

**ADHERENCE TO CULTURE AND GENDER-BASED VIOLENCE IN LUUKA DISTRICT,  
BUSOGA SUB REGION UGANDA**

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**DECLARATION**


I Paul Nahereza hereby declare that this dissertation is a product of my hard work and has never been submitted to any other university for an award.



Signature ..... Date...14<sup>th</sup> December 2023

## **APPROVAL**

I have supervised this dissertation and it is therefore ready for submission to the department of social work for this award.

Signature:.......... Date.....14<sup>th</sup> December 2023

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(Academic Supervisor)

## **DEDICATION**

To my lovely parents Rev. Jack and Scovia Kajagaata, may you be abundantly blessed. You advised, rendered great support and mentored me throughout this academic journey.

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## **LIST OF ACRONYMS**

GBV- Gender-based Violence

ICRW- International Center for Research on Women

NGP- National Gender Policy

UDHS- Uganda Demographic and Health Survey

UNFPA- United Nations Population Fund

UNHCR- United Nations High Commission for Refugees

WHO- World Health Organization

## **ABSTRACT**

The study established the effect of adherence to culture on gender-based violence in Luuka District, Busoga sub region, Uganda. The study was guided by objectives which included; ascertaining adherence to culture in Luuka District using bride price practices, property inheritance practices, and forced/ early marriages, exploring the effect of adherence to culture on Gender-based Violence in Luuka District using bride price practices, property inheritance practices, and forced/ early marriages and identifying the emerging patterns between adherence to culture and Gender-based Violence in Luuka District.

The study was carried out using a cross sectional research design where both quantitative and qualitative research approaches were used. The data was collected using questionnaires and interviews and during the data collection, both purposive and simple random sampling methods were used. A sample size of 80 respondents who are households in Bukanha village, Bukooma Sub County, Luuka district including 6 leaders from the same area was also used in the study.

The findings of the investigation underscore a pervasive and troubling relationship between adherence to cultural practices in Luuka district and gender-based violence. Adherence to culture through bride price practices, property inheritance practices as well as forced/early marriages all significantly contribute to different forms of gender-based violence that include but not limited to sexual coercion, emotional and physical abuse, economic violence but also denial of many opportunities for the women. These practices that are deeply and strong rooted in the tradition of the region render women as property and perpetuate unequal power dynamics, further entrenching gender-based violence. The findings also reveal the emerging patterns between adherence to culture and gender-based violence such as relaxed laws and regulations, poverty levels as well as education levels of people in Luuka District. The findings affirm the urgent need for comprehensive interventions, policy changes and community education to challenge and address the harmful practices hence promoting gender equality and women's rights while combatting the scourge of gender-based violence in Luuka district.

Finally, the study recommends community sensitization on bride price, legal reforms, women empowerment, education and awareness campaigns, support services for victims, poverty alleviation, cultural sensitivity training, collaboration with religious institutions, ongoing research and peer support programs to combat gender-based violence in Luuka district.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Introduction**

This is a research report for the topic “Adherence to culture and gender-based violence in Luuka District, Busoga sub region, Uganda”. The chapter consists of background of the study, problem statement, study aim, study objectives, research questions and the scope of the study, justification as well as definition of key terms.

### **1.1 Background of the study**

Adherence in terms of behavior and culture is very powerful for the fact that once individuals commit to a certain behavior, they cling to that dedication which eventually yields a certain lifestyle (Shpall, 2014). More so, a publicly declared adherence to certain behavior becomes a lifestyle due to the likely social suctions, which would follow once it is broken (Abrahamse et al., 2005).

McQuaid et al., (2018) understands adherence to culture in relation to acts of gender-based violence as the extent to which individuals and communities within a specific geographical and cultural context conform to or follow the traditional norms, customs as well as social practices that have historically influenced and perpetuated gender-based violence. It encompasses the loyalty of individuals in upholding the prevailing cultural beliefs and values and often deeply ingrained in the local society, which could include rigid gender roles and hierarchical structures of power. According to Shahin et al., (2018), adherence to culture in relation to acts of gender-based violence may manifest as a continuation of cultural practices that encourage gender inequality and violence against women such as forced early marriages, the practice of female genital mutilation or domestic abuse.

Wirtz et al., (2020) reveals that gender-based violence remains a pervasive issue affecting many individuals mostly women and girls among different cultures and societies globally. It includes physical, emotional, sexual, and economic abuse with deeply rooted norms of the society accelerating its existence. Therefore, adherence to certain cultural beliefs and traditional practices may play a significant role in perpetuating or challenging gender-based violence.

Such cultural factors may shape the social norms around gender roles and expectations affecting the existence but also severity of violence. Furthermore Yount et al., (2017) affirms that realizing the strong relationship between adherence to culture and gender-based violence is crucial for coming up with great measures such as policies to address this problem.

In this study, adherence to one's behavior means a set of strong, positive attitudes towards one's culture expressed through dedication to goals, cultural norms and practices as well as a common sense of cultural values regardless of the results of such attitudes. Furthermore, adherence to one's behavior and culture is measured by; loyalty to cultural practices, willingness to maintain one's cultural practices, sense of responsibility towards culture and trust in one's culture (Sverke et al, 2015)

The concept of adherence to culture has a role to play on gender-based violence as a global reality existing in almost all societies despite their financial status, class or even culture. Globally, at least 1 in 3 women is beaten, forced into sexual activity or abused in their life experience, domestic violence being the most common form and the concept also involves traditional practices that inflict harm on people (Keesbury, 2006).

Most communities around the world have victims of gender-based violence. While moves made by organized groups are quite often brought to the knowledge of the public, any kinds of abuse done behind closed doors in homes are always highly secretive (WHO, 2021). According to UNHCR (2013) highlights on gender-based violence, at least 40 to 70% reported cases of homicides against women are done by spouses in abusive settings and the evil of female genital mutilation still exists but also about sixty million girls expected to be wives are often missing.

Globally culture has sometimes done more harm than good as it has significantly contributed to the increase in gender-based violence in various societies such as the United States (Amone et al., 2013)

Across borders, religion, class, race, different levels of education and ethnicity, gender-based violence has many facets yet it is becoming a common practice in almost all societies (Sundby et al., 2013). It should also be noted that different cultural norms create and reinforce gender inequality as well as stereotyped roles of gender which underlie the dangerous havoc of gender-based violence.

This violence within homes involves but not limited to sexual harassment, sexual assault, marital rape, and women battering so it ranges from psychological to physical forms (Sundby et al., 2013).

Nationally, the Uganda Demographic Health Survey of 2016 puts it that 39% females aged 15 to 49 have had an encounter of sexual violence compared to 11% of men. Similarly, the ICRW survey of 2019 confirms that 80% of the women surveyed had experienced such traumatic encounters.

It is however important to note that Uganda as a country has taken some steps to end the gender-based violence issue and this is seen in Ugandan government's first National Gender Policy (NGP) which provides a legitimate reference to address inequality in gender at all government levels as well as by all stake holders. The 1995 constitution of Uganda also calls for equality prohibiting any kind of discrimination based on sex calling for protection of women's rights that includes offering them same full and equal dignity just like men. However, the practice of gender-based violence continues to occur at a very high rate in Uganda (Byamugisha, 2017).

One area where gender-based violence has been reported as high is Busoga sub region where adherence to culture is believed to be one of the reasons as to why it is so especially for violence against women (Amone, 2014). Women as well as their children bear no control on agricultural produce they labor for because the land on which the crops grow belongs to men (Amone, 2014).

According to UNFPA (2018), widespread massive acceptance of behaviors such as battering of women in Busoga also gears gender-based violence in this region with statistics of 49% of women and 43 % of men holding a belief that a man must be allowed to batter his own wife since bride price was paid to her parents implying that she became the property of the man.

A study by Balisanyuka (2015) also shows that the practice of property inheritance plays a role in promotion of gender-based violence in Busoga sub region where females are the most marginalized group because land is greatly linked to customs and culture allowing only males to inherit property from their parents.

The people of Luuka remain clingy to all these cultural practices for identity reasons because they believe that their culture is who they are and they are only together as one while they submit and adhere to the cultural practices such as bride price practices, property inheritance practices and forced/ early marriage practices despite their consequences in the region.

To conclude the background, the focus was on the three cultural practices of bride price practices, property inheritance practices and forced/early marriages which were studied together since they prevail in Luuka and contribute to gender-based violence hence in position to help reveal the effect of adherence to culture on gender-based violence in Luuka district Busoga Sub region. Evaluating and understanding the level of adherence to such practices was therefore very crucial in devising effective strategies to end gender-based violence and promote gender equity in Luuka district, Busoga subregion Uganda.

## **1.2 Statement of the problem**

The concept of culture is very fundamental in terms of human coexistence. To this fact therefore, it is culture that grants people a sense of belonging, shape their identity, help them connect with others and express themselves (Carizal. C, 2023). Furthermore, Carizal applauds culture for its ability to preserve people's history and tradition.

Adherence to practices and behavior (culture) that encourage justice promotes social cohesion and gears development among families and communities (Goswami. I, 2012). Moreso, Goswami affirms that adherence to ethical guidelines at work places yields harmony and eventually great efficiency among workers in the given organization hence great developments.

However, in the same of realm of behavior and culture, adherence to certain cultural practices could be one of the factors contributing immensely to acts of gender-based violence in communities (Hamann et al, 2012). Several studies have been conducted to ascertain the magnitude and the cultural practices contributing to gender-based violence in Uganda for example the Ministry of Health of Uganda (2020) and WHO (2020) rates gender-based violence forms as follows, marital rape at 12%, sexual exploitation at 13%, rape at 20%, defilement at 25%, and wife battering at 30%

Furthermore, a study by UNFPA (2018) reveals that the widespread massive acceptance of behaviors such as battering of women in Busoga gears gender-based violence in this region with statistics of 49% of women and 43 % of men holding a belief that a man must be allowed to batter his own wife since bride price was paid to her parents implying that she became the property of the man.

A study by Balisanyuka (2015) also shows that property ownership and gender-based violence is rampant in Busoga sub region where females are the most marginalized group because land is greatly linked to customs and culture allowing only males to inherit property from their parents.

More so, another survey by the UDHS (2016) reveals that young ladies aged 20 to 24 of the 49% married before their 18<sup>th</sup> birthday, at least 80% of these women have faced gender-based violence yet it deters them from enjoying their rights to reproductive health.

However, it should be noted that none of these studies has gone deeper to ascertain the effect of adherence to these cultural practices (bride price, property inheritance and forced/ early marriages) on gender-based violence in Luuka district, Busoga sub region which creates a gap that informed the basis of this research.

### **1.3 The purpose of the study**

This purpose of this research was to establish the contribution of adherence to culture to gender-based violence in Luuka District, Busoga sub region, Uganda. The study findings immensely reveal facts on how adherence to some cultural practices in Bukanha has encouraged gender-based violence in the area.

The study findings also reveal the emerging patterns between adherence to culture and gender-based violence such as laws and regulations, poverty levels as well as levels of education of the people in Luuka District. Recommendations were also made on how gender-based violence can be combatted in this area.

### **1.4 Specific objectives of the study**

The study was guided by the specific objectives below;

- i. To assess adherence to culture in Luuka District using bride price practices, property inheritance practices, and forced/ early marriages
- ii. To determine the contribution of adherence to culture to Gender-based Violence in Luuka District using bride price practices, property inheritance practices, and forced/ early marriages.
- iii. To identify the emerging patterns between adherence to culture and Gender-based Violence in Luuka District.

## **1.5 Research Questions**

The study answered the following questions;

- i. What is the level of adherence to culture in Luuka District concerning bride price practices, property inheritance practices, and forced/ early marriages?
- ii. How does adherence to culture in terms of bride price practices, property inheritance practices, and forced/ early marriages contribute to Gender-based Violence in Luuka District?
- iii. What emerging patterns can be identified in adherence to culture and Gender-based Violence in Luuka District?

## **1.6 Scope of the study**

### **1.6.1 Content Scope**

The study mainly focused on establishing the relationship between adherence to culture and gender-based violence in Luuka district. It specifically focused on ascertaining adherence to culture in Luuka District using bride price practices, property inheritance practices, and forced/ early marriages. It also looked at exploring the effect of adherence to culture on Gender-based Violence in Luuka District using bride price practices, property inheritance practices, and forced/ early marriages. Lastly, the study focused on identifying the emerging patterns between adherence to culture and Gender-based Violence in Luuka District using bride price practices, property inheritance practices, and forced/ early marriages.

### **1.6.2 Time Scope**

A period of ten years that is from 2012 to 2021 was the focus of this study since this timeframe was appropriately enough in determining the level of gender-based violence in Luuka district visa vie adherence to cultural practices in the area.

### **1.6.3 Geographical Scope**

The study was conducted in Bukaanha village, Bukooma Sub County in the district of Luuka. The boundaries of Luuka district are as follows;



It is bordered by Mayuge, Iganga, Jinja, Buyende, Kaliro, and Kamuli districts to the south, south east, south west, north, north east and north west respectively. The district of Luuka was chosen because it is one of the areas where gender-based violence cases have been rampant.

### **1.7 Justification of the study**

Various studies globally have aimed at establishing the different cultural practices that influence gender-based violence. Strict cultural practices have been found to be related to high levels of gender-based violence (Vega et al., 2016). The different cultural practices continue to hinder harmony and equity among people in many societies including Bukhanha village Busoga sub region.

However limited studies had been conducted on how adherence to culture through practices like; bride price practices, property inheritance practices and forced/ early marriages influenced family cohesion hence creating a research gap that needed to be tackled.

Thus, when the research was completed, it helped in provision of a picture of the kind of approach to use to break or end adherence to culture through practices that perpetuate gender-based violence.

### **1.8 Significance of the study**

The study findings are expected to add to the available literature on human behavior and social environment for scholars of social work as well as researchers in the context of adherence to culture and its effects on gender-based violence in Bukaanha village, Bukooma Sub County, Luuka district and how this can be helped (Cronk 2017). This is because people may continuously live under violence without knowledge that there is a contribution they make to this cause through failure to put an end to some behavior that encourages injustice such as being loyal to a culture that forces young girls into marriages exposing them to many life risks such as trauma and to the worst death.

To the government and specifically the local leaders and the cultural leaders in Luuka district, the study finding will provide them with a clear insight and recommendation on how they can reduce the increased cases of gender-based violence through tackling the society's cultural part.

