



IMPACT OF BRIDE WEALTH ON THE SECURITY OF A WOMAN IN MAKINDYE DIVISION KAMPALA DISTRICT

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Abstract

The study examined the impact of bride wealth and security of women in Makindye division Kampala district. It was guided by the following hypothesis; there is no significant relationship between bride wealth and security of a woman in Makindye Division, Kampala, Uganda. The study adopted a cross sectional case study design. The study population was 110,224 from which a sample size of 56 respondents was chosen from the Married Women, Local Community Opinion Leaders, and Local Council Leaders (LC1) in Makindye Division. The study used primary data questionnaire and interview guide were used in data collection. The study made the following findings; the majority of the respondents (53.6%) said that the major impact of bride wealth on the security of a woman was that, it is a token of gratitude of the bridegroom's people to those of the bride. Results using Pearson's Linear Correlation Coefficient found that bride wealth significantly and positively correlated with security of a woman ($r=-0.355$, $sig.=0.000$). Regression analysis results indicated that bride wealth was found responsible for over 12% variation towards security of a woman in Makindye division (Adjusted $r^2=0.120$). The study made the following conclusions bride-wealth has detrimental effect on security of a woman due to the fact that it increases the possibility of domestic violence as men consider women as their property bought at high prices; as a result this leads to ill treatment which could affect marital relationships. In Makindye Division, the effect of bride wealth on security of a woman has serious implications on marital instability. The study made the following recommendations; Non State Actors should carryout advocacy programmes that would stop escalation of bride wealth or stabilize it. The Traditional authorities should work on their subjects in terms of creating awareness and advising their subjects on serious dangers of bride wealth on security of a woman. There should be a maximum amount of money or materials that should be fixed for payment as bride wealth no matter the socio-economic status of the bride or groom.

Key words

Bride wealth, Security of a woman, Makindye Division



1. Introduction

Usually, women and girls in many societies fare less well than their counterpart men and boys. Women have less access to education and training because of the economic value attached to their household labor activities, work long hours for lower incomes, and have fewer or no property rights compared to men. Bride price, a historic custom that has not been well documented, is one of the most salient social mechanisms by which women are forced into a subordinate position compared to men. Bride price is very strongly rooted cultural practice with most of the people largely in support of its existence. Nevertheless, its commercialization has changed the practice over time and its essential meaning has been eroded creating obstacles in current times. Most of the young men struggle to meet the demands of this practice (bride price), particularly poor young men who cannot pay bride price and try to find alternative ways to meet societal demands. Although some people view bride price as a form of protection for women within marriages by providing them respect, status and acknowledgement within society, the process and payment also prescribe their roles in the marriages and ensure women's subordination to husbands which invariably condone the abuse of wives. On the other hand men lose their status and respect if they are not able to pay bride price.

2. Review of Related Literature

This section presents relevant literature drawn from journals, dissertations and books.

3. Bride wealth on the security of women

The concept of bride-wealth has been conceptualized by many scholars and writers of marriage payments. Bride wealth may be defined as payment made in kind, cash or material as demanded by custom of a group by a groom or his family to the family of the bride who in order to make the union legitimate. According to Oguli Oumo (2004), bride-wealth consists of a contract where material items (often cattle or other animals) or money are paid by the groom to the bride's family in exchange for the bride, her labour and her capacity to produce children. Rakhimdinova (2005) defined bride-wealth as the amount of money or property or wealth paid by the groom or his family to the parents of the woman upon marriage of their daughter to the groom. The agreed bride wealth is generally intended to reflect the perceived value of the



girl or young woman. In the conception of Alupo (2004) involves payment in cash or property by husband and his family to the Bride's family. It is symbolic of friendship but in actual fact it's the transfer of productive and reproductive service to the man's family.

To Meekers (1992) bride-wealth (*Lobola*), common in South African marriages, symbolizes the transfer of the right of the girl's sexual and economic services to the husband. Radcliffe-Brown (1987) also define bride-wealth as the situation where payment of goods and services is made by the bridegroom to the bride's kin as an essential part of the establishment of legality of marriage. Wegh (2003) conceptualized bride-wealth in the Tiv perspective. To him, bride-wealth refers to the act of acquiring bit by bit and accumulation of an item... an element of saving. Akiga (1939) it is an expression of intent to make exchange, to impose a cash payment of bride-wealth. Anyebe (1985) in his analysis of bride wealth expatriates that bride-wealth makes marriage legal and establishes the legitimacy of children. Also it is a compensation for loss to the woman's family of one of its members, a potential child bearer, it is marriage insurance to stabilize relationship and protect the wife.

