniques.....	43
3.11 Research Procedure.....	44
3.12 Ethical Considerations.....	44
3.13 Limitations of the Study.....	45
3.14 Conclusion.....	47
CHAPTER FOUR.....	48
PRESENTATION AND ANALYSIS OF DATA.....	48
4.0 Introduction.....	48
4.1 General Findings.....	48
4.1.2 Demographics analysis of the respondents.....	48

4.2 The new patterns of bride price practices among the Acoli people of Aswa County, Gulu District.....	55
4.3 The effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District.....	61
4.4 The effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District.....	66
4.5 The effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District.....	71
CHAPTER FIVE.....	77
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	77
5.0 Introduction.....	77
5.1 Summary of findings.....	77
5.2 Conclusions.....	80
5.3 Recommendations.....	82
5.4 Further area for Research.....	85
REFERENCES.....	86
APPENDIX: I.....	92
QUESTIONNAIRE.....	92
APPENDIX II.....	98
INTERVIEW GUIDE.....	98
APPENDIX III.....	101
TIME FRAME/WORK PLAN.....	101
APPENDIX IV.....	103
PROPOSED BUDGET.....	103
APPENDIX V.....	104
TIME FRAME/WORK PLAN.....	104

LIST OF TABLES

Table 1.4: The sex of respondents.....	49
Table 2.4: The age bracket of respondents.....	50
Table 3.4: Level of education of the respondents.....	51
Table 4.4: Years of residency in the study area.....	52
Table 5.4: Category of respondent.....	54
Table 6.4: showing the new patterns of bride price practices among the Acoli people of Aswa County, Gulu District.....	56
Table 7.4: Showing the effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District.....	61
Table 8.4: Showing the effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District.....	67
Table 9.4: showing the effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District.....	72

LIST OF FIGURES

Figure 1.4: A pie chart showing the changing patterns of bride price practices among the Acoli people of Aswa County, Gulu District..... 60

Figure 2.4: A pie chart showing the effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District..... 66

Figure 3.4: A pie chart showing the effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District..... 71

Figure 4.4: A pie chart showing the effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District..... 75

CHAPTER ONE

GENERAL INTRODUCTION

1.1. Introduction

Since time immemorial, the institution of bride price has been known in many cultures to be important for the validity of marriage. This institution has been changing over time depending on changes in society. Economic conditions, societal structures, institutions, and family characteristics have brought about these changing patterns. Today in Uganda, this institution has been widely commercialized with the expectation of large sums of money and other material things from the families. The new practices of bride price in society today have had significant impact on lives of the people in many communities in Uganda including the Acoli people. The hefty bride prices of today have left many families poor and in debt in an effort to meet bride price thus having a significant impact on sustainable development in many communities. This study therefore investigates the influence of the new practices of bride price on the institution of marriage among the Acoli in Northern Uganda.

The study is divided into five chapters where the first chapter presents the general introduction to the research whereas the second chapter contains a review of the relevant studies about the research variables. Chapter three presents the research methodology that was employed in the study. Chapter four will analyze, discuss and present the research data using both quantitative and qualitative analyses that provide a stronger interpretation and comprehension. In the fifth chapter, the

research is summarized, concluded and possible recommendations about the research are made.

1.2. Definition of the key terms

Bride price

In this study, bride price was viewed as the money, property, or other form of wealth paid by a groom and his family to the parents of the woman he has just married or is about to marry.

The marriage institution

The meaning and value of marriage vary according to different cultures, but it is usually a practice in which stable interpersonal relationships of a sexual nature between men and women are acknowledged. (Coolican, 1997). It is meant for a union of love between the spouses and the procreation and education of their children.

Acoli People

Acoli is a Luo Nilotic ethnic group from Northern Uganda commonly referred to as Acoli land, including the districts of Agago, Amuru, Gulu, Kitgum, Nwoya, Lamwo, and Pader; and Magwe County in South Sudan. Approximately 1.17 million Acoli were counted in the Uganda census of 2002, and 45,000 more were living in South Sudan in 2000. (UBOS, 2014) According to Girling, (1960), the Acoli migrated south to northern Uganda from the area now known as Bahr el Ghazal in South Sudan by about 1,000 CE. Starting in the late seventeenth century, a new sociopolitical order developed among the Luo of northern Uganda, mainly characterized by the formation of chiefdoms headed by Rwodi (Latigo 2006).

In this study, Acoli people was recognized as the people that

originate from the districts of; Agago, Amuru, Gulu, Kitgum, Nwoya, Lamwo, and Pader; and Magwe County in South Sudan and speak a Western Nilotic language, classified as Luo.

1.3. Background of the Study

Bride gifts have been a traditional cultural practice for centuries, upheld by many communities in the world from the Greeks, Egyptians the Romans and other civilizations. Even in the Biblical times, bride gifts were offered for a woman's hand in marriage to her family. Sheep and other livestock or crop harvests were used (Kithinji and Kithinji, 2005). Across Africa, most communities gave bride gifts for example the Ibo culture which is one of the most dominant cultures in West Africa and the Zulu of South Africa have for long been bearing bride gifts, which they refer to as 'Lobola' to their in-laws even after the consummation of their marriages (Busieka, 2004). In Uganda, all tribes gave bride gifts from the Acoli to the Toro, to the Baganda and the Basoga to mention but a few. Among the Acoli, bridal gifts were meant to bring two families together, to unite them through the love of two young people following a long courtship. In past years, such a gift was given to the bride's family as a token of appreciation. It was given freely by the prospective husband and not expected by the bride's family. It was a symbol of the marriage union used as a form of validation of a marriage. There was no price attached to asking a girl to marry the man (Sukubu, 2003)

According to Kam (2004), traditionally pride price was given in form of animals, especially cows and goats. One person enumerated other items within their reach and capacity that could be used to pay bride price. It could also be contributed through labor. Animals usually served as a reminder of the

marriage having been contracted and the fact that by multiplying, the wealth of the family would increase. Contributions were even made by the two families as starting capital for the newly married couple which helped them have something to start with, in order to sustain their lives as they grow in the marriage. Even if the amount of pride price is given in terms of cows, it can be converted into money.

However, the amount of pride price has changed and now depends upon a number of factors such as: the general economic situation of the country, financial ability of the groom and his family, beauty, character and education of the bride (Moler and James, 1982). Today, the practice of bride gifts has been relabeled bride price. In Uganda, most tribes from the Baganda, the Banyankole, Bagisu, Itesots, and the Acoli to mention but a few, it is mandatorily demanded by families and aggressively negotiated. It has reduced young women to commodities and has made families see their daughters as a source of income. Today bride price is not mere crop harvests or a few goats given as a token of appreciation but a list of demands for money, animals or clothing made by fathers and older brothers, who even throw in requests for new shoes or school fees (Othieno-Ochieng, 1968). The mother and family women as if aunties get nothing because they too were priced, and the sisters are ignored also since they too were exchanged for possessions when they reach the age of marriage. According to Puthenpurakal (2005), some families set the bride price according to the level of education of the bride which has encouraged girl-child education with expectation of higher bride price, although it is very expensive for the families that wish to marry highly educated girls to afford the bride price. This may lead to social class division given that the rich families will marry from rich families

because they can afford, whereas poor families will marry from poor families and it may also result into an increased number of highly educated women remaining single (Busieka, 2004).

Among the Acoli, bride price does not stop on marriage, it actually continues throughout the marriage as a forcible token of appreciation is given every time a woman bears a child. This practice is called "luk". Increasingly the old bride price practice of bearing harvested gifts for *luk* and other traditional Acoli matrimonial practices in form of the practice is changing and money preferably to animals and crops is demanded. Nevertheless, traditional bride price practices remain common and accepted as cultural norm. Today, however the practice appears to have become commercialized and to have lost much of its traditional value in many instances (Koyango-Male and Onyango, 1984).

Bride price has become a form of showing off family power especially among the young generation who have studied and accumulated some wealth, they bear sums and sums of money for all the important people of the family, bring household items, vehicles , land titles in posh urban areas or fully furnished houses. According to Busieka (2004), bride price has drastically changed to the extent that the woman also plays a significant role in contributing to their bride price where they want to show their family and communities back at home they had a royal send off. The women and their families today work together with their spouses to plan a breathtaking customary wedding and a religious one through contributing to the budget of the ceremonies (Abwanda, 2004).

The causes of these changing trends can be mostly be blamed on

the changing times themselves. As new trends in education, religion, technology, cross cultural intermarriages among others give way to a new form of bride price and customary marriage phenomenon. In addition, educated couples do not tend to dwell much on cultural details in comparison to their village counterparts, (Waruta, 2005). In addition, educated parents of the marrying couples and in most instances friends forego many traditional details to have a more modern ceremony. Religion too has led to new trends in the traditional practices in bride price proceedings where especially the born again Christians will resent the more traditional aspects that they deem unholy and unrighteous in the eyes of God (Kisembo, Magesa and Shorter, 1998). Intermarriages between different cultures also bring other trends to the traditional proceedings as more and more Acoli women are marrying foreigners, or local different tribes and forego many earlier norms. Also due to technological advances and the need to look for greener pastures many introduction ceremonies among tribes in Uganda let alone the Acoli are done remotely where one of the spouses or both can be abroad and picture or pictures celebrated because of complications in one or the other that they cannot appear in person. All these factors have given rise to new bride price trends between the Acoli and other cultures in Uganda (Sukubu, 2003).

The impact of these constant changing trends in bride price proceedings among the Acoli and many other tribes in other Uganda has been robust. Because marrying has become rather expensive for many young couples due to the extreme financial demands it requires, it has led to increase in unofficial marital relationships especially among the urban dwellers that have children and even a spousal relationship where they cohabit

for years without ever going through the bride price tradition. Hence, bride price changes especially the financial ones have fostered unsanctioned marriages among many young Acoli couples in Uganda (Ngubane, 1987). The impacts of these changes have been social, cultural and economic. Marriage processes becoming more expensive where it has become quite costly for poor couples to marry harmoniously exhibit the economic impacts. Bride price's changing patterns has led to increased cohabitations and vulnerability of children born out of marriage because more and more couples find it easy to enjoy a spousal relationship outside official or customary marriage thus the late marriages and increased single lives in the more extreme cases (Moler, 1982). The changing patterns of bride price among the Acoli has also paved way for increased abuses in marriages as the husbands make the women pay back the hefty bride prices they paid in terror. Another social impact has been the increasing cross-cultural marriages, which has led to cultural destabilization among many societies (Mbiti, 1999). It is from such a background that this researcher felt it imperative to inquire into the influence of the new practices of bride price on the marriage institution among the Acoli people.

1.4. Statement Of The Problem

Bride price has been in use for decades to customarily authenticate traditional marriages among many African cultures. Traditionally bride price among the Acoli involved the bearing of material items like cattle or other animals or crop by the groom to the bride's family in exchange for the bride and her marital duties including the bearing of children. However today, it has changed considerably because of the emerging trends in the practice of bride price and the institution of marriage as a whole (Shorter, 1998). Today financial gains like houses, cars,

businesses, land plots for the family and the brides themselves are the norm. Small animals and crop are just an addition or secondary. This has led to new perspectives of bride price among the Acoli, which has affected the lives of the people involved both economically and socially. As a result, many financially struggling young couples have resorted to hiding in the cities to avoid going through all these financial extortions. The causes of these trends have been among others, education, standard of living or the economies, technology, religion to mention but a few. It is from such current trends and practices that the researcher seeks to find out the influence of the new practices of bride price and how this change affects the marriage institution among the Acoli people in Aswa County, Gulu District.

1.5. Objectives of the Study

1.5.1. General Objective of the Study

The general objective of the study was to investigate the influence of the new practices of bride price on the marriage institution among the Acoli people.

1.5.2. Specific objectives

The study was guided by the following objectives;

1. To identify the new patterns of bride price practices among the Acoli people of Aswa County, Gulu District
2. To establish the effect of the new practices of bride price on the marriage trends among the Acoli people of Aswa County, Gulu District
3. To find out how the new practices of bride price have affected the rate of marriage today among the Acoli people in Aswa County, Gulu District

4. To find out how the new practices of bride price have affected the stability of marriage among the Acoli people in Aswa County, Gulu District

1.5.3 Research Questions

The study attempted to find answers to the following questions:

- 1) What are the new patterns of bride price practices among the Acoli people of Aswa County, Gulu District?
- 2) What are the effects of the new practices of bride price on the marriage trends among the Acoli people of Aswa County, Gulu District?
- 3) How have the new patterns of bride price practices affected the rate of marriage today among the Acoli people in Aswa County, Gulu District?
- 4) How have the new patterns of bride price practices affected the stability of marriage among the Acoli people in Aswa County, Gulu District?

1.6. Scope of the Study

The scope of the study addressed three aspects in the course of the research; these involve the following;

1.6.1. Time scope

The research will consider the period between 2000-2016 to get a perspective of the influence of the new practices of bride price on the institution of marriage among the people in Aswa County, Gulu district. This time scope has been chosen because it was within this particular period when the changing trends in bride price started taking place in Acoli. This is also the period when bride price got the highest media coverage in Uganda due to

MIFUMI's first appearance before the constitutional court in 2007 regarding the contribution of bride price to domestic violence and inequality of women, which all results from the change and evolution of the traditional practices of pride price payments. This led to the petitioning of the constitutional court that eventually led to the declaration of bride price as being unconstitutional in 2015. This time scope will reveal diverging views and opinions about the new patterns of bride price practice within the study area and its impact on the institution of marriage.

1.6.2. Content scope

The study sought to investigate the influence of the new practices of bride price on the institution of marriage among the Acoli people in Aswa County, Gulu District. It however specifically centred on the new patterns of bride price practices among the Acoli people of Aswa County, Gulu District, the connection between the current trends of pride price and the social status of Acoli women and children in Aswa County, Gulu District and the influences of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District.

1.6.3. Geographical scope

The study was carried out in Aswa County which is one of the two counties in Gulu District in Northern Uganda. . The researcher chose this area because it is one of the areas that was affected by the LRA war in Northern Uganda and it is characterised by a growing economic and social economy. The study was conducted among the Acoli residing within Aswa county where the residents, individuals and several local leaders were interviewed.