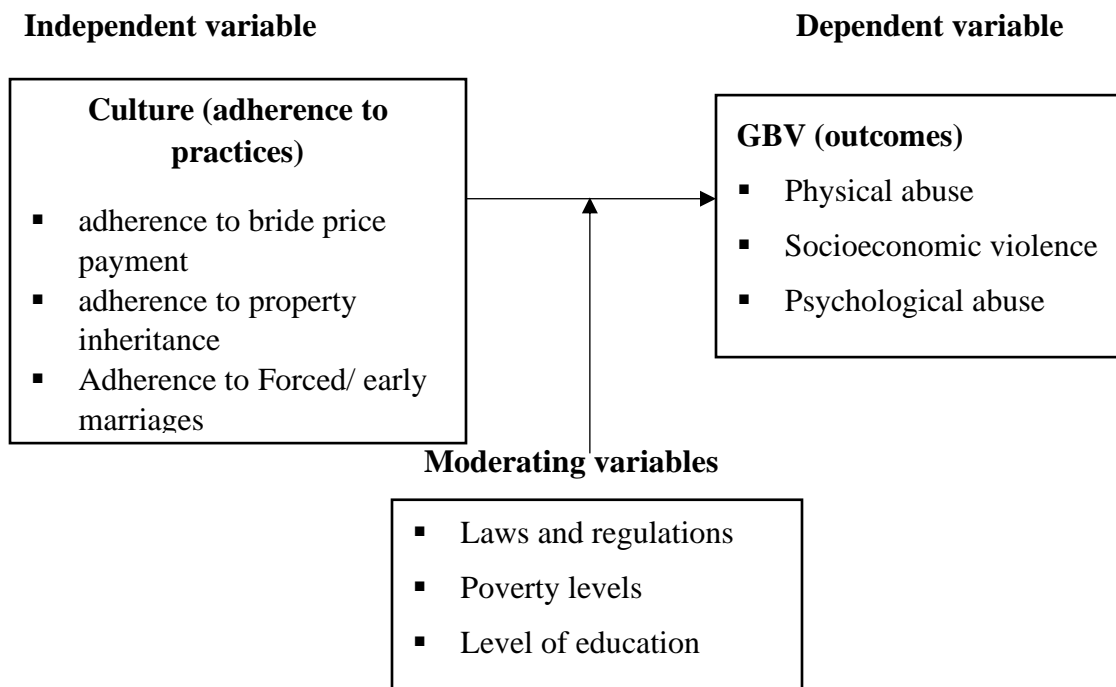
To this regard, these entities will have ground to act from an informed point of view and can better engage the required parties to end adherence to a culture that demeans, dishonors and violates rights of women.

To the social workers and counselors, the study will avail them information on how they can handle and do away with adherence to barbaric cultural norms of some societies to enable reduction of cases of gender-based violence in addition to theory and practice of social work knowledge. It will also provide them with statistics that are needed to tell gender-based violence rates and how this can be reduced (Gantt, 2020).

To the researcher, the study will provide him with reliable information and knowledge pertaining adherence to culture and gender-based violence. It should also make it possible for the researcher to work with cultural and political leaders in Bukanha to disseminate this information back to the community with facts hence chat the way forward in ending adherence to inappropriate culture that undermines the freedom of women to live to their full potential in Buknha village.

### 1.9 Conceptual framework

**Figure 1: Conceptual framework**



**Source:** *Conceptual framework developed by a researcher, 2023*

In reference to the conceptual framework above, the independent variables (adherence to bride price practices, adherence to property inheritance practices and adherence to forced/ early marriages greatly contribute to gender-based violence (dependent variable). However, the moderating variables that affect the independent and the dependent variable are; the available laws and regulations, poverty levels among people as well as the level of education of the people in the community.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter looked into accessible relevant literature on adherence to culture and its results or effects on gender-based violence as well as analyzing the gaps therein, to guide and inform these study variables. The reviewed literature began by defining key concepts, followed by specific aspects of the literature relevant to each of the above outlined study objectives.

#### **2.1 Theoretical Review**

This study drew its focus from the feminist theory according to Pence et al (1993) which is a great body of knowledge that puts emphasis on gender in terms of power inequality for relationships between women and men. The theory puts focus on society beliefs that allow males to employ aggression and violation while they live their lives as well as dwelling on forbidden roles dictating the behavior of men and women in their relationships. This theory views the genesis of gender-based violence as acceptance of aggression by men while they relate with women and it presents women as non-violent in these relationships. It should be noted that advocates of the theory agree to the fact that women may be violent or aggressive while they relate with men yet they never view this point as such a big social problem hence making it less attention deserving as violence directed to women (Kurz, 1998).

More so, the researcher specifically relied on the postmodern feminist theory, which puts its belief on the fact that women are oppressed because of their sex. Hence, the theory focuses on the issues of reproductive rights as well as equal access to education and employment with a belief that the oppression of women stems from social and political circumstances or factors (Waugh, 2012).

Therefore, social culture factors are highlighted in this theory since it puts it that the society contributes a great deal to gender-based violence through relying on beliefs that belittle women and allow exclusion of their interests in the society.

The relevance of the theory to the study is its solid explanation that once people are devoted to beliefs or a culture that permits such evils of exclusion of women's interests, the women become insignificant and definitely susceptible to oppression in all forms for lack of position or power to reach for things that touch their hearts. This calls for social work intervention through social research to bring such to reality and break the very injustices for complete welfare and liberation of women and girls in Luuka district, Busoga sub region.

The researcher therefore in conclusion argues that aggression of men towards women has its beginning from adherence to culture through the listed cultural practices that are strongly upheld in the district of Luuka rather than just society practice of culture or beliefs in principle (without action).

### **2.3 The concept of culture and adherence (adherence to culture)**

The national culture policy of Uganda as reviewed in 2019 addresses culture as a wholistic way of life of people in the society that can be imparted from generation to generation.

According to Adler (2012), the concept of culture refers to the body of customs, art, morals, law and beliefs as well as other society acquired values that form the behavior of an individual. On the other hand, (Tuyizere, 2007) understands culture as socially inflicted manners that are intangible and can actually be possibly genetic that they move from generations to generations hence a biological view of this concept. Olson et al, (2012) also adds to this knowledge through demonstrating that earlier on, culture exposed beauty and evil that the western world employed the word to differentiate refined people from the savages. In the context of Africa, culture is mostly demonstrated in day today activities and it gives great identity to people in different locations where they prefer to be called by their tribal names, dress in their cultural wear, eat their cultural staple food, practice gender roles according to their culture as well as strong attachment to native languages because different tribes especially in Uganda have diverse cultures that distinctively uphold various cultural norms a fact that people's culture is actually who they are (Eze 2014).

Cultural practices in Uganda according to the culture policy include farming, hunting, blacksmithing, music dance and drama, rituals, folk tales, child naming, heirship in form of

property inheritance and authority, marriages among other practices. It should be noted that traditional institutions such as clans, kingdoms and chiefdoms play a big role in preserving these norms much as these institutions might not be so much pronounced in Uganda today (National Gender Policy, 2019).

However, there are some barbaric norms or practices still existing in communities of Uganda in the name of culture which go against people's will as well as their human rights for example female genital mutilation among the Sabiny and other bad practices that might be unmentioned yet they actually promote Gender-based Violence in this context (UNFPA, 2020)

Jewkes et al., (2015) defines adherence to culture as “the degree to which individuals and communities conform to or challenge the prevailing cultural norms and practices that either endorse or combat gender-based violence. Mowday et al (1779) defines the concept of adherence to culture simply as “the relative strength of an individual's identification with and involvement with a particular culture”.

It is adherence that enables people to act on the surface of fluctuating interests and desires hence the decision to engage in participation of acts that may include multiple actors (Michael et al, 2014). In addition, it gears or speeds up network through rendering individual people a free will to engage in joint acts that they would not have loved to contribute to unless they had to for instance attending a political demonstration or giving a hand in tidying after a Christmas party (Sebanz et al 2016).

It is noteworthy that an individual's level of adherence bears an influence on the consistence of their behavior because when they decide or choose to adhere to certain behavioral and cultural beliefs, they encounter personal and interpersonal pressures to act in accordance with that adherence. This kind of pressure causes a person to react in a way that justifies their previous decision to commit to a particular behavior.

It is therefore concluded with a sound mind that adherence to culture through certain practices like property inheritance, bride price and forced early marriages while eliminating women in the equation could be a great factor fostering violence against women in Bukanha village.

## **2.4 The concept of Gender-based Violence**

According to the United Nations, gender-based violence is defined as violence that yields mental, sexual and physical suffering or harm to women and girls (WHO, 2020).

Elize et al (2011), refers to gender-based violence as violence that targets individuals according to their sex or gender. Toole et al (2017) in addition defines gender-based violence as “any interpersonal, organizational or politically oriented violation perpetuated against people for their gender identity, sexual orientation or location in the hierarchy of male dominated social systems such as family, military, organizations or the labor force”. This violence manifests in form of pain and harm emotionally, psychologically, physically and sexually.

Gender-based violence is therefore such a threat to the sanity of women emotionally and psychologically where all their movements are restricted and jealously controlled for no reason but also threatened for lack of freedom to operate with personal free will as they are degraded and disrespected verbally by men (Collins et al 2007).

Physical gender-based violence also manifests where women are battered, kicked or sometimes cut and mistreated in any way with harm on to their physical bodies for example the practice of female genital mutilation. Furthermore, women also suffer economic gender-based violence where they are denied rights of owning earnings but also denying them rights to compete in the job market and this explains why women in Luuka district suffer at the hands of a culture that does not allow them to accumulate wealth for example through inheritance of property or selling their crop produce (Amone, 2014). According to UNHCR (2020), women also continue to suffer the sexual form of gender-based violence such as harassment at work, forced sex within marriages and prostitution without self-will which is an injustice that needs to be addressed so that women as a group of people receive fair or equal treatment with men in the society despite any form of society beliefs and adherences.

Women in the global population not only suffer gender-based violence from their spouses but also men in other environments such as work which explains why 35% of the entire population have already been violated by their own spouses, 7% by other men in other environments and sadly 38% of women lost to murder by their own spouses (The World Bank, 2019).

According to the World Health Organization study of 2018, one woman among seven from the age of 15 and above has at least been either physically or sexually abused and most times both and the trouble is most prevalent in the least developed countries as well as middle income countries where Uganda is one of them. The Uganda National Health and demographic survey of 2016 supports this statement with statistical evidence of 51% of women in Uganda having experienced gender-based violence in their course of life which is way higher than the global averages proving Uganda as an insecure place for the life of a woman in terms of Gender-based Violence (UDHS, 2016).

The UN women (2020) also add to this truth that Gender-based violence is a threat to the health of women as it exposes them to injuries leaving psychological and emotional wounds as well as health risks such contraction of HIV/AIDS.

Therefore, there is need for action to deliver women out of this danger and grant them ability to boldly achieve their goals. Adherence and loyalty to community social norms that encourage masculinity at the expense of women's lives also out to be put to an end to live in a society of equal opportunities for both males and females (UNFPA 2015).

#### **2.4.1 Manifestations of Gender-based violence**

Gender-based violence manifests in a range of forms and it is important to further discuss these forms to help in coming up with appropriate preventive and control measures to curb the scourge.

**Physical violence.** This is a form of violence that involves physical abuse of women such as beating them up, inflicting pain on their bodies for example with burns among others (Richard. J, et al, 1990). It also involves sexual violence where women are assaulted and at times raped even by their own husbands. Physical violence is also common in intimate partner relationships where women are subjected to domestic violence and only encounter bitterness while they sustain such relationships.

**Social violence.** This form of violence is one where individuals and, in this case, women are isolated from their communities, families and their friends due to male control and dominion over them (Goitse. L, 2020). Goitse affirms that this kind of violence renders women powerless since they cannot take part in making decisions concerning their communities and serves them



injustice since they are such a big population left behind. The women are also segregated while their male counterparts prosper in many aspects such as, taking up leadership positions owning property, taking lead in the economy, among others. Women may be displaced any day any time in societies that abide by customs that discriminate them. They could be evicted from their land in cases where their husbands die or sometimes separate with their husbands and walk away with nothing to support their new lives since they have no simple riches or wealth to lead their own lives.

**Psychological/ emotional violence.** This is the form of Gender-based violence where women may be subjected to torture of verbal abuse such as being insulted in the public and private, humiliation and putting their lives under threat that they may encounter danger at any point while they relate with their male partners (Rodney et al, 2023). Women under such violence may suffer anxiety, stress and depression for always waiting to look at the worst and living their entire lives in fear of what their male partners can do to them.

**Cyber/ online violence.** In the changing dynamics of society with modernization, gender-based violence has also manifested itself in the digital space where women are abused on digital platforms such as Facebook, twitter, WhatsApp, Instagram among others (Fahr, 2021). The exchange of bitter and breaking words that body shame women and demean them has proved gender-based violence and this explains why some women end up blocking and deleting their social media accounts to run away from such evils at the expense of their need to socialize with the digital world (Fahr, 2021). The digital space has also been used quite a lot of times to share pictures and videos of women without their consent. This explains why some explicit content of female celebrities has been there with claims that their boyfriends/ husbands hacked their devices and shared content that ruined their social images and sometimes their careers since they easily will be branded immoral and without self-control thus suffering at the hands of their partners through the digital space.

**Human trafficking and exploitation.** Gender-based violence has also manifested in form of human trafficking and exploitation where young women are lied to and promised good life only to ship them by merciless men to other countries and used as sex slaves or free laborers by the traffickers (Kirsten, 2015). This practice undermines women and renders them very vulnerable once they have yielded to the conmen and sometimes a great deal of them lose their lives.

Additionally, if unattended to, the survivors may live with trauma from sexually transmitted diseases and the general experience of sleeping with strangers forcefully.

**The structural form of violence.** Gender-based violence has also been evident in the society structures that allow inequality and discrimination. This is most seen in customs and culture that encourage gender-based violence for example forced/ early marriages and male ownership and inheritance of property within the society (Parul et al, 2017). Structural violence mainly stems from social constructions or beliefs/ standards that the people within a given society set by themselves and take them to be the real truth thus worth the honor and automatically some of these leading to gender-based violence.

