

**POLYGAMOUS PRACTICE: A PROMISE OR PERIL TO SOCIO-
ECONOMIC EMPOWERMENT OF LUGBARA COMMUNITY
IN ARUA DISTRICT**

by

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**A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENT OF THE DEGREE OF MASTER OF ARTS IN
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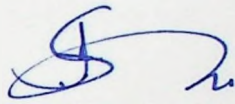
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DECLARATION

I, **ANGUZU JOHN CHAMAI ROBERT**, hereby declare that the dissertation on *Polygamous Practice: A Promise or Peril to Socio-Economic Empowerment of Lugbara Community in Arua District* is entirely my original work, except where acknowledged, and that it has never been submitted before to any other university, or institution of higher learning for the award of a degree.

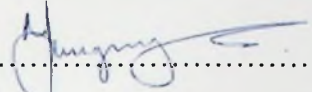
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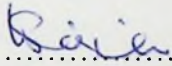
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DEDICATION

I dedicate this work to my dear mum Grace Eriziyo, wife Cissy Lois Oketha, and beloved children Trust Lenia, and Fortune Feni, who accorded me the necessary moral and spiritual support to accomplish this piece of work. Thank you all.

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My dear mum Grace Eriziyo, wife Lois Cissy Oketha, children Trust Lenia, and Fortune Feni, brother David Afidra, uncles Simon Dema, Joseph Anguyo, and Sam Aziku, nephews Flexi Draniga and Innocent Ayikobua your contribution to my life, and work will always remain immeasurable.

God bless you all.

ABBREVIATIONS AND ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
ASC	Aroi Sub County
CBO	Community Based Organization
CSO	Civil Society Organization
FGD	Focus Group Discussion
HDI	Human Development Index
HIV	Human Immuno Virus
IFAD	International Fund for Agricultural Development
KI	Key Informants
MDG	Millennium Development Goal
MGLSD	Ministry of Gender, Labour and Social Development
MSC	Manibe Sub County
NAADS	National Agricultural Advisory Services
NACRRI	National Crops Resources Research Institute
NARO	National Agricultural Research Organization
NEPAD	New Partnership for Africa's Development
NGO	Non Governmental Organization
PEAP	Poverty Eradication Action Plan
PFA	Prosperity for All
SAQ	Self Administered Questionnaires
SPSS	Statistical Package for the Social Sciences
UBOS	Uganda Bureau of Statistics

UHRC	Uganda Human Rights Commission
UNDP	United Nations Development Programme
UNSECO	United Nations Educational Scientific and Cultural Organisation
UPE	Universal Primary Education
UPPA	Uganda Participatory Poverty Assessment
USE	Universal Secondary Education

LIST OF TABLES AND FIGURES

Table 1. Classification of Respondents by Target Population	49
Table 2. Percentage Summary of Major Economic Activities in the Sub Counties.....	57
Table 3. Percentage Distribution of Respondents by Sex.....	59
Table 4. Percentage Distribution of the Respondents by Age	60
Table 5. Percentage Distribution of the Respondents by Religion	61
Table 6. Percentage Distribution of Respondents by Religion and Polygamy	63
Table 7. Percentage Distribution of Respondents by Marital Status	64
Table 8. Distribution of the Respondents by Type of Marriage	65
Table 9. Whether or not Polygamous Practices Still Exist	69
Table 10. Percentage Distribution of Whether or not Polygamy is Still Valued.....	70
Table 11. Percentage Distribution Trend of Polygamy among Lugbara Community	71
Table 12. Percentage of whether or not Polygamy has Socio-Economic Benefits.....	76
Table 13. Percentage of whether or not Men are Right to Marry Many Wives	79
Table 14. Percentage of whether or not Polygamy Contributes to Poverty.....	80
Table 15. Distribution of Respondents by Problem Types in Polygamous Families	82
Table 16. Shows Responses that Polygamous Households have large Family Size	83
Table 17. Shows Welfare in Monogamous Families Vs Polygamous Families	84
Table 18. Percentage Distribution Polygamous Families Experiencing Abuse	88
Table 19. Percentage Distribution of Children Welfare under Polygamy	90
Table 20. Percentage Distribution of Distant Fathers under Polygamy.....	91
Figure 1. Conceptual framework on polygamous practice	26

Figure 2. Percentage Distribution of Economic Activities in Aroi and Manibe	58
Figure 3. Percentage Distribution of Respondents by Sex in Aroi and Manibe	59
Figure 4. Percentage Distribution of Respondents by Religion.....	62
Figure 5. Percentage of Marital Status in Aroi and Manibe Sub Counties.....	64
Figure 6. Percentage Types of Marriages in Aroi and Manibe Sub Counties	66
Figure 7. Percentage of Polygamous Prevalence	69
Figure 8. Percentage Trend of Polygamous Marriage	71
Figure 9. Percentage Distribution of Reasons for Increase in Polygamy	73
Figure 10. Percentage Contribution of Polygamy to Poverty	80
Figure 11. Percentage of Problem Type in Polygamous Families.....	82
Figure 12. Percentage Distribution of Responses on Child Abuse and Neglect.....	89

TABLE OF CONTENTS

DECLARATION	2
APPROVAL	3
DEDICATION	4
ACKNOWLEDGEMENT	5
ABBREVIATIONS AND ACRONYMS	7
LIST OF TABLES AND FIGURES.....	9
TABLE OF CONTENTS.....	11
ABSTRACT.....	14
OPERATIONAL DEFINITIONS OF KEY CONCEPTS.....	15
CHAPTER ONE	17
INTRODUCTION	17
1.1 BACKGROUND TO THE STUDY	17
1.2 PROBLEM STATEMENT	21
1.3 GENERAL OBJECTIVE.....	22
1.4 SPECIFIC OBJECTIVES	22
1.5 RESEARCH QUESTIONS	22
1.6 SCOPE OF THE STUDY	23
1.8 CONCEPTUAL FRAMEWORK	26
1.9 THEORETICAL CONCEPT	28
CHAPTER TWO	29
LITERATURE REVIEW	29

2.1	INTRODUCTION	29
2.2	NATURE AND TREND OF POLYGAMOUS PRACTICE	29
2.3	SOCIO-ECONOMIC EMPOWERMENT OPPORTUNITIES ASSOCIATED WITH POLYGAMY.....	35
2.4	SOCIO- ECONOMIC EMPOWERMENT CHALLENGES RESULTING FROM POLYGAMOUS PRACTICE	39
2.5	INCIDENCES OF CHILD ABUSE TO SOCIO-ECONOMIC EMPOWERMENT	42
	RESEARCH METHODOLOGY.....	47
3.0	INTRODUCTION	47
3.1	RESEARCH DESIGN	47
3.2	STUDY AREA	48
3.3	SAMPLING PROCEDURE	49
3.4	METHODS OF DATA COLLECTION	50
3.5	RESEARCH TOOLS.....	51
3.6	VALIDITY AND RELIABILITY OF INSTRUMENTS.....	53
3.7	DATA COLLECTION, ANALYSIS AND PRESENTATION	53
3.8	LIMITATIONS AND DELIMITATIONS	54
	CHAPTER FOUR.....	55
	PRESENTATION OF FINDINGS, ANALYSIS AND INTERPRETATION.....	55
4.0	INTRODUCTION	55
4.1	NATTURE AND TREND OF POLYGAMOUS PRACTICES	56
4.2	SOCIO-ECONOMIC EMPOWERMENT OPPORTUNITIES (PROMISE).....	75

4.3 SOCIO- ECONOMIC EMPOWERMENT CHALLENGES (PERIL).....	79
CHAPTER FIVE	92
CONCLUSIONS AND RECOMMENDATIONS	92
5.1 CONCLUSIONS.....	92
5.2 RECOMMENDATIONS	95
5.3 AREAS FOR FURTHER STUDIES	98
BIBLIOGRAPHIES.....	99

ABSTRACT

The study on polygamous practice focused on establishing opportunities and challenges such a practice can offer in achieving socio-economic empowerment. It was premised on how efforts to achieve poverty reduction strategies as espoused in the Millennium Development Goals (MDGs) can be compromised by cultural practices such as polygamy. The study was conducted in two sub counties of Aroi and Manibe in Ayivu County, Arua District. As a practice, polygamy dates back to biblical times, and constitutes one of the distinctive features of African marriages, including Uganda. The study therefore sets out to establish the extent to which the nature and trend of polygamous practices determine the socio-economic empowerment opportunities. It examines the challenges associated with polygamous families as well as assesses how the incidences of child abuse, violence and neglect under polygamous families impinge on socio-economic empowerment within a polygamous context.

Using both qualitative and quantitative approaches of data collection and cross-sectional design, the study established that although polygamy is on the decline because of economic hardships and prevalence of HIV/AIDS, the practice still exists and is cherished by the Lugbara community; men engage in polygamous practice largely because of lust and perceived notion that women outnumber men; polygamous practice affects implementation of Government's socio-economic empowerment programmes; and the welfare of children. The study recommends that the Government and other development agencies undertake sensitization of people about controlling polygamous practices if rural communities are to be socially and economically empowered.

OPERATIONAL DEFINITIONS OF KEY CONCEPTS

Culture: Is a system of shared beliefs, values, customs, behaviours and material objects that the members of society use to cope with their world and with one another and that are transmitted from generation to generation through learning (Bates, 1996:5). This definition includes not only patterns of behaviour but also patterns of thought (shared meanings that the members of society attach to various phenomena, natural and intellectual, including religion and ideologies), tools, pottery, houses, machines and works of art as well as the culturally transmitted skills and techniques used to form these.

Enculturation: This is the process by which culture is acquired and transmitted across generations; rules for conduct are internalized in human beings as they grow up, and such cultural rules lead people to think and act in certain characteristic ways.

Millennium Development Goals (MDGs): These are eight international development goals that 192 United Nations member states and at least 23 international organizations have agreed to achieve by 2015. They include reducing extreme poverty and hunger, achieving universal primary education, promoting gender equality, reducing child mortality, improving maternal health, combating HIV/AIDS, malaria and other diseases, ensuring sustainability and developing global partnership for development

Norms: A norm is a specific guideline for action. It is a rule that says how people should behave in a particular situation. Sometimes norms are made explicit as in written laws or

biblical commandments. But more often, norms are unspoken customs that people implicitly know and follow.

Peril: Undesirable situation which spells doom, disaster or danger in terms of community development as well as factors that inhibit progress.

Polygamy: Any form of marriage in which a person has more than one spouse.

Poverty: Condition of having little money and few material possessions

Socio-economic empowerment: Ability of the people to meet their basic needs and services such as food, clothing, beddings, shelter, paraffin, basic health care roads, markets, education, information and communication. It also refers to active participation of the people in social and economic activities without gender discriminations.

Promise: Deliberate actions or practices undertaken by the communities that offer them great opportunities and benefits.

Values: These are general ideas that people share about what is good or bad, desirable or undesirable. They provide the framework within which people in a given society develop norms of behaviours. The values people hold tend to colour their overall way of life. However values change as social events and circumstances change.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

The study on polygamous practice among the Lugbara community in Arua district focused on establishing socio-economic empowerment opportunities and challenges in achieving Human Development Indices (HDI) as espoused in the Millennium Development Goals (MDGs), especially those related to reducing extreme poverty.

Defined as the ability of the people to meet their basic needs and services such as food, clothing, beddings, shelter, paraffin, health care, education, information and active participation in community development affairs, “socio-economic empowerment” provides a benchmark for the measurement of MDGs at rural household levels. MDGs, which strive to improve the capacity of the population to attain their full potential and promote socio-economic development can either be enhanced or constrained by cultural practices such as polygamy.

It is on the basis of such a reflection that the study attempts to answer the question: whether or not polygamous practice is a promise or peril to socio-economic empowerment of Lugbara community. In the context of this study, “promise” is the benefit associated with polygamous practice, while “peril” refers to undesirable situations

resulting from the polygamous practice that undermine the capacity of rural communities in attaining socio-economic empowerment.

Polygamy as a practice is as old as human civilization, dating back to the biblical times to include prominent figures such as Abraham, Esau, Jacob, King Solomon and David. King Solomon is said to have 700 wives and 300 concubines (1 Kings 11: 3). Defined as any form of marriage in which a person has more than one spouse, polygamy constitutes one of the most distinctive features of African marriages. Although its frequency is declining, it is still widely practiced today (Westoff, 2003). Sub-Saharan Africa is the only major global region where the practice remains widespread, accounting for about 20 to 50 percent of all marriages (Caldwell & Cadwell, 1990).

National statistics indicate that 15 percent of Ugandan men, or one out of every seven, have more than one official wife, and the practice varies widely among tribes; and the Lugbara community of Arua district in West Nile region rank second after Basoga, where out of 142,531 Lugbara married men 24,097 are polygamous (UBOS, 2002).

Polygamy, which is characterized by multiple marital relationships, large family size, high dependence ratio, domestic conflicts and resource constraints, is thought to be a critical factor in undermining the capacity of the rural households in attaining socio-economic empowerment (UPPA, 2002; Gyimah, 2005). Old traditional belief, among rural communities is that large families, resulting from multiple wives with many children are source of additional labour, power and increased productivity, security in old

age and against poor health as well as status symbol denoting masculine wealth and power.

However with increasing influence of modern western lifestyle that requires frugality in spending and careful utilizations of scarce resources, polygamous practice is becoming a challenge among the Lugbara community as far as meeting basic domestic needs such as food, nutrition, accommodation, clothing, education, and medication are concerned. Cases of early marriages, school drop outs and child abuse have also been reported among polygamous families (Kate Bird and Isaac Shinyekwa, 2002).

Similarly, poverty, which is most commonly understood as a condition of having little money and few material possessions, is rampant among the households in the rural areas. It is so much spread in the communities that defining its causes and boundaries with precision is very difficult (Peil and Olatunji, 1998). However cultural aspect such as polygamy could provide an insight into it.

National statistics indicate that 38 percent of Uganda's population still lives under absolute poverty (UBOS, 2002). Of these 63 percent live in northern region, 31 percent in western region, 46 percent in eastern region and 22 percent central region (PEAP, 2004/2008). Further study on the poverty level in northern region indicates that 44 percent of the poor households are found in Arua district (Munene et al., 2005), which figures are much higher than the national average. An early study also indicates that one

third of the chronically poor households actual reside in the northern region (Lawson et al, 2003).

Although attempts have been made in integrating culture into development issues (UNESCO, 1982), including policy frameworks such as the Charter for the Cultural Renaissance of Africa (2005), the Nairobi Plan of Action for Cultural Industries in Africa (2005), Culture and Poverty Alleviation in Africa (2007), the New Economic Partnership for Africa's Development (NEPAD, 2001) and the Uganda National Culture Policy (2006); little is known about the contribution of polygamous practice towards the attainment of human development indices as espoused in MDGs. The study is therefore thought to shade more light on the subject of poverty reduction strategies.

1.2 PROBLEM STATEMENT

National statistics indicate that Lugbara community in Arua district rank second after Basoga in polygamous practice, where out of 142,531 married Lugbara men 24,097 being polygamous (UBOS, 2002). Polygamous families are associated with conflicts and resource constraints in meeting their basic domestic needs such as food, accommodation, clothing, education, and medical care (UPPA, 2002; Gyimah, 2005). When there is a domestic conflict, it is the children, who bear the brunt. They are traumatized, neglected and abused. On the other hand, the large family size that are related with polygamous families pose yet another challenge for the Government in achieving Millennium Development Goals (MDGs) target such as reducing extreme poverty and hunger, achieving universal primary education, promoting gender equity, combating HIV/AIDS, malaria, and other diseases, improving maternal health. Nonetheless, polygamy has continued to be practiced and cherished among the Lugbara community. This means that the Government will require substantial amount of resources to implement interventions such as Universal Primary Education (UPE) and Universal Secondary Education (USE). Even interventions such as Prosperity for All (PFA) and National Agricultural Advisory Services (NAADS), necessitates that families have land resources to implement these programess, which resources are lacking or limited within polygamous families because of land fragmentation. Although the Domestic Relation Bill (2003) has been tabled in the Parliament to regulate family relations, it has not been comprehensively debated to pronounce itself on polygamous practice. The study therefore aims to highlight socio-economic empowerment opportunities and challenges associated with the polygamous practices as well as the possible interventions to address them.