1.7. Justification of the Study

Although many other researchers have studied the issue of bride price, they have approached it from a feminist and negative standpoint linking this traditional practice to a contributing factor in domestic violence, gender violence and children's rights violations to mention but a few. Through many recent conferences, bride price has been associated with negative outcomes due to the changes in the practice which does not consider its rich social, economic and cultural values, which were its original intention. It is therefore from the need to fill the literature gap that the researcher chose to examine these overlooked traditional values attached to bride price. The change in the practices of bride price affects families given that a family is the initial stage of state governance, therefore if families are disunited due to current bride price practices like the unrealistic and unfair demands by the bride's family, it will break the community bond thereby affecting the unity in communities and without unity, development of the communities is affected due to such fractions. With such results, the chances of poor governance in the country become higher. This research will enable people to appreciate the values of bride price and its original significance which was to present gifts of appreciation to the parents of the bride and bring the two families together, in comparison to the current practices which are characterized unrealistic demands from the bride's family which view bride price as a source of wealth and exploitation of the families.

1.8. Significance of the Study

The findings of the study was useful in different ways and to different persons and groups of people as observed below;

To local policy makers, the findings of the study are aimed to show local policy makers and society leaders in the study area the influence of the new practices of bride price on lives of the people. Hence, the study will serve as benchmark from which local leaders can base on to understand the leading causes of the changing trends in the practices and meaning of bride price among their people.

To the academicians, the findings of the study are expected to serve as a future reference and a secondary data source for them as they will use its findings to fill any missing gaps that may be left by this researcher. This is indeed a fact because a copy of this book was held in the university library for future academicians to review its literature where necessary at their discretion.

To the society, the study is hoped to bring in new knowledge and an understanding of the current perceptions and changing dynamics of bride price among their people. Therefore, this study is aimed at sparking debate among the community people, families and people marrying into their communities on the future of the customary practice that has been there for ages as modern times bring new patterns to it.

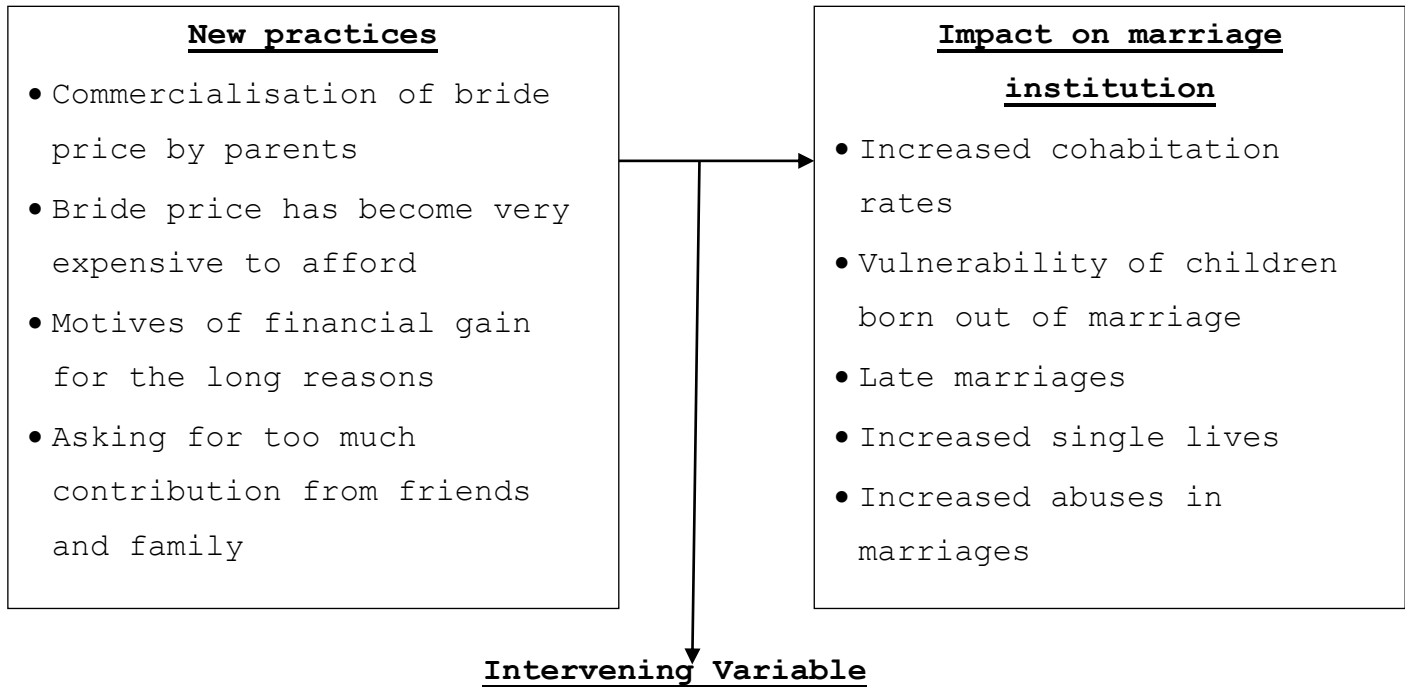
To the researcher, the study was contributory in helping her complete one of the requirements for attaining a Bachelor's Degree from Uganda Martyrs University in Ethics and Development Studies. This therefore will eventually enable her to graduate with honors.

1.9. The Conceptual Framework

A conceptual framework is a diagrammatical outline depicting how different research variables interrelate and how they influence themselves. The study has both independent and dependent variables and an intervening variable. For the purposes of this study, the independent variable is the changing bride price patterns. The dependent variable for this study is the effect that the changing bride price practices have on the institution of marriage among the Acoli people. The intervening variable is

Independent Variable

Dependent Variable



Description of the conceptual framework

According to the diagram above, the independent variable which are the changing patterns of bride price among the Acholi which include among others commercialization of bride price, which has become very expensive, false motives of financial gain and

asking a lot for contributions from friends and family, have had a significant impact on the marriage institution exhibited by increased cohabitation rates, vulnerability of children born out of marriage, late marriages, increased single lives and cross cultural marriages among the Acholi people which is the dependent variable meaning that the effects felt in the marriage institution are dependent on the different new practices in bride price. This has intern had resultant effects on the rate and stability on marriage among the Acholi people which are among others exemplified by increasing unofficial spousal relationships, fear of having children due to child gifts, restricted marriage to those that can afford it, increased children born out of wedlock and change in age of marriage overtime as the intervening variable for the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the works of different authors on the relevant studies about bride price and its changing trends including books, journal articles, magazines, newspaper articles. The researcher will present the views and findings of the scholars on the theme, highlighting the gaps and strengths of the arguments. This chapter was sectioned according to the research objectives.

2.2 The Institution of Bride Price

2.2.1 The traditional meaning and practices

It is not easy to determine the origins of bride price but at least there is evidence that it has existed for a long time. It has been a traditional cultural practice for centuries, upheld by many communities in the world from the Greeks, Egyptians the Romans and other civilizations. Even in the Biblical times, bride gifts were offered for a woman's hand in marriage to her family. Sheep and other livestock or crop harvests were used (Kithinji and Kithinji, 2005).

In the African context, Mbiti defined bride price as "a token of gratitude on the part of the bridegroom's people to those of the bride, for their care over her and for allowing her to become his wife. At home the gift 'replaces' her reminding the family that she will leave or has left and yet she is not dead. The gift legalizes her value and the marriage contract. The institution of this practice is the most concrete symbol of the

marriage covenant and security" (Mbiti, 1969). Shorter referred to bride price in terms of indemnity and compensation to the bride's family for bringing her up and losing a productive and reproductive member of the family (Shorter, 1998).

According to Esen, (2004), bride price allows exchange of wealth between families; it acts as a compensation for parents for the expenses they incurred while upbringing the daughter, it helps women to gain value, importance and respect, which may prevent them from being abused. It helps the husband to be recognized by the in-laws but above all, it helps to solemnize customary marriages. In short, it is equivalent to a marriage 'certificate'.

According to Bikorwomuhangi (2005), bride price payment is a gender issue, which has serious implications on gender relations in different socio-cultural contexts. It is a strongly rooted practice and despite its associated shortcomings, many people in Africa approve the custom.

Some of the bridal gifts were cocks and brooding hens or a pregnant goat, sheep or cow and a bull or Billy goat for that matter. Other gifts were among other garden harvests like sorghum, millet, potatoes and cassava, (Mbiti, 1999). In many instances, it could either one of the two or not a lot. There was no price attached to the bride. It was only a matter for gratitude. It was meant to cement the two families as one within the community and was observed as providing stability within the families and hence in the wider village/community (Kithinji and Kithinji, 2005).

Traditional ceremonies were held as a part of the bride gift or appreciation. Some of these cultural proceedings involves the

boys on the girl's side and the boy's side competing in a cultural dancing routine and then imitated a physical wrestling match whereas the girls from either side acted as cheers for their boys, (O'Donovan, 2000). The groom was the leader of his team whereas a representing brother on the girl's side represented his family. It was meant that if the groom could not win the bride's brother or representative they would not get the bride because this showed a sign of weakness. Hence as a part of the "price" for the bride the groom had to challenge the bride's strongest brother and defeat him in several challenges to be given their daughter's hand in marriage (Moler and James, 1982).

Both families to bless their children's marriage conducted several rituals. Sacrificial rites were carried out and blood bathed or sputtered in the newly marrieds' hut and compound before they consummated their marriage. (Ocholla-Ayayo, 1976). The groom's family slaughtered animals like goats and sheep whereas the bride's family slaughtered the biggest cock in their compound as sacrifices. The meaning for these rituals was to pray to the gods for happiness within the home and the blessing for many daughters and sons. This was a very important proceeding or aspect of bride price in the traditional matrimonial customs of the Acoli (Ngubane, 1987).

It is custom in the Acoli tribe for the groom to continue appreciating his wife and her family whenever she bears a child for him. Whether boy or girl. However, always the boy child's appreciation could be greater than that of a girl (Ominde, 1952). Moreover, when it was a twin, a full ceremony was conducted to give thanks to the gods for such a blessing as well as pay tribute to the bride's family as well as giving credit to the groom's parents who bore a son with power. The meaning of

the "luk" was to simply encourage the woman to produce as many children as she could and here parents insisted on this (Othieno-Ochieng, 1968).

In the early days among the Acoli, sex was not a hidden matter it was actually seen as a normal activity that was to be witnessed by the elders from both sides of the family whenever a marriage ceremony took place, (Ocholla-Ayayo, 1976). It was believed that the man and woman wrestled to finally have their first intercourse. As part of the bride price, the man had to confirm that he was a man by showing that he could consummate his marriage forcibly if problems were to arise in the marriage in the future (Ocholla-Ayayo, 1976). A weak man who could not forcibly engage his wife in intercourse was considered a weakling and in most cases would be turned down by the girl and eventually her family as being a weak man who could not give strong babies. The Acoli are one of the strongest people in Uganda, they take their strength seriously, and a weak husband in a home is not tolerated at all. So the man had to pay this price by proving that he was really indeed a man. The women on the other hand, had to abstain from sexual intercourse with the man until her bride price was paid and accepted by her family (Mulder, 1995). In a way, this prevented fornication because a woman who was found to have lost her virginity before payment of her dowry was shunned and condemned by the community for being impure,

2.2.2 Bride price and the foundation of marriage

The importance of the institution of bride price in Africa has to do with the extended family where marriage is considered to be the only foundation of the family, the most important feature of the African society. But marriage is a matter of a family,

not individuals. By the Act and Consummation of Marriage, an individual became a wife/husband or daughter/son to a household, a homestead, a clan or the nation. Thus, the woman became invariably wife of her husband, the wife of the household, the wife of the homestead and the wife of the clan (Waruta, 2005). In other words, marriage among the Africans is not a husband and wife affair. It is the entire extended family affair. Its aim is to integrate the couples into a defined social system, the complex African network of extended family relations. The woman became part and parcel of the husband's family and clan. This means that bride price gives value and legitimacy to the marriage and to the man as a husband. He is thereby viewed as a 'proper' husband and it indicates to him that he is now a 'responsible man, (Busieka, 2004).

According to Kithinji and Kithinji (2005), the African marriage system is exogamous. The woman comes from outside the lineage or clan. The Africans also do not marry blood relations, however distant these might appear. Thus, the wife was often a stranger who must be integrated fully into the family she is married to. She has all the rights to property including land, livestock and household goods. Her privileges include full membership to the family, right and privilege to have a say and to determine the upbringing and future of her children. Widow and orphans are highly respected by the Africans (Busieka, 2004).

Taking care and protection of the women and children was a noble and respectable responsibility. Under normal circumstances, marriage was entered into following an extended process of courtship, often involving all the relatives of the couple to be married. The families of both the man and the woman were directly involved in the marriage negotiations that led to the

sealing of the marriage deal by the payment of the bride wealth the first payment of which was symbolically made by the boy's father or paternal uncle, (Abwanda, 2004).

Death did not bring marriage to an end either. Among the Acoli, marriage was a binding contract between the spouses and their extended families, (Kam, 2004). The attendant rites of transformation, also known as *life crisis rituals* are binding to the spouses. This is why, in the event of death of either of the spouses, the family of the deceased had a responsibility to provide a replacement. When a woman dies, it was the responsibility of her family to provide another woman to come and look after her children (if she had any) or to take care of her husband. This was a normal and common practice among the Acoli (call it *husband inheritance*), (Kisembo, Magesa and Shorter, 1998). Unfortunately, this marriage arrangement is rarely talked about as people discuss Acoli marriage system, (Ogotu, 2012). In the same way, should a husband die the family of the deceased had a responsibility to provide another man, often a brother or a cousin to take care of the widow and her children. This is what is mistakenly known as '*wife inheritance*'. What actually happens here is *levirate* or *leviratic union*, an arrangement whereby one is required, by tradition, to take on the brother's widow (from Latin *levir*-a husband's brother) and provide support and protection, (Kaye, 2005).

2.3 The changing patterns of bride price practices

The institution of bride price has been changing in trends, practices, and meanings. The nature and amount of resources exchanged has also been changing over time. Whereas some communities have tended to increase the resources exchanged to

exorbitant levels, others have altogether done away with it due changes in marriage and familial arrangements, (Abwanda, 2004). Today instead of bride gifts, a bride price is mandatorily demanded by families and aggressively negotiated, (Waruta, 2005).