Marriage was an important rite of passage in Africa (Waruta, 2005, p. 103, Bikorwomuhangi, 2005, p. 1). It was "the most responsible phase in life" (Mbiti, 1975, p. 104). Among the Luo, it was "an essential obligation that legitimizes an adult into the community" (Bikorwomuhangi, 2005, p. 10). Marriage was believed to be ordered by God and was considered as a sacred duty, a religious obligation, which every member of the community was supposed to fulfill (Mbiti, 1975, pp. 104-106). Marriage ensured that the kinship structure of a community was perpetuated, and that the involved communities were brought and bound together. It was never a solitary affair – all the community participated in it including the dead (Magesa, 1997, pp. 110-115, Sukubu, 2003, p. 3). Achola stressed that marriage was a means of achieving companionship, to get wealth, to have children, to be immortalized as ancestors and to fulfill God's will.

Bridewealth is an integral part of marriage process (Mbiti, 1975, p. 107, Magesa, 1997, p. 122, Waruta, 2005, p. 102). Mbiti defined it as "a token of gratitude on the part of the bridegroom's people to those of the bride, for their care over her and for allowing her to become his wife. At home the gift 'replaces' her reminding the family that she will leave or has left and yet she is not dead... The gift legalizes her value and the marriage contract. Elsewhere, Mbiti talked about bride wealth in terms of exchanging gifts which are asked by the parents of the girl from those of the boy (1975, p. 107). This point was also stressed by Waruta (2005, p. 107). Shorter referred to bride wealth in terms of indemnity and compensation to the



bride's family for bringing her up and losing a productive and reproductive member of the family (1998, p. 90).

Mbiti (1969, p. 140, 1975, p. 108), Magesa (1997, p. 122) and Waruta (2005, p. 107), emphasized that bride wealth should not be seen in terms of 'payment' for the girl – it was rather a way of fostering her dignity by showing her how important she was for the groom. At the same time Mbiti (1975, p. 108) and Bikorwomuhangi (2005, p. 4) noticed that for some parents it was a way of getting money. Shorter (1998, p. 90) summed it up saying that: "Bride wealth is not a bride-wealth. Women are not bought and sold, though bride wealth may come close to this as a result of the introduction of money, and the bridegroom being assessed according to his capacity to pay". Achola mentioned that bride wealth should not be seen as a wealth tag that was put on the girl.

Ominde said that the payment of bride wealth among the Luo took place when the boy who wanted to marry has officially presented himself to her parents and obtained their consent (1952, p. 47). Achola mentioned that once the parents of the boy went to visit the parents of the girl, there was a process of negotiation. Some consent fee is paid. It is usually paid in form of money, most of which goes to the mother of the bride. Acceptance of money is a sign of accepting the offer of the family of the boy. Once it is given and accepted, the girl is officially betrothed.

Bride wealth was usually paid in form of livestock, especially the cattle, foodstuff and money (Taylor, 1963, p. 72). The process of negotiating and paying bride wealth had a lot of impact on the community. It was an outward expression of the seriousness of both families involved in marriage and a symbol of marriage bond. Achola mentioned other forms of paying bride wealth: grain, potatoes, labour, bunches of bananas, bundles of firewood, and gourds of milk, planting implements, water tanks, and electrical implements.

Achola provided the class with three main reasons of the use of livestock in payment of bridewealth. First of all, it was a means of exchange – animals were given to bride's family and a bride and 'not yet born children' were given to groom's family. Livestock was also a way of increasing personal wealth – it would usually multiply. Secondly, animals were used in a number of rituals and celebrations. Thirdly, animals served as evidence that bride wealth were paid.