1.3 GENERAL OBJECTIVE

The general objective of the study was to assess how polygamous families are responding to poverty reduction strategies directed at improving the welfare status as provided for in the Millennium Development Goals (MDGs).

1.4 SPECIFIC OBJECTIVES

The specific objectives of the study were:

1. To establish the nature and trend of polygamous practice among the Lugbara community in Arua district,
2. To determine the socio- economic empowerment opportunities associated with polygamous families,
3. To assess the socio –economic empowerment challenges resulting from polygamous families, and
4. To find out how the incidences of child abuse and neglect under polygamous families impinge on socio-economic empowerment and by extension attainment of MDGs.

1.5 RESEARCH QUESTIONS

1. What is the nature and trend of polygamous practice among the Lugbara community in Arua district?
2. What is the socio- economic empowerment opportunities associated with polygamous families?

3. What is the socio –economic empowerment challenges resulting from polygamous families?
4. How does the incidence of child abuse, violence and neglect under polygamous families impinge on socio-economic empowerment and by extension attainment of MDGs?

1.6 SCOPE OF THE STUDY

1.6.1 Geographical scope

The study was limited to two sub counties in Ayivu County, Arua district. This was mainly because of wide district area, covering 4,849,764 square kilometers. Other limitations include timeframe required to cover the whole district, and logistical constraints to pay research assistants. The two sub - counties are more or less a representative of the whole district, in terms of cultural, social and economic activities. The study also targeted adults - both males and females above the age of 18 at household level, cultural and local government leaders, who were thought to be knowledgeable about the cultural practices of their society as well as polygamists who had the experience of the problem under study.

1.6.2 Content scope

The study focused on the nature and trend of polygamous practice among the Lugbara community in Arua district. It specifically looked at the prevalence and trends of polygamous practices. It also focused on socio-economic empowerment opportunities

associated with the polygamy – including benefits. Other areas of interest to the study were socio-economic empowerment challenges resulting from polygamy, and how incidences of child abuse, violence and neglect under polygamous families impinge on socio-economic empowerment.

1.7 JUSTIFICATION AND SIGNIFICANCE OF THE STUDY

Planners and policy makers in Uganda are limited by scarcity of information on the contribution of polygamous practice towards poverty reduction strategies, and attainment of MDGs. The findings of the study will be useful in informing local government authorities, community leaders, and the general community in a workshop organized at the district.

The study could undoubtedly increase the ability of the planners, and policy makers to suggest informed policies and designs appropriate for protecting children from abuse, violence and neglect as experienced under polygamous families. This is mainly because children are the first victims, when there are domestic conflicts among couples as a result of polygamous practices.

The findings will also add to the stock of knowledge on the subject, and help scholars further establish the interplay between traditional cultural aspects such as polygamous practices and community empowerment at rural household levels.

Community leaders may take up the findings of the study to create some level of

awareness through local council meetings and village forums – which will further enhance government's effort to empower communities at household levels.

The research has the potential to provide a lot of insight into poverty reduction strategies, and operational learning.

The study findings can therefore be beneficial to local governments and civil society organizations in their community based work of sensitizing people about the need for controlling the practice of polygamy in their areas.

1.8 CONCEPTUAL FRAMEWORK

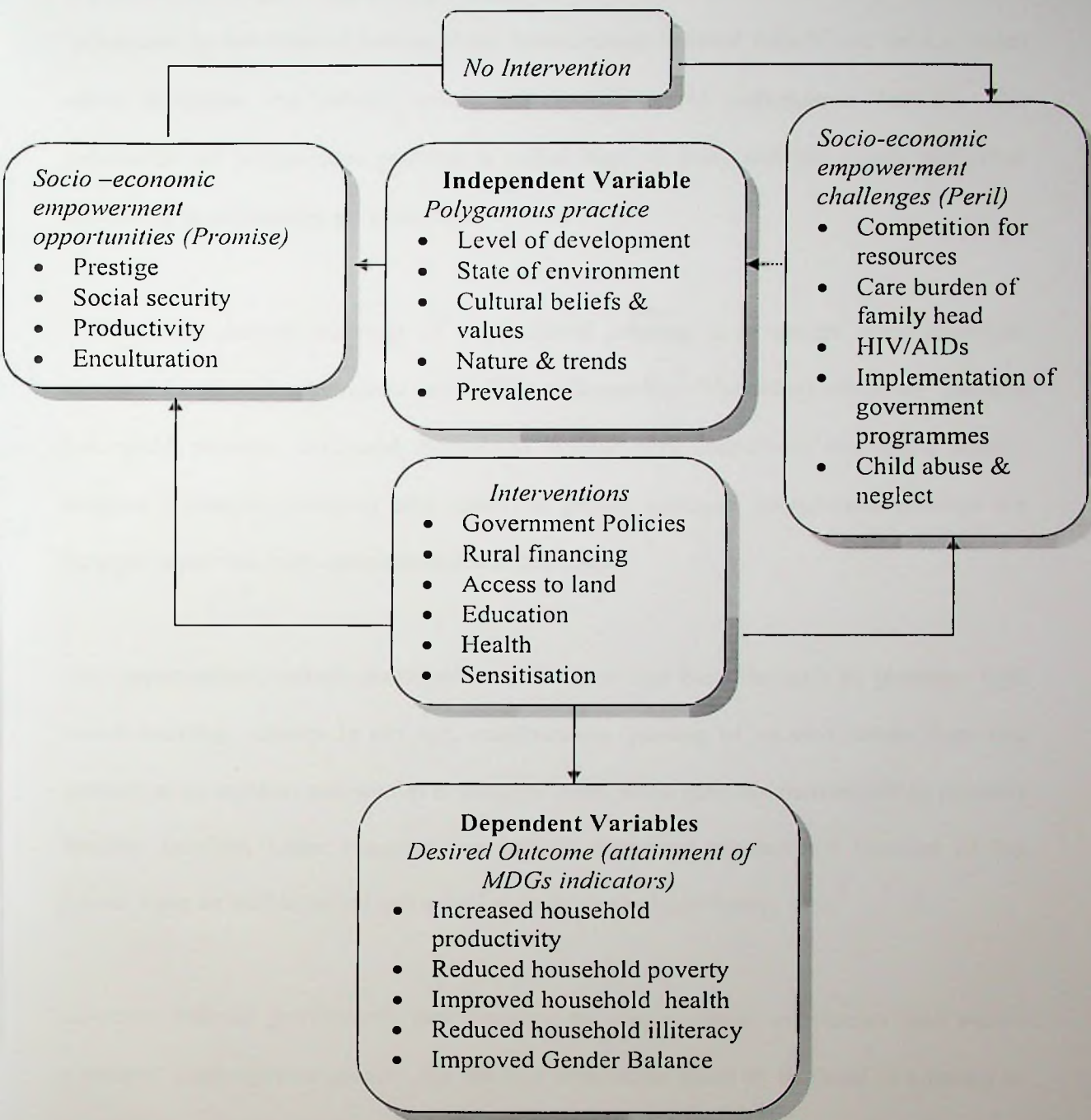


Figure 1. Conceptual framework on polygamous practice

The study is based on the notion that polygamous practice (Independent Variable) is influenced by the state of development, environment, cultural beliefs and values, which again determine the nature, trends and prevalence of polygamous families. The prevalence of polygamous practice is either high or low, and the trends are either increasing or decreasing in rural areas.

Whereas the desired outcome of any cultural practice is to ensure socio-economic empowerment and attainment of MDGs (Dependent Variables) such as reduced household poverty, increased household productivity, improved household health, reduced household illiteracy and improved gender balance; polygamous families are thought to provide both opportunities and challenges.

The opportunities include increased social values and benefits such as prestige, high social standing, security in old age, enculturation (passing of societal values from one generation to another) and wealth in terms of cows when girls are married off to possibly wealthy families. Other opportunities include increased productivity because of big labour force as well as moral and social support due to large family size.

However without government interventions, the opportunities culminates into socio-economic challenges to include , for instance difficulties faced by the head of a family in meeting basic domestic needs such as food, accommodation, clothing, education, and medical care. Persistent difficulties and limited access to land resources, which are sometimes fragmented, undermine the capacity of polygamous families to respond and

participate effectively to Government's socio-economic empowerment programmes. Arising out of the challenges facing polygamous families is also the competition for resources and domestic conflicts, which have direct bearing on the children as they become traumatized, abused and neglected. This adversely affects the children, who are the future productive force of any family, community or nation.

Unless Government's intervention programmes (Intervening Variables) such as rural financing, health services, education, prosperity for all and agricultural advisory services take into cognizance the socio-economic empowerment opportunities and challenges of polygamous practice; the implementation of such programmes are likely to face lots of setbacks. Again to insulate children against incidences of abuse and neglect under polygamous families which impinge on socio-economic empowerment, there is need for revisiting Domestic Relations Bill (DRB) to improve family relations.

1.9 THEORETICAL CONCEPT

The theoretical concept to this study is premised on modernization theory that presupposes that societal development is dependent on values and practices attached to it. Individuals are responsible for poverty situations in which they find themselves. Similarly, holding onto certain traditional values are a recipe for poverty, including polygamous practices. To effectively respond to the challenges of living in modern society, which is based on scientific ethos and rationality of thinking, choice and expenditure; it is imperative that certain traditional cultural aspects such as polygamy are outlawed to provide a platform for socio-economic empowerment of rural households.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter presents a review of literature relating to the variables under investigation. It covers a theoretical understanding of the study, and the related literature presented in line with the objectives of the study.

2.2 NATURE AND TREND OF POLYGAMOUS PRACTICE

Ethnographic Atlas Codebook (1998) notes that out of the 1,231 societies; 186 are monogamous, 453 have occasional polygamy, and 588 have more frequent polygamy and four have polyandry. However the patterns of occurrence vary from society to society. Even within societies which allow polygamy, the actual practice of polygamy varies. Within polygamous societies, having multiple wives is often associated with status symbol denoting wealth and power. Similarly, within societies that formally prohibit polygamy, social opinion may look favourable upon persons maintaining mistresses, or engaging in serial monogamy.

Polygamy in the United States of America, for instance has been of one significant social and political issue since 1852, when The Church of Jesus Christ of Latter –day Saints (The Mormon Church) made it known that polygamy was part of its doctrine. Although there are several religious groups in USA that actively promote the practice of polygamy,

most (but not all) claim some historical connection to early Mormonism. However being legally married to more than one person at the same time is now illegal in all states and territories of USA, and the crime is punishable either by a fine, imprisonment or both, depending on the laws of individual state and the circumstances of the offence (http://en.wikipedia.org/wiki/polygamy_in_the_United_States) .

Elsewhere in Asia, since the Han Dynasty, technically Chinese men could have only one wife. However, throughout the thousand years of Chinese history, it was common for rich Chinese men to have wife and various concubines. Polygamy is a by –product of the tradition, which emphasis on procreation and the continuity of the fathers family name. Before the establishment of the People’s Republic of China, it was lawful to have a wife and multiple concubines with Chinese marriage. An emperor, government official or rich merchant could have up to hundreds of concubines after marrying his first wife, or “tai-tai” (http://en.wikipedia.org/wiki/polygamy_in_China)

The Chinese culture of Confucianism and thus the practice of polygamy spread from China to areas that are now Korea and Japan. Before the establishment of the modern democratic mode, Eastern countries permitted a similar practice of polygamy. However after the Communist Revolution in 1949, polygamy was banned through the Marriage Act of 1953 (http://en.wikipedia.org/wiki/polygamy_in_Asia)

In East Asia, especially Mongolia, there has been a discussion about legalizing polygamy to reduce the imbalance of the male and female population. In Hong Kong, polygamy

was banned in October 1971. However, it is still practiced in Hong Kong and Macau. Some Hong Kong businessmen have concubines across the border in mainland China. Kevin Murphy of the International Herald Tribune reported the cross-border polygamy phenomenon in Hong Kong in 1995. It was estimated that out of the approximately two million married couples in Hong Kong, about 300,000 husbands had mistresses in mainland China in 1996. In 1995, 40 percent of extramarital affairs involved an enduring long term relationship with a stable partner. The traditional attitude towards mistresses is reflected in the saying: "wife is not as good as concubine, concubine is not as good as prostitute, prostitute is not as good as secret affair, and secret affair is not as good as the affair you want but can't get" ([http://en.wikipedia.org/wiki/polygamy in Asia](http://en.wikipedia.org/wiki/polygamy_in_Asia)). This means that there is an inherent and latent force of pleasure seeking within men that will continue to remain insatiable until the end of times, and it is this force that propels men into extramarital affairs.

Polygamy also existed all over Africa as an aspect of culture or religion (mainly Islam). African societies saw children as a form of wealth – which meant that the more children a family had the more powerful it was. It was therefore regarded as part of empire building ([http://en.wikipedia.org/wiki/polygamy in Africa](http://en.wikipedia.org/wiki/polygamy_in_Africa)). This underscores the importance of children in African societies.

According to Esther Stanford, an African- focused lawyer the decline in polygamous practice in Africa was encouraged because of property ownership, which conflicted with European colonial interest. Nonetheless polygamy has been encouraged in countries such

as the Sudan, and is very common in West Africa among the Muslims and traditionalists. For example, in Senegal nearly 47 percent of marriages are polygamous. This therefore means that to take on more than one wife requires considerable resources. As a result, this may put polygamy beyond the means of the vast majority of people within those societies (http://en.wikipedia.org/wiki/polygamy_in_Africa)

In South Africa traditionalist Christian commonly practice polygamy. The leader of the African National Congress (ANC), Jacob Zuma, who is married to numerous wives, is also openly in favour of multiple marriages. The wives live in small houses in a circle around the master compound (http://en.wikipedia.org/wiki/polygamy_in_Africa)

Polygamy is legal and very rampant in Uganda, where a man is allowed to marry multiple wives at a time - because of that most families tend to contain an abundance of children. Uganda is one of the few predominantly Christian nations to legally recognize polygamous union. Others are Democratic Republic of Congo, Zambia and Central African Republic (http://en.wikipedia.org/wiki/polygamy_in_Uganda). Although various attempts have been made through Domestic Relations Bill 2003 to outlaw polygamy, none has been passed.

Polygamy can also be looked at in respect to religion. It was practiced in ancient, medieval and early modern times, among many sections of Hindu society. Krishna, the 8th incarnation of Vishnu had 16,108 wives. Hinduism during the Vedic period did not prohibit polygamy; in fact it prescribed rules to regulate it – though no limit was placed

on the number of spouses. Historically, kings routinely took concubines. Monogamy was only imposed by 18th and 19th century Christian European Imperialist, especially the British Raj. Under modern Hindu Marriage Law, polygamy is forbidden for Hindus, Jains and Sikhs. However Muslims in India are allowed to have multiple wives (http://en.wikipedia.org/wiki/polygamy_in_India). This means historically polygamy was part of the Hindu society, but with time its importance declined and a law had to be instituted against it. It also points to the fact that culture is not static but changes with time.

In Judaism, scriptural evidence indicates that polygamy among ancient Hebrews, though not extremely common, was not particularly unusual and was certainly not prohibited or discouraged. The Hebrew Scriptures document approximately forty polygamists, including such prominent figures as Abraham, Jacob, Esau and David. The Tora, Judaism's central text, includes a few specific regulations on the practice of polygamy, which states that multiple marriages are not to diminish the status of the first wife (Exodus 21: 10).