The meaning of this is that this new trend of bride price benefits the women's parents, compensating them for the expense of bringing up daughters fit for marriage, (Tertlilt, 2005). Today the worth of a marriage ceremony is measured by how much one has spent and the price paid for the bride, (Esen, 2004). There is also debate on whether bride price and its sister practice of dowry are driven by economic motives rather than social motives and whether the practice is relevant or detrimental to the social lives of women and men. The following discussion explores the above further.

The commercialization has changed the practice over time and its original meaning has been eroded making it a constraining transaction, (Ogutu, 2012). Since some men find difficulties in raising the funds to pay bride price, and due to the nature of the practice that is perceived by some to belittle women, some men feel that after payment they deserve utmost respect and subordination from women. This may breed a strong ground for wife abuse by partners, (Busieka, 2004). This abuse against wives has several effects like physical injury, death, mental disorders, stress, depression, suicide, low self-esteem, limited performance in economic development, and politics, (Brown, 2003). However, bride price also has some positive benefits that make it popular.

Although traditional bride price practices remain common and

accepted as cultural norms today, the old traditional meanings of bride price have lost much of their traditional value, (Kaye, 2005). This is because bride price has become a form of showing off family power especially among the young generation who have studied and accumulated some wealth, they splash sums and sums of money for all the important people of the family, bring household items, vehicles, land titles in posh urban areas or fully furnished houses, (Horzepa, 2009). The new meaning is that this bride price is to give women importance, value and status in their marriages. It is intended to validate the customary marriage, promote woman's official status as wife and as a 'worthy' woman and consolidate the husband's position in the community as a rich man. Women today feel worthless, valueless when such hefty bride prices are not paid, (Kaye, 2005).

Traditionally bride price is paid or intended to be paid by the man. Today women and their families too contribute to the bride price. Through friends and well-wishers, contributions are collected on both sides to attain the bride price needed to have a magnificent give away, (Anderson, 2007). Today people get married after living together for some time and in many cases with children. Since the woman understands the man's financial standing, they will join efforts if the bride price is high and the woman will do everything to contribute towards meeting the price unless the man can settle it by himself, (Bikorwomuhangi, 2005). The women of today given their education and enlightenment understand the misconceptions of the bride price phenomenon, but they all agree that it is a symbol of appreciation to their parents, as a recognition and partial recompense for the fact that they are leaving their family and will no longer be able to contribute to that household. Through this payment, men earn recognition and respect from the in-laws

and community, (Brown, 2003).

2.4 The causes of the changing bride price trends and practices

In this modern era many traditional practices have eroded and are fading away, bride price being one of them. Traditional practices, norms and culture are looked at as backward and primitive. Either the traditional way of life has been merged into the modern tradition or done away with it entirely, (Platteau, 2007). Bride price has fallen victim of the erosion of tradition and culture by the modern times. In the modern world today, people are trying to achieve certain standards of life, driven by greed and the desire for power and access to a better and improved life, therefore paying cheap bride price for people's daughters these days is simply unacceptable and embarrassing. Due to all these social changes and pressures, families struggle to show their significance by demanding for higher dowry payments and expensive ceremonies which has become a way of showing off and achieving social status, rather than a token of appreciation as it used to be in the old days whereby the ceremonies intended on bringing families together and its size did not matter, provided the two families were united, (Waruta, 2005).

Socio economic factors like; education, religiosity, occupation and family backgrounds among others have transformed the way bride price is perceived and paid among the Acoli people and the rest of societies that still practice bride price. Because of these factors, it is embarrassing for an educated couple to follow some of the primitive practices that took place during bride price ceremonies, (Thiara and Hague, 2009). Whereas before such ceremonies were held in small huts, now they are held in expensive hotels and resorts. A rich couple or groom will not

offer a goat and a hen as bride token but pay a high price of money and expensive material amenities. A born again couple will totally reject practicing cultural rituals all together because it goes against their religious beliefs. Therefore, it is learn to say that the socio economic perceptions that the new and modern society has been a contributing factor to the new practices and trends in bride price payment among the Acoli and other societies in Uganda and the rest of the world, (Zhang and Chan, 1999).

The merging of different cultures has brought about new trends in bride price proceedings in many African societies including the Acoli. The fact that intermarriages are not taboo and are actually encouraged in these modern times, means that new customs of bride price was introduced as a compromise for the two families to bond as their children marry, (Sukubu, 2003). Today real negotiations and meetings are conducted to make demands and arrangements and a compromise is reached as to what needs to be done that was tolerable for both families. Today the views of the parents are secondary as the spouses themselves decide the primary choice. In an effort to join two families of different cultures, new trends need to be accepted and the traditional bride price customs compromised therefore, (Platteau, 2007). Acoli girls and boys are marrying other tribes and due to differences in their cultural practices, alterations in the payment of dowry have to be made and in most cases, the bride price is exaggerated. For example for bringing a foreign man to take away their daughter a higher price will have to be paid because of the perception that they have more money or that they are rich (Kithinji and Kithinji, 2005)

Poverty or the need to acquire financial stability has also

contributed to the changing patterns in bride price payment. Many families look at their daughters as a means of getting out of the poverty trap and as such, when a man who is considerably well off comes to seek a hand in marriage, a hefty bride price was demanded and other material things was also requested to strengthen the girl's family's financial and social status. Therefore bride price could be a means of spreading wealth and transferring it between families (Platteau, 2007). In addition, bride price bonds together the couple and the two families. So in an effort to survive poverty, sometimes bride price has been used as a solution. (Mbiti, 1999) Where the girl's parents could be bought lands and houses in urban areas and given vehicles, businesses and overall financial stability. Therefore, it is imperative to claim that poverty and the need to gain financial stability have led to the changes in bride price among the Acoli and other societies (Puthenpurakal, 2005)

2.5 The effects of the new practices of bride price on the marriage institution

2.5.1 Effects on the marriage trends

The price for legitimately marrying a bride has become extremely expensive for many young couples due to the extreme financial demands required. It has led to increasing un official marital relationships especially among the urban dwellers who have children and even a spousal relationship where they live together for years, without going for the bride price proceedings (Bishai, 2009) Many girls and men have run to the towns where culture is not very significant and carried on with relationships that their parents are not aware of or, even if they get aware they can hardly do anything about the situation. (Kisembo, Magesa and Shorter, 1998) Because families will not

settle for a mere cock and goat as a bridal token, this has affected the dignity of many families especially those ones still living in the villages where culture is still strong. Others have just refused to marry all together, so they stay bachelors making many young and beautiful women spinsters for life (Kam, 2004)

For those that were fortunate enough to pay bride price, they fear to bear many children for fear of paying "luk" (child gifts). Among the Acoli, for every new baby that a woman bears, a price is paid in form of luk, It has made the having children impossible, as men/young people cannot afford to have them, and the effect has been felt in holding back development and community life. (Kithinji and Kithinji, 2005) Because children are the pride of any marriage, this is something that has negative impacts on the Acoli people destabilizing a culture that has been here for ages. This has resulted into numerous adultery cases after marriage, given that some men have resorted to having children outside the marriage through seeking spouses from other tribes where the price for producing children could be cheaper (Male and Onyango, 1984).

The hefty bride prices of today have left many families poor and in debt in an effort to meet their sons' dowry payments and maintain their family statuses in the community. A family that has only sons is surely bound to suffer, considerably the effect of the high bride prices if their sons are to officially marry (Puthenpurakal, 2005) Willing to pay the stiff bride price for the women they love can result in landlessness and homelessness for many families, that may consider selling their properties to afford these bridal demands. Men may have to borrow or acquire loans and go into debt and impoverishment when they are young (Mbiti, 1999). Unless the man's family is rich, they will find

it hard to recover from these financial problems whereas the girl's family will benefit more. It is made worse when the groom's family is poor and yet the bride's family is rich. In most cases, the rich families will not accept dowry from poor families (Sukubu, 2003). This automatically means that the price for taking their daughter was very high for them to meet.

Many families have daughters who are not married because the men cannot afford their bride price and on the other hand there are many families with men who are not married because they cannot raise enough money to afford bride price these days. With this, there has been increased social inferiority complex among the Acoli people (Waruta, 2005). The practice has caused a male inferiority complex because men have failed to afford the bride price to marry women. Some men are left unmarried because of their inability to pay bride price, (Tertlilt, 2005). On the other hand, a father or mother with unmarried daughters is also under social attack because their daughters are bringing shame and yet they do not want them to go away for only a cock and a goat. When they are given away cheaply, the social injustice against them just increases. That is why this modern trend in bride price has led to resentment among the liberal Acoli and radical groups (the elders who value their traditional norms and the educated generation who tend to neglect tradition and their culture in general), (Waruta, 2005).

2.5.2 Effects on the rate of marriage today

Due to the changing patterns in the bride price, many young people are hosing to stay single for more than they want in order to avoid paying the hefty bride prices set by the families of their love interest, (Thiara and Hague, 2009). Also given the fact that many young people are not very rich or are busy

chasing career dreams, they find little time to commit and even go through the lengthy process of an Acoli marriage, which unlike other tribes is rather strict and demanding. Therefore, the changes that brings about the high bride prices among the Acoli community, (Waruta, 2005).

Because of the increasing demands of families when it comes to marriage among the Acoli, more and more couples are cohabiting for a longer time that they are supposed to because they prefer to remain in such a mutual relationship as they establish their lives and careers without being bothered by their families to go for a customary or civil marriage which is rather expensive for them, (Puthenpurakal, 2005). Many young men especially prefer to keep their partners in a cohabiting relationship than actually marrying them because they fear having to part with stiff bride price and wealth requests and demands. This has led to more cohabitees than married people among the Acoli communities especially those one living within the urban areas outside the Acoli sub region.

For the modern single Acoli men and women, marriage is not high on their priorities. In most cases, many are still enjoying their single lifestyles of enjoying life. In the old days, the age of married was the late teens whereas in the modern times, the age of marriage has surprisingly raised from the mid-twenties to the late forties even up to the fifties, (O'Donovan, 2000). Most of this category of people is the educated ones or the ones who have been westernized by traveling to the western world and piled up new cultures. People now are entering their fifties without being married customarily or civilly, (Kithinji and Kithinji, 2005). This has caused great concern to many cultural leaders among the Acoli who are blaming the changing

times, western culture and education for making their sons and daughters demean the marriage institution as a lockdown especially when a price is attached to it, (Kisembo, Magesa and Shorter, 1998). Because of the high bride prices and the changes in the bride wealth system, many young people especially women fear to be sold off into captive marriages due to the increased feminization of the modern woman who feels emancipated and empowered to be subjected to a bought marital relationship, (Busieka, 2004).

In these modern times, many people are engaging in socially unaccepted relationships because of the tedious process of attaining a socially acceptable marriage. Primarily due to the changing trends in bride price payment and the cost of getting married today, many couples are in the urban towns of Uganda happily involved in unsanctioned marriages where they even live for decades without entering real marriage, (Esen, 2004). These are mostly the low income earning people and of low literacy level in slummy areas of the urban towns. These relationships are characterized by the male being a heavy drinker and working medial jobs whereas the woman is a handcrafts businesswoman trying to support here children mostly many with poor family planning. Because at times it is hardly possible to feed the family, it is impossible to pay bide price in this circumstance, (Bishai, 2009). However, if the bride price were affordable few unofficial relationships would exist in society today.

The marriage institution has become a very expensive one for many people to enter. Because bride price has gone from a few appreciatory gifts like a cock and a kilogram of millet to a big house, vehicle and multimillion businesses for the family, many people are finding it hard to enter marriage (Abwanda, 2004).

Bride price is the demotivating factor responsible for making marriage today very expensive for both young and old couples. This has had significant influences like late marriages due to the delay in the age of marriage, unofficial relationships and increased children produced out of wedlock. Therefore, it is imperative to blame the price of the women for serving as the primary barrier of entry into marriage for many people today, (Hall, 1996).

The merging of different cultures has brought about new trends in bride price proceedings in many African societies including the Acoli. The fact that intermarriages are not taboo and are actually encouraged in these modern times, means that new customs of bride price was introduced as a compromise for the two families to bond as their children marry, (Sukubu, 2003). Today real negotiations and meetings are conducted to make demands and arrangements and a compromise is reached as to what needs to be done that was tolerable for both families. Today the views of the parents are secondary as the spouses themselves decide the primary choice. In an effort to join two families of different cultures, new trends need to be accepted and the traditional bride price customs compromised therefore, (Platteau, 2007). Acoli girls and boys are marrying other tribes and due to differences in their cultural practices, alterations in the payment of dowry have to be made and in most cases, the bride price is exaggerated. For example for bringing a foreign man to take away their daughter a higher price will have to be paid because of the perception that they have more money or that they are rich, (Kithinji and Kithinji, 2005).

Because marrying from certain tribes has become expensive and demanding, many young and older men have resorted to marrying

women from other tribes in Uganda. Today, many people whether women or men are marrying white men who like their skin complexion and physical attributes and natural true African nature. In other cases, there have been intermarriages between the tribes within Uganda to escape the stiff bride price requirements from their families, (Bikorwomuhangi, 2005).

Marriage used to occur early in life. By the time the boy and girl had reached puberty at the age of thirteen, they were ready for marriage, which was entered mostly around child bearing and increasing the community population. Families were united through the birth of children between these two people, (Kam, 2004). However, with the changing times, the age of marriage kept going up especially due to awareness about the age of consent it keep going up until the twenties. With the commencing of formal education, it was pushed to end of studies. However due to the rise in the price of the bride today, this age has sprung up to the late thirties as young couples take time to come up with the right price to partake a customary marriage that is sanctioned by society, (Kaye, 2005).

2.5.3 Effects on the stability of marriage

Marriage is an alliance between two families that for the bride and for the groom. This means that these families become united hence integrating the two families into one. Failure to produce a bride price or account for the fine almost always means the marriage is illegitimate. If a couple were to live together prior to an introduction or elope, for lack of a better word, the easiest and most significant way to mend their tarnished image and avoid the wife's forced repatriation to her parents is to pay bride price, (Bishai, 2009). This cultural transgression is accounted for with fines. These fines are another means of

assuring parental and communal consent of a marriage before it proceeds. In the event bride price is never produced, the new couple, particularly the wife, may be subject to marginalization by the family, (Brown, 2003). The children of the women whose bride price is never paid are marginalized in their families and so are their mothers. Women whose bride price was not paid in a home are not going to be considered in many customary ceremonies in their homes. Whereas the girls whose bride price was paid and their children will get the best attention and respect in their parental homes and communities, (Busieka, 2004). This has caused many quarrels among siblings within the family and the children being subjected to segregation and stereotyping in their maternal grandparents homes and in a few instances in their paternal grandparents' homes too. This form of exclusion indicates bride price is an important link between children and their parents and their happy upbringing, (Esen, 2004).