Bride wealth did not have to be paid in full. However, a failure to pay at least some significant and agreed



upon part of it meant that no matter how long the couple stayed together, their union was not recognized as a marriage (Kam, 2004, p. 7). The payment of bride wealth was considered in terms of an ongoing process, strengthening the relationships between the families and communities involved (Kam, 2004, p. 4, Puthenpurakal, 2005, p. 14). Prof Achola stressed that bride wealth was not usually paid in full because the family of the girl could go to ask for assistance to the family of the boy. Another reason was that it gave some control to the wife –it could be a means of exercising some control, including threats, over the husband.

The custom of bride wealth dates back as far as 3000 BCE. The ancient civilizations of Egyptians, Mesopotamians, Hebrews, Aztecs, and Incas all used bride wealth (Quale, 1988). The Germanic tribes, who date from 2000 BCE and ruled western Europe from the 600 to 1000 CE, required bride wealth for a marriage to be legal (Hughes, 1985). A valid marriage contract in Islamic law required a form of bride-wealth (Bianquis, 1996). Such transactions are associated with the Maghreb of the early Middle Ages, Bedouin tribes of the Middle East, and countries previously under the Ottoman Empire such as Iraq, Syria, Egypt, Turkey, Iran, Albania, and Afghanistan (Rapoport, 2000; Quale, 1988). Classical China required the negotiation of a bride wealth for the validity of marriage, and these transfers continue to be the norm in many rural areas today (Ebrey, 1993). China also seems to be one of the few examples where bride wealth and dowry coexist, with the bride wealth being compulsory and the dowry, which is more voluntary in nature, typically financed with a return portion of the bride wealth (Engel, 1984). Taiwan also seems to follow this traditional Chinese practice of exchanging marriage payments in both directions (Parish and Willis, 1993). Other countries in Southeast Asia, such as Thailand, Indonesia, and Burma, seem to only transfer bride wealth (Cherlin and Chamratrithirong, 1988; Spiro, 1975). Bride wealth is most prevalent in Africa; more than 90 percent of sub-Saharan societies traditionally made such marriage payments (Murdock, 1967; Goody, 1973). Bride wealth remains prevalent in the rural areas of China, but rare in urban Chinese environments. The majority of urban marriages in Thailand seem to make monetary transfers. It was also common in the major cities of Egypt, Syria, Zaire, Uganda, and Iran at least until the 1980s.

Plethora of views has been advanced by scholars regarding marriage. According to Westermarck (1921) marriage is a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring. *Future of Marriage in West Civilization* (1956) rejects the definition. It therefore sees marriage as a relationship of one or more men to one or more women that is recognized by law or custom. To *Anthropology Handbook, Notes and Queries* (1951) the concept is seen as a union between man and woman such that children born by the woman are the recognized legitimate



offspring of both parents. Murdock (1949) marriage exists when those who share a sexual union also share an economic cooperation. Marriage is to be found where the economic and sexual aspects are united into one relationship. This definition is vague and limited because it sees economic cooperation as the only factor that is universal and common to marriage universally. To Good enough (1970) marriage is a transaction which results into a contract in which a person (male or female corporate or individual, in person or by proxy) establishes a continuing claim to the right of sexual access to a woman-this right having priority over rights of sexual access others currently have or may subsequently acquire in relation to her (except in a similar transaction) until the contract resulting from the transaction- and in which the woman involved is eligible to bear children.

Women generally join the household of their groom at the time of marriage, bride wealth is typically considered to be the payment a husband owes to a bride's parents for the right to her labor and reproductive capabilities. The amount of bride wealth required has usually been rather uniform throughout society, where the size is linked directly to the number of rights which are transferred and not to the wealth level of the families involved (Quale, 1988; Goody, 1973). The studies of Tapper (1981) for Afghanistan, Zhang (2000) for rural China, and Mulder (1995) for Kenya suggest that the amount of bride wealth is relatively constant across families of different income levels. Evidence from Kenya suggests that bride wealth amounts also do not vary with the rank of the wife in polygamous marriages. Ancient bride wealth was often considered a direct payment for a bride's virginity.