Although polygamy cannot be described as a divine institution, rather a human convention, God did regulate it: "If a man has two wives and they both bear him sons ...how is he going to divide property among his children" (Deuteronomy. 21:15). It further states that a man must award the inheritance due to a first -born son who was actually born first, even if he hates the son's mother and likes another wife more (Deuteronomy 17:17) , and further states that the king shall not have too many wives.

While Christian teaching is out rightly against polygamous practices, and considers it inconsistent with the teaching of Christianity; the Koran and Islamic teaching limits the practice to four wives: "If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if you fear you shall not be able to deal justly with them, then only one" (Quran 4: 3).

In many countries the law forbids men and women to have more than one spouse simultaneously, in others it is legal for men to have multiple wives. However polygamy as an institution continues to flourish in Africa- including Uganda, parts of Middle East and Pakistan (Helen O'Connell, 1994). Even where polygamy is uncommon, it is an option in marital life. This means that in countries where polygamy as an institution is declining, it is quite common for men in certain social group to have more than one sexual partner (Lauras –Lecoh, 1990).

Again in many countries, where polygamy is practiced, it is considered as a man's right and is still prevalent. Although the practice is declining mainly for economic reasons, the official acceptance of polygamy constitutes a permanent threat to married women (Juliette Minces, 1982). Women are constrained to be exemplary wives in every respect, and please their husbands at all times. Introduction of a new wife into a household means a division of material resources as well as affection. In essence, it breeds tension within a household, and subsequently affects efforts towards socio-economic empowerment.

Like many African societies, the Lugbaras understanding of a family extends beyond immediate members of the nucleus family to include grandparents, uncles, aunts, cousins and their children as well as wife inheritance (Mawa, 2005). The significance of such interconnectedness is that a strong feeling of oneness is cultivated among members, and this becomes a basis for accepting social responsibilities for the needy. Two levels of interpretations can be made of such interconnectedness: It may provide the best opportunity for mobilizing resources and improving family incomes. On another level, a strong feeling towards close and distant relatives and a concern for the needy (including inheritance of widows and polygamous practices) may pose a challenge in an effort to tackle household poverty. This means that regardless of corresponding incomes to meet additional expenditures brought about by wife inheritance, leading to polygamy such a household would be financially constrained.

2.3 SOCIO-ECONOMIC EMPOWERMENT OPPORTUNITIES

ASSOCIATED WITH POLYGAMY

Since the advent of colonialism in the 19th century, African societies have found themselves between two diametrically opposed values: the western and African traditional and cultural values (Dube, 1998). This means that most African societies are proud of their cultural heritage and deeply attached to it. However, while desiring western standards of living and ways of life, they have no desire to abandon their own lifestyle, values and practices.

Modernity, which is understood as a common behavioural system, historically associated with the urban, industrial, and literate societies of the Western Europe and North

America, is a key determinant in empowering people and moving them out of poverty. According to Dube (1998) a modern system is characterized by a “rational and scientific world view, growth and continuous adaptation of the society” to the realities of the world and the emerging technological ethos. I concur with Dube that here lies the crux of the matter that constrains socio-economic empowerment of the rural communities.

Helen O’Connell (1994) observes that children are widely regarded as a great gift and a blessing: they continue the family line and preserve property and wealth. Sons, in particular, are a sign of future prosperity, while all children offer the hope of achievements unattained by their parents. They also help to fulfill women and men’s needs for emotional support and companionship. Children are widely regarded as cementing the relationship between their parents and as bringing economic and emotional security for the future.

For women in low –income households in Africa, Latin America, the Caribbean and Asia, children are source of additional labour power, security in old age and status (Helen O’Connell, 1994). Whereas it is true that in societies, where poverty, disease and lack of services result in high infant and child mortality; couples have many children to compensate for those that will not survive; the empirical realities also point to the fact that the more children you have amidst poverty the more vulnerable they become.

Munene et al (2005) also note that an individual’s experience of poverty in rural area is sometimes shaped by societal beliefs, values and norms, which are major components of

traditional cultural aspect such as polygamous practices. In a study carried out in 12 districts, covering 60 research sites in Uganda, large families (closely associated with polygamous practices) were found to have very small plots of lands that were grossly inadequate to meet their household needs because of land fragmentation (UPPA,2002).

Twining (1998) however notes that a number of specific conditions (including polygamous practices) within a given society are usually caused by its culture, history, lifestyle and pressures. These are sometimes called “culture-bound behaviours” or “culture specific syndromes”. Undoubtedly these conditions define the well being of a particular society.

According to Rao and Walton (2004) culture – including polygamous practice is relevant to development in terms of both ends and means. They reasoned that culture affects what is of value in society, the intrinsic value accorded to it, and the values attached to it by the society. This means that polygamous practice also influences how individuals, communities, informal and formal institutions respond to developmental challenges.

It is therefore imperative that an external agency concerned with supporting the reduction of poverty in a society should clearly have an interest in understanding how cultural aspects such as polygamy affect individuals, communities and institutions in designing development interventions in either education or health. The success of such interventions will largely depend on the extent to which the development agency interacts with the potential beneficiaries - particularly the rural poor.

Mbithi (1974) notes that rural households are conceived as living in a dynamic and fluid environment, one that is full of complex cognitions, values, beliefs, artifacts, messages and ideas. Each household is seen as a responsive and adaptive actor, attempting to cope up with the world around him. This means that each household is viewed as a member of a complex community with conflicting demands, for example the need to pay taxes, send children to school, buy seeds, pay self-help dues, insulate the household against witchcrafts and maintain traditional cultural values such as polygamous practice, taboos, lineages and rituals. All these conflicting demands when mixed with modernity or efforts to reduce poverty make very strange bed-fellows.

Durkheim (1953) in the methodological essay on the study of communities saw community relationships based on high moral commitments, dependency on reciprocity norms, kinship obligations, neighborhoods ties and high degree of communalism. The community is seen as an organic whole - in which constant association between the natural and supernatural leads to the belief that the supernatural is reflected in every reality they observe.

Parson (1958) provides perhaps the best approach to understanding culturally related behaviors and their influence on socio-economic empowerment and poverty. Parson characterizes rural and peasant communities into ascriptive, particularistic, affective and diffuse roles. Of particular interest to this study is the ascriptive characterization, which means that one's social rank, social worth, performance worth and prestige are given

according to social position at birth or marital status. This means that statuses are inherited or earned through fulfillment of certain traditional requirements such as having multiple marital relationships and children. The implication here is that one's ascriptive position in society inhibits individual effort to socio-economic empowerment.

2.4 SOCIO- ECONOMIC EMPOWERMENT CHALLENGES RESULTING FROM POLYGAMOUS PRACTICE

The Old Testament does not hide the downside of polygamy and the grief it has brought into many families including those of the patriarchs. However some men are said to become polygamous through the insistence of their first wife who want help with domestic chores and agricultural tasks.

Some schools of thought indicate that polygamous households are resources constrained (Gyimah, 2005). The resource constraint thesis is premised on the notion that the usually large polygamous households are associated with low resource per head which adversely impacts on poverty reduction efforts. The overall family size of polygamous households tends to be larger than their monogamous counterparts.

As much as wealth may be a key factor for a man in securing multiple wives in many polygamous cultures, few may have sufficient resources to effectively support multiple conjugal units (Mulder, 1992). Consequently, the husband's resources may be thinly spread among his wives and children (Gyimah, 2005). The resource stress may lead to overcrowding and poor living conditions, diseases and perhaps death.

Strassmann (1997) has also theorized a harmful effect of polygamy on households. She argues that because polygamous fathers produce many offsprings, each particular child is less important to his life time reproductive success unlike monogamous fathers who have a greater stake in the survival of their children. Thus emotional attachment which is important in promoting active child care may be lacking. The implication is that children in polygamous households may be less catered for and therefore exposed to a higher risk of death than in their monogamous counterparts.

Kate Bird and Isaac Shinyekwa (2002) in a study survey that focused on the causes of chronic poverty in the three districts of Mbale, Kumi and Mubende, covering nine villages; female respondents' perceived polygamy as a problem in causing poverty at the rural household level. They reported that they were tricked into becoming second or third wives, and men did not care to allocate for them enough land to cultivate. They also linked lack of education to polygamy, and reported that as their husbands concentrate on one wife and the children, others are neglected. The girls are also forced into early marriages, thereby starting to produce early and perpetuate the problem of large family size.

According to Minces (1982) polygamy also has a marked effect on the birth rate, in order to keep their husbands to themselves; women strive to give birth to as many sons as possible, whatever their own state of health, which is often already weakened by too closely spaced pregnancies. This means that continuous effort to "get a son" for the

husband and the competition among the co-wives may eventually result into producing many children in a household, and thus posing a challenge of looking after them.

Polygamy is usually associated with age gap between wives and husbands. The age gap is said to lessen potential tension between older and younger prospective bridegrooms. Nonetheless, it is primarily a practice of advantage to men, both economically and demographically: in all patrilineal societies. New marital unions bring additional prestige to the man since wives, through their work and children, enrich their husbands' lineage. It is also associated with the practice of post-partum abstinence – a practice where women refrain from sexual intercourse for a period of time after each child is born to avoid another pregnancy and prolong breastfeeding.

However views differ on the advantages and disadvantages of polygamy for women. Some writers argue that women can benefit from being part of a group of interdependent co-wives: agricultural work can be shared and some domestic work performed in rotation, though frequently the relationship between co-wives is marked with conflict (Luaras, 1990). Meanwhile educated women can also find polygamy to their advantage: they can start a family while preserving their independence.

Other writers strongly disagree and see polygamy as an “oppressive practice”, which can be explained fully only by the fact that “polygamous men are selfish, irresponsible, thoughtless and brainwashed,” and the true reason for their involvement in polygamy is “sex” (Thiam, 1986).

2.5 INCIDENCES OF CHILD ABUSE TO SOCIO-ECONOMIC EMPOWERMENT

United Nations Convention on the Rights of the Child (1989) enjoins state parties to take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation. Under Article 24 which provides for the right to health, state parties are enjoined to take effective and appropriate measures with a view of abolishing traditional practices prejudicial to the health of children. Such practices would include polygamous situations, early marriages and female genital mutilations, which predisposes for instance the girl –child to early pregnancies and all its attendant dangers.

Vanessa Von Struensee (2005) notes that the practice of female subordination in polygamous households is detrimental to the girl child. Vanessa argues that for female children, the mother is a role model through which the girl child sees her future place in society. Although equality laws state that the female may choose any profession, marry whom she pleases, and exercise her will on equal terms with men, this is not the model she is shown in her own home. This therefore means that a female child cannot fully exercise her potential or rights when her own mother feels compelled to bow to her father's wishes, compete with other women for his affections and take a greater share of the burden for his children's and household's support.

Vanessa (2005) further notes that the reason why children suffer under polygamy is because the institution of the family, the basic unit of society, becomes a venue for

competition and rivalry rather than comfort and cooperation. True to Vanessa's assertion it has been suggested that family units in polygamous families function as "little states" with the husband holding patriarchal control. Within the family, jealousy and rivalry exist among co-wives and their children, as each "family" competes for the affection and resources of the husband or father. Again the notion that the man is in charge, and that his female "subordinates" must compete before him, undermines current notions of equality. It does not prepare children for a world in which men and women are to be treated as equals. Certainly it will be very difficult for the children to grow with the concept of equality as enshrined in the national constitution, when the relationship between their father and mother is one of a patriarch and subordinate.

Polygamy therefore violates the fundamental equality rights of women. These rights are guaranteed to women under various state constitutions such as in Ghana, Tanzania, Uganda, and Nigeria and other international treaties signed by these states; yet they sanction the practice of polygamy under their marriage system (Vanessa, 2005). The system allows couples to choose to marry under the statutory law, which requires monogamy, or with the Mohammedan's Ordinance or solely under local customary law, which often allow polygamy. When women enter into polygamous marriages they face legally sanctioned discrimination based solely on gender. In other words, the system exploits women.

In 1948, the United Nations declared that "everyone has the right to education." The international community strongly believes that education is necessary for the "full

development of the human personality” and is essential to the “maintenance of peace.” The African Charter also mandates that “every individual shall have the right to education.” Yet, in 1990 there were still “approximately 960 million illiterate adults in the world, of whom two thirds [were] women.” (Vanessa, 2005) This therefore means that polygamy helps to perpetuate unequal access to education.

Nicholas Bala (2006) observes that in United States of America (USA), among the fundamentalist Mormon communities, young women and adolescent girls are often coerced into polygamous unions, and older boys are often expelled from their communities and families so that they do not compete with powerful males for wives. This means that polygamy affects both girls and boys equally. On the other hand, it imposes economic costs on the society: polygamous families are often unable to support their many children and resort to social assistance.

Bala (2006) further observes that polygamy has a great deal of effect on children as well as adults. To him, polygamy served useful functions in primitive societies where large numbers of men were killed in battle, and where women and children without husbands or fathers were at risk of starvation. I concur with Bala that in modern societies, polygamy is very problematic. Many countries that allowed polygamy are now limiting the practice, including even some Muslim countries such as Tunisia, and have abolished polygamy (the Koran allows for polygamy but does not require its practice).

Bala (2006) also notes that polygamous families tend to be plagued by spouse abuse,

poverty and fathers who are not involved in the care of their children. This implies that polygamy is exploitative of women, and is associated with high rates of spousal abuse. Rivalry is common between multiple wives, as each competes for affection and resources for herself and her children. The practice of polygamy is clearly contrary to the principle of gender equality and human development. Polygamy also has negative effects on children, in large part because fathers are often distant figures. Children of polygamous unions are more likely to be abused, and compared to children from monogamous families. They tend to have more emotional difficulties than those in monogamous unions.

UHRC (2008) report indicates that child neglect and maintenance tops the list of human rights abuses in Uganda, with a total of 924 complaints reported. According to the report cases of child neglect and torture comprise over half of all complaints, and the majority of the cases totaling 501 are against individuals. UHRC attributes the upsurge in child neglect to poverty at household levels, ignorance of the law, poor enforcement, unstable marriages and polygamy.

As observed in the preceding literature, the nature and trend of polygamous practice varies from society to society and across the global spectrum. While polygamy is accepted or tolerated in some countries, it is outlawed in others. Although it is a promise in terms of socio-economic benefits and opportunities in the traditional - cultural context, it poses yet other serious socio-economic challenges in the modern times, especially in achieving MDGs. The incidences of child abuse and neglect, competition for man's

affection, absence of gender equity, limited emotional attachment to children by the fathers, and resource constraints in meeting basic human needs all serve to undermine human and societal development. In the light of the forgone discussions, the next Chapter lays down the methodological framework to investigate the contribution of polygamous practice in achieving MDGs, and answer the question whether or not polygamous practice is a promise or peril among the Lugbara community in Arua district.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

Chapter three covers methodological framework, procedures and techniques that were used in generating data on the problem under study in order to achieve the stated research objectives and answer the research questions. It also covers research design, study area and population, sampling techniques, research tools, validity and reliability test, data analysis, presentation and limitation of the study.

3.1 RESEARCH DESIGN

A “cross-sectional study” design, also known as “one-shot” or “status studies” was used to determine the socio-economic effects of polygamous practice on the rural households’ among the Lugbara communities of West Nile. The design was chosen because of its suitability to studies aimed at finding out “the prevalence of phenomenon, situation, problem, attitude or issues by taking a cross-section of the population” (Ranjit Kumar, 1999:81). It is useful in obtaining an overall “picture” as it stands at the time of the study. The design involved only one contact with the study population, making it comparatively cheap to undertake and easy to analyze. However the biggest disadvantage of the design is that it cannot measure change. To measure change it requires at least two observations – that is at least two cross sectional observations in time.