In conclusion, there may be more manifestations of gender-based violence in different societies yet all victims deserve survival so they may thrive and lead better lives of normal social functioning.

Therefore, as this investigation seeks to reveal, it is of importance that we understand why some people in different societies still remain loyal to social and cultural beliefs that gear gender-based violence and actually put such beliefs in practice as shall later be discussed.

## **2.5 Bride price practices and gender-based violence**

According to Bolongaro (2015), bride price simply refers to a custom where the groom and his family make payment in form of material goods such as cows, money land among other gifts to the girl's family in order to acquire the girl for a bride. Globally, bride price payment still exists in 75% of all the countries a proof that it is a practice widely practiced with a great population of people committed to it (Milla, 2022). Milla (2020) continues to reveal that this practice greatly promotes emancipation of men as the higher the payment, the greater the pledge for allegiance by the women to keep in their marriages irrespective of what happens within those marriages.

According to African history, bride price practices are held dear for marriages within the land. Bride price practices involve payment of goods such as cows, goats, hens and other items which in modern society could come in monetary terms. The determination of bride price payment is done by men thereby rendering women no position in the whole process of the practice yet the burden of sustaining marriages in case of Gender-based Violence rests on their shoulders (Otufale, 2012).

The issue of Gender-based Violence as a result of bride price practices has also been hard for the victims to present in the courts of law and majorly for the fact that apart from physical harm, the psychological and the emotional bits are difficult ones to show making bride price cases go without justice and putting women in such a vulnerable position (Praveen, 2010). This explains why the Uganda court ruled out on bride price that demand of repayment when marriages fail gets abolished to protect rights of women however much the people have instead withdrawn from calling it bride price but gifts to accord it less attention, make it more acceptable and continue happening. This still leaves young girls and women intimidated in toxic marriages enduring gender-based violence for fear of embarrassing their families that received highly priced gifts and a great population of ruthless men still uses this chance against women (Bolongaro, 2015).

The study according to ACFODE, (2020) also further proves vulnerability of women to Gender-based Violence with an explanation that men will do whatever they please to women because they pay ‘high’ to the women they marry and take them as a possession.

Adherence to bride price practices continues to place women and girls in a position of susceptibility to Gender-based Violence for example Esther (2013) elaborates that pressure in general is inflicted mostly on the girls with questions such as why they are still in school with big breasts rendering them useless and liabilities to their own families and communities and such statements discourage girls from continuing school leaving them at an exposure to Gender-based Violence. The idea in communities that support this is the positive attitude towards the belief that young girls should be married off to let their families have fewer people to take care of, making girls income targets in form of dowry and other seemingly marriage benefits. Further, it is difficult to catch molesters in this case since they bear a blessing from many that support this ill within communities.

Lesile (2018) presents the concern of the public realizing this evil and taking action as many women and girls are abused and die without perpetrators being held accountable or responsible in any way.

Moreover, Amnesty International Research (2012) noted other factors that contribute to the vice for example the dependency syndrome of women leaning on men for economic support putting them in a position of vulnerability.

This is to their detriment as some survivors of violence do not report to police or organizations that would offer due support because they basically rely on financial support of their perpetrators. In some cases, abusive spouses were dependent on such factors yet domestic violence often deprived wives of their property and farm produce. The former point is supported by FAO (2009), a study conducted in Apac district. The study affirms that rural women were forced to exchange sex for material goods concluding that economic constraints and gender inequality are also major factors in coping with Gender-based Violence but also the adherence to a culture of men being in full control of resources that women can only look up to them for all they need. This explains the assumption that bride practices in Bukanha village make women and young girls vulnerable because it is seen as an opportunity of wealth to older men who give away their daughters into toxic marriages that are only full of gender-based violence.

The bottom line in all this is that people remain loyal to such cultural practices of bride price and cannot challenge them despite the evils gender-based violence yields for desires of identity and belongingness as well selfish economic gains. This is why some men take pleasure in winning control over women because they are sole providers but also some fathers delight in sending away their daughters to heavily toxic marriages in the name of earning “gifts” which are the bride price yet the rest of the society looks on and continue to appear on such cultural functions. Their hearts could be in disagreement with the ongoing events yet they still show up because they do not desire to challenge this and detach themselves from the rest of their people thus choose to adhere to a culture, they actually very well understand has more disaster than joys and blessings.

## **2.6 Property inheritance practices and gender-based violence**

According to Richard T, (1891) in his book “The Inheritance of Property”, the practice of property inheritance simply refers to the distribution of property among people without any form of injustice to allow all those entitled to inheritance in this matter have equal opportunities to prosperity.

Globally, women continue to be instrumental in terms of productivity to boast most countries’ economic sectors yet only one to two percent in estimate is the land they own and customarily never have the right to property inheritance making it hard for them to obtain loans without official land titles but also bear a hard need to fulfil in terms of acquiring land for establishment

of places to live while the story is different for men as culture places them at a point of advantage(Nadia, 2003).

According to Roya (2022), women are denied equal rights to property inheritance and possession leaving them in a space of limited ability to accumulate wealth since most of income activities operates on property like land. Roya further notes that 30% of global countries deny women their right to inherit and own property proving encouragement of Gender-based Violence since the practice only leaves women high and dry without security in spaces they occupy.

In the African context, many countries such as Namibia, Malawi, Kenya, Tanzania among others are governed by laws for example the national constitutions and the labor laws that forbid bias against women and their abilities upholding the equality of men and women however the customary laws continue to conflict with this reality as they advocate for women and young girls not possessing as well as inheriting property (Nadia, 2003).

The practice of property inheritance can be a safeguard as well as a tool for Gender-based Violence in the society. According to Panda et al 2005, women that own property inherited or non-inherited bear minimal chances of facing Gender-based Violence compared to their counterparts who have nothing but relying on their spouses' property. Panda also emphasizes that educated, financially independent, self-reliant, social women and girls are likely to escape Gender-based Violence compared to those that lack in such aspects.

Isabella et al (2005) also emphasizes the danger of adherence to culture through property inheritance practices where the idea of inheritance is translated to human ownership such as widow inheritance practices that view widows as forms of property to be owned. In their study, it is noted that gender-based violence cases are most times never reported to authority because some officers are strongly rooted in the barbaric practices that they view forced widow inheritance as a normal practice with women bearing no defense or say against it.

According to Balisanyuka (2015), Busoga sub region, Uganda is one of the areas where adherence to property inheritance practices mercilessly encourage Gender-based Violence that women have no right to inherit or own but meanwhile, they must practice agriculture and the man lords over their labor with full control of how the crop yields must be distributed to offer survival assistance in families.

This forced silence is such an injustice and it violates Women in Busoga sub region where the district of Luuka, Bukhana village lies. The issue of this adherence to a culture that allows violence against women remains rooted in hearts of many in Busoga due to promotion of masculinity and male chauvinism that the culture here has made it that power is best handled in hands of men and so inheritance of property should be for men so that property is not misused in the hands of women. The culture also encourages inheritance to be for male children leaving out females in the equation, a kind of injustice that people seem loyal to for stereotype that men are better at lead and all property is safer in their hands in Busoga sub region. Therefore, adherence to culture plays out here for the fact that people believe and encourage male leadership despite the disadvantages that come along such as leaving the females high and dry with no security in terms of inheriting property and having their own sources of income since most of economic activities happen on the land owned by men causing social economic gender-based violence in Luuka district Busoga sub region.

### **2.7 Forced/ early marriages and gender-based violence**

According to UNICEF (2020), early marriages simply refer to the formal or informal kind of unions between children below eighteen years of age with adults or other fellow children. Chapell (2018) explains that the practice of child marriage exists around the world and in most cases, children are married off well before puberty or marriageable age as defined by the law and this practice is rampant in Africa, Asia as well as South America. Forced/ early marriages are often associated with instances where marriage is desired and arranged by parents in which only one spouse, usually the woman is the child. Dedication to such practices persists despite the fact that many African countries have legal systems with a minimum marriage age set at 16 or 18 by the country.

The incidence of early or forced marriages is increasing in sub-Saharan Africa with reasons such as conflict, poverty, religion and tradition among others (Bloomquist, 2019).

The victims of forced of forced/ early marriages are naïve and stand greater chances of suffering Gender-based Violence because they hold their abusers in high regard thus living at their mercy which involves battering and high-level emotional damage (Hotaling et al, 2016).

Hartman et al (2013) also reveals the idea of levels of education among women portraying that the higher the levels of education among women, the lower the likelihood of susceptibility to forced/ early marriages encouraging society to cling to education rather than the rush into marriage which would have otherwise waited in any way. In addition, Hartman et al (2013) affirms that the younger the girl is in a marriage, the higher the belief that a man should impose unnecessary lordship and control over women where Gender-based Violence such as battering is embedded in the name of culture.

According to Deborah et al, (2009) in their study of “Addressing Early Marriage in Uganda”, the issue of forced/ early marriages continues to be common in Uganda for reasons embedded in social and traditional norms, poverty levels as well as unfairness when it comes to the topic of girl child education. The study further revealed that young girls married before the age of 18 were most likely to encounter physical form of gender-based violence such as battering.

Statistics according to World Vision Uganda (2014) show that 74% of the population of girls in Busoga are led into forced/early marriages a proof that only 26% of this population are in high chances of completing their school but also consent to marriage. This manifests so much injustice to young girls in Busoga sub region yet the people in the region remain devoted to the barbaric practice for the bad need to dodge responsibility of raising girl child in homes and sending them to school. The high poverty levels also explain why the people are committed to such a practice in the name of culture because girls can be called women as long as this earns their families when they exchange them for simple gifts or simply get rid of them at a tender age to take care of themselves under the hand of abusive men or fellow young boys. This risks their lives to physical gender-based violence such as battering, being over worked at home maternal mortality for lack of readiness in terms of reproductive health as well as emotional and psychological gender-based violence since the men to whom they are married simply mistreat them in every way. The helpless girls are only left high and dry with pain and regret for a world they might not catch up with. This is such a challenge of adhering to forced/early marriage practice because young girls stand without help since themselves may not be able to challenge the culture because they must obey their parents and other elders.

To conclude this therefore, young girls need advocates to stand for them and break dedication of their parents to the evil practice as well as educating the little girls about their own rights because they might be unaware that the mean culture of forced/ early marriages they adhere to is actually inappropriate and anyone could save them from it.

## **2.8 Research Gap**

From the literature review above, various studies globally have aimed at establishing the different cultural practices that influence Gender-based Violence. Strict cultural practices have been found to be related to high levels of Gender-based Violence (Vega et al, 2016). However, limited studies have been conducted on how adherence to culture itself through practices like bride price practices, property inheritance practices and forced/ early marriages influence family cohesion hence creating a research gap that needed to be tackled through accomplishing this investigation.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter gives a detail of the methodology that was used in the study and this is the research design, the size of the population, methods of sampling employed in data collection, methods of collecting data related to the topic, analysis of data and quality control as well as ethical considerations.

#### **3.1 Research design**

In this study, there was use of a cross sectional research design and respondents from the sampled population submitted data once with no repetition. The choice of this research design stemmed from that fact it was cost effective and time friendly for the researcher (Ahuja, 2009). The study also used a mixed method of research where both quantitative and qualitative approaches of research were used (Creswell, 2012).

This was because the methods rendered great room for broadness in understanding the issue of adherence to culture and Gender-based Violence in Luuka District, Busoga sub region as different respondents offered different views with some detailing deeper analysis of the matter. Selected people from the sampled households filled questionnaires for a quantitative study while in depth interviews were also used where key informants such as political, cultural and religious leaders revealed deeper analysis of the topic. This was because the selected key informants have lived in the community and handled most of the cases relating to the topic and therefore in good position to offer the necessary information regarding the research topic.

#### **3.2 Study area, Population and Sample size**

Bukanha village, Bukooma Sub County in the district of Luuka was used for a study area. The district of Luuka was chosen because it is one of the areas in Eastern Uganda where cases of Gender-based Violence have been alarming (Balisanyuka, 2015). Bukanha village has a hundred households constituted of both young and old and these formed the study population. The study population also included key informants who are political, cultural and religious leaders in the area.

According to Luuka district planning office’s demographic data, Bukanha village is made up of 100 households, 3 political leaders, 3 cultural leaders and 4 religious leaders The Krejcie and Morgan table (1970) was used to obtain the sample size and below is the representation in the table.

**Table 1: Population study and its categories**

<b>Respondents</b>	<b>Population(households and K.Is)</b>	<b>Sample size</b>	<b>Method of sampling used</b>
Households in Bukanha village	100	80	Simple random sampling
Political, cultural and religious leaders	10	6	Purposive sampling
<b>TOTAL no of respondents</b>	<b>110</b>	<b>86</b>	

Therefore 80 respondents representing 100 households in Bukanha village, Bukooma Sub County, Luuka district was the sample size and six key informants who are religious, cultural and political leaders from Bukanha village for their knowledge, experience and understanding of the location and what happens within. It is noteworthy that households in Bukanha village were the unit of analysis implying that each respondent represented a household and therefore the head of the family either the father or the mother made representation of this.

### **3.3 Sampling Method**

#### **Quantitative sampling.**

The systematic random sampling method was used in selection of 80 households with the aid of the Random Number Generator android application (RNG) and a researcher picked one person from each household who was the head of the family to respond. This was done to offer equal opportunities to households in Bukanha village for being picked on as a sample and avoid biased results from the study.

### **Qualitative sampling.**

Purposive sampling was used to select religious, cultural and political leaders from Bukanha village, Bukooma sub county, Luuka district, this was because the sample size were a small number and being intentional on who responded was key so that accurate results are achieved from the very relevant key informants who were six (6) in number.

## **3.4 Sources of data**

### **3.4.1 Primary Source**

The use of interviews by the researcher in field while collecting data in the selected methods of random and purposive sampling provided him with first-hand information which was relied on as a primary source of data in this study. The reason for choice of this data source was that it grants opportunity for capturing real opinions and feelings of people in regard to the topic.

### **3.4.2 Secondary Source**

The researcher also used secondary data from the existing literature from scholarly written material relevant to the topic and its detail. The choice of this source was to provide broadness of ideas on the topic to make a deeper analysis and meaning of it but also make it easy for the public to understand and possibly give a response in relation to the findings.