The amount was fixed at a relatively constant level in early legal codes of the Germanic tribes (Hughes, 1985) and in Hebrew law (Alvarez-Pereyre and Heymann, 1996). Among Bedouin tribes, where marriage to paternal cousins was most common, the bride wealth was often larger if the bride married a more distant relative because in that case, the groom gained rights to a woman and children from a more distant lineage (Bianquis, 1996). This relationship was similarly found by Papps (1983), who studied bride wealth in a 1920s Palestinian village, and Kressler (1977), who looked at data from 1964–1975 among Bedouin living in Israeli towns. The amount of bride wealth can also depend on the expected number of children a woman will bear. For example, a divorced woman who already has children will receive a lower bride wealth, whereas women who reach puberty earlier receive a higher wealth (Dekker and Hoogeveen, 2002; Mulder, 1995). In sub-Saharan Africa, a central purpose of the bride wealth is to create an alliance between kinship groups (Dekker and Hoogeveen, 2002; Ekong, 1992). As a result, raising the bride wealth is often the responsibility of the groom's extended lineage group, with the principle contributions coming from his father, grandfather, and father's brothers, and with mother's brothers making small contributions. Likewise,



since in this setting the entire lineage group has rights to a woman, the bride wealth is distributed among many members of the bride's extended family.

4. Methods and Sampling Techniques

Area of the study

The study was carried out in Makindye Division in Kampala district. Makindye Division was one of the five administrative divisions of Kampala, the capital of Uganda, and the largest city in that country. The city's five divisions are: (a) Kampala Central Division (b) Kawempe Division (c) Lubaga Division (d) Makindye Division and (e) Nakawa Division. Makindye Division is in the southeastern corner of the city, bordering Wakiso District to the south and west. The eastern boundary of the division is Murchison Bay, a part of Lake Victoria. Nakawa Division lies to the northeast of Makindye Division. Kampala Central Division lies to the north and Lubaga Division lies to the northwest-

5. Target population

The Target population was 110,224 from which a sample size of 56 respondents were chosen from the married women, local community opinion leaders (women) local council leaders(LC1) in Makindye Division and had the relevant information on bride wealth and security of women (UNBOS Population Census of Uganda, 2014).

6. Sample size

Due to limited time and resources, a sample size of (56 people) was selected from the target population of (65) respondents (Krejcie & Morgan, 1970) divided as seen in Table 1 below. This study used simple random sampling for those in the community opinion leaders and local council leaders Simple random sampling is good for in-depth analysis, it enabled high representation of the population, less bias, and simplifies data interpretation and analysis of results (Black, 1999). While purposive sampling was used for married couples it allowed for probing more on security of a woman.

Table 1: Shows the distribution of sample Size

Category	Target Population	Sample size	Sampling technique
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Community opinion leaders	15	12	Purposive sampling
Local council leaders (LCI)	10	10	Purposive sampling
Married women	40	34	Simple Random sampling
Total	65	56	

Source: Primary Data, 2017

7. Sampling Techniques and Procedures

The Makindye division was chosen because it ranked the highest in population of people especially married couples (GoU, 2003). In addition the area was accessible to the researcher in terms of cost, time and information (Creswell, 1994).

8. Simple Random Sampling

The participants in the study were selected through simple random sampling method for respondents among them married couples to have an equal chance of being selected to be part of the study. Simple random sampling was best because it was easy to collect data when the population members are similar to one another on important variable (Gay, 1996). It also ensured a high degree of representativeness and ease of assembling the sample (Thompson, 2002; Levy & Lemeshow, 2008).

9. Purposive Sampling

Purposive sampling was used for selecting the particular groups of people in the population especially community opinion leaders, Local council leaders (LCI). This sampling procedure was used for its cost efficiency and effectiveness to collect specific information and allows for probing for clarity (Kothari, 2004).

10. Data collection Instruments



The study used both primary and secondary data collection methods as complementary.

10.1 Questionnaire Survey

These were designed objective by objective (Mugenda & Mugenda, 1999) for 56 respondents. The questionnaires were used to collect data on the impact of bride wealth on the security of a woman because it was practical; allows large amounts of information can be collected from a large number of people in a short period of time and in a relatively cost effective way, could be carried out by the researcher, the results of the questionnaires are usually be quickly and easily quantified by either a researcher or through the use of a software package (Sekaran, 2003). Questionnaires help gather information on knowledge, attitudes, opinions, behaviors, facts, and other information.