Information was also obtained through an informal or participatory approach by using

interview guides and semi – structured questionnaires. The approach helped to provide an in –depth information from the respondents (focus groups and key informants) – regarding the existing conditions and relationship between variables. This was mainly because of the flexibility of the approach, which allowed free interaction between interviewer and interviewee. Besides participatory approach, the researcher also employed the use of ethnographical approach – which was largely an observation. The respondents were drawn from household members consisting of men, women and children; cultural leaders, religious leaders, lower level government officials and district leaders.

3.2 STUDY AREA

The study was conducted in Arua district, located at grid reference 3°N 33°East, which is one of six districts in the West Nile region. It is bordered by Koboko district in the North, Maracha – Terego District in the Northeast, Nebbi district in the South and Gulu district in the East and Democratic Republic of Congo in the West. Arua Town, which is the administrative and commercial headquarter of the district is about 520 Kilometers from the capital city Kampala (*See Annex 4*). Agriculture is the main economic activity with 80 percent of the population involved in subsistence agriculture. The major crops grown include: tobacco, cotton, groundnuts, simsim, beans and cassava. Other major economic activity for people living along the River Nile is fishing.

The study area was chosen because the researcher had over time observed that the area exhibited high level of polygamous practices and other problems such as early marriages among girls at the age of 14, high school drop rates, low productivity and income levels.

3.3 SAMPLING PROCEDURE

The sampling procedures involved the use of purposive and simple random sampling techniques. A list of sub counties in Ayivu County in Arua district was obtained from the office of the County Chief. The names of each sub county were written on separate pieces of paper, dropped in a box, mixed and only two pieces were picked to determine the sub counties for study. Similarly a list of households from each of the two sub counties drawn were written on a separate piece of paper, and dropped in separate boxes marked A and B. The pieces of paper were mixed, and then 45 pieces picked from each box to determine the households for the survey respectively.

Table 1. Classification of Respondents by Target Population

Study population	Target population	Research methodology		Sample Size
		Self administered questionnaire	Focus Group Discussions (FGD)	
Ayivu county	Aroi Sub county	45	20	65
	Manibe Sub county	45	20	65
	Total	90	40	130

Source: Field Study

The same procedure was also applied to select those who participated in the Focus Group Discussions (FGDs). Accordingly 20 people per Sub County were selected to participate in the FGDs. A total of 90 respondents were interviewed through self administered questionnaires, and 40 respondents interviewed through FGDs respectively.

The researcher opted for purposive sampling because of the desire to be focused on the

respondents within the targeted study area. The use of purposive sampling helps to get the location in which units of observation have required characteristics (Borg and Gall, 1993). The technique ensured that respondents, who came from selected sub counties of the study areas, were taken into account. Randomization is an important type of sampling technique because it provides equal chance to every member in the population to be included in the study (Enon, 1995).

The views of cultural and local government leaders were sought on the polygamous practices in the rural communities. Cultural leaders are known to be knowledgeable on cultural matters, and government officials play an important role in influencing government policies, introducing and implementing government programmes, which have direct bearing on the communities.

3.4 METHODS OF DATA COLLECTION

There are two major approaches to gathering information about a situation, person, problem or phenomenon, and these are primary and secondary sources (Ranjit, 1999). Primary sources provide first-hand information and secondary sources provide second-hand data. However to obtain the primary sources the researcher employed the use of survey and ethnographical approaches. This was mainly because a survey is an observation of what is going on in the world at a particular point in time, and it is useful in describing existing conditions and establishing relationships between variables. Ethnographical approach was also useful in collecting primary data through critically

observation. Secondary sources of data collection were mainly through documentary evidences.

3.5 RESEARCH TOOLS

Besides documentary analysis, questionnaires and interview guides were the main instruments of data collection in a research (Kakooza 2002, Leedy 1989, Hedrick et al 1993, Bell 1999, Black 1993). However three major research tools were used to gather information on the contribution of polygamous practices towards the attainment of the human development indices as espoused in the Millennium Development Goals (MDGs), and to establish whether or not polygamous practice offers a promise or peril to Lubagara communities in Arua district. Interview guide, semi-structured questionnaire and documentary analysis.

3.5.1 The Interview Guide: was used to inquire about the perception of the respondents on socio-economic effects of polygamous practice on rural households. The approach involved face-to-face interview with the respondents. However the success of the approach largely depended on the communication skills of the interviewer. It was advantageous in that it encouraged a relaxed discussion. It helped the researcher and respondents to feel at ease, enabling the researcher to phrase questions in clear ways, and introducing probing questions appropriately. It was also useful in capturing information and clarifying issues among respondents with modest educational backgrounds. Though expensive and time consuming (in terms of motivation), the nature of the interview process resulted in some respondents disclosing information, which they would preferred to keep confidential. To ensure the success of the interview, the researcher took notes to

get the exact words of the respondents, and it was further aided by the use of a recorder to ascertain the validity of the responses.

3.5.2. Questionnaire: was used to solicit responses from the respondents. A questionnaire is a written list of questions to which respondents record their answers. Questionnaire can take two forms: structured and unstructured. Of particular interest to the study was the use of both structured and unstructured questionnaire, known also as “semi-structured questionnaire.” The researcher opted for semi-structured questionnaire because of its ability to solicit fairly accurate information from several respondents within the shortest time possible (Gupta, 1999; Amujal, 2006 and Watalungha, 2006) and because of the greater anonymity it offers the respondent (Ranjit, 1999: 114). Respondents found it easy to attempt because of the alternative answers to a question (Mugenda and Mugenda, 1999) and the flexibility it offers to the respondents to express their views. However the limitation of the instrument include: slow response rate, application to the study population that could not read and write, and lack of opportunity to clarify issues. It could particularly be difficult to a population that is illiterate, very young, very old or handicapped.

3.5.3. Documentary Evidences: were also used during the study preparations. The method involved looking at related literature on the topic under study. It was useful in corroborating research findings. It involved movement from one library to another to gather necessary data. Though expensive, in terms of time and money, it gave prominence to the topic under study. It also helped the researcher develop a deeper

understanding of the study.

3.6 VALIDITY AND RELIABILITY OF INSTRUMENTS

Black (1993) in Watalungha (2006) and Amin (2004) in Maicibi and Kaahwa (2007) all agree that validity of any instrument is the ability of that instrument to measure what it purported to measure. Expert judgment is also important in establishing the validity of any instrument (Gay, 1996). The researcher contacted two research supervisors to judge the interview guide and the questionnaire. It helped in adjusting the instruments according to the experts' recommendation. Meanwhile reliability is the degree to which a study yields the same results when repeated by the original researcher or by other scientists (Calhoun, Light and Keller 1995). The reliability of the instruments was also pre-tested with likely respondents to find out the appropriateness of the questions to ensure that the responses were suitable to the questions asked. Also the regression coefficient was used to test the reliability of the instruments.

3.7 DATA COLLECTION, ANALYSIS AND PRESENTATION

Raw data gathered using various research instruments were analyzed to obtain meaningful information. The data was collected by taking down notes and making comments during the course of the interviews. To ascertain the validity of the responses, a tape recorder was used to record group discussions so that vital information was not lost. The information was then transcribed and captured into the computer for descriptive data analysis using word processor. But where results required being quantified; data collected was captured, coded and analyzed using excel, which is quite good for statistical information. Other tools included Statistical Package for the Social Sciences

(SPSS). The results were then presented in form of tables, frequencies, graphs and pie charts for easy interpretation and understanding of the study findings. The primary information gathered was corroborated with information from FDGs and Key Informant Interviews as well as the Literature Review in order to draw meaningful conclusion.

3.8 LIMITATIONS AND DELIMITATIONS

3.8.1 Limitations: These are constraints the researcher encountered in the course of collecting data. Some of the limitations to study included among others the translation of the interview guide from English language to Lugbara, and the cost involved in conducting focal group discussions, in terms of compensation for persons interviewed. The sensitivity of some questions upset some people, which led to provision of inaccurate information. The participation of the respondents in the interview was interfered with busy schedules, and the participatory approach of data collection was time consuming.

3.8.2 Delimitations: On the other hand, delimitations are the mitigating measures that the researcher undertook to address the limitations. The aforementioned limitations were therefore addressed through return checks, persuasion and effective mobilization of the community. In doing so, the respondents were able to respond positively.

CHAPTER FOUR

PRESENTATION OF FINDINGS, ANALYSIS AND INTERPRETATION

4.0 INTRODUCTION

Chapter four presents findings, analysis and interpretation on *Polygamous Practice: A Promise or Peril to Socio-Economic Empowerment of Lugbara Community in Arua District*. The study assessed the contribution of polygamous practices towards the attainment of the Human Development Indices (HDI) as espoused in the Millennium Development Goals (MDGs), especially those related to reducing extreme poverty. The study further sets out to establish whether or not polygamous practice offers a promise or peril to Lugbara communities in their effort to achieve socio-economic empowerment. As already elaborated in Chapter Three, four main research methods were used to collect the data. These included the use of documentary evidences, Self Administered Questionnaires (SAQ), Focus Group Discussions (FGD), and Key Informants (KI).

Documentary evidences involved the use of corroborative literature in regard to the subject matter under study. Self administered questionnaires involved the use of semi-structured questionnaires to solicit information from randomly selected respondents. FDG involved application of participatory approach, using interview guides to obtain information from a selected group, comprising both males and females in a study area. Key informant discussions involved the use of face to face discussions with some selected local or district authorities, using an interview guide as a tool.

Through these methods, the researcher was able to establish the nature and extent of polygamous practices, assess the socio-economic empowerment opportunities associated with polygamous families, determine challenges resulting from polygamous families, and ascertain the strength of family protection policies on domestic conflicts, child abuse and neglect under polygamous families.

4.1 NATURE AND TREND OF POLYGAMOUS PRACTICES

It is worth noting that as development interventions become decentralized and demand driven; an understanding of the nature and extent of cultural and traditional aspect such as polygamy becomes critical in informing decisions makers about what it takes to socially and economically empower rural communities. This means that traditional cultural aspects such as polygamy defines what is of value in a society, the intrinsic value accorded to it, and the value attached to it by the society. In essence, it influences how individuals, communities, informal and formal institutions respond to developmental challenges and the promises or benefits it offers.

4.1.1 Major Economic Activities: The study was conducted in two sub counties of Aroi and Manibe, located in Ayivu County, Arua district. The major economic activities in the study area included agriculture (crop farming, animal rearing and forestry production), which accounted for 74 percent, trade 23 percent and others (wages and salary) two percent as shown in Table 2.

Table 2. Percentage Summary of Major Economic Activities in Aroi and Manibe Sub counties

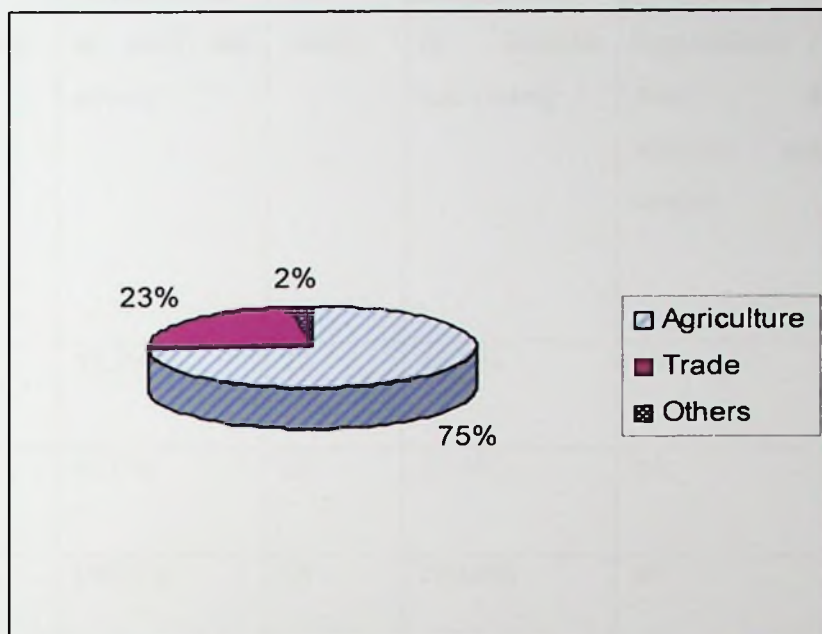
Major Economic Activities	Aroi Sub County	Percent in Aroi Sub County	Manibe Sub County	Percent in Manibe Sub County	Total frequency in Aroi & Manibe Sub County	Total Percent
Agriculture	35	77.7%	32	71.1%	67	74.4%
Trade	9	20.0%	12	26.6%	21	23.3%
Others	1	2.3 %	1	2.3%	2	2.3%
Total	45	100.0%	45	100.0%	90	100.0%

Source: Field Study

The findings came close to validate the national figures that indicate that 80 percent of Ugandans are employed in agricultural sector (NARO, 2003). The variation in the percentage of those employed in the agricultural sector (Figure 2) could have been because of heavy border trade between Arua district and the neighboring countries, Southern Sudan and Democratic Republic of Congo.

The implication here is that since agriculture is a major economic activity, which requires much labour, the rural communities are likely to engage in polygamous practices to boost their labour force and productivity levels. Incomes from the sell of farm produce and trade also enhance the capacity of men to engage in multiple marital relationships.

Figure 2. Percentage Distribution of Major Economic Activities in Aroi and Manibe Sub counties



Source: Field Study

4.1.2 Distribution of Respondents by Sex: Sex is an important determinant in understanding the responses of respondents regarding certain variables. It also helps to determine what influences the responses of the respondents. The distribution of the respondents by sex (Table 3) indicates that 51 percent of the respondents were male, and 48 percent were female for self administered questionnaires.

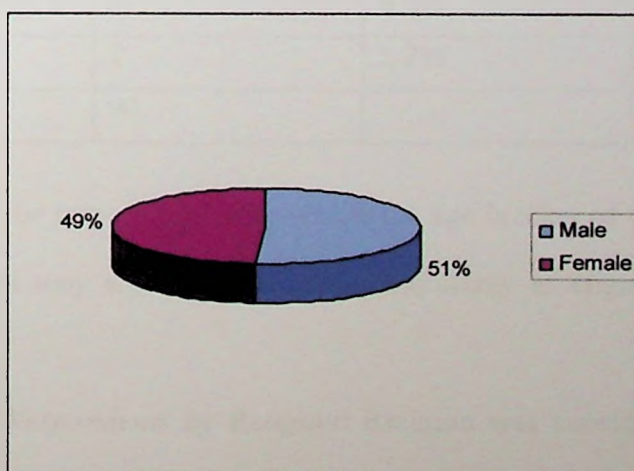
Table 3. Percentage Distribution of Respondents by Sex

Sex	Aroi sub county	Percent of respondents in Aroi sub county	Manibe Sub county	Percent of respondents in Manibe sub county	Total Frequency of respondents Aroi & Manibe sub county	Total Percent Aroi & Manibe Sub county
Male	24	53.3%	22	48.8%	46	51.1%
Female	21	46.6%	23	51.1%	44	48.8%
Total	45	100.0%	45	100.0%	90	100.0%

Source: Field Study

This means that the participation of the respondents by sex was almost equally distributed as shown in Figure 3.

Figure 3. Percentage Distribution of Respondents by Sex in Aroi and Manibe sub Counties



Source: Field Study

4.1.3 Distribution of Respondents by Age: The examination of respondents by age was an important factor in determining the age bracket at which polygamous practice was prevalent. The distribution of the respondents by age (Table 4) shows that the largest percentage of 42 percent was respondents between 30 and 40 years of age. The age bracket corroborates the national demographic figure, which shows that 50 percent of Uganda's population is relatively young. It should be noted that the age of two percent of the respondents were not stated. This could be because of the nature of sensitivity, which normally surrounds issues pertaining to age. In most cases, the respondents were uncomfortable to discuss their age.