Both men and women suggest that the bride practice strengthens the bond between a wife, the children and husband even in the unfortunate events of death. Some women however hold mixed feelings about the impact of bride price on women and their children's lives within the marriage, (Kithinji and Kithinji, 2005). Even though they are desperate for their husbands to make the payments because of their own insecurities and pressure from peers, they may feel trapped by their bride price towards the end of their relationship, (Shorter, 1998). Therefore, bride price has been linked to a social status issue for the women especially in the cultural societies because co-wives, the brother's wives can taunt any woman whose bride price was not paid as free of charge material, (O'Donovan, 2000). Their husbands can do anything they want, whereas for those whose bride price was paid remains firm. Hence, bride price being

connected to woman's social status and security within traditional and sometimes-in modern society as a significant bond adhesive between a wife, the children and husband, (O'Donovan, 2000).

Bride price strengthens the power of the woman to stay in her home due to the protection she feels for herself and her children. This also makes the husband of this woman feel as if the he has done something good to marry his wife because if the marriage is not there, anybody can come and go with his wife and may have no say, (Puthenpurakal, 2005). This is another factor that also brings some tension. It makes the husband to have that ownership of the wife. In addition, makes other people to fear that wife loves such and such a person, as if it is a wedding ring. Though a husband will not be refunded if the he leaves his wife, the inverse is not true. If a woman divorces her husband, her parents and closest kin are obligated by custom to return the bride price in full, (Thiara and Hague, 2009). Bride price, then, especially when its value is high, serves the social function of keeping a wife committed to her husband. The bride's parents will make use of the bridal gifts, including use as gifts for their sons' bride price payments, meaning few parents retain their daughter's bride price as insurance for a potential divorce. Daughters are thus subject to heavy pressure from their parents to stay in their marriages, especially if the bride price is high. High bride price represents an agreement by parents on both sides to preserve the marriage, (Waruta, 2005).

Marriage payments can take many different forms and in every case will enhance the welfare of women. In perception, bride price is interpreted as explicit recognition and valuing of women's productivity and contribution to marriage; in practice

however, it often serves to limit women's control over their bodies. Both sexually and in terms of their labor, bride price has long been linked to domestic violence, owing to women's fear of returning to their natal home without being able to repay the bride price, (Kaye, 2005). African women's rights campaigners advocate the abolishment of the practice, and have linked it to the spread of AIDS, since bride price as payment for sexual rights leads to women's loss of say in sexual protection and frequency, (Kisembo, Magesa and Shorter, 1998). Therefore bride price payments has had sometimes a negative impact on the wellbeing of women and their children within the family because it has been linked to precipitating domestic abuse and violence against the women and the children within the family setting especially in homesteads where the husband is an alcoholic, polygamists or drug user, (Hall, 1996). An even more significant factor is the magnitude of these payments. In current-day, dowry payments can impoverish the bridal family and dramatically affect the lives of unmarried women and worse for those with children out of wedlock, who are increasingly considered burdensome economic liabilities. The custom of dowry has been linked to female infanticide and, among married women, to physical harm visited on the wife sometimes leading to death to extract promised dowry payments, (Kam, 2004).

Bride price usually becomes an issue between nuclear families again in the event of divorce or early death making women and children vulnerable. There is a requirement in instances of divorce for the parents of the wife to refund the marriage payment to the husband. In many societies, it is not legal for a woman to leave her husband without her parents refunding the bride price payment, (Bikorwomuhangi, 2005). This can keep women and children in an abusive relationship or a polygamous one all

because they fear to ask their parents to pay back the bride price they relieved. This has made many women and their children to suffer at the hands of their abusive husbands because they are owned in actual sense and they have to be bought back by their families, (Anderson, 2007). However recent legal interventions in many societies has criminalized the demand for the refund of bridal gifts as a condition to the dissolution of a marriage. Despite the existence of such mechanisms, the social necessity of refunding bride price still exists. Most of the men and women have little knowledge of such laws, and those that do still insist in the event of a divorce a bride's family is required to refund bride price gifts hence bride price being used as a tool to captivate women in marriages they are no longer interested in, (Abwanda, 2004).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter focuses on the approaches used to collect the relevant information for this research. It is organised following the following themes: research design, area of study, survey population, sample size, sample selection technique, data collection instruments and data analysis and also the study limitations and how they were overcome.

3.2 Research Design

The research design chosen for this study is a case study. The researcher used a case study to narrow down the broad field of research into one easily reachable, to enable the investigation of the influence of the new practices of bride price on the marriage institution among the Acoli people. Both quantitative and qualitative approaches of research were used.

3.3 Area of Study

The study was carried out in Aswa County one of the two counties in Gulu District in Northern Uganda. This county, which is fast growing, was chosen because it is predominantly Acoli and is considered to give us a true picture of traditional and new practices of bride price. Two sub counties namely Patiko and Palaro of the six sub counties found in Aswa County were considered for this study. All people residing within the study area were Acoli. Major segments of the society depend on subsistence farming and small-scale commercial crop and animal husbandry with crops including sorghum, millet, simsim, cassava and tobacco. Whereas the animals kept include among others;

goats, sheep, cattle and poultry.

3.4 Population of Study

The study population consisted of both men and women of diverse socio-economic backgrounds from the different sectors in the study area but all having significant knowledge about the study variables. They were selected from the residents, individuals and several local leaders. These included the Rwot of Patiko an Acoli cultural leader, opinion leaders, the elderly and the ordinary Acoli men and women of different ages including the people cohabiting, the single people, the married people and youths in the marrying age. These respondents were considered accurate to give us the adequate information needed for the study.

3.5.2 Sample size

50 respondents were selected from Patiko and Palaro sub counties in Aswa County, Gulu District to serve as the key informants of the study. This sample size ensured that the entire population of the study were represented by selecting; **5** opinion leaders, **1** cultural leader, **10** elderly people, **5** people cohabiting, **5** single people, **5** married people, **5** youth in the marrying age. These respondents were chosen because of their experience and knowledge on the of the new practices of bride price on the marriage institution among the Acoli people and **14** random members of the public who were randomly selected from the community by convenience to be participants in the study.

3.5 Sampling Techniques

Random sampling technique and purposive sampling were used in selecting the respondents.

Purposive and random sampling

The purposive and random sampling techniques was used to select the respondents like cultural leaders, opinion leaders, the elderly, the married people, the people cohabiting, youth within marrying age and the single people due to their knowledge about the study variables. Hence, they were selected due to their expertise and experience on the subject matter.

3.6 Sources of Data

The source of data was both primary and secondary. Data on the research variables under investigation was obtained from the various sources depending on availability and ease of access.

Primary Data

Primary data was obtained from respondents who were selected to participate in the study and their responses were generated from interviews, questionnaires and observations that were prepared by the researcher. The researcher conducted field research where interviews and questionnaires were administered to the selected respondents to obtain information from the selected area. Primary data was gathered using questionnaires, and conducting interviews specifically to answer the research questions for this study. This source was preferred because it involved direct extraction of information from the respondents using self-administered questionnaires, interview guides and the observation checklist as the instruments for collecting primary data (Eyaa et al, 2011).

Secondary Data

Secondary was the data collected from published and unpublished literature. The whole process involved a critical examination of

existing literature from prior research about the practices of bride price especially in low developing countries. Secondary data was obtained from the already existing information that was collected from unlimited text material. This data was obtained from both published and unpublished documents from the university library, internet search engines, books, journals, newspaper articles and other scholar reviews to mention but a few all conneted to the research variables. Secondary data was utilized because it enabled the researcher to gather various information relating to bride price among communities (Eyaa et al, 2011).

3.7 Data Collection methods and instruments

Questionnaire method

According to Amin (2005) a questionnaire is a self-report instrument used for gathering information about variables of interest in an investigation. This was the main collection tool used for respondents who were randomly selected and were given the questionnaires to fill in the answer of their own choice, which the researcher analyzed and this helped the researcher to get first hand and accurate information. The questionnaires were distributed to respondents like the youths within the marrying age and random community members who were given ample time to answer them and return them for analysis by the researcher. The researcher kept the questionnaire simple and straightforward to ask for as much information as possible while taking the shortest time of the respondents as possible by using closed format questionnaires. The questionnaires made it easy for the respondents who responded to the questionnaires at their own convenience and total freedom in order to express their genuine views without fear of revealing their identity (Leary, 2013). To

avoid misinterpretations of the questionnaires, the researcher interpreted some questions for the respondents to avoid misunderstanding.

Interview method

According to Amin (2005), an interview is an oral questionnaire where the investigator gathers data through direct verbal interaction with participants. This was mainly used because it permitted clarification for questions and soliciting highly opinionated answers to the research questions. An interview guide was used as the data collection tool for respondents like cultural leaders, opinion leaders, the elderly people, married people, single people and the people cohabiting. It helped the researcher to carry out dialogue that was helpful to the study. The method collected data from all the respondents and limited irrelevant responses as the questions targeted specific responses. This method gave immediate feedback from respondents and generated a wide range of relevant subjects, which helped to show the reactions of respondents to various topics thus going into depth of the study.

Observation method

Amin (2005) defines observation as a method of data collection that employs vision as its main means of data collection. The researcher attended and witnessed several actual bride price proceedings and ceremonies among the Acoli communities. The researcher was able to understand the changing patterns of bride price practices among the Acoli people, the influences of the new practices of bride price on the marriage institution among the Acoli people and the rate of marriage today among the Acoli people first hand. A checklist was used to note the different practices and proceedings during bride price ceremonies.

3.8 Quality Control Methods

3.8.1 Reliability Test

Reliability was secured by pre-testing the research instruments (interview guide and questionnaires) before setting out to the field to ascertain whether they actually provided answers to the research variables and questions. The researcher double-checked them both in the field and out of the field in order to do away with omissions and errors.

3.8.2 Normality Test

Many of the research procedures were based on the assumption that the data followed a normal distribution of frequencies, followed by graphical presentation. The assumptions of the populations from the samples were taken to be normally distributed using frequencies. A normality test was critical as it affected the results of the research, Amin (2005). In this study, graphical illustrations were generated to confirm whether normality was reached. Charts and graphs were used to indicate whether the normality of the test had been met and match the frequency tables.

3.8.3 Validity Test

For purposes of analyses and determining the accuracy and consistence of the instruments, the research tools were pre-tested with the help of research experts like the researcher's supervisor. Data that was collected from the key informants using the interview schedule and self-administered questionnaires acted as a quality check. Thereafter, the researcher proceeded to administer the instruments to the respective respondents in the area of study. After constructing

the research instruments, the researcher contacted the researcher's supervisor for further consultation hence to establish the validity, the researcher used expert judgment validity testing method as suggested by Gay (1996).

3.9 Data Processing

The researcher applied both qualitative and quantitative data analyses specifically using a descriptive technique in analyzing the data collected. Descriptive data analysis allowed calculation of frequency distribution, percentage distributions and tabulation in the presentation of data (Saunders et-al, 2012). Frequency distributions were used to analyze the sex, age, and education level. The data was analyzed using graphical functions in Microsoft Word like charts and graphs to represent data tabulated. The researcher chose to utilize Microsoft Word program as a tool for analyzing data because the sample size for the research was relatively small. Therefore, the program was reliable and accurate in analyzing the data. In addition, the researcher was very proficient in the analysis of the data collected and was able to achieve optimal results when analyzing the data. It was upon the above percentages that results were interpreted and presented.

3.10 Data Analysis Techniques

Qualitative data analysis

To ensure coherence, comprehensiveness, legibility and completeness, editing was used in qualitative data analysis to eliminate any error and omissions, coding was done to create data categories for classifying the data to be analyzed. All this was involved in the qualitative analysis of data where

analysis was done by explaining and comparing of the extensive variations, quotation of data sources and discussion of research data so that the third party could easily comprehend it.

Quantitative data analysis

Editing was done to ensure coherence, comprehensiveness, legibility and completeness, editing was used in qualitative data analysis to eliminate any error and omissions. Coding was done to create data categories for classifying the data to be analyzed. For example, code categories, themes and classifications. All this was involved in the quantitative analysis of data where analysis was done by manual tabulation of data, generating rates, quantities, percentages, frequencies, and the use of bar graphs (histograms) using Microsoft Word Charts. Pie charts, line graph etc. This involved depicting and analyzing quantitative data presented.

3.11 Research Procedure

The researcher first made a research proposal and submitted it in for approval. After approval, the research proceeded to plan the dissertation by creating a budget and a time schedule to follow. After receiving an introductory letter from the institute of ethics and development studies of Uganda Martyrs University, the researcher proceeded to Aswa County in Gulu District to gather data relevant to the study. Which was later analyzed using frequency tables, graphical presentation, and a full dissertation was compiled.

3.12 Ethical Considerations

Before carrying out the study, the researcher was to clearly

explain to the respondents the purpose of the study. During data collection, the rights of individuals were respected. The researcher had to first get consent from all the respondents for their responses. The researcher ensured confidentiality of information solicited to protect and enable respondents to trust them with the information from the personal questions asked. Personal information/issues were to not be disclosed unless the researcher requested the respondents to provide that information. All the necessary protocols were observed and all the respondents were thanked for their participation in the study. The researcher used a lot of research skills to collect data from the vulnerable respondents. They were met in their comfort zones which were familiar surroundings to make them comfortable and familiar people were kept away to avoid intimidation. They were asked about their views on a variety of research variables in relation to reviewed literature and the topic of study.

3.13 Limitations of the Study

In conducting the research the researcher was faced with a number of methodological challenges as highlighted below:

Securing appointments for data collection was hard because some respondents like the opinion leaders, cultural leaders, married people and the elderly people who were always busy with their work duties, which meant rescheduling appointments. The researcher therefore had to look for alternative respondents and became more aggressive in that regard.

Respondents were not willing to avail the researcher with the required information due to negative attitudes, suspiciousness and speculations of having to receive money motivations to

participate in the study. In this case, the researcher highlighted the importance of the study and created awareness with the help of community leaders before setting out to the field.

Communication inefficiency because of language barrier was a major obstacle for most respondents to read and interpret the questions for most of the respondents from the study area. Therefore, where necessary the researcher used the local vernacular, as the researcher understood the vernacular.