## **3.5 Data Collection Instruments**

### **3.5.1 Questionnaires**

The researcher developed a set of questions relevant in collection of data according to the study objectives earlier stated (Katamba et al (2014)). The open-ended questions within the questionnaire allowed respondents to think and respond from an informed conscience thus giving accurate feedback, which was sole desire of the researcher. The researcher along the research assistants also guided respondents among the selected households in Bukanha village, Bukoma Sub County, Luuka district in interpreting this questionnaire in the easiest way possible for them to give relevant responses.

### 3.5.2 Key Informant Interviews

The researcher also conducted interviews among religious, cultural and political leaders from Bukanha village, Bukoma Sub County, Luuka district where a well laid structure of in-depth interview was developed to allow these key informants share in detail on the issue of adherence to culture and Gender-based Violence in Luuka District Busoga region, Uganda to gather trustable information on the topic (Mugenda, 2003).

### 3.6 Data Collection Procedure

The researcher used a letter of introduction from the School of Research and Post Graduate Studies, which was used to introduce him formally to the chairperson LC1 of Bukanha village from whom he sought permission to enter the community and collect data related to the study topic.

### 3.7 Validity and reliability of Quantitative Research

#### Validity:

A Content Validity Index (CVI) was calculated in order to establish the validity of the research instrument. The researcher used the following formula to establish validity of the research instruments as seen below (Cohen, Manion and Keith (2007).

$$\text{Content validity Index (CVI)} = \frac{\text{Relevant by all judges as suitable items}}{\text{Total number of items judged}}$$

The CVI of 0.81 which was gotten and being higher than 0.70 as recommended by (Kent, 2001), it implied that the questionnaire was valid for data collection.

#### Reliability:

The researcher also ensured to carry out a pilot study where 10 respondents were used prior to actual time of real data collection to test how reliable and suitable the questionnaire was or if it needed some adjustments to meet the desired goal of the study. The reliability results were computed using the Statistical Package for the Social Sciences (SPSS). The following formula was used to calculate the Cronbach's coefficient alpha

$$\alpha = \frac{K}{K-1} \left( 1 - \frac{\sum SDi^2}{\sum SDt^2} \right)$$

Where  $\alpha$  = coefficient alpha

$\sum SD_i^2$  = sum variance of items

$\sum SD_t^2$  = sum variance of scale

The coefficient was 0.79 which was above the recommended .70 (Amin, 2005), implying that the questionnaire was suitable for data collection.

### **3.8 Quality Control of Qualitative Research.**

For accuracy of records, the researcher employed writing skills or at least an audio recording device to capture events of the interviews in the accorded time and later transformed this into precious information at a better time after the interviews with target key informants.

The researcher conducted the study once and the accuracy of data collection skills made this research reliable since it carried information from the most relevant key informants that have lived among and shared with the target population of this research.

The researcher achieved credibility by using the triangulation strategy which was used to test the validity of a qualitative study. Through triangulation, the researcher cross checked data from various sources to find true meaning in the study. After that, the responses were cross checked against the topic in question. Finally, the researcher ensured credibility by recording of the research process and allowing participants to choose either to participate in the study or not.

The researcher achieved trustworthiness by using the triangulation strategy, which was used to test the validity of a qualitative study. The researcher ensured trustworthiness by recording of the research process and allowing participants to choose either to participate in the study or not. More so, through triangulation, the researcher cross checked data from various sources to find true meaning in the study. After that, the responses were cross checked against the topic in question.

### **3.9 Data Analysis**

#### **3.9.1 Quantitative Data**

For quantitative data, respondents were classified into categories called codes. The process involved sorting, editing questionnaires and coding responses. The researcher made a description and summary of data that was generally collected from the filled questionnaire forms where results were presented statistically in tabular form, graphs and figures. Furthermore, data was analyzed using software for analyzing quantitative data known as SPSS (Statistical Package for Social Sciences). This software was majorly chosen for its ability to analyze and interpret complicated figures in a short time hence time saving. The data processing process involved editing to check for errors and omissions while coding was used to reduce data to meaningful patterns of responses and the findings were tabulated to carefully prepare data, analyze it and compile the report.

The data analysis techniques included descriptive statistics to summarize and explore the data as well as inferential statistics focusing on correlation coefficients to assess the relationship between the independent variable (adherence to cultural practices of bride price, property inheritance and forced/early marriages and the dependent variable (gender-based violence)

#### **3.9.2 Qualitative Data**

The researcher majorly used a thematic analysis approach to analyze the data gathered from key informant interviews. This was for the reason that the thematic approach aligned well with the study objectives which made it possible to clearly understand the local content. The systematic identification and analysis of themes also provided great insights, easy exploration of the data as well as its implications, making a good contribution towards a greatly informed and relevant interpretation of findings in the exact context.

The researcher also used a chronological approach to bring out themes from the findings according to study objectives and the data from key informant interviews in written and audio recorded form was transformed into orderly, meaningful phrases. The reason for the choice of this analysis approach is that the phrases were easy to understand to make the research finding easy to comprehend and relevant hence easy to use the gathered information to bring down welfare and justice to women and girls in Bukanha Village, Bukoma, sub county, Luuka district

### **3.10 Ethical Considerations**

The researcher observed the ethical issues of research in this study for collaborative work with his research assistants as well as respondents during the investigation which helped to promote an environment of trust, respect for one another, and great accountability throughout the process of investigation as discussed below;

There was honor of honesty, objectivity, the respect for intellectual property, confidentiality and respect for every individual that participated in the study irrespective of their capacity. Informed consent and voluntary participation in the research were also considered where the purpose of the investigation was well explained to the respondents hence asked with politeness to participate at free will.

There was also honor of anonymity where there was no record of the names of respondents to ensure there was no suspicion of other agendas while the investigation was going on.

The researcher also ensured to appreciate respondents for their time and honorable contribution to the study which motivated these respondents for feelings of respect and worth.

Furthermore, in adherence to the ethical standards, anti-plagiarism measures were employed to ensure great originality and, in this case, the “Turnitin” software was used to detect any form of plagiarism thus originality was achieved and academic standards of research achieved.

### **3.11 Limitations and Delimitations of the study.**

The issue of weather changes such as rain in particular disrupted the movements of the researcher. However, the researcher used umbrellas to shield him and the research assistants from the havoc of rain whenever this happened.

Time constraints: The time allocated to the researcher was limited to beat deadlines while working with the community to collect the desired data however, this was overcome by the researcher using research assistants to ease the load of data collection and beat time wastage to be in position of completing his research in time and successfully achieving its purpose

For secondary data collection, there was a challenge of vandalism and destruction of some documents relevant to the topic of study. However, the researcher made sure to make use of internet to access the required information to finish the study.

Some parts of Bukanha village, Bukoma Sub County, Luuka district were hard to reach which affected the researcher and his assistants' movements. However, the researcher made use of motorcycles to easily reach areas where cars could not reach.



## CHAPTER FOUR

### PRESENTATION AND INTERPRETATION OF RESULTS

#### 4.0 Introduction

In this chapter, there is discussion and analysis of the study results and this was done according to the study objectives and the literature that was reviewed according to the same objectives. This investigation was done with the use of questionnaires among selected household members in Bukanha village, Bukooma Sub County, Luuka district totaling to 80 respondents and interviews with a total of 6 key informants who are; political, cultural and religious leaders in Luuka district. The results are tabulated and some in figures for easy understanding.

#### 4.1 Rate of response (for quantitative data)

A total of 80 questionnaires were issued and all of them were returned as shown in table 2 below in relation to the different categories.

**Table 2: Rate of response**

Rate of response	Sample Size	
	Frequency	Percentage (%)
Returned questionnaires	80	100.0%
Unreturned questionnaires	00	00.0%
Questionnaires issued in total	80	100.0%

**Source:** *Primary data*

In reference to the table above, 80 respondents in total who were selected household members in Bukanha village, Bukooma Sub County, Luuka district responded to the questionnaires making it 100% response as per the prior expectation. This was possible because the investigator actively participated in collection of data but also used research assistants who were in constant touch with the respondents.

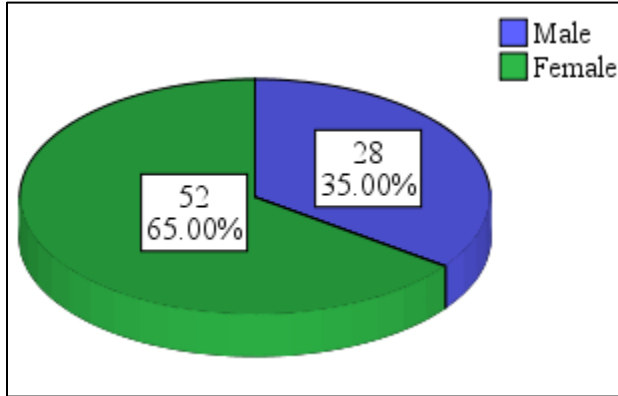
#### 4.2 Findings on demographic characteristics of respondents

This field illustrates data concerning respondents with focus on their gender, education level, years of age, marital status, religion and occupation as shown in the table below;

#### 4.2.1 Sex of the respondents

Below is the representation for the sex of the respondents.

**Fig 2: Sex**



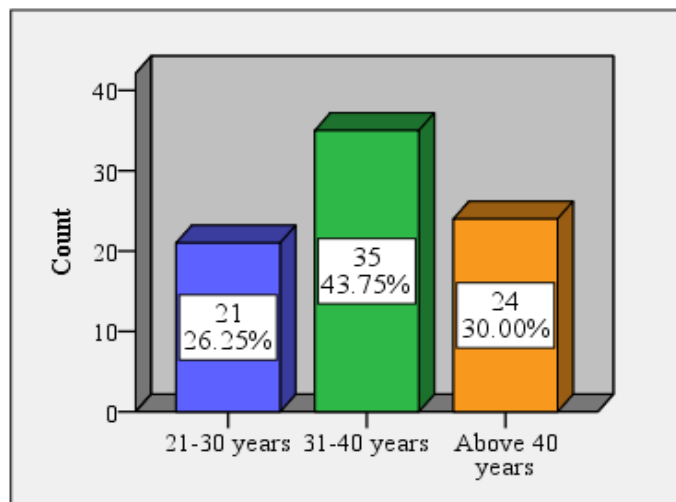
**Source:** *Primary data*

Thus 65% were female, whereas the male respondents constituted the minority, 35% of the total respondents. Therefore, there were more female respondents involved in this research than males. However, the incorporation of both sexes was to figure a broader view of the topic under study from the respondents.

#### 4.2.2 Age of the respondents.

Below is the representation of the age of the respondents that participated in the study

**Fig 3: Age**



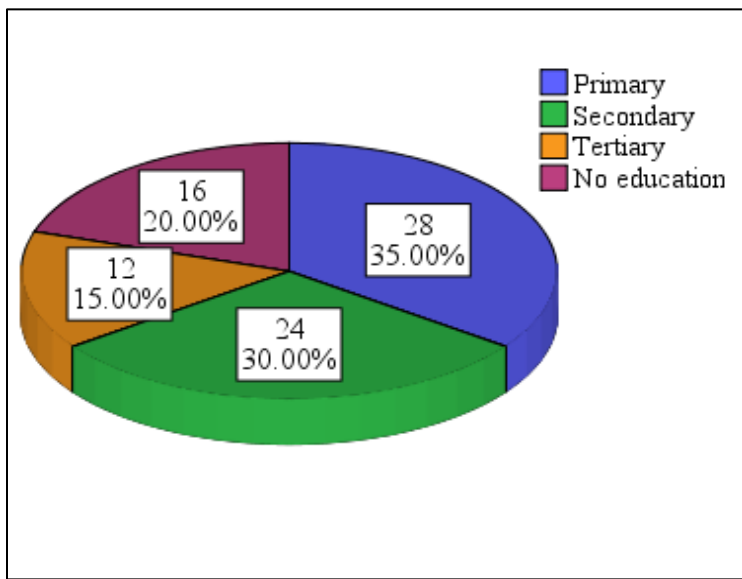
**Source:** *Primary data*

Findings as revealed above show that the vast majority respondents were 31-40 years with a representation of 43.7%, others above 40 years represented by 30%, whereas those who were 21-30 years were represented by 26.3%. Thus, this indicates inclusion of all people irrespective of their age as illustrated in the figure above.

#### 4.2.3 Education level of the respondents.

Below is the representation of the level of education of respondents that participated in this study

**Fig 3: Level of education**



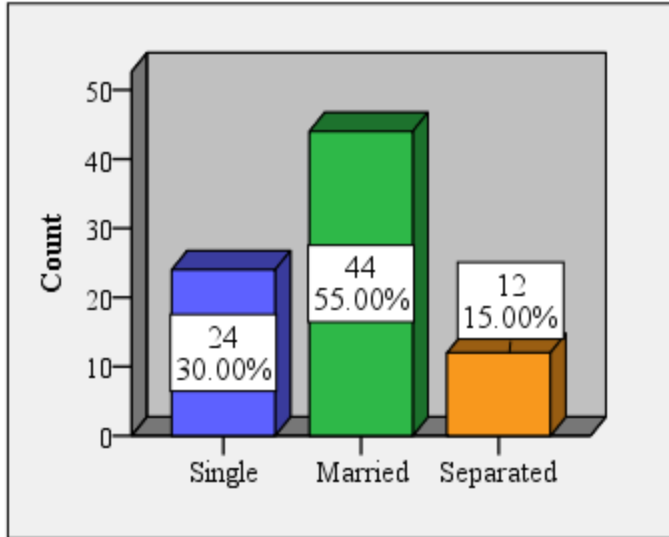
**Source:** Primary data

Findings as revealed above show that majority respondents represented by 35% have at least attained primary level of education, 30% received secondary level of education, and 20% with no education background, whereas 15% received tertiary level of education. Thus, there is a low level of education in the area since most of them have only attained primary education. Questionnaire interpretation was done for those with no education background at all to ensure total inclusion in the study.