Table 4. Percentage distribution of the respondents by age

Age category		Frequency	Percent	Cumulative Percent
Valid	Aged 18-29	12	13.3%	13.3%
	Aged 30-40	38	42.2%	55.5%
	Aged 41-50	22	24.4%	79.9%
	Aged 51-60	10	11.1%	91%
	Aged 61-70	6	6.6%	97.6%
Not stated		2	2.2%	100%
	Total	90		

Source: Field Study

At least 80 percent of the respondents were within the age bracket of between 18 and 50 years. This means that they are the most active and likely to engage in polygamous practices.

4.1.4 Distribution of Respondents by Religion: Religion was considered an important variable in this study. This was mainly because of the influence of religion on the

respondents. Significantly, it would also help highlight the issue of polygamy within the context of religion. The distribution of respondents by religious denomination (Table 5) therefore shows that Catholics represented 49 percent and Protestants 47 percent of the respondents respectively.

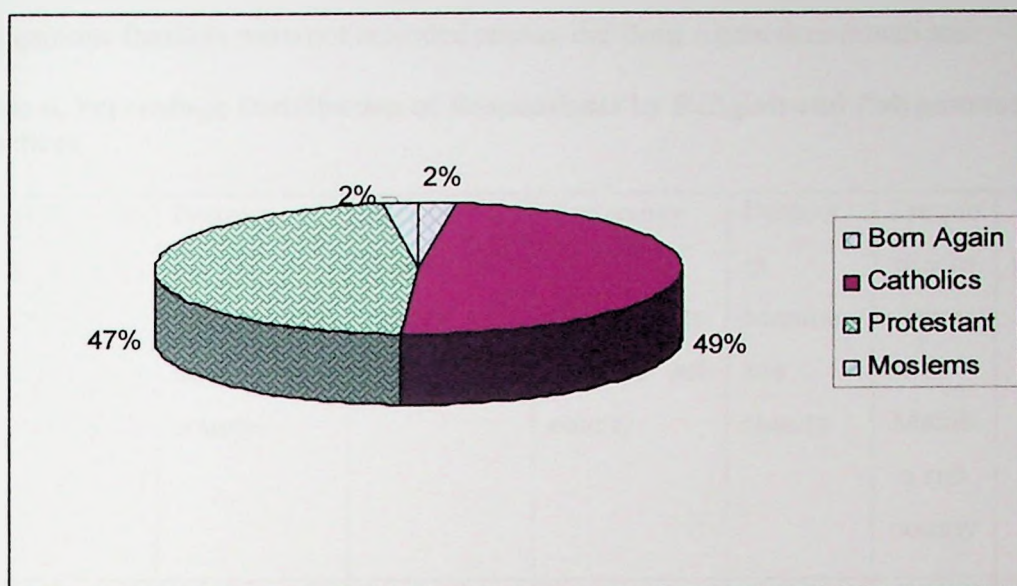
Table 5. Percentage Distribution of the Respondents by Religion

Religious Denomination	Frequency	Percent	Cumulative Percent
Born Again	2	2.2%	2.2%
Catholics	44	48.8%	51.0%
Protestant	42	46.6%	96.6%
Moslems	2	2.2%	100.0%
Total	90	100.0%	

Source: Field Study

Cumulatively the Christians represented 96 percent of the respondents, implying that they were the majority in the study area as shown in Figure 4. The Born Again and Moslems denominations constituted four percent of the respondents, meaning that they had few followers in the study area. It also implies that the denominations were relatively new in the rural communities, or the respondents in the study area were conservative in nature. Because of their conservative nature, new ideas or concepts might not easily be embraced. It also implies that Moslems are probably many in urban centers than in rural areas.

Figure 4. Percentage Distribution of Respondents by Religion



Source: Field Study

The overall distribution of respondents by religion and polygamous practice are shown in Table 6 below. It indicates that Catholics were the most polygamous, accounting for 55 percent of the respondents, followed by Protestants with 36 percent and Moslems with nine percent. This could possibly be because of large Catholic presence in the study area.

At Manibe Sub County, Catholics again registered the highest percentage of polygamous families with 62 percent, while Protestants recorded 31 percent and Moslems eight percent respectively. The presence of Catholic Mission at Ombachi, Manibe Sub County, could probably explain the high percentage of Catholics there.

Meanwhile at Aroi Sub County, cases of polygamous families stood at 44 percent for both Catholics and Protestants respectively. This was most likely because of equally huge

presence of the Protestants in Aroi Sub County. However in all Sub Counties, cases of polygamous families were not recorded among the Born Again denominations.

Table 6. Percentage Distribution of Respondents by Religion and Polygamous Practices

Religion & polygamous practice	Frequency of respondents in Aroi sub county	Percent in Aroi sub county	Frequency of respondents in Manibe sub county	Percent in Manibe sub county	Frequency in Aroi & Manibe sub county	Total percent
Born Again	0	0.0%	0	0.0%	0	0.0%
Catholics	4	44.4%	8	61.5%	12	54.5%
Protestant	4	44.4%	4	30.7%	8	36.3%
Moslems	1	11.1%	1	7.6%	2	9.0%
Total	9	100.0%	13	100.0%	22	100.0%

Source: Field Study

The lowest presence of Moslem denominations could perhaps be because of the nature of their settlement. Majority of Moslems are known to reside in urban centres than in the rural areas.

4.1.5 Distribution of Respondents by Marital Status: The study equally attached importance to the marital status of the respondents. This was mainly because it would help to know whether or not the prevalence of marriage among the Lugbara community was high or low. The percentage distribution of respondents by the marital status (Table 7

and Figure 5) indicates that 80 percent of the respondents were married, 13 percent were single and four percent did not state their status. The significance of such big percentage of married people is that it underlines marriage as an important aspect of traditional culture in Lugbara community.

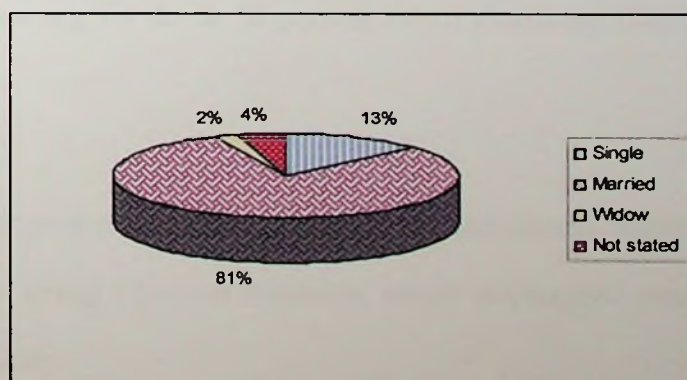
Table 7. Percentage Distribution of Respondents by Marital Status

Marital Status	Frequency	Percent	Cumulative Percent
Single	12	13.3	13.3
Married	72	80.0	93.3
Widow	2	2.2	95.5
Not stated	4	4.4	100
Total	90	100	

Source: Field Study

Four percent of the respondents did not indicate their marital status as shown in Figure 4. This could signify that some of the respondents were sensitive to the question on marital status, and hence could not respond to it. However 13 percent of the respondents were single meaning that they were either unmarried or divorced or separated.

Figure 5. Percentage of Marital Status in Aroi and Manibe Sub Counties



Source: Field study

4.1.6 Distribution of Respondents by Marriage Type: Investigating respondents by marriage type was one of the most significant aspects of this study. This was mainly because it would help in understanding the prevalence of polygamous practice within the study population, and corroborate the national statistics that puts polygamous practice among the Lugbara at 17 percent (UBOS, 2002). The distribution of the respondents by marriage type (Table 8) showed that whereas 56 percent of the respondents practiced monogamous marriage, 24 percent practiced polygamous marriage.

Table 8. Distribution of the Respondents by Type of Marriage

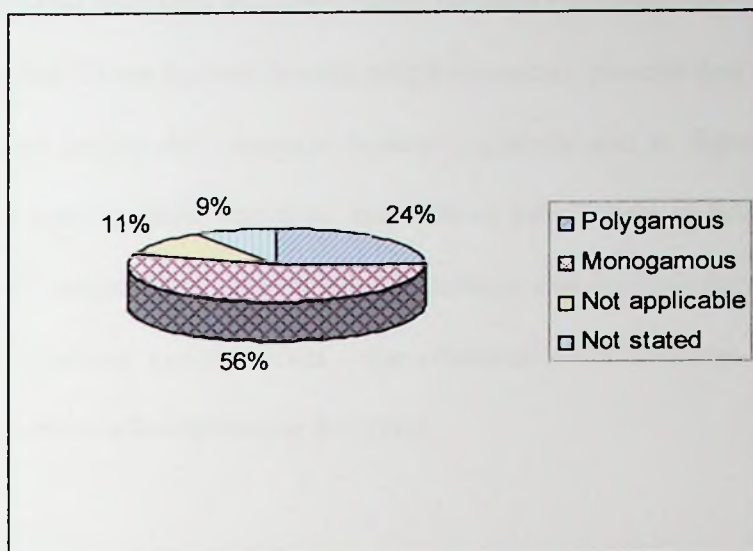
Type of marriage		Frequency	Percent	Cumulative
Valid	Polygamous	22	24.4%	24.4 %
	Monogamous	50	55.6%	80.0%
	Not applicable	10	11.1%	91.1%
	Not stated	8	8.9%	100.0%
	Total	90	100.0%	

Source: Field Study

It implied that polygamy was on the increase among the Lugbara community by seven percent since the last national census in 2002. The results also confirm earlier studies that Africa was the only major global region where polygamous practice remained widespread, accounting for 20 to 50 percent of all marriages (Caldwell and Cadwell, 1990).

However the high percentage of the monogamous marriages as shown in Figure 6 could be because of the strong Christian influence, which emphasizes monogamous marriage within the community.

Figure 6. Percentage Types of Marriages in Aroi and Manibe Sub Counties



Source: Field Study

The existence of some polygamous practices within the study population also contradicts the teaching of Christianity, especially where cumulatively 98 percent of the respondents were Christians.

According to respondents in FGDs whereas polygamous practices were widespread in the past, other factors were responsible for the decline of polygamous practice in the rural areas among the Lugbara today. These include among others awareness about the prevalence of HIV/AIDS scourge, and economic hardships. One of the respondents in a Focus Group Discussion (FGD) remarked that:

"Much as polygamy was an important aspect of our culture, people no longer respect polygamous people. This is mainly because of HIV/AIDS. People think those engaging in polygamous relationships are just risking their lives and they do not care about their families" – Female respondent, Manibe Sub County.

Respondents in FGD further indicated that each type of marriage practice (polygamous and monogamous) had both pros and cons. Some peculiar problems were thought to face polygamous families. These include among others persistent poverty and food shortages as a result of large family size, rampant domestic quarrels and in fighting because of limited resources, poor medical attention, and lack of satisfaction in fulfilling conjugal obligations. Female respondents noted that it was tedious and difficult for men to manage and maintain unity among various wives – the situations even becomes difficult, when resources were scarce to allocate among the wives.

“Since every woman wants the attention of the man, they (co-wives) tend to be suspicious of each other. When the man delays somewhere, they may think that the man is with the other wife and children. It is this kind of thing (polygamous practice), which breeds conflicts, and hatred, and thus affects planning between a man and a woman” – Female respondent, Aroi Sub County.

In spite of the problems associated with polygamous families, some respondents in FGD argued that it had some advantages. They said it helps some husbands gain respect and recognition among community members. It also helps bring about competition among co-wives, which makes them work hard, and thus improve their welfare conditions. Polygamy was also considered a source of wealth to some parents, who marry off their daughters.

The large family sizes, associated with polygamies families, were seen as a source of cheap labour, which contributes to increased food production at household levels. Female respondents noted that polygamy offered every woman an opportunity to get married since they out numbered men. Polygamy was also said to discourage adultery since a man would be sexually satisfied with the numerous wives around him. It also helps control the spread of sexually transmitted diseases including HIV/AIDS, and solves other problems of childlessness. In this sense, polygamy is seen as a peril to socio-economic empowerment of rural communities.

On the other hand, the respondents cited some problems associated with the monogamous marriages, including misunderstandings among couples, difficulties in managing family affairs when the household wife is absent, frustration that sets in when couples are childless. The respondents further argued that in cases of sicknesses, or misunderstandings, one partner could easily suffer conjugal enjoyment. They however pointed out that monogamous marriage was easy to manage because of minimal cases of conflicts. Children tend to have access to good school education because of controlled birth rates and expenditures at a household level. It enables couples respect each other, and improves decision making process.

4.1.7 Existence of Polygamous Practice: In investigating the existence of the polygamous practice, the study aimed at validating earlier studies that Lugbara rank second to Basoga in polygamous practice (UBOS, 2002) and that polygamy is still widespread in Africa (Caldwell and Cadwell, 1990). The study findings indicate that polygamous practices are still prevalent among the Lugbara community, with 91 percent

of the respondents saying “yes” polygamy still exists as shown in Table 9 and Figure 7 respectively.

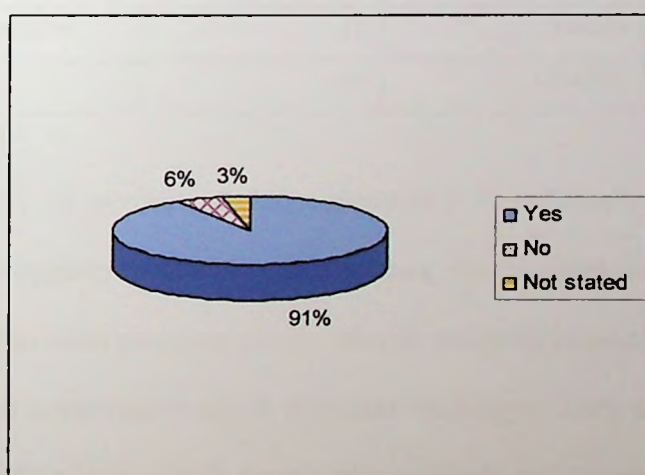
Table 9. Whether or not Polygamous Practices Still Exist

Polygamy practice still exist		Frequency	Percent	Cumulative Percent
Valid	Yes	82	91.1%	91.1%
	No	5	5.6%	96.7%
	Not stated	3	3.3%	100.0%
	Total	90	100.0%	

Source: Field Study

Although three percent of the respondents did not respond to the question whether or not polygamy still exists, the finding signifies that polygamous practice is still cherished among the Lugbara community, and there are no deliberate actions to control it.

Figure 7. Percentage of Polygamous Prevalence



Source: Field Study

4.1.8 Value Attached to Polygamy: It is imperative to note that the existence of polygamy is because of the value attached to it by the communities practicing it. The study finding shows that polygamous families are still respected and valued as part of

Lugbara culture as shown in Table 10. This view was strongly expressed by 62 percent of the respondents cumulatively. However seven percent of the respondents were unsure or non committal in indicating whether or not polygamy was still valued among the Lugbaras.

Table 10. Percentage Distribution of Whether or not Polygamy is still valued

Polygamy valued or not		Frequency in Aroi & Manibe sub counties	Total percent	Cumulative Percent
Valid	Strongly agree	21	23.3%	23.3%
	Agree	35	38.8%	62.1%
	None	6	6.6%	68.7%
	Strongly disagree	13	14.4%	83.1%
	Disagree	15	16.6%	100.0%
		90	100.0%	

Source: Field Study

On the other hand, 30 percent of the respondent's cumulatively disagreed with the assumption that polygamy was still valued among the Lugbara people. This possibly points to the fact that there are some people who do not want to associate with traditional cultural aspect such as polygamy and its attendant challenges. They are slowly embracing modern western lifestyle of small family size as well as Christian teaching, which emphasizes monogamy.