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

The researcher encountered financial constraints since the study involved such costs as typing, printing, travel and telephone costs. To address this problem, some money was saved prior to conducting the research to help facilitate research costs.

Finishing the dissertation project was rather challenging and depressing, as the researcher had to make many alterations and changes to very many aspects of the compilation at the command of the research supervisor. There was no possible solution for this drawback, apart from following instructions from the research supervisor by redoing the work to meet the standards for a good research paper.

3.14 Conclusion

This study was carried out in two sub counties from Aswa County, Gulu District namely Patiko and Palaro. The research design chosen for this study is a cross sectional survey. The researcher used a cross sectional survey, to enable the investigation of the influence of the new practices of bride price on the marriage institution among the Acoli people. Both quantitative and qualitative approaches of research were used. The people that were incorporated in the study were selected from the residents, individuals and several local leaders. These included the Rwot of Patiko an Acoli cultural leader, opinion leaders, the elderly and the ordinary Acoli men and women of different ages including the people cohabiting, the single people, the married people and youths in the marrying age. These respondents were considered accurate to give us the adequate information needed for the study. Random sampling technique and purposive sampling were used in selecting the 50 respondents. The source of information was both primary and secondary. Quality was controlled using; pilot study, reliability test, normality test and validity test. The researcher will apply both qualitative and quantitative data analyses specifically using a descriptive technique in analyzing the data collected. Descriptive data analysis allows calculation of frequency distribution, percentage distributions and tabulation in the presentation of data. In conducting the research the researcher faced limitations in Securing appointments, Respondents were not willing to avail the researcher with the required information, communication inefficiency and financial constraints as the methodological challenges fo the study.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.0 Introduction

In this chapter, the findings of the study were presented, interpreted and discussed in relation to major themes corresponding to the research objectives. The presentation of the data laid out in this chapter was interpreted using both quantitative and qualitative data analysis methods that provided a stronger comprehension of the findings. The quantitative data was presented in the form of frequency tables and pie charts whereas the qualitative data was discussed in context.

4.1 General Findings

All the respondents who were sampled for this study gladly participated in the study. All 50 respondents therefore were interviewed and answered questionnaires. Thus, the response rate was 100%.

4.1.2 Demographics analysis of the respondents

The socio economic characteristics of the respondents were analyzed in an effort to gauge the relevancy of their firsthand information they provided the researcher as different respondents have different opinions which are influenced primarily by their level of education, sex, marital status, category of respondent among others (the role of identifying the different demographics of respondents to the study was further elaborated in the text preceding the individual tables) as presented in the following tables;

Table 1.4: The sex of respondents

Gender	Frequency	Percentage
Female	30	60%
Male	20	40%
Total	50	100

During the course of this research, among the 50 of those who responded majority of the respondents 30 were women representing 60% of the total respondents interviewed whereas 40% of the respondents who were 20 were men. The researcher interviewed more female respondents therefore because this study was aimed at examining a subject largely related to the women to whom bride price is aimed at and hence the gender imbalance. The researcher however included the men in the study because they too held significant data about some of the issues that were under survey and most significantly because they were the ones who held the burden of paying the bride price.

Table 2.4: The age bracket of respondents

The age bracket of respondents	Frequency	Percentage
18-30	10	20%
31-40	20	40%
41-50	10	20%
50-60	5	10%
61-above	5	10%

The age brackets of the respondents was inquired to gauge their responses in correspondence to their level of experience and worldly views about any subject matter relating to the study of the influence of the new practices of bride price on the marriage institution among the Acholi people. The table reveals that out of the 50 respondents the researcher used, majority of them 40% that were interviewed were aged between 31-40 years, as this was the biggest age bracket having the most people within the study area who were in or had finished the process of marrying after paying bride price. 20% of the respondents were aged between 18-30 years of age who were mostly the cohabittees who were in the process of paying bride price to enter the marriage institution. The respondents aged between 41-50 years were also represented 20% of the entire study population. The respondents who were aged between 51 years and 60 years scored 10% of the study respondents who were the respondents within the

study area who had significant information about the study variables. Another 10% of the study informants were aged above 61 years of age and these respondents.

Table 3.4: Level of education of the respondents

Education of the respondents	Frequency	Percentage
No education at all	3	6%
Primary	4	8%
Secondary	20	40%
Vocational	6	12%
Tertiary	17	34%
Total	50	100

Respondents were tasked to reveal their level of education in an effort to relate their education backgrounds with their responses as different levels of education offer diverging opinions and views about the issues under discussion and study. Therefore, it was very important to record their education levels to add onto the reliability of the field data collected from the study area because the level of education of these respondents when correlated with the new practices of bride price it validates many of their responses. According to the table above, it was revealed that out of the total number of respondents involved in the study (50), 6% of the respondents had no education background at all whereas 8% of the study informants were primary school dropouts who had stopped in the primary level due to one reason or another. The majority of the respondents who made up 40% of the research population had reached a secondary school level education while 12% of the

respondents had attained a post-secondary course at vocational level in one discipline or another. The rest of the respondents that participated in this study 34%, who made up a significant portion of the interviewees had attained tertiary level education and were mostly graduates from universities across the country.

Table 4.4: Years of residency in the study area

Years of residency in the study area	Frequency	Percentage
1-3 years	5	10%
4-6 years	10	20%
7-10 years	15	30%
10 years and above	20	40%
Total	50	100%

The researcher found it imperative to ask the respondents their number of years within the study area. This was done in an effort to determine how far they have observed the influence of the new practices of bride price on the marriage institution among the Acholi people. It is therefore from that view that the respondents were asked to reveal their number of years as residents of the study area, which is Aswa County, Gulu District. From the table we can reveal that out of the 50 respondents, the researcher interviewed 10% of the respondents

had resided in the study area for a period between 1-3 years whereas 20% of the study population revealed that they had been residents in Aswa County, Gulu District for duration between 4-6 years. 30% of the respondents said that they had been living and working in Aswa County, Gulu District for close to 7-10 years whereas the majority of the respondents 40% of the study respondents revealed that they have been in residence in Aswa County, Gulu District for 10 years and above some having been residents for all their life.

Table 5.4: Category of respondent

Category of respondent	Frequency	Percentage
Yg7\Opinion Leader	5	10%
Cultural Leader	1	2%
Elderly Person	10	20%
Cohabitee	5	10%
Single Person	5	10%
Married Person	5	10%
Youth in the Marrying Age	5	10%
Random Member of the Public	14	28%
Total	50	100%

In the process of sampling the respondents from the total respondents' pool of Aswa County, Gulu District, the researcher came to a realization that 10% of the study informants were indeed opinion leaders within the study area whereas only 2% of the respondents interviewed were cultural leaders. The elderly people who held very significant and vital information about the changing patterns of bride price over the years made up 20% of the entire study population. 10% of the respondents interviewed were cohabitees who were in the process of fulfilling their bride price obligations whereas another 10% of the study population was still single. The people who were married and

participated in this study made up another 10% of the study population whereas another 10% of the study informants were made up by the youth in the marrying age. The rest of the respondents 28% who were the majority of the respondents were they random member of the public selected to be participants in this study. This helped the researcher determine the influence of the respondents' backgrounds on the outcome of the study. One of the noticeable facts was that the fact that many of the respondents were married or near marriage further cemented their perceptions of bride price and as such had firsthand information about the changing patterns of bride price practices, the effect of the new practices of bride price on the marriage trends, how the new practices of bride price had affected the rate of marriage today and how the new practices of bride price had affected the stability of marriage among the Acholi people in Aswa County, Gulu District

4.2 The new patterns of bride price practices among the Acoli people of Aswa County, Gulu District

This presentation and discussion is in light to answering the third research question, which was to identify the new patterns of bride price practices among the Acoli people of Aswa County, Gulu District. To achieve this objective, respondents were asked to mention some of the new patterns of bride price practices that existed in their community and their responses were tabulated as seen from table 6.4 below.

Table 6.4: showing the new patterns of bride price practices among the Acoli people of Aswa County, Gulu District

The new patterns of bride price practices among the Acoli people of Aswa County, Gulu District	Frequency	Percentage
Commercialization of bride price by parents	11	22%
Bride price has become very expensive to afford	18	36%
Motives of financial gain for wrong reasons	13	26%
Asking a lot for Contributions	8	16%
Total	50	100%

Source: Primary Data, 2016

Table 6.4 reveals that out of the 50 respondents that aided this study, majority of them 36% were of the opinion that bride price is becoming very expensive was perhaps the greatest changing pattern of bride price practice among the Acoli people of Aswa County, Gulu District

Ochom one of the respondents lamented that, "I have failed to marry the mother of my child up to this age of 36 years because the bride price her family asked me was very expensive for me so that is why I am working very hard to cover that price and also pay the luk (child gifts) because her family refused to negotiate. So it has been two years now and I am still struggling to meet the set bride price" (10th, July, 2016)

Rwot Aboola Jackson, an opinion leader among the Acoli argued that, "back in the day marriage was done with a hoe, five cows and three goats, where by one goat was given to the bride's uncle, one to the bride's aunt and the other to the bride's mother. With the education and social status of women these days, this has become impossible. Parents also have to consider their efforts in educating their daughters and they cannot accept cheap bride price, therefore they ask for expensive things and large sums of money as a way of compensating for their efforts in raising up their daughters" (14th, July, 2016)

According to 26% of the study population, they were of the view that another changing pattern of bride price practice among the Acoli people of Aswa County, Gulu District was that bride price today has been turned into a motive for financial gain on the part of the bride's family at the expense of the groom's family.

Atim a recent bride argued that, "my wedding was delayed for many months because my family refused to compromise with my husband's family to accept whatever price they could afford. I was very frustrated because my uncles wanted to get many material gifts from our in-laws even when my mother and father were willing to proceed with the ceremonies. It is bad that families have turned bride price into a lottery ticket" (10th, July, 2016)

Rwot Okot Robert Owak, a cultural leader in the study area argued that, "bride price in Acoli is changing due to greed, love for money and the development in general. For parents with no sufficient means to

income, daughters are their most valuable possessions, therefore they charge high bride price in order to gain wealth and acquire social status in the community" (13th, July, 2016)

Whereas 22% of the respondents identified that another noteworthy changing pattern of bride price practice among the Acoli people of Aswa County, Gulu District is the commercialization of bride price by many families among the study area.

Komakech one of the respondents in the study clearly stated that, "our sons can no longer take field harvests or livestock like as it used to be in the old days because the in-laws do not want that. They now want bank accounts with money in them or cash. Just recently, a boy was chased because he did not produce the full ten million he was asked to come with as he showed up with only seven. So really bride price has become a source of business." (16th, July, 2016)

Onek, a resident of Aswa community stated that, "today bride price has become a business. A person with daughters is considered a wealthy man because from each daughter, he is sure of getting money during bride price, hence the expensive bride price today" (15th, July, 2016)

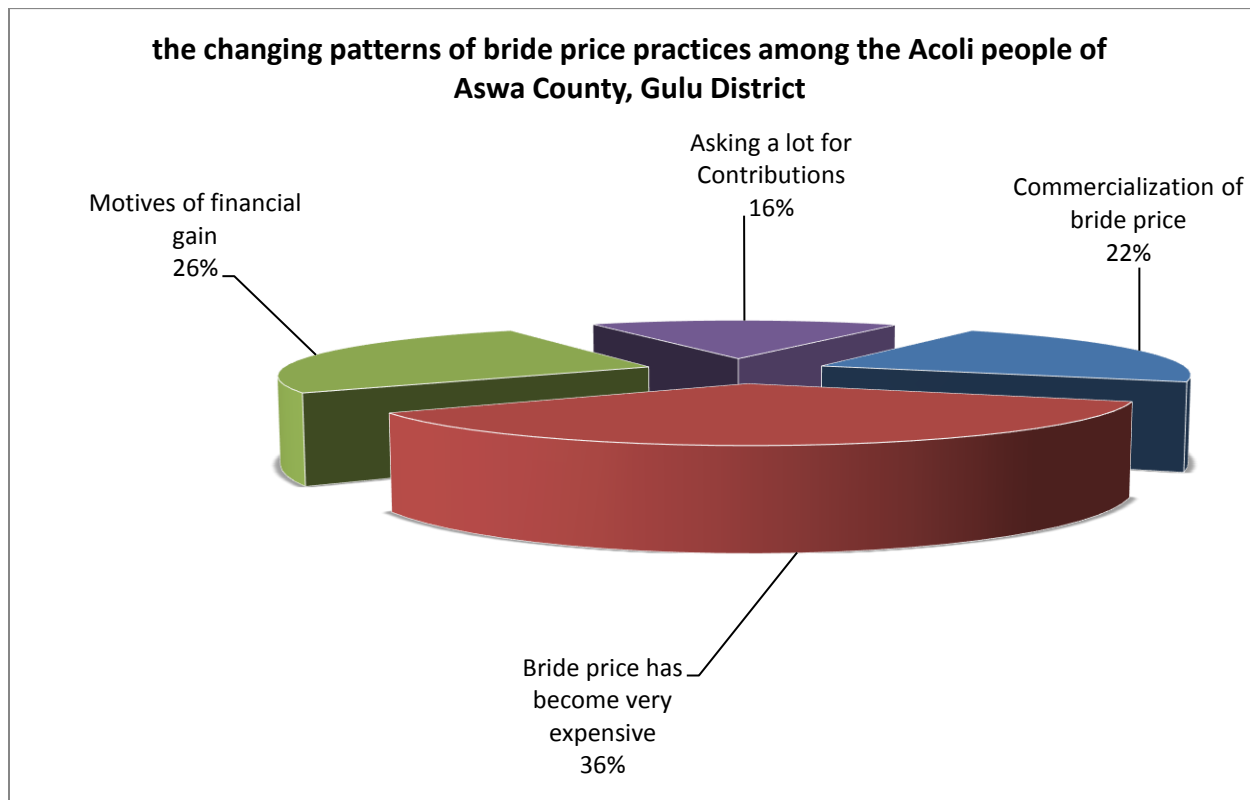
Asking for many contributions from different family members in an effort to meet bride price and impress the in-laws as another changing pattern of bride price practice among the Acoli people of Aswa County, Gulu District was cited by 16% of the respondents within the study area.