#### 4.2.4 Marital status of the respondents.

Below is the summary of the marital status of the respondents;

**Fig 4: Marital status.**



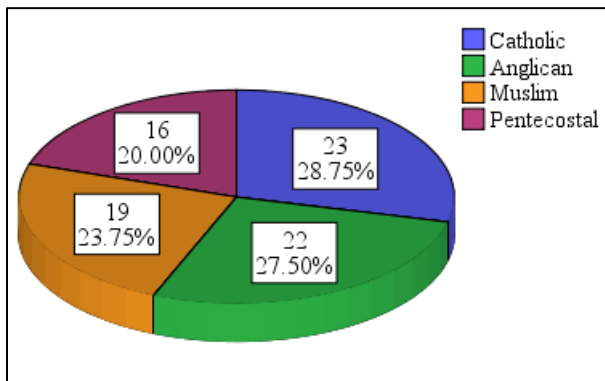
**Source:** Primary data

Results as revealed above show that majority respondents with a representation of 55% were married, 30% noted that they were still single, whereas 15% of these respondents noted that they were separated. The inclusion of respondents of different marital statuses helped the researcher to get different views about the topic under investigation.

#### 4.2.5 Religion of the respondents

Below is the summary of the religious denominations of the respondents that represented the selected households in Bukanha village.

**Fig 5: Religion**



**Source:** Primary data

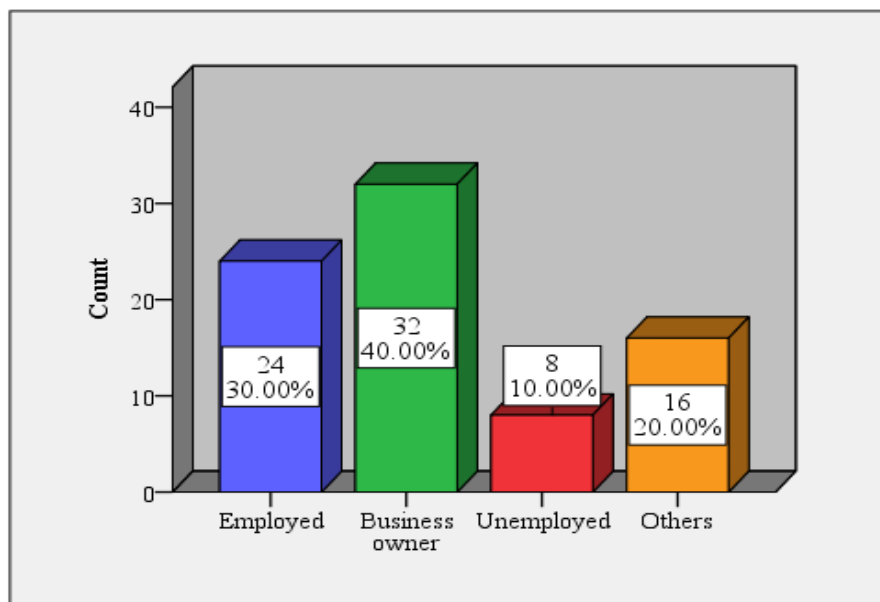
Results as revealed in the figure above indicate that majority respondents with a representation of 28.7% noted that they are Catholics, followed 27.5% who noted that they are Anglicans,

followed by 23.8% who noted that they are Muslims, where 20% of the respondents noted that they belong to the Pentecostal religion. The inclusion of respondents from different religious denominations helped the researcher to get varying views about the topic under study since people from different religions think differently about adherence to culture and how it contributes to gender-based violence.

#### 4.2.6 Occupation of the respondents.

Below is the summary representation for the occupations of the respondents that represented the selected households in Bukanha village.

**Fig 6: Occupation**



**Source:** *Primary data*

Results as revealed in the figure above indicate that majority respondents with a representation of 40% noted that they were business owners, followed by 30% who noted that they are employed in either private or government entities, followed by 20% who noted that they do other occupations like farming, where 10% of the respondents noted that they are unemployed. The inclusion of respondents with different occupations helped the researcher to get varying views about the topic under investigation since people of different careers and those who are unemployed think differently about adherence to culture and how it contributes to gender-based violence.

### **4.3 Bride price practices prevailing in Bukanha village**

From the interviews with the key informants who are political, cultural and religious leaders from Luuka district, they were asked for their views about the different bride price practices prevailing in their area. The respondents noted that one of the bride price practices in their area is that the custom requires a groom's family to pay the bride's family a "bride price" to compensate them for the loss of a woman's labor around the house. They further pointed out that payment comes in the form of gifts, money or a combination of both and that the marriage is not valid until a bride price is paid.

The key informants also pointed out that the other bride price practice in the area is that the groom pays bride price in form of cows. For example, the respondents noted that each cow is usually equivalent to one million Uganda shillings. They noted that some time goats and other animals can be brought. The respondents also noted that in their area, it is a must for the groom to bring a cock for the brother of the bride as a sign of appreciation for looking after her sister very well.

However, some respondents especially the religious leaders noted that lately bride price is to the least extent becoming optional depending on the parents of the bride. They noted that in some Christian families, some parents do not demand for bride price but just pray for blessings on the marriage of their children but these are however the fewest kind of families. One of the cultural leaders in Bukanha village had this to say;

*"...in this area, Busoga region, our custom requires a groom's family to pay the bride's family a "bride price" to compensate them for the loss of a woman's labor around the house and also as a sign of respect and thanks to the parents of the girls that have taken care of the girl for this long. We honor and respect this custom as a part of our society..."*

### **4.4 Adherence to culture through bride price practices in Luuka District**

Table 3 summarizes respondents' responses on adherence to culture through bride price practices in the district of Luuka using a Likert scale where SA represents (Strongly Agree), A represents (Agree), NS represents (Not Sure), D represents (Disagree) and SD represents (Strongly Disagree).

The level of agreement and disagreement reflected the reality of existence of bride price practices in Bukanha village as well as respondents' adherence to the practices and how this affects gender-based violence in Luuka district.

**Table 3: Adherence to culture through bride price practices**

Statements	Level of agreement and disagreement					Mean	Std dev
	SA	A	NS	D	SD		
	Freq	Freq	Freq	Freq	Freq		
Bride price practices picture women as men's property which has caused gender-based violence	24 30.0%	52 65.0%	4 5.0%	00	00	4.63	0.552
Bride price practices limit women's sexual control over their bodies which has highly contributed to gender-based violence	23 28.8%	51 63.8%	4 5.0%	1 1.3%	1 1.3%	4.31	0.505
Bride price practices lead to intimidation and isolation of women in society matters leading to gender-based violence	19 23.8%	53 66.3%	7 8.8%	00	1 1.3%	4.20	0.401
Bride price practices have subjected women to too much labor which has geared gender-based violence	21 26.3%	54 67.5%	4 5.0%	1 1.3%	0	4.58	0.495
Bride price is regarded as a payment for reproductive capabilities leading to violence in case a woman fails to reproduce	23 28.8%	51 63.8%	4 5.0%	2 2.6%	00	4.41	0.596
Bride price practices limit women from reporting their spouses to Local Councils and Community members whenever they are beaten	24 30.0%	52 65.0%	00	4 5.0%	00	4.60	0.491

**Source:** *Primary data*

The table (3) above reveals analysis concerning adherence to culture through bride price practices in Luuka district through use of means and standard deviations from the Likert scale.

This was illustrated as Strongly Agree(5), Agree(4), Not Sure(3), Disagree(2), Strongly Disagree(1). The scores of Strongly Disagree and Disagree represent a variable which was significant to a Small Extent (mean score of 0 to 2.4) The score of Not sure represents a variable which was significant to a moderate extent (mean score of 2.5 to 3.4). The score of Strongly agree and Agree represent a variable which was significant to a Large Extent (mean score of 3.5 to 5.0) on a continuous Likert scale. A standard deviation of  $>1.5$  implies a significant difference concerning the effect of adherence to bride price practices on gender-based violence in Luuka district.

Therefore, generally, findings in table above revealed that respondents strongly agreed that adherence to bride price practices portrays women as men's property which has greatly contributed to gender-based violence with the mean of 4.63, standard deviation of 0.552. Furthermore it reveals that generally respondents strongly agreed that adherence to bride price practices limit women's control over their bodies sexually which has greatly contributed to gender-based violence represented by (mean of 4.31 and a standard deviation of 0.505).

The findings also generally revealed that a big number of respondents agreed to the fact that bride price practices cause intimidation and isolation of women from matters of the society hence leading to gender-based violence with the mean of 4.20 and standard deviation of 0.401.

The table further shows that on average, respondents agreed to the fact that adherence to bride price practices has subjected women to too much labor which has greatly contributed to gender-based violence represented by (mean of 4.58 and a standard deviation of 0.495). In addition, on average, respondents agreed to the fact that bride price is considered as a payment for reproductive capabilities hence causing violence when a woman fails to reproduce represented by (mean of 4.41 and a standard deviation of 0.596). Lastly, respondents generally agreed that bride price practices limit women from reporting their spouses to Local Councils and Community members when they are beaten with the mean of 4.60 and standard deviation of 0.491.

Therefore, the findings of the study illustrated that adherence to culture through bride price practices in Luuka district portrays women as men's property and also limit women's control



over their bodies sexually which has greatly contributed to gender-based violence as represented by 95% and 92.6% of the respondents who agreed respectively.

#### **4.5 How adherence to culture through bride price practices has contributed to gender-based violence**

From the interviews with the key informants who are political, cultural and religious leaders from Luuka district, they were asked for their views concerning how adherence to culture through bride price practices has contributed to gender-based violence. First and foremost, the key informants noted that when a man pays his bride price, he takes a woman as part of his property and therefore feels that he has authority to treat the woman as he pleases moreover taking delight in this. Therefore, when there are disagreements, the man feels that he has the right to beat his wife hence leading to gender-based violence.

Second, the key informants noted that given that culturally, the man is accepted to claim his property when the woman he married makes a mistake like adultery or any form of misconduct, such claim of bride price from the woman's family by the man can emotionally and psychologically torture the woman hence leading to gender-based violence because of the negative picture it taints on the woman as a failure and very undeserving for not living up to the man's expectations and demands.

Third, the key informants also pointed out that bride price practices limit women's control over their bodies sexually since the men always claim to have sex whenever they want it with a justification that they paid their bride price and so sex is the bare minimum to ask for from a woman they bought at a price regardless of the woman's consent to being in the same act. This has greatly contributed to gender-based violence in the area. One of the religious leaders in Bukanha village had this to say;

*"...you see the problem with bride price is that most men always think that they have a right to beat their wives or force them into sexual intercourse without their consent because these men always have a feeling that they own these women and can do whatever they want to them at any time since they paid bride price meaning they bought the women*

*at that cost and some of such cases have been reported while others never reach us because of fear of cultural judgement...”*

#### **4.6 Property inheritance practices prevailing in Bukanha village**

From the interviews with the key informants who are political, cultural and religious leaders from Luuka district, these were asked for their views about different property inheritance practices prevailing in their area. The respondents noted that in Busoga just like most African settings, it is the men that inherit property from their parents when they die. Even when the parents die and they had only girl children, the property is inherited by relatives like uncles since they believe that a girl will one time go and get married meaning that they cannot carry forward the lineage of their parents or be responsible enough to be trusted with such a mantle.

One of the female political leaders in Bukanha village had this to say;

*“...in our culture here, it is a man who inherits property not a woman. For example, when a man dies, he’s property is inherited by his sons not his daughters and this is done because it’s the men that carry forward the lineage of their parents not the women who end up getting married and follow the lineage of their husbands...”*

The key informants also pointed out that when it comes to property inheritance practices, there are some few incidences where the woman is inherited as part of the property when her husband dies and she is usually inherited by the brother to the deceased. This means that all the property left goes to the relatives of the deceased man including the woman so as to keep the things of the man intact in the same lineage.

#### **4.7 Adherence to culture through property inheritance practices in Luuka District**

Table 4 summarizes respondents’ responses on adherence to culture through property inheritance practices in Luuka district using a Likert scale where SA represents (Strongly Agree), A (Agree), NS (Not Sure), D (Disagree) and SD (Strongly Disagree).

The level of agreement and disagreement reflected the reality of existence of property inheritance practices in Bukanha village as well as respondents’ adherence to the practices and how this affects gender-based violence in Luuka district.

**Table 4: Adherence to culture through property inheritance practices**

Statements	Level of agreement and disagreement					Mean	Std dev
	SA	A	NS	D	SD		
	Freq	Freq	Freq	Freq	Freq		
Property inheritance practices have limited women from accumulating wealth thus leading to gender-based violence	20 25.0%	58 72.5%	00	2 2.5%	00	4.49	0.567
Property inheritance practices that emphasize women being denied ownership of property have geared economic gender-based violence among women	14 17.5%	63 78.8%	00	3 3.8%	00	4.28	0.450
Property inheritance practices have limited women's ability to participate in decision making in families and society hence gender-based violence	22 27.5%	54 67.5%	2 2.5%	2 2.5%	00	4.18	0.387
Property inheritance practices have called for increased dependency of women on men thus increased gender-based violence cases	19 23.8%	57 71.3%	00	4 5.0%	00	4.24	0.476
Property inheritance practices have made separated women to be expelled by the husbands from their homes with nothing of value for their survival	31 38.8%	49 61.3%	00	00	00	4.71	0.498
Property inheritance practices translated to human ownership for example widow inheritance have accelerated gender-based violence	19 23.8%	57 71.3%	00	4 5.0%	00	4.21	0.406

**Source:** *primary data*

The above table (4) reveals analysis concerning adherence to culture through property inheritance practices in Luuka district through use of means and standard deviations from the Likert scale. This was illustrated as Strongly Agree(5), Agree(4), Not Sure(3), Disagree(2), Strongly Disagree(1). The scores of Strongly Disagree and Disagree represent a variable which was significant to a Small Extent (mean score of 0 to 2.4) The score of Not sure represents a variable which was significant to a moderate extent (mean score of 2.5 to 3.4). The score of Strongly agree and Agree represent a variable which was significant to a Large Extent (mean score of 3.5 to 5.0) on a continuous Likert scale. A standard deviation of  $>1.5$  implies a significant difference concerning the effect of adherence to property inheritance practices on gender-based violence in Luuka district.

Therefore, generally, findings in the table above revealed that respondents strongly agreed that property inheritance practices have limited the ability of women to accumulate wealth hence leading to gender-based violence with the mean of 4.49, standard deviation of 0.567. It further reveals that on average, respondents strongly agreed that adherence to property inheritance practices where women are denied from owning property has increased economic gender-based violence among women with the mean of 4.28 and a standard deviation of 0.450. Furthermore, on average, a big number of respondents agreed to the fact that adherence to property inheritance practices have limited women's ability to participate in decision making in families and society hence gender-based violence with the mean of 4.18 and standard deviation of 0.387.