4.1.9 Trend of Polygamous Practice: Within polygamous societies, having multiple marital relationships is often associated with status symbol denoting wealth and power.

However polygamous practice seems to be on decline because of individual desires to own property and adopt western lifestyle (Minces, 1982). As if to validate Minces assertions, the research findings indicated that the numbers of people engaged in a polygamous practices are decreasing – a view expressed by 51 percent of the respondents as shown in the Table 11 and Figure 8. Meanwhile 40 percent of the respondents indicated that polygamous practice was increasing.

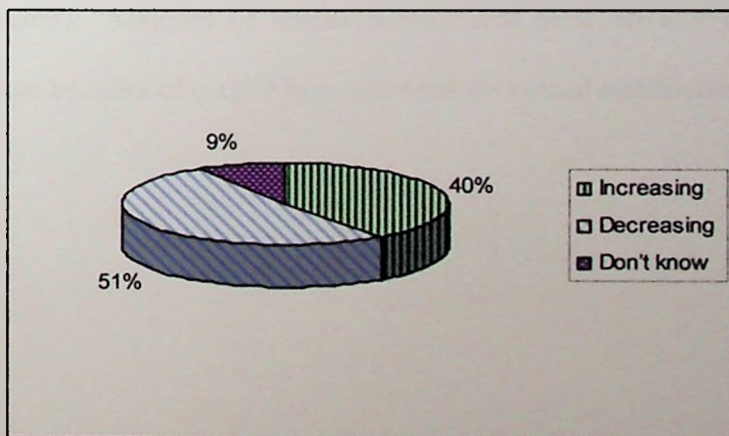
Table 11. Percentage Distribution Trend of Polygamy among Lugbara Community

Trend of polygamous practice		Frequency	Percent	Cumulative Percent
Valid	Increasing	36	40.0%	40.0%
	Decreasing	46	51.1%	91.1%
	Don't know	8	8.9%	100.0%
		90	100.0%	

Source: Field Study

The finding shows that the communities are increasingly becoming aware about the perilous nature of polygamous practice, including economic hardships and are slowly abandoning the practice.

Figure 8. Percentage Trend of Polygamous Marriage

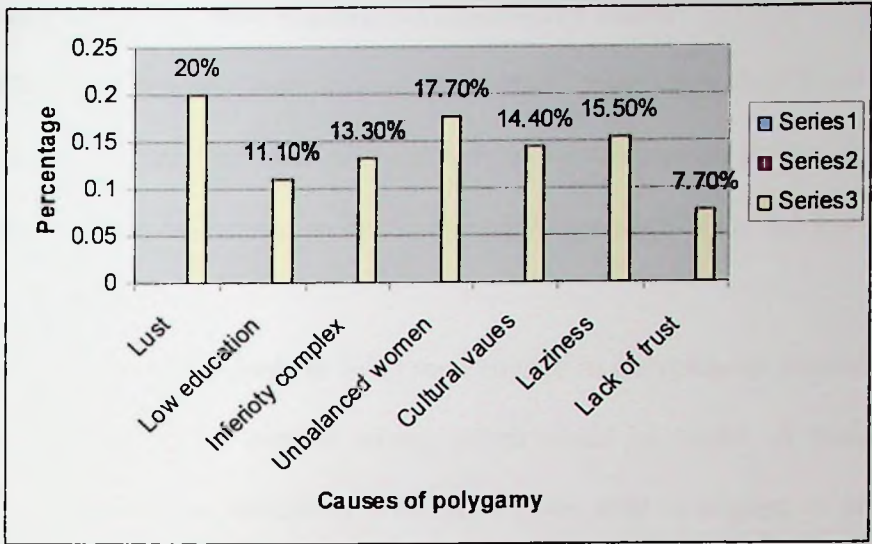


Source: Field Study

Unlike in the olden days, where polygamous families were cherished, the findings provide a fundamental departure from the traditional and cultural values attached to it. It also means that the relevancy of polygamous marriage in modern society is becoming questionable, and therefore offers no opportunity of any significance.

4.1.10 Reasons for Decrease or Increase of Polygamous Practice: Polygamy is a subject, which enjoys varied responses from the respondents. According to some respondents in FGDs polygamy is on the decrease, and there are varied reasons for its decrease. These include among others the awareness campaigns about the dangers associated with HIV/AIDS scourge, apparent economic hardships and limited resources within the communities as a result of managing large families. However some respondents were of the view that polygamy was on the increase. Some of the reasons advanced for the increase in the polygamous practices were lack of trust among couples, accounting for eight percent of the respondents of the respondents, lack of responsibility by men or laziness (16 percent), cultural and traditional values attached to polygamous practices (14 percent), unbalanced number of women, who outnumber men (18 percent) and lust (20 percent). Majority of female respondents believed that men engage in polygamous practice because of mainly lust, and need for sexual satisfaction.

Figure 9. Percentage Distribution of Reasons for Increase in Polygamy



Source: Field Study

According to some female respondents the reason for the increase in polygamous practices in rural communities was because of inferiority complex (13 percent) exhibited by some men. They noted that because of inferiority complex some men tended to compensate by marrying many wives.

Others were of the view that the increase in polygamous practice was because of poverty, and low level of education (11 percent) experienced in the rural areas. The finding shows that there are close relationship between low level of education and polygamous practices in the rural areas. Some girls were said to get married in a polygamous family because of the desire to “have a man”, own a child, need for financial security and possibility of attracting special attention from the man for being young and beautiful, and taking over the man:

"Some girls get married in a polygamous family because they want to have their own children" – Male Respondent, Manibe Sub county

"Others want some financial security"- Male Respondent, Aroi Sub county

"Some girls feel that when they get married in polygamous family, the man's attention will be focused on her" - Female Respondent, Aroi Sub County

According to some respondents in FGD men engage in polygamous practice because of problems related with the current wives, which could be health or sexually related. Because of the problems associated with wives, men tend to engage in some multiple marital relationships. Some men were also reported to marry many wives because of prestige. The feeling of wanting to be recognized and attaining societal status, largely informed by traditional cultural values, drive some men to engage in multiple marital relationships. Others engage in multiple relationships because of the nature of their work, for example the drivers, who might be away from their home for a long time.

Some male youths were said to be lazy, a view expressed by 16 percent of the respondents in self administered questionnaire. This means that since they are lazy and cannot afford to look after their wives, they tend to abdicate their responsibility to their wives by allotting pieces of land for them to cultivate, and the man assigns himself a new responsibility of supervising the homesteads of the wives. According to some male respondent's some young girls did not mind whether or not a man is married, so long as the man can care for her. Some respondents also indicate that when some girls failed to get the right suitor, they tend to be attracted to any man and thus becoming second or

third wives out of desperation or pressure.

Although various reasons were advanced for and against the polygamous practices, the number one reason why people (both men and women) engaged in polygamous practice was the assumption that women outnumbered men. However, from the perspective of female respondents, the reason as to why men engaged in polygamous practice is simply because of lust. This implies that the two major reasons as to why people engage in polygamous practice are: (a) the assumption that women outnumber men, and (b) men's lust for sexual satisfaction.

4.2 SOCIO-ECONOMIC EMPOWERMENT OPPORTUNITIES (PROMISE)

4.2.1 Socio-Economic Benefits: Socio-economic empowerment opportunities are benefits derived from being in a polygamous family. Some scholars have argued that a number of specific conditions, including polygamous practice, within a given society are usually caused by its culture, history, lifestyle and pressures, which define the well-being of a particular society (Twining, 1998). However, these culture-bound behaviours or specific syndromes are not static; they keep changing with practical socio-economic realities on the ground. At least 50 percent of the respondents indicate that there are no socio-economic benefits associated with polygamous practices, while 42 percent showed that there are benefits associated with it as shown in Table 12.

Table 12. Percentage of whether or not Polygamy has Socio-Economic Benefits

Polygamy has socio –economic benefits		Frequency	Percent
Valid	Yes	42	46.6%
	No	45	50.0%
	Don't Know	3	3.3%
	Total	90	100.0%

Source: Field Study

The finding signifies that the respondents were somewhat divided over the issues surrounding the relevancy or benefits of polygamous practice within the study population. Some of the respondents see polygamy as a promise to socio-economic empowerment, while others see it as a peril. It further corroborates the assumption that cultural values are not static, they keep changing. Whereas in the olden days, polygamous practice commanded a great deal of benefit to individuals and communities at large, the situation has considerably changed today.

Nonetheless, some respondents still argue that polygamy provides an enormous benefit to families in rural communities. Polygamous families are said to provide critical labour force required to increase productivity levels in rural communities. Since most of the agricultural work in the rural areas are based on human labour, especially in undertaking digging, planting, weeding and harvesting of crops; large families associated with polygamous families are seen as a possible solution. This view was espoused by some respondents in FGDs, when they said they were forced into polygamous relations because of conditions:

"I think there are some benefits associated with polygamy. You know we are farmers, and you cannot do the garden work alone. You need people to assist you. For instance, with tobacco growing if you do not have people to assist you; your crops will certainly fail. Sometime conditions force us to marry so as to get an additional help" – A Tobacco Farmer and Polygamist in Aroi Sub County.

4.2.2. Security: Other respondents indicated that polygamy helps families bolster their lineage, and thus contribute to the preservation of traditional cultural heritage as well as provision of security for the clan in times of trouble. Such views reinforce earlier one that children are widely regarded as a great gift and blessing, therefore they contribute towards the continuation of family line and preservation of property and wealth (Helen O'Connell, 1994).

The implication here is that polygamy provides security through social support during times of clan conflicts and loss of dear ones, especially at burials. Each clan identifies its strength with sheer numbers of clan members. It is with such view in mind that some respondents consider polygamous practice something of hereditary, passed from generation to generation:

"In the olden days if you are born alone, or you are few in your clan, you must consider yourself unlucky. People would just despise you. Number was considered strength. If you are many in your family, people would respect you. You would also be able to defend your self from all sorts of attacks and help each other in times of trouble." - A polygamist, Manibe Sub County.

4.2.3. Traditional Sex Education: The study however established that sex education, or sex mentoring among the Lugbaras to the young girls was considered a taboo. Unlike in other cultures, where young girls were mentored by their aunties, a Lugbara girl would be left alone to discover sex on her own. Although this upbringing had its positive traits in controlling a girl, or woman in involving in promiscuous activities, it also had its negative effect of making a woman getting married, and not knowing what to do to sexually satisfy the husband, which was a recipe for extra-marital affairs, and a reason for polygamous practice. According to the respondents in FGDs, what the Lugbara's value the most was virginity. For instance, it was common among the Lugbara's to force a girl into marriage once she was caught in sexual intercourse outside marriage.

4.2.4 Right to Marry Many Wives: Although some respondents extolled the virtues of polygamy, 47 percent of the respondents in a self administered questionnaire strongly disagreed with the view that men had the right to marry as many wives as they wish, and 74 percent cumulatively disagreed as depicted in Table 13. The voice of disagreement was by far the strongest among female respondents, accounting for 93 percent cumulatively for the female respondents; while 32 percent of the respondents agreed that men had the right to marry as many wives as they wish.

Table 13. Percentage of whether or not Men are Right to Marry Many Wives

<i>Man right to marry many wives</i>	Frequency of male respondents	Percent of male responses	Frequency of female respondents	Percent of female responses	Total frequency of male & female respondents	Total percent of male & female respondents	Cumulative percent
Strongly Agree	8	17.0%	0	0	8	8.8%	8.8 %
Agree	10	21.2%	2	4.6%	12	13.3%	22.1%
None	2	4.2%	1	2.3%	3	3.3%	25.4%
Disagree	15	31.9%	10	23.2%	25	27.7%	53.1%
Strongly Disagree	12	25.5%	30	69.7%	42	46.6%	100.0 %
	47	100.0%	43	100.0%	90	100.0%	

Source: Field Study

According to some female respondents having many wives exposes the family to the dangers of acquiring HIV/AIDS and other diseases. Majority of them felt that polygamy tended to benefit men more than women, and it was not true that women liked marrying into the polygamous family. They reported that they do so because of poverty conditions and peer pressures.

4.3 SOCIO- ECONOMIC EMPOWERMENT CHALLENGES (PERIL)

4.3.1. Contribution of polygamy towards socio-economic empowerment: Majority of respondents, accounting for 76 percent agreed that polygamous practice undermines socio-economic empowerment of rural households (Table 14 and Figure 10). This means

that the Government has an uphill task in tackling poverty and empowering rural communities in achieving socio-economic development as well as attaining MDGs target on reducing extreme poverty.

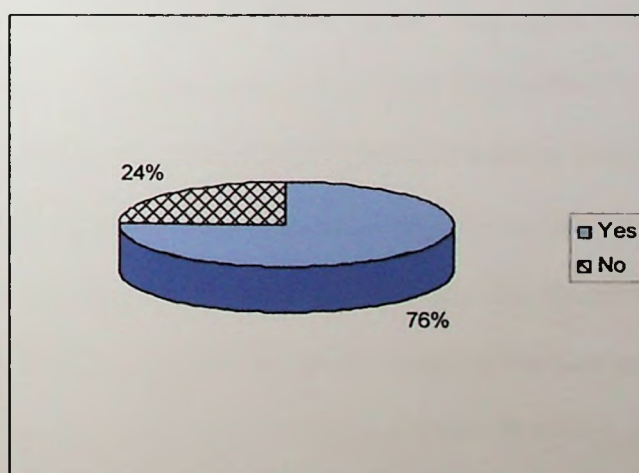
Table 14. Percentage of whether or not Polygamy Contributes to Poverty

Whether or not polygamy contributes to poverty		Frequency	Percent	Cumulative Percent
Valid	Yes	68	75.6%	75.6%
	No	22	24.4%	100.0%
	Total	90	100.0%	

Source: Field Study

The study established through FGDs that where there are multiple wives in polygamous family, it is characterized by some conflicts, which affect joint planning at household levels between husbands and wives.

Figure 10. Percentage Contribution of Polygamy to Poverty



Source: Field Study

In other words, each co-wife is independent of the other – even in some worst scenarios independent of the husband. This results into a competition among the co-wives in

producing children in order to get the attention of their husband, which of course is a recipe for large families with its attendant problems, such as poor nutrition, poor medication and poor housing conditions.

This finding vindicates similar study by Minces (1982) that polygamy has a marked effect on the birth rates and health of women because of the desire to strive to please their husbands by giving as many sons as possible. The finding also corroborate some studies that cultural barriers to women's access to productive resources particularly land are the main cause of poverty among rural women, and many widows are dispossessed by their in-laws upon the death of their husbands, thus leaving them with limited access to land (UPPA, 2004).

4.3.2. Problem Type in Polygamous Families: Polygamous families tend to experience various types of problems, including among others management of a large family size. Some studies indicate that large families, comprising more than 10 children or dependants are a major cause of poverty at household levels (PEAP, 2004/2006; UPPA, 2004), and were ranked as the second important factor among others in moving people into poverty. The immediate effect of such large families include increased expenditure on basic needs, lack of savings, and spread of communicable diseases, land pressure and fragmentation. According to the respondents polygamous families tend to face problems of inadequate resources and difficulties in meeting basic domestic needs such as food, shelter, health and nutrition, and education as shown in Table 15.