Mr. Odora Brian an opinion leader in the study area

observed that, "these days families go extra lengths to collect as many contributions from different family members including even from their in-laws so that they can present extravagant presents for the bride's family. I have attended ceremonies where individuals will produce land titles, vehicles, houses, furniture and businesses all in an effort to show that the woman they have come for is worth such a price" (11th, July, 2016)

These findings were further reinforced by the literature studied for example. Abwanda (2004) and Waruta (2005) related to this argument as well that the nature and amount of resources exchanged has also been changing over time. Today instead of bride gifts, a bride price is mandatorily demanded by families and aggressively negotiated. According to Esen(2004), this is true as today the worth of a marriage ceremony is measured by how much one has spent and the price paid for the bride. This was in concert with Ogutu (2012), who stated that the commercialization has changed the practice over time and its original meaning has been eroded making it a constraining transaction. This is also seen in works of Kaye (2005), that although traditional bride price practices remain common and accepted as cultural norms today, the old traditional meanings of bride price have lost much of their traditional value. This data was further represented in fig. 1.4 below.

Figure 1.4: A pie chart showing the changing patterns of bride price practices among the Acoli people of Aswa County, Gulu District



4.3 The effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District

The second objective of this study was to examine the effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District. Therefore, the 50 respondents were again asked to identify the key effects of the new practices of bride price on the marriage institution in Aswa County, Gulu District and their arguments were tabulated as seen in table 7.4 below.

Table 7.4: Showing the effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District

The effects of the new practices of bride price on the marriage institution among the Acoli people	Frequency	Percentage
Increasing unofficial spousal relationships	10	20%
Fear of having children due to child gifts	8	16%
Intermarriages	4	8%
Increased Children born out of wedlock	9	18%
Restricted Marriage to those that can afford it	11	22%
It has caused Poverty	2	4%
Social inferiority for those who fail to get married	6	12%
Total	50	100%

Source: Primary Data, 2016

Table 4.7 reveals that out of the total 50 respondents, 20% of the study informants were of the observation that increasing unofficial spousal relationships in many communities among the Acoli in Aswa County, Gulu District was among the most stressing effects of the new practices of bride price on the marriage institution in Aswa County, Gulu District.

One community elder complained that, "because the bride price these days has been commercialized with all these selfish motives for financial gain, many of our children are running to other towns and cities like Kampala and Jinja to hide away as they unofficially sleep together and start families without coming home to fulfill the customary rites. This is frustrating our communities. Compromises have to be made if our children are going to officially marry." (15th, July, 2016)

16% of the study respondents argued that the fear of having children in marital homes due to child gifts by many young families in the study was another noteworthy effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District.

"I want to have more children with my wife but we fear to add onto our children because every time we produce a child, her family members especially uncles and brothers start demanding for child gifts (luk). I know I am obligated to pay them but sometimes we be financially stressed basing on the fact that we have a new child to up bring. Many of my friends are completely avoiding producing with their wives and instead having other woman from other tribes to give them children. All this has to be blamed on these

cumbersome bride price trends." Stressed Odong a resident of Aswa County. (16th, July, 2016)

Intermarriages within different societies and tribes as another unsettling effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District in the study area were cited by 8% of the research interviewees.

"I had with my longtime girlfriend Atim and we even preparing our wedding. When I went to their family to request her hand in marriage, they asked me for 20 million as bride price. I had just finished school and I was not able to meet that amount because even my family was not financial stable enough like hers. I tried to raise this demand but failed. By that time, her family had suggested for her another man from a wealthy family. I decided leave her and marry an Ateso woman whose family was considerate" Argued Peter Odonkara, one of the respondents in the study. (14th, July, 2016)

18% of the respondents suggested that the increase of children being born out of wedlock was another significant effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District in Uganda.

One respondent who was a cohabitee shared that, "I have six children and they are all growing well, they even go to school. Me and my wife we live happily, we are not officially or traditionally married but society has come to accept us because it is now certain that she is mine because I am the father of her children. I did not pay bride price but I pay for school fees and take care of her needs. Even recently,

her mother was sick and sent her money. So those stories of paying bride price I do not want to know. I sent a goat and a big cock and that was my price. Her father and mother later came to terms with it though the other in-laws still demand me" (10th, July, 2016)

The majority of the respondents 22% argued that the most significant effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District was the fact that marriage has now been restricted to those that can afford it.

One man said that, "marriage is now for the people who can afford to meet the required bride price by their in-laws. If you are poor like me, you have no chance of marrying anyone's daughter. So we have to look for our levels." (12th, July, 2016)

Minority of the respondents 4% suggested that the new practices of bride price on the marriage institution in Aswa County, Gulu District have caused poverty within new marital homesteads.

Peace a married woman recalled her marital home situation in the post marriage days, "my dear husband had to work hard to get us back on our feet after we got married because he was in debts and he had to pay off his creditors, he did not sleep, we ate one meal a day sometimes and things even got worse when I became pregnant. It took us two good years to get back on our feet. This situation is very common among new wedded couples especially the young ones. I believe bride price can strongly lead to impoverishment. (11th, July, 2016)

The rest of the respondents 12% cited the social inferiority for

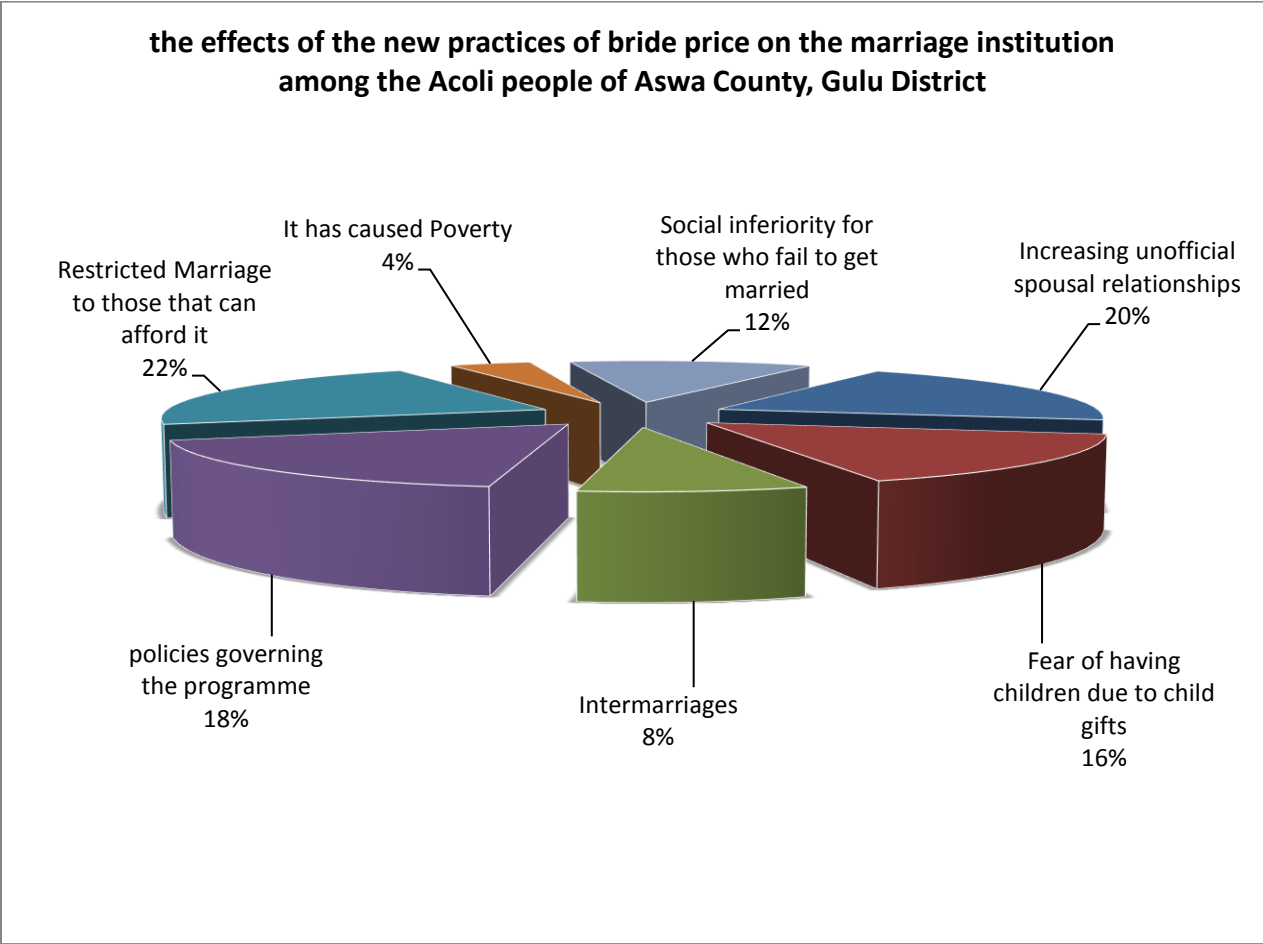
those who fail to get married as another fundamental effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District.

"When you fail to meet the bride price, your community shuns you and you lose your social preeminence and no other family will want to give you their daughter's hand in marriage. This is what is happening to many of us who failed to marry because of the failure to realize the bride price stated for us. Even my family blames me," said a youth in the marrying age. (9th, July, 2016)

These arguments from the respondents were further cemented by arguments reviewed in the literature for example; Increasing number of unofficial marital relationships especially among the urban dwellers who have children and even a spousal relationship where they live together for years, without going for the bride price proceedings, Bishai (2009). For those that were fortunate enough to pay bride price, they fear to bear many children for fear of paying "luk" (child gifts). Among the Acholi, for every new baby that a woman bears, a price is paid in form of luk, (Male and Onyango, 1984). The hefty bride prices of today have left many families poor and in debt in an effort to meet their sons' dowry payments and maintain their family statuses in the community, (Puthenpurakal, 2005). Many families have daughters who are not married because the men cannot afford their bride price and on the other hand there are many families with men who are not married because they cannot raise enough money to afford bride price these days (Waruta, 2005). Due to the changing patterns in the bride price, many young people are choosing to stay single for more than they want in order to avoid paying the hefty bride prices set by the families of their love interest

(Thiara and Hague, 2009). These arguments were further presented through a graph as shown in figure 4.7 below;

Figure 2.4: A pie chart showing the effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District



4.4 The effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District

The third objective of the study was to examine the effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District. To meet this objective, respondents were asked to identify what they

believed were effects of the new practices of bride price on the rate of marriage today within Aswa County, Gulu District and their arguments were tabulated in table 8.4 below.

Table 8.4: Showing the effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District

The effects of the new practices of bride price on the rate of marriage today among the Acoli people	Frequency	Percentages
Increased single lives	5	10%
Cross cultural marriages	7	15%
Late marriages and change in age of marriage overtime	20	40%
Cohabitation	10	20%
Unofficial relationships	8	15%
Total	50	100

Source: Primary Data, 2016

From table 8.4 it was evident that out of the total respondents, 10% of the respondents believed that increased single lives due to fear of paying bride prices was one of the significant effects of the new practices of bride price on the rate of marriage today today among the Acoli people of Aswa County, Gulu District.

"Some of us have failed to marry up to this old age because there are no families willing to accept reasonable bride gifts that we can afford. Rather they want many things that we cannot meet. These people have turned the whole marriage institution into a money making practice pushing us out of it and thus making us stay alone, because if you calculate how much you are making, it will not be enough for bride price, let alone marriage itself." John Baptist, a 36 year old man said. (14th, July, 2016)

While 15% of the study respondents were of the opinion that the emerging increment in cross-cultural marriages among the Acolis these days was another noticeable effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District.

A participant in the study said that one of the realities that have arisen from the changing patterns in bride price payment over the years has been the increasing number of men opting to marry outside our people (Acoli) because they find the other tribes' bride prices lenient and reasonable. (11th, July, 2016)

Majority of the respondents 40% were of the opinion that the most noticeable effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District was the increasing late marriages and change in age of marriage overtime as most young people put off marrying till they become older and more capable of meeting the hefty bride pries.

A man interviewed for the study said, "due to the changes happening in the bride price aspect of

marriage today, many young people are not even thinking about marriage. This does not however stop them from enjoying sexual relationships and when the question is raised for making things official they leave that partner for another because they are avoiding to pay bride price because it is expensive for most of them. This has led to wide spread of HIV/AIDS among the youth and a lot of children born out of wedlock" (16th, July, 2016)

20% of the study informants were of the opinion that cohabitation was another effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District.