More so, the table generally reveals that respondents agreed that adherence to property inheritance practices has increased dependency of women on men, which has resulted into increased cases of gender-based violence represented by (mean of 4.24 and a standard deviation of 0.476). In addition, respondents generally agreed that adherence to property inheritance practices has made divorced and separated women to be expelled by their husbands from their homes with nothing represented by (mean of 4.71 and a standard deviation of 0.498). Lastly, respondents generally agreed to the fact that adherence to property inheritance practices translated to human ownership such as widow inheritance has greatly increased gender-based violence represented by (mean of 4.21 and standard deviation of 0.406).

Therefore, the findings of this study illustrated that adherence to culture through property inheritance practices in Luuka district has limited women from accumulating wealth and geared economic gender-based violence.

#### **4.8 How adherence to culture through property inheritance practices has contributed to gender-based violence.**

From the interviews with the key informants who are political, cultural and religious leaders from Luuka district, these were asked for their views on how adherence to culture through property inheritance practices has contributed to gender-based violence. First and foremost, the key informants noted that adherence to property inheritance practices where women are denied from owning property has increased economic gender-based violence among women. This is because when women are denied owning property, they are economically starved, as they are unable to have land where they can do agricultural activities. This means that they have to continue depending on their husbands hence affecting them economically. One of the male religious leaders in Bukanha village had this to say;

*“...I think our adherence to leaving out our women when it comes to property inheritance in Busoga is such an injustice to them because it leaves them behind economically since the highly inherited property here is land and most economic activities such as farming happen on the land. We are not empowering our women to venture into the culture of economic development yet our people remain loyal to such practices that exclude women for lack of trust that women can inherit property and put it to good use without a man’s lead, a kind of stereotype we need to put to an end...”*

Second, the key informants also pointed out that property inheritance practices have limited women’s ability to participate in decision making in families and society hence gender-based violence. This is because when a woman is denied to own property, it means they also have no say when decisions on critical matters in a family are being made for the fact that they make no financial contributions or literally mater because their profile has been defiled by such practices.

Third, the key informants noted that adherence to property inheritance practices translated to human ownership for example in some few cases where a widow is inherited by the brother of

the deceased husband to the woman has increased gender-based violence because such is an act of disrespect to the woman and also a sign of using the woman sexually without her consent.

#### 4.9 Adherence to culture through forced/ early marriages in Luuka District

Table 5 summarizes respondents' responses on adherence to culture through forced/ early marriages in Luuka district with use of a Likert scale where SA represents (Strongly Agree), A represents (Agree), NS represents (Not Sure), D represents (Disagree) and lastly SD represents (Strongly Disagree). The level of agreement and disagreement reflected the reality of existence forced/early marriages in Bukanha village as well as respondents' adherence to the practice and how this affects gender-based violence in Luuka district.

**Table 5: Adherence to culture through forced/ early marriages**

Statements	Extent of agreement and disagreement					Mean	Std dev
	SA	A	NS	D	SD		
	Freq	Freq	Freq	Freq	Freq		
Early marriages call for forced sexual relations for unequal power relations hence contributing to gender-based violence	24 30.0%	52 65.0%	4 5.0%	00	00	4.63	0.552
Early marriages accelerate cases of girls being highly burdened with domestic work thus gender-based violence	23 28.8%	51 63.8%	4 5.0%	1 1.3%	1 1.3%	4.31	0.505
Girls forced into early marriages are always battered by their husbands hence gender-based violence	19 23.8%	53 66.3%	7 8.8%	00	1 1.3%	4.20	0.401
Girls forced into early marriages are denied the opportunity of obtaining education hence gender-based violence	21 26.3%	54 67.5%	4 5.0%	1 1.3%	0	4.58	0.495
Girls forced into early marriages are often denied opportunities for engaging in decision making in their families and community thus	23 28.8%	51 63.8%	4 5.0%	2 2.6%	00	4.41	0.596

gender-based violence							
Girls forced into early marriages are often denied their rights of engaging in income generating activities thus gender-based violence	24 30.0%	52 65.0%	00	4 5.0%	00	4.60	0.491

**Source:** *Primary data*

The above table (5) reveals analysis concerning adherence to culture through forced/early marriages on gender-based violence in Luuka district through use of means and standard deviations from the Likert scale. This was represented as Strongly Agree(5), Agree(4), Not Sure(3), Disagree(2), Strongly Disagree(1). The scores of Strongly Disagree and Disagree represent a variable which was significant to a Small Extent (mean score of 0 to 2.4) The score of Not sure represents a variable which was significant to a moderate extent (mean score of 2.5 to 3.4). The score of Strongly agree and Agree represent a variable which was significant to a Large Extent (mean score of 3.5 to 5.0) on a continuous Likert scale. A standard deviation of >1.5 implies a significant difference concerning the effect of adherence to forced/early marriages on gender-based violence in Luuka district.

Therefore, generally findings in the table above revealed respondents strongly agreed that adherence to early marriages leads to forced sexual relations due to unequal power relations hence contributing to gender-based violence with the mean of 4.63, standard deviation of 0.552. It is more so revealed that respondents averagely strongly agreed that adherence to early marriages increases cases of young women being overburdened with domestic work hence leading to gender-based violence with the mean of 4.31 and a standard deviation of 0.505.

In addition, on average, a big number of respondents agreed to the fact that young women forced into early marriages are always battered/ beaten by their husbands hence increased gender-based violence with the mean of 4.20 and standard deviation of 0.401.

The table continues to reveal that respondents generally agreed that young women forced into early marriages are denied the chance of attaining education hence leading to gender-based violence represented by (mean of 4.58 and a standard deviation of 0.495). Respondents also generally agreed that young women forced into early marriages are often denied from engaging

in decision making in their families and the community with the mean of 4.41 and a standard deviation of 0.596.

Lastly, respondents generally agreed that young women forced into early marriages are often denied their rights of engaging in income generating projects hence gender violence represented with the mean of 4.60 and standard deviation of 0.491.

Therefore, the findings of the study illustrated that adherence to early marriages leads to forced sexual relations due to unequal power relations and also increase cases of young women being overburdened with domestic work hence contributing to gender-based violence which were represented by 95% and 92.6% of the respondents who agreed respectively.

### **Prevalence of forced/ early marriages in Bukanha village**

From the interviews with the key informants who are political, cultural and religious leaders from Luuka district who were asked for their views about the prevalence of early marriages in their area, the respondents noted that in Busoga region, there is a high prevalence of early marriages as 74% of girls in Busoga sub-region alone are forced into marriage, meaning only 26% have an opportunity to complete school or have a say about their future.

The key informants also pointed out that some parents had gone ahead especially during the past COVID-19 pandemic period to sell their daughters to men for bags of posho and even for 50,000 Uganda shillings. This forced early marriage prevalence is mainly as a result of poverty and idleness for unemployment among the people in Busoga region hence seeing their daughters as a money-making venture. One of the political leaders in Bukanha village had this to say;

*“...it is true we are still living with a lot of early marriages going on here in Busoga as girls are married off as early as 15 years by their parents for as low as 50,000 Uganda shillings and even some bags of food. This is mainly because of the high cases of poverty among the households in the region as well as idleness but almost limited exposure as some of us have taken it as part of customs to use our children in exchange for what we do not have...”*

### **4.10 How adherence to culture through forced/ early marriages has contributed to gender-based violence**



From the interviews with the key informants who are political, cultural and religious leaders from Luuka district that were asked for their views concerning how adherence to culture through forced/early marriages has contributed to gender-based violence, these noted that as a result of early marriages, the young girls are forced into sexual relations they are not prepared for due to unequal power relations in the marriage hence contributing to gender-based violence.

Second, the key informants noted that young girls who are forced into early marriages are always battered/ beaten by their husbands since they take them as their own property and such has accelerated gender-based violence. It should be noted that girls at a teenage age are supposed to be in school which has not been the case in most of these families as they are married off denying them their right to education hence gender-based violence for such an injustice to the girl child.

Third, the key informants also pointed out that young women who are forced into early marriages are often denied their rights of engaging in income generating projects to focus on the hard pressing marriages which tantamount to gender-based violence. This is because when these girls are denied from engaging in income generating projects, they will be unable to provide for themselves meaning that they will always depend on their husbands leading to economic violence on these young women. One of the male cultural leaders in Bukanha village had this to say;

*“...in our region, such early married off girls definitely end up being forced into early sexual intercourse that they are not prepared of hence leading to gender-based violence in the long run because they were not ready or anyhow oriented into family life and reproduction leaving psychological scars and sometimes utterly failed marriages ...”*

#### **4.11 Correlation analysis on adherence to culture and gender-based violence in Luuka**

This study was set to investigate the relationship between adherence to culture and gender-based violence in Luuka District, Busoga sub region, Uganda. This was done by running a correlation analysis using Pearson Product Moment Correlation coefficient between the composite score of adherence to culture and gender-based violence in Luuka district plus the three components of adherence to culture which included; adherence to culture through bride price practices, adherence to culture through property inheritance practices and adherence to culture through

forced/ early marriages in relation to gender-based violence in Luuka district as indicated in the conceptual framework.

For a correlation to be considered significant, the P-value (Sig. (2-tailed) values must be less than 0.05 (for 95% confidence level) or less than 0.01 (for 99% confidence level) and the findings are shown in Table 6 below.

**Table 6: Correlation Matrix**

Correlation Matrix		1	2	3
1.	Adherence to culture through bride price practices	Pearson Correlation Sig. (2-tailed)	1	
2.	Adherence to culture through property inheritance practices	Pearson Correlation Sig. (2-tailed)	.692** .000	1
3.	Adherence to culture through forced/early marriages	Pearson Correlation Sig. (2-tailed)	.681** .000	.580** .000
4.	Gender-based Violence	Pearson Correlation Sig. (2-tailed)	.726** .000	.633** .000
5.	Laws and regulations	Pearson Correlation Sig. (2-tailed)	1	
6.	Poverty levels	Pearson Correlation Sig. (2-tailed)	.691** .000	1
7.	Level of education	Pearson Correlation Sig. (2-tailed)	.689** .000	.588** .000
<p><b>Note:</b></p> <p>a) 1=Adherence to culture through bride price practices; 2=Adherence to culture through property inheritance practices; 3= Adherence to culture through forced/early marriages; 4= Gender-based Violence; 5= Laws and regulations; 6= Poverty levels; Level of education</p> <p>b) **<math>P &lt; .05</math>, *** <math>p &lt; .01</math> level of Significance</p>				

**Source:** Primary data

In relation to adherence to culture and gender-based violence in

Luuka District, Busoga sub region, Uganda, results as in Table 6 revealed that there is a strong positive significant relationship between adherence to culture through bride price practices and gender-based violence in Luuka district ( $r = .726^{**}$ ,  $p < .05$ ). This implies that adherence to culture through bride price practices portrays women as men's property and also limit women's control over their bodies sexually which greatly contributes to gender-based violence.

In addition, the results as in Table 6 revealed that there is a strong positive significant relationship between adherence to culture through property inheritance practices and gender-based violence in Luuka district ( $r = .633^{**}$ ,  $p < .05$ ). This implies that adherence to culture through property inheritance practices has limited women from accumulating wealth thus leading to gender-based violence.

Furthermore, the results as in Table 6 revealed that there is a strong positive significant relationship between adherence to culture through forced/early marriages and gender-based violence in Luuka district ( $r = .545^*$ ,  $p < .05$ ). This implies that adherence to culture through early marriages leads to forced sexual relations due to unequal power relations and also increase cases of young women being overburdened with domestic work hence contributing to gender-based violence.

Finally, the results in Table 6 also revealed that the major emerging patterns/ links between adherence to culture and gender-based violence are relaxed laws and regulations regarding bride price practices, property inheritance practices and forced/ early marriages, high poverty levels and low level of education of people in Bukanha village.

## **CHAPTER FIVE**

### **DISCUSSION OF RESULTS**

#### **5.0 Introduction**

In this chapter, results from the fourth chapter above are discussed as follows.

#### **5.1 Discussion of results**

##### **5.1.1 The level and effect of adherence to culture concerning bride price practices on Gender-based Violence in Luuka District**

According to the results of the study, 95% of the respondents pointed out that adherence to bride price practices portray women as men's property, which has greatly contributed to gender-based violence in Luuka district. The findings relate with the literature by Otufale (2012) who argued that bride price practices involve payment of goods such as cows, goats, hens and other items which in modern society could come in monetary terms. He further argued that determination of bride price payment is done by men thereby rendering women no position in the whole process of the practice yet the burden of sustaining marriages in case of Gender-based Violence rests on their shoulders. The findings also correspond with the work of other scholars like Ashraf et al, (2015) and Baluku et al, (2012) who argue that bride price practices can perpetuate gender-based violence through commodification of women and young girls yielding them to domestic abuse. Lowes et al., (2018) also adds to this argument that bride price practices reduce women and young girls to just objects that can be given away in exchange of wealth all proving gender-based violence in this matter.

The results of the study also indicated that 92.6% of the respondents agreed that adherence to bride price practices limit women's control over their bodies sexually which has greatly contributed to gender-based violence.

The results align with the literature by ACFODE, (2020) which also further proves vulnerability of women to gender-based violence with an explanation that men will do whatever they please to women because they pay 'high' to the women they marry and take them as a possession.

The results also align with the work of scholars such as Ndlovu, A. (2016) where an argument is put that bride price practices detach women and young girls from their families all making them susceptible to gender-based violence simply because their families gave them over and they have no one to look to in their terrible experiences with their husbands.

In addition, more literature from scholars like Tsikata (2009) also affirms the study findings where Tsikata reveals the accelerated burden of labor and the wrong understanding of bride price as a ticket for reproductive capabilities of women.

Lastly, the results indicated that there is a strong significant positive relationship between adherence to bride price practices and gender-based violence in Luuka district affirmed by ( $r = .726^{**}$ ,  $p < .05$ ). The results align with the information by Lesile (2018) who presents the concern of the public realizing this evil and taking action as many women and girls are abused and die without perpetrators being held accountable or responsible in any way. The findings also relate with a study conducted by FAO (2009) in Apac district where it revealed that rural women were forced to exchange sex for material goods concluding that economic constraints and gender inequality such as men being major determinants of culture that women should submit to are also major factors in coping with Gender-based Violence all explaining the cause for adherence to bride price practices and its evils of gender-based violence.