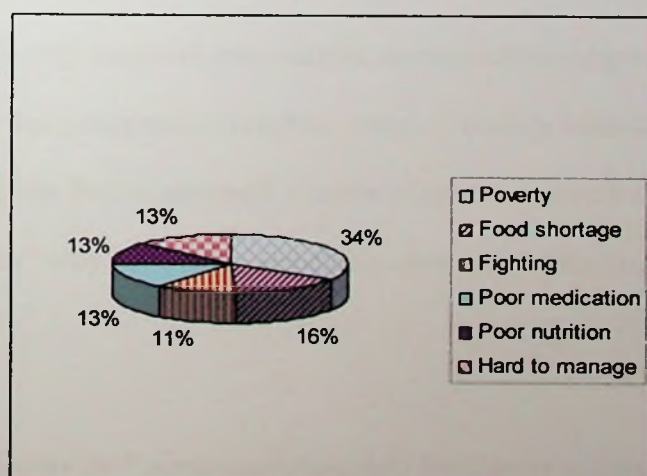
Table 15. Distribution of Respondents by Problem Types in Polygamous Families

Problem types in polygamous families		Frequency	Percent	Cumulative Percent
Valid	Low incomes	30	33.3%	33.3%
	Food shortage	14	15.5%	49.3%
	Fighting	10	11.1%	60.4%
	Poor medication	12	13.3%	74.0%
	Poor nutrition	12	13.3%	87.3%
	Hard to manage	12	13.3%	100.0%
	Total	90	100.0%	

Source: Field Study

According to the respondents' poverty was the major problem in a polygamous marriage, accounting for 34 percent of the responses obtained (Figure 11). It was followed by food shortage (16 percent), poor medication (13 percent), poor nutrition (13 percent) and difficulties in managing (11 percent).

Figure 11. Percentage of Problem Type in Polygamous Families



Source: Field Study

The findings on problem types in polygamous families confirm previous assumptions in the conceptual framework of this work, and other studies that polygamous families are resource constrained (Gyimah, 2005). Majority of the respondents (92 percent) were in agreement with the view that polygamous families had larger family size than monogamous families (Table 16), which means that large family size has also a corresponding cost implication on the polygamous families.

Table 16. Shows Responses that Polygamous Households have large Family Size

Polygamous families have family size		Frequency	Percent	Cumulative Percent
Valid	Strongly agree	45	50.0%	50.0%
	Agree	38	42.2%	92.2%
	None	2	2.2%	94.4%
	Disagree	5	5.6%	100.0%
	Strongly disagree	0	0	
	Total	90	100.0%	

Source: Field Study

The findings point to the fact that the parameters that used to define successful families based on large family members and multiple marital relationships are no longer tenable. It also signifies that polygamous practice, which is closely associated with large family size, is a prerequisite for societal peril in terms of socio-economic empowerment. In order words, polygamy only helps to perpetuate poverty within rural communities and households.

4.3.3. Welfare Status in Polygamous Families: Welfare is an important determinant in measuring the wellbeing of societies or individuals or families. It may take the form of

disposable incomes, access to education and medical care, decent housing facility, clothing, food and nutrition as well as leisure. Majority of respondents, therefore accounting for 86 percent cumulatively agreed that welfare in monogamous families is better than in polygamous families, though eight percent disagreed (Table 17). The finding also corroborates prior studies that per capita resource differs remarkably between polygamous and monogamous households (Gage, 1997).

Table 17. Shows Welfare in Monogamous Families is better than in Polygamous Families

Welfare in monogamous family is better than in polygamous family		Frequency	Percent	Cumulative Percent
Valid	Strongly agree	45	50.0%	50.0%
	Agree	32	35.5%	85.5%
	None	6	6.6%	92.1%
	Strongly disagree	2	2.2%	94.3%
	Disagree	5	5.5%	100.0%
	Total	90	100.0%	

Source: Field Study

Again because of poor welfare situation in polygamous families, conflicts and competition for resources are rife among co-wives, especially in trying to win favours of the husband and the clan. In doing so, they tend to compete by producing many children - without consideration for available resources to look after them, and at the expense of their health. Not only does it affect their health, but also the children.

Unlike in the olden days, where polygamous households, enjoyed considerable respect, the situation has changed considerably among the rural communities. According to some

female respondents men with multiple wives no longer command respect because of their inability to care and serve them effectively. Those engaged in polygamous practice are thought to be irresponsible and vulnerable to contracting HIV/AIDS, and the society views them negatively as “moving corpses”. Although the number of educated Lugbara’s engaged in polygamous practices are reducing, there are some who engage in multiple marital relationships because of their improved income status. Nonetheless the rate of polygamous practice is on the decline among the rural communities mainly because of economic reasons, and the dangers associated with it.

4.3.4. Implications to the Implementation of Socio-Economic Programmes: Interviews through FGDs and with Key Informants indicate that Government has an immense challenge in ensuring that its development programmes are implemented and adopted at rural household levels. It is worth noting that with the prevalence of polygamous practices, the communities are unlikely to benefit from the Government interventions such as National Agricultural Advisory Services (NAADS), Prosperity for All (PFA), Universal Primary Education (UPE), Universal Secondary Education (USE), and Health Services. For instance, to ensure a successful implementation of Government interventions such as NAADS and PFA; it necessitates that households should have access to adequate land resources to undertake some income generating projects. But land owned by polygamous families is fragmented among multiple wives and children, and thus rendering the undertaking of such projects implausible. Even in the cases of UPE and USE, they are highly subsidized educational programmes by the Government, which still require parents to contribute in terms of scholastic materials, uniforms and meals.

However with large number of children resulting out of multiple marital relationships, such educational programmes are untenable for a polygamous family that is already constrained by resources. It is unsurprising that cases of school drop outs have been registered in UPE schools, though subsidized. Another ramification of such programme is that it increases Government expenditure as it will be compelled to cater for all school going children. Although the Government subsidizes UPE programme, some parents were quick to admit that they had a challenge contributing towards children's education:

"I have six children; I am looking after in primary school. Although the Government supports UPE, the burden of buying books, uniforms, and other things still rest with me. Without money it is not easy to manage. You have talk to the headmaster every time to ensure that the children are not sent home." - A male respondent in a FDG, Manibe Sub County.

4.4 INCIDENCES OF CHILD ABUSE AND NEGLECT

4.4.1 Family Protection Policies: Family protection policies are important in ensuring that children under polygamous families are protected from abuse and neglect. When there is a problem between a husband and wife in a family, children are the first victim. There is therefore need to protect these children through appropriate legislations. At least 60 percent of the respondents indicate that although there are family protection clauses within the Uganda Constitution (1995) as well as yet to debate policies such as Domestic Relations Bill (2003) and Marriage and Divorce Act in place, they are not strong enough to protect children from being abused or neglected under polygamous families. In essence, the government has not done enough to protect children under polygamous

marriages from abuse and neglect. According to some key informants the Government faces enormous challenges in monitoring day to day occurrences of child abuse and neglect in respective households:

"You see child protection policies are in place. They are even enshrined in our national constitution and other legal documents. The challenge is to ensure that they are implemented. But nobody is there to track and report cases of child abuse at all levels. I can tell you, the cases of child abuse take place almost everyday in different homes. Only few isolated cases are reported and gets to be known. The government does not have the necessary capacity to monitor these cases." – Key Informant, Arua District Local Government, who preferred to remain anonymous.

The ramification of this assertion is that the Government does not have the capacity to track cases of child abuse in families. Unless concerted and deliberate actions are taken, child abuse and neglect will continue unabated. There is need for strengthening Local Government structures from the grassroots levels. This is mainly because Government depends on the people to feed her with the necessary cases of child abuse and neglect.

4.4.2. Families' experience of child abuse and neglect: As indicated in the previous discussions, children are the first people to suffer the brunt of domestic violence, and they top the list of human rights abuses (UHRC Report, 2008). The study therefore sets out to establish the level of child abuse and neglect under polygamous families so as to draw the attention of policy makers to the effects of polygamy. Majority of 80 percent of the respondents agreed that children under polygamous families experience abuse and

neglect as shown in Table 18.

Table 18. Percentage Distribution Polygamous Families Experiencing Abuse

Polygamous experience abuse & neglect of children	Responses	Frequency	Percent
Valid	Yes	72	80.0%
	No	16	17.7%
	Don't Know	2	2.2%
	Total	90	100.0%

Source: Field Study

According to FGDs the causes of the child abuses and neglects are largely due to the absence of the man in the family, a view expressed mostly by female respondents. When the man is not there at home, the stepmothers tend to vent their anger against the children by beating, overworking or denying them food.

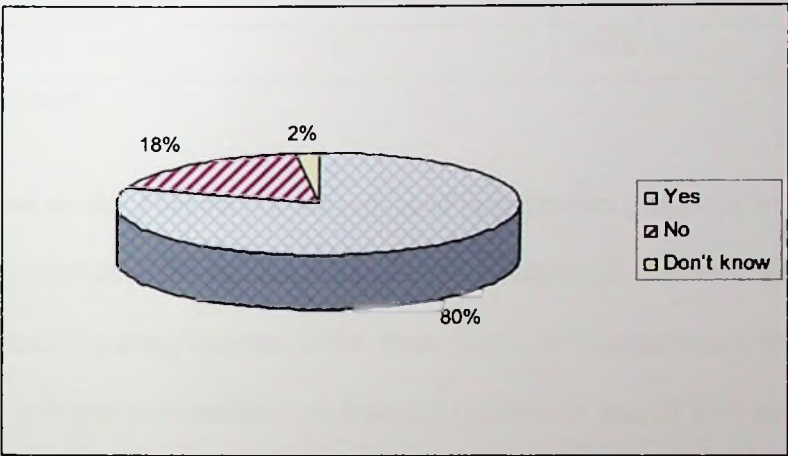
"It is the man that unites the family. If the man is not at home most of the time, he will not know what is happening. Some men are taken up by other women to the extent that they forget about their own families. In such a situation, some women may decide to pour their anger on the children" – Female Respondent, Manibe Sub County, and married in a polygamous family.

Other children were reported to be subjected to emotional stress due to lack of parental help, guidance and love. Much as there are legislations against child abuse and neglect, they are sometimes not fully enforced. The study result supports the work of Bala (2006) that polygamy has a great deal of effect on children as well as adults, mainly because

polygamous families tend to be plagued by spouse abuse, poverty and irresponsible fathers, who do not care about their children.

However 18 percent of the respondents disagreed (Figure 12), saying that there is a lot of protection for children under polygamous families. They argue that not all co-wives are bad; there are some who are good and can protect the children of their co-wives. It all depends on how the man cultivates such unity among the wives.

Figure 12. Percentage Distribution of Responses on Child Abuse and Neglect



Source: Field Study

4.4.3 Welfare of Children under Polygamous Families: A measure of welfare status of children under polygamous families was considered an essential element of this study. The study noted that the welfare of children under polygamous marriage were worse than in monogamous families, a view strongly expressed cumulatively by 61 percent of the respondents, though 33.3 percent disagreed as indicated in Table 19.

Table 19 Percentage Distribution of Children Welfare under Polygamy

Welfare of children under polygamy worse than monogamy	Responses	Frequency	Percent	Cumulative Percent
Valid	Strongly agree	40	44.4%	44.4%
	Agree	15	16.6%	61.0%
	None	5	5.5%	66.5%
	Disagree	10	11.1%	77.6%
	Strongly disagree	20	22.2%	100.0%
	Total	90	100.0%	

Source: Field Study

4.4.4 Closeness to the Parents: Some critics of polygamous practices have argued that polygamy is exploitative to women, it has negative effects on children, and in large part fathers are distant figures (Vanessa, 2005; Bala, 2006). In quintessence, the children and women under polygamous families are deprived of ultimate feel of love and togetherness from the man, who is regarded as a father and husband respectively.

Vindicating aforementioned work on “distant fathers” in polygamous families, the study established that children under polygamous marriage do not feel close to their parents as compared with those in monogamous families. This view was cumulatively expressed by 61 percent of the respondents with 34.4 percent disagreeing (Table 20).

Table 20. Percentage Distribution of Distant Fathers under Polygamy

Children distant from their fathers under polygamy	Responses	Frequency	Percent	Cumulative Percent
Valid	Strongly agree	38	42.2%	42.2%
	Agree	17	18.8%	61.0%
	None	4	4.4%	65.4%
	Disagree	15	16.6%	82.0%
	Strongly disagree	16	17.7%	100.0%
	Total	90	100.0%	

Source: Field Study

This means that because of the absence of the father the children are exposed to abuse and neglect, which spells a peril for the growth of the children and the general socio-economic empowerment of the families. To elucidate further, when children are mistreated, they have no alternative but to run away from their families. In most cases, they take to the streets, with no access to school, medical care and food. This therefore undermines their overall ability to satisfactorily contribute to socio –economic development at both national and community levels. However cases of child abuse and neglect are said to be aggravated by females and males without moral discourse. These are parents who have taken to pleasure seeking of having sex and producing children for fun without any capacity to look after them. They are known to engage in illicit sex and prostitution, and thus pose a threat to family institutions. It is probably for this reason that Babies' Homes are filled with abused, neglected and dumped babies.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 CONCLUSIONS

Despite other contributory factors to extreme poverty such as changes in technological advancements, climate change, insecurity and individual mental orientations; much of the study focused on investigating socio- economic empowerment of rural households within the context of traditional cultural phenomenon known as polygamy in the Sub Counties of Aroi and Manibe in Ayivu County, Arua district.

On the *nature and trend of polygamous practice*, the study established that though the practice is on decline, it is still prevalent within the rural areas – which mean it is still cherished among the Lugbara community. Two major reasons were advanced for the decline of polygamous practice. These include dangers associated with contracting HIV /AIDS and other sexually transmitted diseases and apparent economic hardship in the rural communities – implying that polygamous practice should be cordoned.

However varied reasons were advanced for the increase of polygamous practices. These include among others lack of trust among couples, lack of responsibility by men or laziness, cultural values attached to the polygamous practices, low level of education, inferiority complex, perception that women outnumber men, hence the need for men to

marry multiple wives, and lust. In order of rankings, lust was considered the number one reason as to why men engage in polygamous practice.

In terms of *socio-economic empowerment opportunities*, polygamy is thought to bolster family labour and productivity levels, promote clan lineage, preserve the traditional cultural values, provide security for the elderly at old age, and contribute to clan security at the time of trouble.

Nonetheless, the *socio-economic challenges* resulting from polygamous families were equally enormous. Polygamy was thought to be a source of disunity in most families, which affects socio-economic empowerment initiatives at the household levels. It is also considered difficult and expensive to manage in terms of increased household expenditure, social care and domestic harmony. It is known to play a significant role in moving rural households into poverty situations or undermining their ability to socially and economically empower themselves, especially when available and limited land resources are fragmented among different household wives and children. Problems of inadequate resources and difficulties in meeting domestic needs such as food, shelter, health and nutrition are real to polygamous families. Unless a man is able to build a high level of cooperation among the wives; peace is bound to elude such a polygamous family, and thus become a peril for socio-economic empowerment.

It should not therefore come as a surprise that *incidences of child abuse and neglect* are on the increase at household levels, and thus undermining the socio-economic capacity of

families to leverage themselves, and contributing towards attainment of MDGs. Welfare of children under polygamous families were found to be worse than in monogamous families. Implicitly stated here is that polygamous practice has substantially contributed to the cases of child abuse and neglect as well as poor child welfare at household levels. It also points to the fact that the enforcement of family protection policies in place is weak.

Conclusively, the Lugbara communities are in a state of quagmire. They are caught between two hard rocks of choices in societal development: either to follow the western or traditional cultural lifestyle. Although they are desirous of embracing western standard of living, which is largely dependent on monetary economy and frugality in spending, they have no desire to abandon their own lifestyle, values and practices, which do not fit within the western ethos. Undoubtedly, here lies the true challenge to socio-economic empowerment of the Lugbara community at the rural household levels.

Polygamous practice also undermines the implementation of Governments development programmes geared towards socio-economic empowerment of the rural communities, and attainment of MDGs target such as reduction of extreme poverty by 2015. Similarly, the study vindicates earlier theoretical concept that holding onto certain traditional values are a recipe for poverty, and to effectively respond to the challenges of living in modern society, which is based on scientific ethos and rationality of thinking, choice and expenditure; it is imperative that certain traditional cultural aspects such as polygamy are outlawed to provide a platform for socio-economic empowerment of rural households.