Most young women interviewed all stressed that, "we are better off in cohabitation than actual marriage because when we push our men to go and pay the bride price we risk losing them or when they eventually pay it, they move on to another woman because now they own us. But here we keep them on a short leash because they know we are not their property." (13th, July, 2016)

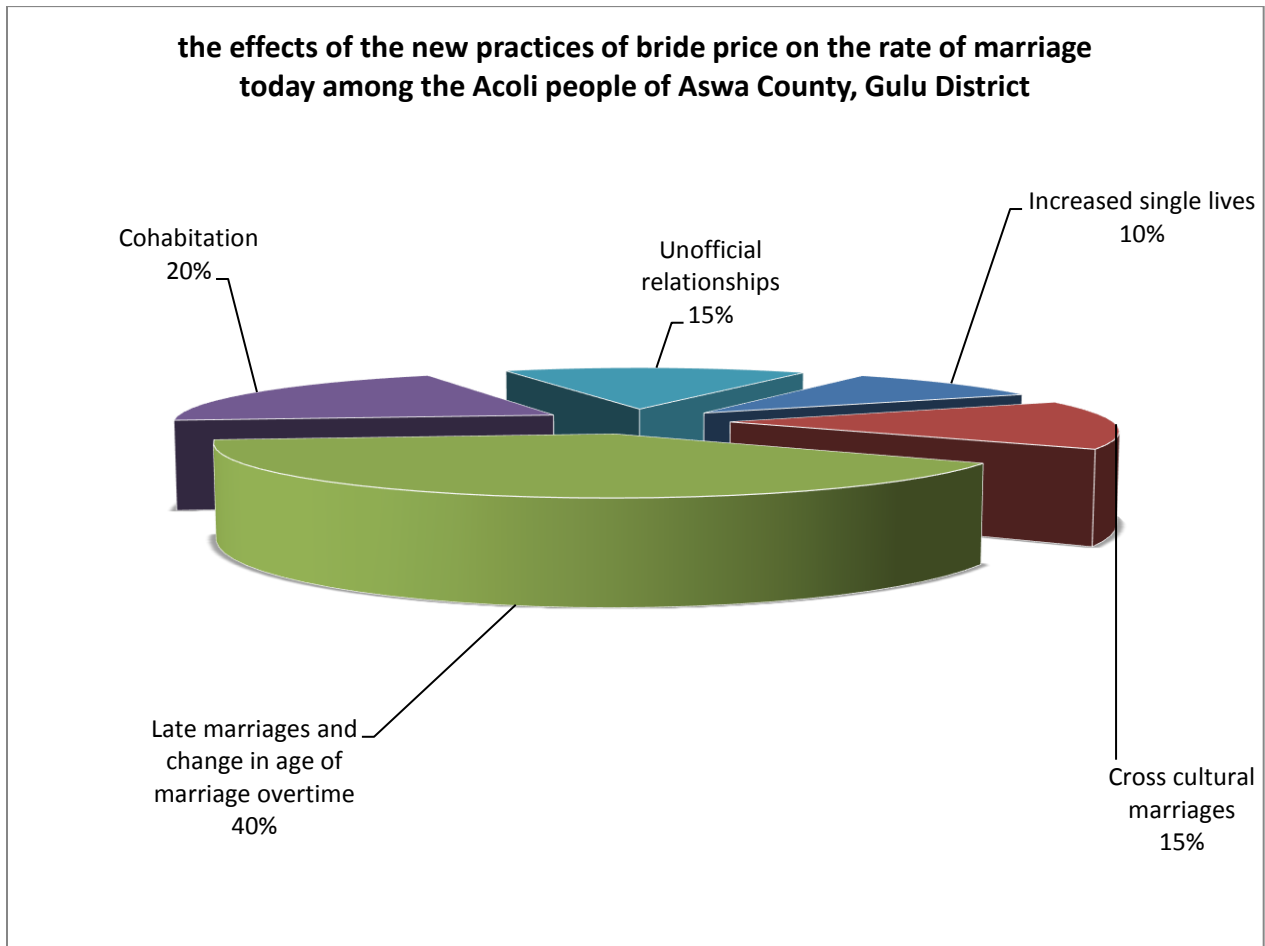
The rest of the study interviewees 15% were of the argument that another effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District was the increasing unofficial relationships that are common today.

"Many of us we are already old. We have children and more than one woman. Therefore, for us there is no going for the long processes of paying bride price when we are already incurring costs with our women.

For all I know the women who have my children are my wives. This is the trend these days. It would not have been so if their parents accepted the little I could afford. But they insisted on a lot money which I did not have.” Okech a 33-year-old respondent lamented. (9th, July 2016)

Further, these arguments were in line with the literature review whereby researchers like O’Donovan (2000) found that for the modern single Acholi men and women, marriage is not high on their priorities. In most cases, many are still enjoying their single lifestyles of enjoying life. In the old days, the age of married was the late teens whereas in the modern times, the age of marriage has surprisingly raised from the mid-twenties to the late forties even up to the fifties. According to Kithinji and Kithinji (2005), this has caused great concern to many cultural leaders among the Acholi who are blaming the changing times, western culture and education for making their sons and daughters demean the marriage institution as a lockdown especially when a price is attached to it. Kitembo, Magesa and Shorter (1998), further explained that because of the high bride prices and the changes in the bride wealth system, many young people especially women fear to be sold off into captive marriages due to the increased feminization of the modern woman who feels emancipated and empowered to be subjected to a bought marital relationship. Altogether, this data was later represented in fig 3.4 as seen below;

Figure 3.4: A pie chart showing the effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District



4.5 The effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District

The fourth objective of the study was to identify the effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District. To achieve this objective, respondents were asked to mention some of the effects of the changing bride price practices on the stability of marriage that they noticed in their community and their responses were tabulated as seen from table 4.9 below.

Table 9.4: showing the effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District

The effects of the changing bride price practices on the stability of marriage among the Acoli people	Frequency	Percentage
Abuse in marriage	11	22%
Vulnerability of women and children	18	36%
Weakened alliance between families for failure to pay	13	26%
Weakened stability of marriages due to wrangles about payment	8	16%
Total	50	100%

Source: Primary Data, 2016

Table 9.4 reveals that out of the 50 respondents that aided this study, majority of them 36% were of the opinion that the effect the new bride price practices has had on the stability of marriage among the Acoli people of Aswa County, Gulu District is the prevalence of abuse in marriages today.

Achan, a recent divorcee decried, "my husband used to mentally and psychologically abuse me every time I did a little mistake or cooked food that he did not like. He used to remind me all the time how my family stressed him with a heavy bride price that I was not being able to live up to. This used to torment me and I grew to hate him and the bride price practice all together and finally look where I am. Divorced and unhappy because my mates now laugh at me saying I failed to keep my marriage and call me all sorts of names. This is a growing trend today especially in men

who are not as highly educated as the woman. They constantly feel threatened by the woman's education level." (12th, July, 2016)

26% of the study population were of the view that another effect the changing bride price practices has had on the stability of marriage among the Acoli people of Aswa County, Gulu District was that bride price today has increased the vulnerability of women and children within the marriage institution.

A random member of the public who participated in this study argued that, "because men are asked to pay high bride prices for their wives, they also expect high return form them especially when producing children who perform well in school, or who are healthy. Failure to deliver this leads to neglect and domestic violence against them. Some men have even been known to ask for a refund of their wives' bride price" in cases where the man feels cheated because the marriage is not working out like they hoped it would" 13th, July, 2016)

22% of the respondents argued that these current trends of bride price have weakened alliance between families hence another effect the changing bride price practices has had on the stability of marriage among the Acoli people of Aswa County, Gulu District.

Michael A, a respected member of the community advised that, "before, bride price used to unite families as one and this alliance was very special as two families became one. However today, because each family feels cheated as one paid either high or less for the bride, animosity is sowed. It is common to find in-laws

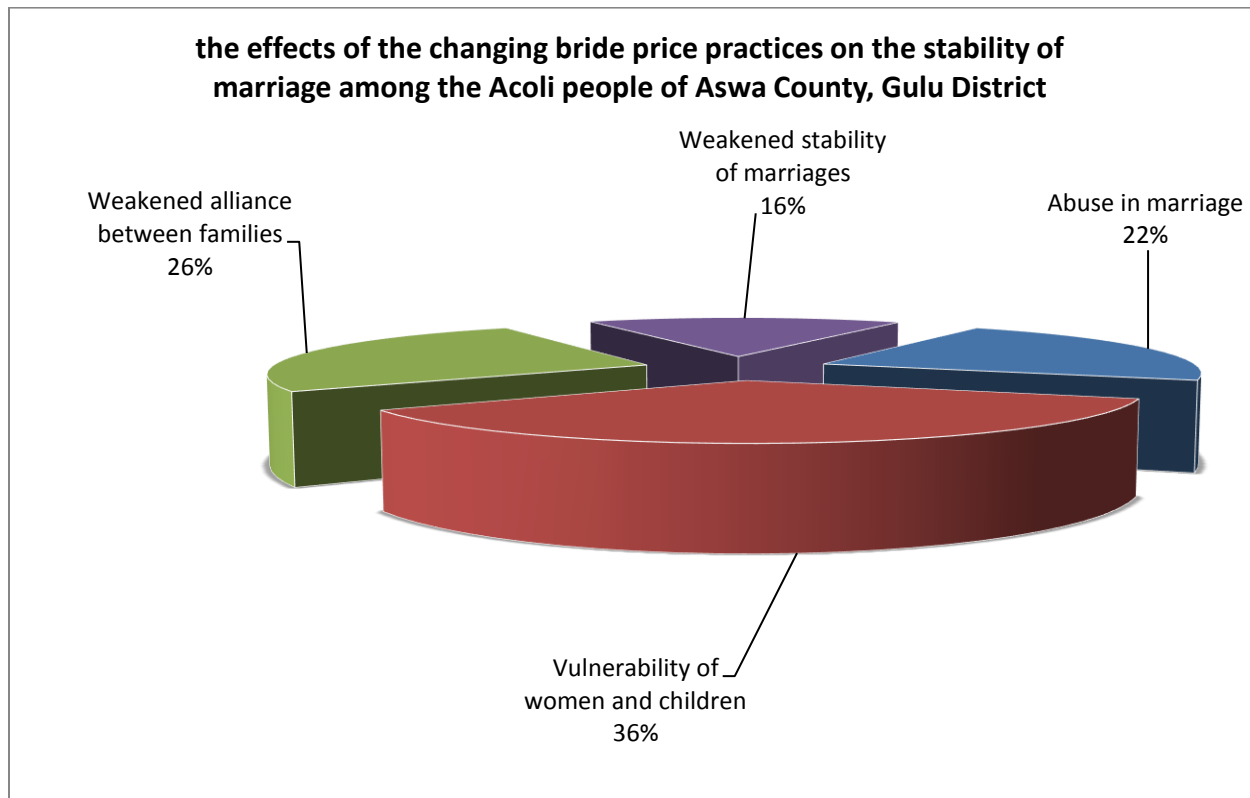
bickering over the simplest things. All this comes back to the changing patterns in the bride price we are asking for/from our children. Parents should recognize the real importance of bride wealth which is to create harmony between two homesteads" (12th, July, 2016)

Weakened stability of marriages stemming from wrangles in the payment of bride price is another effect of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District according to 16% of the respondents interviewed.

Rwot Akere, a chief in the study area observed that, "the bride price of these days has led to many troubles in marriages in our community. First of all, it has contributed to lack of adequate courtship among couples today, since women are merely searching for men with the potential to pay their bride price hence affecting the marriage in the long run, given that the kind of courtship that was required traditionally between the man and woman and their families no longer exists. Before such changes, it was required for the relatives of the bride to meet the groom and his family to make sure that he was from a good background and also the bride was required to meet the relatives of the groom. This made old marriages last longer compared to the marriages of these days. The changes today have also led to increased prevalence of men having more than one woman because daughters are now bought like they are in the market. If a man can afford to marry five wives, he was allowed to marry. Polygamous families are a catalysts for failed

marriages hence the destruction of the marriage” (14th, July, 2016)

Figure 4.4: A pie chart showing the effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District



These arguments were attributed to several similarly placed arguments by researchers reviewed in chapter two for example according to Brown (2003), in the event where bride price is never produced, the new couple particularly the wife, may be subject to marginalization by the family. The children of the women whose bride price is never paid are marginalized in their families and so are their mothers, (Busieka, 2004). This form of exclusion indicates bride price is an important link between children and their parents and their happy upbringing. According to Esen(2004), both men and women suggest that the bride practice

strengthens the bond between a wife, the children and husband even in the unfortunate events of death. Some women however hold mixed feelings about the impact of bride price on women and their children's lives within the marriage (Kithinji and Kithinji 2005), stress that even though they are desperate for their husbands to make the payments because of their own insecurities and pressure from peers, they may feel trapped by their bride price towards the end of their relationship. Shorter(1998), mentions that bride price has been linked to a social status issue for the women especially in the cultural societies because co-wives, the brother's wives can taunt any woman whose bride price was not paid as free of charge material.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

In this chapter the research was summarized, concluded and possible recommendations about the research were made about the investigation of influence of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District.

5.1 Summary of findings

In a nutshell, this research was all about the investigation of the influence of the new practices of bride price on the marriage institution among the Acoli people. The findings were summarized according to the research objectives.

The first objective of the study was to identify the changing patterns of bride price practices among the Acoli people of Aswa County, Gulu District. From the analysis of the field data, it was found out that majority of the respondents were of the opinion that bride price becoming very expensive, was perhaps the greatest changing pattern of bride price practice among the Acoli people of Aswa County, Gulu District. According to several members of the study population, the changing patterns of bride price practice among the Acoli people of Aswa County, Gulu District had led to bride price being turned into a motive for financial gain on the part of the bride's family at the expense of the groom's family. Whereas some of the respondents identified that another noteworthy changing pattern of bride price practice among the Acoli people of Aswa County, Gulu District was the commercialization of bride price by many

families among the study area whereas asking for many contributions from different family members in an effort to meet bride price and impress the in-laws as another changing pattern of bride price practice among the Acoli people of Aswa County, Gulu District was cited by a significant number respondents within the study area.

The second objective of this study was to examine the effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District. The study summarized that some of the study informants were of the observation that increasing unofficial spousal relationships in many communities among the Acoli in Aswa County, Gulu District was among the most stressing effects of the new practices of bride price on the marriage institution in Aswa County, Gulu District. Several study respondents argued that the fear of having children in marital homes due to child gifts by many young families in the study was another noteworthy effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District. A few research interviewees cited intermarriages within different societies and tribes as another unsettling effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District in the study area. A considerable number of respondents suggested that the increase of children being born out of wedlock was another significant effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District in Uganda. The majority of the respondents argued that the most significant effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District was the fact that marriage has now been restricted to those that can afford it.

Minority of the respondents suggested that the new practices of bride price on the marriage institution in Aswa County, Gulu District have caused poverty within new marital homesteads. The rest of the respondents cited the social inferiority for those who fail to get married as another fundamental effect of the new practices of bride price on the marriage institution in Aswa County, Gulu District.

The third objective of the study was to examine the effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District. The study summarized that some respondents believed that increased single lives due to fear of paying bride prices was one of the significant effects of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District. While numerous study respondents were of the opinion that the emerging increment in cross-cultural marriages among the Acolis these days was another noticeable effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District. Majority of the respondents were of the opinion that the most noticeable effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District was the increasing late marriages and change in age of marriage overtime as most young people put off marrying till they become older and more capable of meeting the hefty bride prices. Several study informants were of the opinion that cohabitation was another effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa County, Gulu District. The rest of the study interviewees were of the argument that another effect of the new practices of bride price on the rate of marriage today among the Acoli people of Aswa

County, Gulu District was the increasing unofficial relationships that are common today.

The fourth objective of the study was to identify the effects of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District. It was found out that the majority of the respondents were of the opinion that the effect the changing bride price practices has had on the stability of marriage among the Acoli people of Aswa County, Gulu District is the prevalence of abuse in marriages today. Some members of the study population were of the view that another effect the changing bride price practices has had on the stability of marriage among the Acoli people of Aswa County, Gulu District was that bride price today has increased the vulnerability of women and children within the marriage institution. A number of respondents argued that these current trends of bride price have weakened alliance between families hence another effect the changing bride price practices has had on the stability of marriage among the Acoli people of Aswa County, Gulu District. Weakened stability of marriages stemming from wrangles in the payment of bride price is another effect of the changing bride price practices on the stability of marriage among the Acoli people of Aswa County, Gulu District according to the remaining respondents interviewed.