### **5.1.2 The effect and level of adherence to culture concerning property inheritance practices on Gender-based Violence in Luuka District**

According to the results of the study, 97.5% of the respondents revealed that adherence to property inheritance practices has limited women from accumulating wealth thus leading to gender-based violence in Luuka district. The results align with the substantial work by Roya (2022) who asserts that women are denied equal rights to property inheritance and possession leaving them in a space of limited ability to accumulate wealth since most of income activities operates on property like land. Roya further notes that 30% of global countries deny women their right to inherit and own property proving encouragement of Gender-based Violence since the practice only leaves women high and dry without security in spaces they occupy. The study findings also noted that 96.3% of the respondents agreed that adherence to property inheritance practices where women are denied ownership of property has geared economic gender-based violence among the women.

The results align with the work of Panda et al. (2005) who argued that women that own property inherited or non-inherited bear minimal chances of facing Gender-based Violence compared to their counterparts who have nothing but relying on their spouses' property. Panda also emphasized that educated, financially independent, self-reliant, social women and girls are likely to escape gender-based violence compared to those that lack in such aspects.

In addition, the results from the study align with the work of scholars like Asimwe (2011) who stresses the fact that the society may be reluctant in making interventions in marital issues which include bride price making it hard for women to find refuge since it almost bothers no one that they are living under injustice.

Lastly the findings revealed that there is a strong significant positive relationship between adherence to property inheritance practices and gender-based violence in Luuka district affirmed by ( $r = .633^{**}$ ,  $p < .05$ ). The findings relate with the literature by Isabella et al (2005) who also emphasized the danger of adherence to property inheritance practices where the idea of inheritance is translated to human ownership such as widow inheritance practices that view widows as forms of property to be owned. She also noted that gender-based violence cases are most times never reported to authority because some officers are strongly rooted and loyal to the barbaric practices that they view forced widow inheritance as a normal practice with women bearing no defense or say against it.

### **5.1.3 The effect and level of adherence to culture concerning forced/ early marriages on Gender-based Violence in Luuka District**

According to the results of the study, 95% of the respondents pointed out that adherence to early marriages leads to forced sexual relations due to unequal power relations hence contributing to gender-based violence.

The results align with the information by Hartman et al (2013) who affirms that the younger the girl is in a marriage, the higher the belief that a man should impose unnecessary lordship and control over her where Gender-based Violence such as battering is embedded in the name of culture.

Nour, N (2009) in addition affirms that young girls also tend to vulnerably submit to the torture of spouses that are way older than them thus adherence to forced/ early marriages are such a disaster to women. Raj et l., (2010) further discusses how risky it is for young girls to be forced into marriages because they are never prepared for such a journey and all they have is to live under fear and complete violence.

The results of the study also revealed that 92.6% of the respondents agreed that early marriages lead to increase in cases of young women being overburdened with domestic work hence contributing to gender-based violence.

The results align with the work by Chapell (2018) who argued that the practice of child marriage exists around the world and in most cases, children are married off well before puberty or marriageable age as defined by the law. This practice is rampant in Africa, Asia as well as South America and further adds that forced/ early marriages are often associated with instances where marriage is desired and arranged by parents in which only one spouse, usually the woman is the child led into unprepared for hard work involved in marriage.

The results also align with the material by UNICEF (2013) which puts it that early marriages are strongly associated with violence among spouses.

Wodon et al., (2012) also highlights the economic challenges associated with early marriages where young girls are left out and cannot in any way stand up for themselves to earn economic independence under roofs of their violators.

Lastly, the results of the study indicated a strong significant positive relationship between adherence to forced/ early marriages and gender-based violence in Luuka district affirmed by ( $r = .545^{**}$ ,  $p < .05$ ). The results align with the material by Hotaling et al. (2016) who revealed that the victims of forced of forced/ early marriages are naïve and stand greater chances of suffering Gender-based Violence because they hold their abusers in high regard thus living at their mercy which involves battering and high-level emotional damage.

#### **5.1.4 The emerging patterns/ links between adherence to culture and gender-based violence in Luuka District.**

##### **The laws and regulations.**

According to the results of the study, it was evident that there is reluctance in the laws regulating the practice of bride price in Luuka district which has encouraged the people to continue adhering to this practice that fosters gender-based violence. One of the female key informants had this to say;

*“...you see the problem with bride price is that most men always think that they have a right to beat their wives or force them into sexual intercourse without their consent because these men always have a feeling that they own these women and can do whatever they want to them at any time since they paid bride price meaning they bought the women at that cost and some of such cases have been reported while others never reach us because of fear of cultural judgment...”*

The statement can be interpreted that perpetrators of gender-based violence for example through the practice of bride price practices are never reprimanded as it seems that even the authority such as political leaders only sit and watch this happen time after time. This grants the perpetrators reasons to carry on with the practice of gender-based violence in the name of culture yet the victims also continue to adhere to the practices because they seek belongingness. The fact that the laws and regulations are not taken serious by the enforcers such as cultural, and political leaders makes it almost impossible for the victims to report the cases of violence because they almost have no one to run to.

The results relate to the material by Parul et al., (2017) who argues that the society being reluctant may lead to too much permissiveness thus encouraging gender-based violence. The reluctance may manifest in relaxed laws and regulations regarding gender-based violence in this matter hence people doing as they please and victims such as women in Luuka district suffering at the hands of such relaxed laws that should have protected them.

**Poverty levels.** According to the study findings, it was also confirmed that poverty levels are a linking factor for adherence to culture and gender-based violence especially through property



inheritance practices in Luuka district. One of the male key informants affirmed this with the statement;

*“...it is true we are still living with a lot of early marriages going on here in Busoga as girls are married off as early as 15 years by their parents for as low as 50,000 Uganda shillings and even some bags of food. This is mainly because of the high cases of poverty among the households in the region as well as idleness but also limited exposure as some of us have taken it as part of customs to use our children in exchange for what we do not have...”*

This means that women and young girls in Luuka have been looked at as earning ventures due to high levels of poverty which violates their rights because they are reduced to mere commodities and are not seen as equal human beings with men. The high levels of poverty have also caused the community to look to the worst to survive such as turning against young girls and sending them into forced toxic marriages all in the name of making a living and surviving at the expense of someone else's life. The findings relate with literature by Kirsten (2015) who argues that poverty places women in a place of vulnerability where men take advantage of them because they are a weaker sex and so mean use them as commodities to earn in any way possible. Kirsten supports his argument with an example of women who are trafficked by men being promised good lives that are poverty free but only to use them as sex slaves or sex workers. Such women do the dirty work and surrender their bodies without any benefits to themselves but all to merciless men.

**Level of education.** From the study findings, it was also confirmed that people's level of education is a great linking factor between adherence to culture especially through property inheritance practices and gender-based violence in Luuka district. One of male the key informants affirmed this with the statement;

*“...in our culture here, it is a man who inherits property not a woman. For example, when a man dies, he's property is inherited by his sons not his daughters and this is done because it's the men that carry forward the lineage of their parents not the women who end up getting married and follow the lineage of their husbands...”*

This kind of mentality and ideology could be geared by low levels of education. This is because it reveals limited exposure and understanding of the changing dynamics of other societies where women are in the lead and powerfully putting resources to use including inherited property for some that have opportunities to.

The results align with the information by the UN women (2020) who argue that the longer someone stays in school the less likelihood of that person being victimized or a perpetrator of gender-based violence. High levels of education grant people exposure and diverse understanding of culture that they may seek to use culture for social cohesion and not violence against anyone.

In conclusion, the findings correspond with the feminist theory according to Pence et al (1993) which is a great body of knowledge that puts emphasis on gender in terms of power inequality for relationships between women and men. The theory puts focus on society beliefs that allow males to employ aggression and violation while they live their lives as well as dwelling on forbidden roles dictating the behavior of men and women in their relationships. This therefore calls for individual burden toward ending gender-based violence because once the society collectively understand and stand up for justice and fairness for one another, nothing else can stop them from progress. There is much need for individual responsibility to watch out for gender-based violence and report cases of every form to awaken people to adhere to only cultural practices that encourage social cohesion.

## **CHAPTER SIX**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **6.0 Introduction**

In this chapter, findings are discussed, described and summarized. Furthermore, recommendations are made here for further research in relation to the investigation that was done.

#### **6.1 Summary of the findings**

The study revealed that the major effects of adherence to culture through bride price practices on gender-based violence in Luuka district are that bride price practices portray women as men's property and also limit women's control over their bodies sexually which have greatly contributed to gender-based violence as represented by 95% and 92.6% of the respondents who agreed respectively. Furthermore, it was revealed that adherence to culture through bride price practices yields intimidation and isolation of women from matters of the society and subject women to too much labor which have greatly contributed to gender-based violence. Lastly, it was revealed that bride price practices to which the people are loyal as culture in Luuka district is considered as a payment for reproductive capabilities and also limits women from reporting their spouses to Local Councils and Community members whenever their rights are violated which greatly contributes to gender-based violence.

Additionally, the results of the study indicated that majorly, the effects of adherence to culture through property inheritance practices on gender-based violence in Luuka district are that property inheritance practices to which the people are loyal have limited the ability of women to accumulate wealth and made divorced and separated women to be expelled by their husbands from their homes with nothing yet no one in any form of might can stand against this because society regards the adherence to such behavior as a mark for honor and upholding of culture where men are regarded as people of greater responsibility and value than women to take on inheritance of property hence leading to gender-based violence.

Furthermore, it was noted that adherence to culture through property inheritance practices has limited women's ability to participate in decision making in families and society and also increased dependency of women on men which has resulted into increased cases of gender-based violence. Lastly, it was pointed out that adherence to culture through property inheritance practices translated to human ownership such as widow inheritance where women are denied owning property has increased gender-based violence

More so, the study revealed that the major effects of adherence to culture through forced/ early marriages on gender-based violence in Luuka district are that early marriages lead to forced sexual relations due to unequal power relations and also increase cases of young women being overburdened with domestic work hence contributing to gender-based violence which were represented by 95% and 92.6% of the respondents who agreed respectively. Furthermore, it can be pointed out that young women forced into early marriages as culture to which a great number of people are loyal in Luuka are always battered/ beaten by their husbands and denied the chance of attaining education hence leading to gender-based violence. It was also noted that young women forced into early marriages are often denied from engaging in decision making in their families and the community and are also often denied their rights of engaging in income generating projects yet the cycle goes on year after year because the people in this location have taken it to be normal and a part of them hence leading to gender-based violence.

Finally, the study revealed that the major emerging patterns between adherence to culture and gender-based violence are relaxed laws and regulations that encourage adherence to culture through bride price practices, property inheritance practices and forced/ early marriages. It also revealed that poverty levels are great linking factor for adherence to culture and gender-based violence where people adhere to culture basically to earn what they do not have such as forcing young girls into marriages so that the parents especially men may benefit from the small bride price paid. The study also revealed that education levels are one of the linking factors for adherence to culture and gender-based violence in Luuka district. This is because people's limited exposure to the changing dynamics of other societies encourages them to cling and adhere to their own traditions that yield gender-based violence such as raising bride price practices, property inheritance practices and forced/ early marriages above rights of young girls and women.

## **6.2 Conclusions**

As per the findings of the study, we may conclude that the people in Luuka district adhere to culture through bride price practices, property inheritance practices and forced/ early marriages. It can also be concluded that adherence to culture through bride price practices contributes to gender-based violence in Luuka District because the bride price practices to which most people are loyal and practice as culture portray women as men's property and also limit women's control over their bodies sexually which greatly contribute to gender-based violence. In addition, it can also be concluded that adherence to culture through property inheritance practices contributes to gender-based violence in Luuka District because property inheritance practices have limited women from accumulating wealth which has greatly increased economic gender-based violence. Furthermore, it can be concluded that adherence to culture through forced/ early marriages greatly contributes to gender-based violence in Luuka District because early marriages lead to forced sexual relations due to unequal power relations and also increase cases of young women being overburdened with domestic work hence contributing to gender-based violence.

Finally, it can be concluded that the major emerging patterns between adherence to culture and gender-based violence in Luuka District are relaxed laws and regulations regarding the prevailing cultural practices as discussed, the poverty and education levels of the people in Bukanha village which trigger people's level of adherence to culture through practices that encourage gender-based violence.

## **6.3 Recommendations**

Adherence to positive behavior is honorable and worth appreciating. The behavior of togetherness was observed by the researcher while collecting data. There was a sense of unity and belongingness among the people of Bukanha village because they eat together and still live under family units honoring the institution. This was a great gesture for social beings in the 21<sup>st</sup> century regardless of the challenges the people still live under such as conforming to a culture that encourages forced/ early marriages that hinder the young girls who are not yet ready for the institution. The researcher therefore recommends that people of Bukanha village may build on this idea of togetherness to address negative behavior that does not consider young girls' views.

If this unity can bring men and women on the table to discuss and chat better way forward regarding the prevailing cultural practices that promote injustice, this land could see a positive change among them and women would receive the due welfare thus combatting gender-based violence in Bukanha village Busoga sub region.

The researcher further suggests the following measures in response to the effect of adherence to culture on gender-based violence in Luuka District, Busoga sub region, Uganda.

Since it was revealed that adherence to culture through bride price practices greatly contributes to gender-based violence in Luuka district, the researcher suggests that the government of Uganda to develops regulations that deal with payment of bride price, to avoid the aspect of women being reduced to being commodities of sale and later being battered by their husbands. There should be a legal price limitation that protects the human nature of women so that they are not treated as commodities but also a kind of cultural sensitization by empowered social workers that with or without bride price, marriages can thrive so men and families from which girls hail should stop taking advantage of girls for whatever gains they have in this adherence to bride price practices such as taking girls as business ventures and using them as hired slaves in families all in the name of maximum utility for bride price.

Furthermore, since it was revealed that adherence to culture through property inheritance practices greatly contributes to gender-based violence in Luuka district, the researcher recommends that the government of Uganda with the support of donor agencies take immediate steps to improve systematically women's property rights in law and in practice and remove obstacles to their realization.

Therefore, the government should enact legislation and constitutional provisions that prohibit gender-based discrimination and promote women's equal property rights because article 26 of the Ugandan constitution which would have helped this only confirms the right of husbands to all property already registered in their names instead. This means that women might not inherit such property in case of any adversity putting many women including the ones in Luuka under such high level of vulnerability because most of them get married to their husbands almost with nothing but their bodies.