10.2 Interview Guide

The researcher had an interview guide and a note book to ask and record the interview responses and also used a recorder and after that the data was thematically arranged and meaning made from it through descriptive methods that allows for quotations to be made. The method was more expensive than questionnaires, but was better for more complex questions, low literacy or less co-operation. In addition, this method was good for probing and keeping the respondent in line with the questions for clarity and expansions, and was used to collect data from mainly key informants on security of a woman.

Interviews were mainly used to get information from key informants. Interviews were good for probing clarity, and more detailed explanations by the respondent and they kept them focused to the study topic. In addition, the interviews were used in order to collect additional data that might have been left out by the questionnaires especially closed-ended ones (Amin, 2005).

10.3 Documentary Review Method

This method allowed a researcher to obtain information related to the study from journals, magazines, government reports textbooks, legal instruments, and periodical reports among others to gain



an understanding of bride wealth and security of a woman concerns in Makindye Division and other urban centers in Uganda.

10.4 Self-Administered Questionnaires

The research instrument included the Self-Administered Questionnaire (SAQs). SAQs were used because they were the most suitable in a survey that involves a large number of respondents (Amin, 2005). In addition, Self-Administered Questionnaire was very suitable for the target respondents given their high levels of English literacy. Finally, SAQs consume less time and money compared to other methods (Alston & Bowels, 1998)

10.5 Documentary Review Guide

The documentary review method was used for ascertaining trends, gaps and the way forward. Some of the documents reviewed include government, non-government documents and reports, dissertations, library books, the Internet, newspapers and magazines as were presented in the literature review.

11. Validity and Reliability

Validity

Validity was the ability of the research instrument to measure what it aims or is supposed to measure. According to Amin (2005), the research instrument must be appropriate for the study objectives to be achieved. The researcher consulted and discuss validity instrument with colleagues and supervisors to limit errors as much as possible (these should be judges who are experts in the field). The colleagues with the expertise were given questions so that they could rate each question on a five point rating scale which indicates strongly agree (1), agree (2), neither agree or disagree (3), disagree (4), and strongly disagree (5). The formula is;

$$\text{CVI} = \frac{\text{Number of Questions Declared Valid in the Questionnaires}}{\text{Total Numbers of Questions}}$$



Where CVI is Coefficient Variable Indicators

Out of the total number of items of the questionnaire, the questions that were considered very relevant and quite relevant were rated. The content validity index for the questionnaire should indicate 0.7 to confirm them valid since it was above 0.7 (Amin, 2005). This meant the items of the instrument were proved valid. The researcher finally incorporated the comments while drafting the final copy.

Reliability

Reliability of an instrument is the dependability or the trustworthiness of an instrument. According to Amin (2005), it is the degree to which the instrument consistently measures what it is supposed to measure. This method picked on a single pre-test group and showed the degree to which the items in the questionnaire were inter-correlated. That is, a respondent who would had completed the questionnaire were again politely asked to complete another fresh questionnaire (retest) after two weeks to prove the answers earlier filled for consistence or how close they relate (Amin (2005). Internal consistence of the items in the questionnaire was established using Cornbach’s formulae to computer the alpha co-efficiency of reliability.

To get the reliability, the data was entered in the computer and analyzed using the statistical package for social scientists (SPSS), which was useful for providing a Cronbach Co-efficient Alpha test for testing reliability. After approval, 56 copies were given to the respondents to ensure completeness, consistency and coding of data systematically in its entirety on the same day to allow contact of respondents for further information or clarification if needed (Mugenda & Mugenda, 1999). The Formula states;

$$\alpha = \frac{K-1}{K} \left[\frac{1 - \sum \sigma^2 K}{\sigma^2} \right]$$

σ = Variable of the total test

$\sum \sigma K$ = Sum of variance of the questions in the instrument]

K=No. of questions in research instrument

12. Data Collection Procedures

The researcher first sought permission from local council leader who later granted the permission to the researcher to conduct research in his area. Thereafter a rapport with the respondents was created to ensure



trust. The procedure helped to improve the usefulness, timeliness, accuracy, comparability and data collection of high quality for better analysis and reporting.

13. Data Analysis

This was the process of bring understanding and meaning to data collected for validity and reliability (Sekaran, 2003). Data collected from the field was first of all sorted, edited, coded and entered into in the computer using SPSS. This package was useful to the researcher to present data using tables, graphics and frequency tables and further help the researcher generate descriptive statistics such as means and standard deviations.