5.2 Conclusions

The conclusions of this study were in accordance with the research questions;

The first question of the study was; what are the changing patterns of bride price practices among the Acholi people of Aswa County, Gulu District? From the study results, it can be

concluded that the institution of bride price has been changing in trends, practices, and meanings. The nature and amount of resources exchanged has also been changing over time. Whereas some communities have tended to increase the resources exchanged to exorbitant levels, others have altogether done away with it due changes in marriage and familial arrangements. Today instead of bride gifts, a bride price is mandatorily demanded by families and aggressively negotiated with selfish interests.

The second question of this study was; what are the effects of the new practices of bride price on the marriage institution among the Acholi people of Aswa County, Gulu District? Research concluded that the price for legitimately marrying a bride has become extremely expensive for many young couples due to the extreme financial demands required. It has led to increasing unofficial marital relationships especially among the urban dwellers that have children and even a spousal relationship where they live together for years, without going for the bride price proceedings. Many girls and men have run to the towns where culture is not very significant and carried on with relationships that their parents are not aware of or, even if they get aware they can hardly do anything about the situation.

The third question of the study was; what are the effects of the new practices of bride price on the rate of marriage today among the Acholi people of Aswa County, Gulu District? From the summary of findings, it was concluded that due to the changing patterns in the bride price, many young people are choosing to stay single for more than they want in order to avoid paying the hefty bride prices set by the families of their love interest. Also given the fact that many young people are not very rich or are busy chasing career dreams, they find little time to commit

and even go through the lengthy process of an Acholi marriage, which unlike other tribes is rather strict and demanding. Because of the increasing demands of families when it comes to marriage among the Acholi, many couples are cohabiting for a longer time that they are supposed to because they prefer to remain in such a mutual relationship as they establish their lives and careers without being bothered by their families to go for a customary or civil marriage which is rather expensive for them.

The fourth question of the study was; what are the effects of the changing bride price practices on the stability of marriage among the Acholi people of Aswa County, Gulu District? From the summary of findings, it was concluded that marriage is an alliance between two families that for the bride and for the groom. This means that these families become united hence integrating the two families into one. Failure to produce a bride price or account for the fine almost always means the marriage is illegitimate. If a couple were to live together prior to an introduction or elope, for lack of a better word, the easiest and most significant way to mend their tarnished image and avoid the wife's forced repatriation to her parents is to pay bride price. Bride price strengthens the power of the woman to stay in her home due to the protection she feels for herself and her children. This also makes the husband of this woman feel as if he has done something good to marry his wife because if the marriage is not there, anybody can come and go with his wife and may have no say.

5.3 Recommendations

Because bride price is an instrument of uniting families, societies and communities, it is still an important pillar of

our society. It is from the perspective of carrying out this research that this researcher recommends that;

As suggested by several opinion cultural leaders interviewed during the study, the government should give power to cultural chiefs in Acoli, like it was before. This will enable the chiefs to set rules on how Acoli marriages should be, regardless of social status and wealth. Whereby, any extra prices should be given as a token of appreciation to the bride's relatives and demanded for from the groom and his family.

Bride price, which does not meet the cultural standards, should be scrapped off. Religious leaders suggest that the term 'bride price' should be replaced with the term 'dowry' because the term is demeaning to women. There should be constant sensitization about why bride price if necessary and special references should be made to the important role that religious leaders could play in these messages.

There should be better mutual understanding between the parties during the bargaining process. The changes and commercialization of bride price are mainly related to the adoption of Western norms and values of commodities. It is said that this has corrupted the traditional value of bride price and created an economic burden for the groom. It is suggested that going back to the original price and improving relationships between parents and children is important. Better communication between parents and their children is often mentioned as well as the role of the aunties in the process. Aunts should continue with cultural education to impart traditional values to the daughters.

Bride price may change in the amounts but will not disappear. Government through individual tribe/clan leaders could intervene by enacting laws that will help reduce the burden of bride price to at least to 6 goats and not 12 goats and ensure heavy fines to those people with daughters who extort large sums of money from grooms. It should be made fair to encourage more legitimate marriages and eliminate marriage trends like cohabitation and unofficial spousal relationships.

Government should revise the laws on bride price according to culture and not otherwise. Rules and regulation about bride price should be instituted to prevent exploitation or better yet, by-laws could be put in place according to cultures. Another suggestion is that Policies be instituted to protect the traditions and the girl child against illegal or illegitimate marriages given that this contributes to social inferiority for both the couple and their parents in the community.

Educating communities about the traditional meaning of bride price is essential. Communities should be sensitized on the value of bride price according to the culture; what it is meant for otherwise it has since lost meaning, as people are paying bride price for the sake of even marriage or even pleasing the in laws. Education in general is called for. Formal education would lead to less 'early marriages and unwanted pregnancies' which she identified as the reasons for 'over charge and conflicts among family members' during the process of bride price negotiations.

While consideration is given to the important role bride price plays in cementing relationships and bringing families together as well as the enactment of cultural traditions, the practice of

bride price needs reform. The role of the church in educating communities is important too, including using weekly sermons. The gap between the church and tradition needs to be reduced and they should work hand in hand to improve the institution (bride price).

More research about the traditional and cultural practices on the Acoli culture should be carried out as a way to preserve the culture and keep it from being eroded by different cultures that are causing changes in tradition. By preserving such research, it will ensure that the future generation of the Acoli community will continue to respect the significance of traditional norms and practices.

5.4 Further area for Research

For filling the missing links and gaps, left by this researcher, more research and study is called for from other academicians and researchers on the influence of the changing trends in bride price on marital domestic violence among the Acholi People.

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APPENDIX: I
QUESTIONNAIRE

Dear respondent,

My name is Kevin Sonia Adoch. I am a student of Uganda Martyrs University conducting a research as partial requirement for a degree of Bachelor of Ethics and Development Studies. The title of the research is **"THE INFLUENCE OF THE NEW PRACTICES OF BRIDE PRICE ON THE MARRIAGE INSTITUTION AMONG THE ACOLI PEOPLE: A CASE STUDY OF ASWA COUNTY**. You have been selected as a respondent to this study. The information you give us was kept confidential and your identity will not be revealed without your permission when the findings are reported. Thank you very much for agreeing to participate in this research.

PART ONE: SOCIO-ECONOMIC BACKGROUND

1. Age Bracket

18-30 31-40 41-50 51- Above

2. Sex

Male Female

3. Marital status

Single
Married
Widowed/Widower
Divorced
Cohabiting

4. Education Level

No education at all

Primary
Secondary
Vocational
Tertiary

5. Years of Residency in the study area

1-3 years
4-6 years
7-10 years
10 years and above

6. Religion

Catholic
Protestant
Muslim
Adventist
Other

7. Category of respondent

Opinion leader
Elderly person
Cohabiting
Single
Married
Youth in marrying age
Other

PART TWO: RESEARCH QUESTIONS

In the following section of the questionnaire, you are kindly requested to tick the box corresponding to an argument that closely relates to your opinion. The following opinions have been attributed symbols to guide you in your response.

- Strongly Agree **SA**
- Agree **A**
- Neutral **N**
- Disagree **D**
- Strongly Disagree **SD**

OBJECTIVE ONE: IDENTIFYING THE CHANGING PATTERNS OF BRIDE PRICE PRACTICES AMONG THE ACOLI PEOPLE OF ASWA COUNTY, GULU DISTRICT

2.1 What are the changing patterns of bride price practices among the Acoli people of Aswa County, Gulu District?

The changing patterns of bride price practices	SA	A	N	D	SD
Commercialization of bride price					
Bride price has become very expensive					
Motives of financial gain					
Asking a lot for Contributions					

OBJECTIVE TWO: ESTABLISHING THE EFFECTS OF THE NEW PRACTICES OF BRIDE PRICE ON THE MARRIAGE TRENDS AMONG THE ACOLI PEOPLE OF ASWA COUNTY, GULU DISTRICT

2.2 What are the effects of the new practices of bride price on the marriage institution among the Acoli people of Aswa County, Gulu District?

The effects of the new practices of bride price on the marriage trends	SA	A	N	D	SD
Increasing unofficial spousal relationships					
Fear of having children due to child gifts					
It has caused Poverty					
Social inferiority for those who fail to get married					
Restricted Marriage to those that can afford it					
Increased Children born out of wedlock					
Intermarriages					

OBJECTIVE THREE: THE EFFECTS OF THE NEW PRACTICES OF BRIDE PRICE ON THE RATE OF MARRIAGE TODAY AMONG THE ACOLI PEOPLE IN ASWA COUNTY, GULU DISTRICT

2.3 Which of these have been caused by the new practices of bride price among the Acoli people in Aswa County, Gulu District?

The effects of the new practices of bride price on the rate of marriage today	SA	A	N	D	SD
Increased single lives					
Cohabitation					
Late marriages					
Unofficial relationships					
Cross cultural marriages					
Change in age of marriage overtime					

OBJECTIVE FOUR: THE EFFECTS OF THE NEW PRACTICES OF BRIDE PRICE ON THE STABILITY OF MARRIAGE AMONG THE ACOLI PEOPLE IN ASWA COUNTY, GULU DISTRICT

2.4 Which of these are results of the new practices of bride price among the Acoli people in Aswa County, Gulu District?

The effects of the changing bride price practices on the stability of marriage	SA	A	N	D	SD
Abuse in marriage					
Vulnerability of women and children					
Weakened alliance between families for failure to pay					
Weakened stability of marriages due to wrangles about payment					

APPENDIX II
INTERVIEW GUIDE

Dear respondent,

My name is Kevin Sonia Adoch. I am a student of Uganda Martyrs University conducting a research as partial requirement for a degree of Bachelor of Ethics and Development Studies. The title of the research is **"THE INFLUENCE OF THE NEW PRACTICES OF BRIDE PRICE ON THE MARRIAGE INSTITUTION AMONG THE ACOLI PEOPLE: A CASE STUDY OF ASWA COUNTY"**. Both purposive and random methods have been used to select you and it is important that you answer questions on behalf of those who are not selected. The information you give us was kept confidential and even your identity is to not be revealed without your consent when the findings are reported. Thank you very much for agreeing to participate in this research.

SECTION A: BACKGROUND INFORMATION

Name: (Optional)

Sex:

1. Name
2. Level of education
3. Religion
4. How long have been a resident of Aswa County, Gulu District?

SECTION B: RESEARCH QUESTIONS

OBJECTIVE ONE: Identifying the new practices of bride price among the Acoli people in Aswa County, Gulu District.

5. What are the changing patterns of bride price practices among the Acoli in Aswa county?

6. What do you think has caused these new practices of bride price today?
7. Do you think these new changes to the practice of bride price have contributed to erosion of the traditional significance and meaning of bride price among the Acoli people? Explain how.

OBJECTIVE TWO: Establishing the effects of the new practices of bride price on the marriage trends among the Acoli people of Aswa County, Gulu District

8. How have the changes in bride price practices affected the marriage trends among the Acoli people of Aswa County, Gulu District?
9. How have the changes in bride price practices today contributed to the increase of unofficial spousal relationships as a new trend of marriage?
10. Don't you think the issue of child gifts has bred fear amongst couples and prevented them from having as many children as they please?
11. How do you think the changes in the bride price practices today have contributed to social inferiority for those who fail to get married?

OBJECTIVE THREE: The effects of the new practices of bride price on the rate of marriage today among the Acoli people in Aswa County, Gulu District

12. What effects do the changing bride price practices have on the rate of marriage today among the Acoli in Aswa County, Gulu District?
13. How have the new practices of bride price led to the

increase of cohabitation today?

14. Why do you think these changes in bride price practices have resulted into cross cultural marriages?
15. Explain how the changing bride price practices have contributed to late marriages today
16. Do you agree that these changes in the practice of bride price have led to an increase in single lives today?

OBJEVTIVE FOUR: The effects of the new practices of bride price on the stability of marriage among the Acoli people in Aswa County, Gulu District

17. How have the changes in bride price practices affected the stability of marriage among the Acoli today?
18. How have these changes in bride price practices weakened the stability of marriage in the community today?
19. Explain how the new practices of bride price today contribute to the vulnerability of women and children.

APPENDIX III

OBSERVATION CHECKLIST

This is an observation checklist for a student of Uganda Martyrs University conducting a research as partial requirement for a degree of Bachelor of Ethics and Development Studies. The title of the research is **"THE INFLUENCE OF THE NEW PRACTICES OF BRIDE PRICE ON THE MARRIAGE INSTITUTION AMONG THE ACOLI PEOPLE: A CASE STUDY OF ASWA COUNTY"**.

OBJECTIVE	ACTIVITY	OBSERVATION	REMARK
The changing patterns of bride price practices among the Acoli people	Attend bride price ceremonies to observe how the new bride price proceedings are conducted and relate them to the cultural ways to notice the changing trends		
The effects of the new practices of bride price on the marriage trends among the Acoli people	Observe the impact these new trends in the bride price practice on the marriage trends in the study area by interviewing both the elderly and the youth to find out how it used to be and how the changing patterns in bride price have affected the marriage trends through their examples and		

	reference stories about the topic.		
the effects of the new practices of bride price on the rate of marriage today among the Acoli people	Examine the effect of the current bride price trends on the rate of marriage today among the Acoli people through interviewing different people with different opinions and marital statuses		
the effects of the new practices of bride price on the stability of marriage among the Acoli people	Identify how bride price stabilised marriages in the past and compare to the present day through interviewing the elderly people and young married people		

APPENDIX IV
PROPOSED BUDGET

ITEM	AMOUNT (UGX.)
Transport costs	100,000
Photocopying	50,000
Printing	200,000
Stationery	20,000
Secretarial services	30,000
Research Assistant	20,000
Miscellaneous	100,000
Total	550,000

Source: Researcher

APPENDIX V
TIME FRAME/WORK PLAN

TIME FRAME FOR RESEARCH REPORT	
Proposal	Eight weeks
Data collection	Four weeks
Data editing and coding	Three weeks
Data analysis and presentation	Five weeks
Report writing	Seven weeks

Source: Researcher