5.2 RECOMMENDATIONS

Based on the study findings, it is imperative that the Government and development agencies take keen interest in understanding societal values and practices that underpin the nature and trend of community lifestyle so as to devise correct interventions: policies and development programmes to address them correctly at household levels. Otherwise there is a danger that instead of treating the real problem facing the rural communities, the Government could be treating the symptoms.

The researcher therefore specifically recommends that:

- 1) Community Development Officers (CDOs), Civil Society Organizations (CSOs) at the district levels, especially those dealing with women's and children's rights should sensitize the rural communities on the obligations of the parents, existing legal frameworks and dangers associated with multiple marital relationships.
- 2) Family Protection Units in the Police Force through community policing could include in their programmes educating the communities on their roles and responsibilities as provided for in the legal frameworks.
- 3) The Local Government and cultural leaders should also educate rural communities on the fact that as much as culture defines who we are, it is crucial to understand that some aspects of culture such as polygamy pose a great threat in

tackling poverty and empowering communities at household levels, and it looms large as a peril to community development.

- 4) The leaders must emphasize that culture is dynamic, not static. Consequently, it must of necessity change to respond to the practical realities of the day. The reality demands that our actions and behaviors must be sacrosanct with the necessary resources, including money needed to satisfy it in order to enjoy good life and become prosperous; otherwise the rural communities risked being perpetually poor and underdeveloped. This therefore means that only those cultural aspects that can bring about tangible socio-economic gains must be promoted such as arts and crafts, cultural dances, food, clothing and so forth.
- 5) The Government and other development agencies, including CSOs, Non Governmental Organizations (NGOs) and Community Based Organizations (CBOs) should sensitize rural communities about the rights of children as stipulated in the United Nations Convention on the Rights of the Child, the Constitution of Uganda (1995) and other legal documents.
- 6) The girl child should be empowered through deliberate Government education policies and programmes so that the values that strengthen the self – esteem and status of the girl child are promoted, and the societal stereotypes that emphasize “lesser worth of women” and economic factors that drive the girl child into polygamous marriages are minimized.

- 7) The Ministry of Gender, Labour and Social Development (MGLSD) should spearhead the study of traditional cultural values and practices of various communities in Uganda so as to determine their benefits and limitations to socio-economic empowerment and attainment of MDGs, especially in regard to poverty reduction strategies.
- 8) There is also need for the promotion of pressure groups and lobbyists to influence the expeditious enactment of the existing bills such as the Domestic Relations Bill, Marriage and Divorce Bill and others into law so that issues pertaining to marital relationships can be addressed.
- 9) The Government should also strengthen the enforcement of laws regarding family protection in order to protect children from abuse and neglect under polygamous families.
- 10) The Government could possibly through legislation limit the number of wives legally and customarily married to two. Such kind of marriage must only be allowed if the man can prove beyond reasonable doubt before the community and Local Government leaders that he has adequate resources to manage the two wives, including children and other relatives. Otherwise the Government must proceed to institute a draft legislation that will make it extremely difficult in future for a man to marry more than one woman at a time.

5.3 AREAS FOR FURTHER STUDIES

The study was limited to investigating whether or not polygamous practice is a promise or peril to socio-economic empowerment of Lugbara communities. However, there is need for a comparative study on rural and urban polygamy. The study will help us comprehend whether or not the causes for the polygamous practices are the same. It will further highlight whether or not the urbanites are more polygamous than the rural folks, and the implications for national development.

Comparative study could also be on understanding polygamous practice and productivity levels in different societies of Uganda. Although the study touched on child abuse and neglect under polygamous practices, there is need for comprehensive study in examining different policies on child protection under polygamous families.

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ANNEX 1: QUESTIONNAIRE

No.....

INTRODUCTION

This questionnaire is designed to solicit information on "Polygamous practices: a promise or peril to Lugbara community in Arua district." The questionnaire is divided into six parts focusing on (a) identification of interview sites and characteristics, (b) personal data, (c) nature and extent of polygamous practice, (d) socio-economic empowerment opportunities associated with polygamous families (e)) socio-economic empowerment challenges resulting from polygamous families and (f) family protection policies on domestic conflicts, child abuse and neglect under polygamous families. You are kindly requested to complete the questionnaire by either ticking in the right box or writing down your response(s) in the space provided. Thank you for accepting to participate in this interview. Your response will be treated with utter confidentiality.

Section A: Identification of Interview Sites and Characteristics

- a) County
- b) Sub county
- c) Parish
- d) Village.....
- e) Major economic activity.....

Section B: Personal data

Sex: Male ☐ Female ☐

Age:

- | | | | |
|------------|--------------------------|-----------|--------------------------|
| (a) 18 -29 | ☐ | (e) 61-70 | ☐ |
| (b) 30– 40 | ☐ | (f) 71-80 | ☐ |
| (c) 41-50 | ☐ | (g) 81+ | ☐ |
| (d) 51-60 | ☐ | | |

Highest level of education

- (a) Informal ☐ (b) Primary ☐ (c) Secondary ☐
 (d) Tertiary ☐ (e) University ☐

Religious denomination

- (a) Born Again ☐ (b) Catholic ☐ (c) Protestant ☐
 (d) Muslim ☐ (e) others (specify).....

Marital status

- (a) Single ☐ (c) Widow ☐
 (b) Married ☐ (d) Divorced/Separated ☐

Type of marriage

- (a) Polygamous ☐ (b) Monogamous ☐
 (c) Not applicable ☐ (d) others (specify).....

Section C: Nature and Trend of Polygamous Practice

- Does polygamous practice still exist in your community? Yes ☐ No ☐
- Are the number of people or households engaged in polygamous practice
 - Increasing ☐
 - Decreasing ☐
 - Don't know ☐
- What is your reason of saying that polygamous practice is either increasing or decreasing?.....

- Why do people engage in polygamous practice?

- Is polygamy a promise or a peril in contributing to community development?

- Do you support the practice of polygamy in your community?
 (a) Yes ☐ (b) No ☐

Please give reason (s) for saying either yes or no.....

Comment on the following statements:

(a) Polygamous families are still respected in the Lugbara society

- (a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(b) Polygamy is still valued as an important aspect of Lugbara culture

- (a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(c) Polygamy is still seen as a status symbol denoting wealth and power

- (a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

Section D: Socio-Economic Empowerment Opportunities Associated with Polygamy

9. Are there some socio-economic benefits associated with polygamous practice?

- (a) Yes ☐ (b) No ☐ (c) I don't know

10. Please explain your reason for saying either Yes or No in Q5.

11. Comment on the following statements:

(a) It is right for a man to marry as many wives as he wishes

- (a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(b) Polygamous practice tends to benefit men more than women

- (a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(c) Women like marrying in polygamous families

- (a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

Section E: Socio-Economic Empowerment Challenges Resulting from Polygamy

12. Does the head of a family experience difficulties in meeting the needs of the family under polygamous family

- (a) Yes ☐ (b) No ☐

13. Please explain your reason for saying Yes or No in Q11.....

.....
.....

14. Does polygamous practice contribute to poverty at household level?

- (a) Yes ☐ (b) No ☐

15. Please explain your views.....

.....
.....

16. Does early marriage contribute to polygamous practice at community level?

- (a) Yes ☐ (b) No ☐

17. Please explain your reason.....

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

18. Does bride price payment encourage polygamous practice? Yes ☐ No ☐

19. Please explain your views.....

.....
.....

20. Do you experience cases of conflicts within your household?

- (a) Yes ☐ (b) Sometimes ☐ (c) No ☐

21. If your response to question 15 is "yes" or "sometimes", what are the causes of these conflicts? Please explain.....

.....
.....
2. Please comment on the following statements

(a) Polygamous households have larger family size than monogamous households

(a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(b) Large family size contribute to poverty

(a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(c) Welfare in monogamous households is much better than in polygamous households

(a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(d) Monogamous households have relatively better disposable incomes than polygamous households

(a) Strongly Agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

Section E: Incidences of Child Abuse and Neglect under Polygamous Family

3. Do children under polygamous families experience abuse and neglect?

(a) Yes (b) No (c) I don't know

4. Does polygamous marriage contribute to child abuse and neglect?

(a) Yes (b) No (c) I don't know

5. Are the policies in place strong enough to protect children being abused or neglected under polygamous families?

(a) Yes (b) No (c) I don't know

6. Has the government done enough to protect children under polygamous marriages from abuse and neglect

(a) Yes (b) No (c) I don't know

7. Please comment on the following statements:

(a) Welfare of children under polygamous marriage is worse than in monogamous

families

- (a) Strongly agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(b) Children under polygamous marriage feel close to their parents than those in monogamous families

- (a) Strongly agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(c) Children are distant from their fathers under polygamous family

- (a) Strongly agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

(d) Children are the most abused and neglected under polygamous families

- (a) Strongly agree ☐ (b) Agree ☐ (c) None ☐ (d) Disagree ☐
(e) Strongly Disagree ☐

ANNEX 2: INTERVIEW GUIDE FOR FOCUS GROUP DISCUSSIONS (FGD)

Nature and Trend of Polygamous Practice

1. Does polygamous practice exist in your community?
2. Are the numbers of people or households engaged in polygamous practice increasing or decreasing?
3. What is your reason of saying that polygamous practice is either increasing or decreasing?
4. Are polygamous people or households respected in society?
5. Is polygamy seen as a status symbol denoting wealth and power in your society?

Socio-Economic Empowerment Opportunities Associated with Polygamous Families

6. Why do people engage in polygamous practice?
7. Is it right for a man to marry as many wives as he wishes?
8. What are the benefits of polygamous marriage?
9. Is it the man or woman that benefits out of polygamous practice?
10. Why do women marry into a polygamous family?

Socio-Economic Empowerment Challenges Resulting from Polygamous Families

11. Between polygamous and monogamous household, which one experience much more poverty than the other?
12. Would you say polygamous practice contribute to poverty at household level?
13. Does early marriage contribute to polygamous practice at rural community level?
14. Does bride price payment encourage polygamous practice?
15. Which household experiences more conflict than the other (polygamous and monogamous)?
16. Does large family size contribute to poverty?
17. If you are to make an economic decision to improve the welfare of your family, which household would you opt for?

Incidences of Child Abuse and Neglect under Polygamous Practice

18. Does polygamous marriage contribute to child abuse and neglect?
19. Are children close to their fathers in polygamous families?
20. Has the government done enough to protect children under polygamous families from abuse and neglect?

ANNEX 3: INTERVIEW GUIDE FOR KEY INFORMANTS

Nature and Trend of Polygamous Practice

1. Does polygamous practice exist in your community or district?
2. Are the numbers of people or households engaged in polygamous practice increasing or decreasing?
3. What is your reason of saying that polygamous practice is either increasing or decreasing?
4. Does the district take into account the prevalence polygamous practices when planning
5. Does polygamy offer the district a promise or peril?

Socio-Economic Empowerment Opportunities Associated with Polygamous Families

6. Are there some practical benefits associated with polygamous practices as far as the district is concerned?

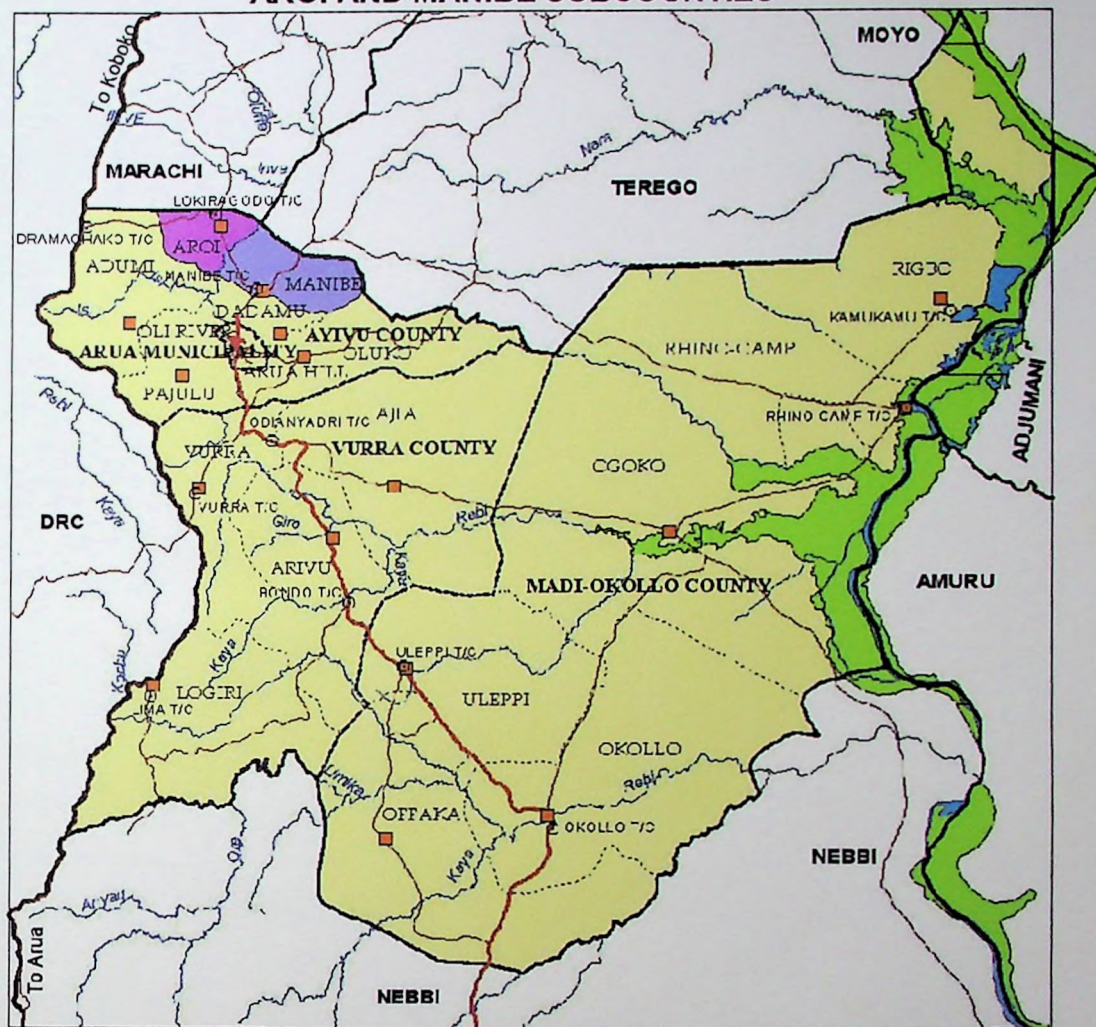
Socio-Economic Empowerment Challenges Resulting from Polygamous Families

7. Are there any challenges resulting from polygamous practices within your community or district?
8. Would you say polygamous practice contribute to poverty at household level?
9. Does early marriage contribute to polygamous practice at rural community level?
10. Does bride price payment encourage polygamous practice?

Incidences of Child Abuse and Neglect under Polygamous Families

11. How strong are government policies in protecting children under polygamous families from abuse and neglect?
12. How do you deal with cases of conflicts, child abuse and neglect under polygamous families?

MAP OF ARUA SHOWING AROI AND MANIBE SUBCOUNTIES

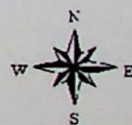


- Trading Centres
- Sub County Hqtrs
- Tarmac Roads
- Marrum Roads
- Rivers
- International Boundary
- District Boundary
- County Boundary
- Sub County Boundary

- Lake Outline
- Swamps

- AROI SUBCOUNTY
- MANIBE SUBCOUNTY

- Lake
- Swamp
- Arua District
- Background



AREA FOR ARUA DISTRICT
4,849.764 SQ KM

1:520,000

5 0 5 10 15 20 Kilometers