In addition to this, the government with the help of NGOs should provide civic education and training of government officials and traditional leaders on women's property rights in the bid to end gender-based violence as well as funding of social workers to do more of social research to expose these evils. More so, the researcher also recommends that the government should tighten laws on gender-based violence that incriminate individuals found violating the Law. This will help to deter people especially the men found of beating their wives and reducing them into objects and not loving them as partners.

Further, the researcher recommends that the government and NGOs should organize and mobilize community outreaches where social workers can sensitize the community on women rights and dangers of gender-based violence. This initiative will help enlighten the families, couples and those who are fond of abusing their women. This kind of knowledge delivered to the communities will help reduce and prevent instances of gender-based violence as the victims might also find light of who to turn to and report when violation times hit for them. These agencies and the government should strengthen literacy programs like functional adult literacy (FAL) as most victims in Luuka are school dropouts for the unfortunate circumstances that led to their marriages as discussed. It should help to educate the masses about the likely effects of adherence to bride price, property inheritance and forced marriages both positive and negative and to encourage people carry out the practice in relation to the original cultural roles as it is much exaggerated today with a completely different view.

In addition, the researcher suggests the importance of involving custodians of traditions in reforming marriage laws or customs specifically addressing early marriages: Changes in customs may occur when those practicing them do not hold them dear anymore or in such high regard. Therefore, the government and stakeholders should intensify public education initiatives against adherence to culture through forced/ early marriage. A rights-based approach should be employed, focusing on the intrinsic value and human rights of adolescent girls. It is crucial for them to be assisted in the transition to adulthood safely and without discrimination. This may be achieved through widespread media campaigns, including radio broadcasts and community conversations, underscoring the significance of adolescent girls staying in school, avoiding early marriages, and ensuring their protection against gender-based violence and discrimination of any kind in the community that comes in the name of adherence to culture.

The researcher also recommends that the initiatives aimed at economic and social empowerment for women should be established to counter the negative effects of property inheritance practice in Buknha village. Such programs may come in form of trainings, accessibility to resources as well as supporting women to achieve economic independence.

The researcher also recommends that institutions of education such as schools and local authorities may promote awareness on dangers of early marriages advocating for stay in school and pursuing education since most girls may end in early marriages for thought that it is culture ns it should not be challenged in in any way despite their dreams and ambitions.

Lastly, the researcher recommends that there should be reformation of laws regarding bride price by the policy makers so that there can be an environment that does not allow perpetuation of gender-based violence in Buknha village but also Uganda as a whole.

#### **6.4 Recommendations for further research**

The researcher puts down some recommendations for further research and these emerged during the process of investigation.

The study scope was limited entirely to the households in Bukanha village, Bukooma Sub County, Luuka district which might not be the actual representation of households in other regions in the country thus need for broader investigation countrywide to end gender-based violence stemming from adherence to barbaric cultural practices to enable comparison of the findings of this study.

The study also only focused on adherence to three cultural practices of bride price practice, property inheritance practice and forced/ early marriages. This is not an exhaustive list of all the available cultural practices that people are loyal to and could yield gender-based violence thus to enable comprehensive determination of the phenomenon that exists, it is suggested that further studies be undertaken on other cultural practices.

The researcher also observed that there is sexualization of cultural music where the locals in trading centers of Luuka perform dances along the music with sexual strokes to advertise some of the local medicines that are known for boosting libido and bedroom performance.



This behavior was observed being encouraged by both the young and the old who were seen gifting the dancers that advertised these medicines and one would wonder how developmental this is for the area or if there is more to study about it. The performances went on in the working hours of the day being supported by idle natives of different ages in the trading centers. Therefore, social researchers also ought to look into this matter of the effect of sexualization of cultural music, drama and dance content on gender-based violence in Luuka district, as these are all means of communication of people's beliefs and loyalty to practices that influence their way of life.

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## **Appendices**

### **Appendix 1: Questionnaire**

#### **For the selected households in Bukanha village, Bukoma Subcounty, Luuka District**

Hello participant,

My name is Paul Nahereza, a pursuing a master of social work from Uganda Christian University-Mukono and conducting research on “Adherence to culture and Gender-based Violence in Luuka District, Busoga Sub region, Uganda”. Thus, you have been chosen to take part in this study because your input is crucial for obtaining the necessary information. The data you share is strictly for academic purposes. It will be handled with complete confidentiality.

Please take a few minutes and answer the following questions.

#### **SECTION A: BACKGROUND DATA**

**Kindly tick (√) the alphabetical letters representing your most appropriate responses for the following items:**

1. Sex

(a) Male

b) Female

2. Age

(a) Below 20 years

b) 21-30 years

c) 31-40 years

d) Above 40 years

3. Level of education

a) Primary

b) secondary

c) Tertiary

d) No education

4. Marital status

a) Single

b) Married

c) Divorced

d) Separated

5. Religion

- a) Catholic
- b) Anglican
- c) Muslim
- d) Pentecostal
- e) Others (specify).....

6. Occupation

- a) Employed
- b) Business owner
- c) Unemployed
- d) Others (specify).....

**SECTION B: Adherence to culture through bride price practices**

Rate your degree of agreement to the reality of existence of bride price practices and your adherence to it as well as its effect on Gender-based Violence in Luuka District basing on a scale of 5(strongly agree), 4(Agree), 3(Not sure), 2(Disagree) and 1(Strongly disagree).

S.N	Adherence to culture through bride price practices and Gender-based Violence	5	4	3	2	1
BP1	Bride price practices picture women as men’s property which has caused Gender-based Violence					
BP2	Bride price practices limit women’s sexual control over their bodies which has highly contributed to Gender-based Violence					
BP3	Bride price practices lead to intimidation and isolation of women in society matters leading to Gender-based Violence					
BP4	Bride price practices have subjected women to too much labour which has geared Gender-based Violence					
BP5	Bride price is regarded as a payment for reproductive capabilities leading to violence in case a woman fails to produce					
BP6	Bride price practices limit women from reporting their spouses to local councils and community members whenever they are beaten					

How else does adherence to culture through bride price practices affect Gender-based Violence in Luuka District apart from the already talked about ways?

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**SECTION C: Adherence to culture through property inheritance practices.**

Rate your degree of agreement to the reality of existence of property inheritance practices and your adherence to it as well as its effect on Gender-based Violence in Luuka District basing on a scale of 5(strongly agree), 4(Agree), 3(Not sure), 2(Disagree) and 1(Strongly disagree).

S.N	Adherence to culture through property inheritance practices and Gender-based Violence	5	4	3	2	1
PI1	Property inheritance practices have limited women from accumulating wealth thus leading to Gender-based Violence					
PI2	Property inheritance practices that emphasize women being denied ownership of property have geared economic Gender-based Violence among women					
PI3	Property inheritance practices have limited women’s ability to participate in decision making in families and society hence Gender-based Violence					
PI4	Property inheritance practices have called for increased dependency of women on men thus increased Gender-based Violence cases					
PI5	Property inheritance practices have made separated women to be expelled by the husbands from their homes with nothing of value for their survival					
PI6	Property inheritance practices translated into human ownership for example widow inheritance have accelerated Gender-based Violence					



How else does adherence to culture through property inheritance practices affect Gender-based Violence in Luuka District apart from the already talked about ways?

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**SECTION D: Adherence to culture through forced/early marriages**

Rate your degree of agreement to the reality of existence of forced/early marriages and your adherence to the practice as well as its effect on Gender-based Violence in Luuka District basing on a scale of 5(strongly agree), 4(Agree), 3(Not sure), 2(Disagree) and 1(Strongly disagree).

S.N	Adherence to culture through forced/early marriages and Gender-based Violence	5	4	3	2	1
EM1	Early marriages call for forced sexual relations for unequal power relations hence contributing to Gender-based Violence					
EM2	Early marriages accelerate cases of girls being highly burdened with domestic work thus Gender-based Violence					
EM3	Girls forced into early marriages are always battered by their husbands hence Gender-based Violence					
EM4	Girls forced into early marriages are denied the opportunity of obtaining education hence Gender-based Violence					
EM5	Girls forced into early marriages are often denied opportunities for engaging in decision making in their families and community thus Gender-based Violence					
EM6	Girls forced into early marriages are often denied their rights of engaging in income generating activities thus Gender-based Violence					

How else does adherence to culture through forced/early marriages affect Gender-based Violence in Luuka District apart from the already talked about ways?

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***We appreciate your time.***

## **Appendix 2: Interview guide**

### **(Political, Cultural & religious leaders)**

#### **Introduction**

Hello participant,

My name is Paul Nahereza, pursuing a master of social work from Uganda Christian University-Mukono, and conducting research on “Adherence to culture and Gender-based Violence in Luuka District, Busoga Sub region, Uganda”. Thus, you have been chosen to take part in this study because your input is crucial for obtaining the necessary information. The data you share is strictly for academic purposes and will be treated with complete confidentiality.

Please take a few minutes and answer the following questions.

#### **SECTION A**

- 1) What leadership position do you hold in Bukanha village, Luuka District?
- 2) How long have you held this position?
- 3) How big in your view is the prevalence of Gender-based Violence in Bukanha village, Luuka District?

#### **SECTION B: The effect of adherence to culture through bride price practices on Gender-based Violence in Luuka District.**

- 4) Tell me about the different bride price practices in your area.
- 5) Do you in your view think that adherence to the above bride price practices has affected Gender-based Violence in your area?
- 6) If yes, how has it affected Gender-based Violence in Luuka district?
- 7) What in your view do you think can be done to minimize adherence to these bride price practices in order to reduce Gender-based Violence in Luuka district?

#### **SECTION C: The effect of adherence to culture through property inheritance practices on Gender-based Violence in Luuka District.**

- 8) Tell me about the different property inheritance practices prevailing in your area.
- 9) Do you in your view think that adherence to the above-mentioned property inheritance practices have contributed to Gender-based Violence in your area?
- 10) If yes, how has this adherence affected Gender-based Violence in Luuka district?
- 11) What in your view can be done to minimize this kind of adherence to property inheritance practices in order to reduce Gender-based Violence in Luuka district?

**SECTION D: The effect of adherence to culture through forced/early marriages on Gender-based Violence in Luuka District.**

- 12) Tell me about the prevalence of forced/early marriages in Luuka district.
- 13) Do you in your view think that adherence to forced/early marriages has contributed to Gender-based Violence in your area?
- 14) If yes, how has this adherence affected Gender-based violence in Luuka district?
- 15) What can be done to reduce this adherence in order to reduce Gender-based Violence in Luuka district?

*We appreciate your time.*



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## DISSERTATION CORRECTION COMPLIANCE REPORT BY THE CANDIDATE (POST VIVA FORM)

Date: 21<sup>st</sup> MAY 2024

Name of Candidate: Paul NAHEREZA Reg. No: KS21M31/004

Title of Dissertation: ADHERENCE TO CULTURE AND GENDER BASED VIOLENCE IN LUUKA DISTRICT BUSOGA SUB REGION UGANDA.

SN	COMMENTS BY EXTERNAL EXAMINER	ACTION TAKEN	INDICATOR
1	The candidate was advised to rearrange the table of contents to standard.	The candidate addressed this by revising the table of contents to match the standard	Preliminary pages vi, vii and viii, corrected.
2	The candidate was advised to trim the abstract because it was too long.	The candidate labored to summarize the abstract to make it shorter and easier to read.	Preliminary page x, corrected.
3	The candidate was advised to show how he selected the sample size of 80.	The candidate addressed this, stating that systematic random sampling was done with the help of a Random Number Generator android application that	Page 24, corrected

		helped to identify the 80 households, which were used in the study.	
4	The candidate was advised to state the number of key informants selected.	The candidate responded to this by stating the number of key informants that were used in the study.	Page 25, corrected
5	The candidate was advised to revise both in-text and end-text references to fit in the APA style.	This was well addressed by the candidate for all the references.	Pages 64,65,66 and 67 corrected.

<b>SN</b>	<b>COMMENTS BY INTERNAL EXAMINER</b>	<b>ACTION TAKEN</b>	<b>INDICATOR</b>
1	The candidate was advised to review the problem statement to reflect more key cultural aspects in relation to the study.	The candidate reworked the problem statement adding more literature to address this issue.	Pages 4 and 5, corrected.
2	The candidate was advised to add more literature by social work scholars to support the study.	The candidate reviewed more literature by social work scholars such as (Fahr, 2021), (Goitse. L, 2020), (Kirsten, 2015) among others.	Page 65, corrected
3	The candidate was advised to cross-reference his study findings with current studies in the African context.	The candidate responded to this by cross-referencing his work with studies by African scholars in the field of social work such as (Goitse. L, 2020), (Goswami. I, 2012) among others	Pages 4 and 14, corrected
4	The candidate was advised to revise both in-text and end-text references to fit in the APA style.	This was well addressed by the candidate for all the references.	Pages 64,65,66 and 67 corrected.

SN	COMMENTS BY VIVA VOCE PANNEL	ACTION TAKEN	INDICATOR
1	Rephrase objectives 1 and 2 to reflect a quantitative study	The candidate ably rephrased the two objectives using the verbs “assess and determine” to reflect a quantitative study	Page 5, corrected
2	What is the difference in the objectives of the study?	The researcher presented with clarity that the first two objectives reflect a quantitative study while the last one looks into a qualitative study in regard to the topic.	Page 5, corrected
3	How did the researcher arrive at the three practices under study?	The researcher tackled this with evidence from the available literarture that the three practices were ranking high in Luuka thus need to prove if adherence to a culture that encourages such had an influence on Gender Based Violence, a social evil prevailing in Luuka district.	Pages 16, 19 and 21, corrected
4	The candidate was advised to use SPSS for data analysis	The candidate revised the work and revealed this with clarity in the analysis of quantitative data	Page 28, corrected
5	Show source that standard deviation of >1.5 implies a significant difference.	The candidate addressed this with reference to that Likert scale which was used in data analysis to measure respondents’ opinions, attitudes and perceptions(Likert, 1930)	Pages 37,41 and 44, corrected

**PAUL NAHEREZA**

Candidate’s Name

Signature

**Prof. MARY SSONKO NABACWA**

Supervisor’s Name

Signature