Qualitative data was analyzed and presented in form of texts and interviews, impressions, words, photos, symbols are examined and presented using descriptive or narrative method where the researcher presented detailed literature description of the respondents' views for the reader to make their opinions (Bell, 1993). While quantitative data was presented using a percentage distribution technique (Creswell, 1993). Closed-ended questions were record and then the answers to each question were checked for every questionnaire for used for calculating the percentage of participants who gave each response. For saving time and cost, they were analyzed by generating quotations, single words and making brief phases. For individual interviews, these were used to produce data in the form of notes, a summary of individual interviews (Bell, 1993).

14. Results and Discussions

Results are presented and discussed according to the objective stated as shown below:-

14.1 The objective of this study was; to examine the impact of bride wealth on the security of a woman

This objective was intended to examine the impact of bride wealth on the security of a woman a case study of Makindye Division, Kampala District, The Independent Variable (Bride Price)) had the following constructs; Money, Property, Cows and land, then Dependent Variable (Security of a woman) had Assurance, Countermeasure, Defense in depth, Risk and Vulnerability. Each of these constructs had



three (3) items respectively. Interpretation of mean scores in the subsequent tables was based on the following mean ranges:

15. Mean range Interpretation

3.26-4.00	Very good
2.51-3.25	Good
1.76-2.50	Fair
1.00-1.75	Poor

Table2: Shows impact of bride wealth on the security of a woman

Impact of bride wealth on the security of a woman	Frequency	Percentages
Confidence in a woman	3	5.4
Respect from the woman's parents	5	8.9
It builds trust the woman's family	5	8.9
It symbolizes transfer of the right of the woman's sexual and economic services to the husband	13	23.2
It is a token of gratitude on the part of the bridegroom's people to those of the bride.	30	53.6
Total	56	100

Source: Primary Data, 2017

From the findings in the table above majority of the respondents 30 or (53.6%) said that the major impact of bride wealth on the security of a woman was that it is a token of gratitude of the bridegroom's people to those of the bride, while 13 or (23.2%) said that it is a symbol of transfer of the right of the woman's sexual and economic services to the husband, others said that it shows respect and it builds trust in the woman's family with 5 or (8.9%) and lastly the minority suggested that it builds confidence in a woman with 3 or (5.4%) respectively.\

These findings were congruent with results from interview guides where one community opinion leader said that:



“Bride wealth is an integral part of marriage process “a token of gratitude on the part of the bridegroom’s people to those of the bride, for their care over her and for allowing her to become his wife. At home the gift ‘replaces’ her reminding the family that she will leave or has left and yet she is not dead... The gift legalizes her value and the marriage contract. The institution of this practice is the most concrete symbol of the marriage covenant and security”. Elsewhere, he also talked about bride wealth in terms of exchanging gifts which are asked by the parents of the girl from those of the boy.

This point was also stressed by one local council leader who said that: Bride wealth is a way of indemnity and compensation to the bride’s family for bringing her up and losing a productive and reproductive member of the family.

These findings were in line with the findings of Mbiti (1969,), Magesa (1997) and Waruta (2005,), who emphasized that bride wealth should not be seen in terms of ‘payment’ for the girl – it was rather a way of fostering her dignity by showing her how important she was for the groom. At the same time Mbiti (1975,) and Bikorwomuhangi (2005,) also noticed that for some parents it was a way of getting money. Shorter (1998,) summed it up saying that: “Bride wealth is not a bride-wealth. Women are not bought and sold, though bride wealth may come close to this as a result of the introduction of money, and the bridegroom being assessed according to his capacity to pay”. Achola mentioned that bride wealth should not be seen as a wealth tag that was put on the girl.

Similarly, the findings of this study are also in line with those of Magesa, (1997) who stressed that, Bride wealth is an integral part of marriage process; Mbiti defined it as “a token of gratitude on the part of the bridegroom’s people to those of the bride, for their care over her and for allowing her to become his wife. At home the gift ‘replaces’ her reminding the family that she will leave or has left and yet she is not dead... The gift legalizes her value and the marriage contract. The institution of this practice is the most concrete symbol of the marriage covenant and security”. Elsewhere, Mbiti talked about bride wealth in terms of exchanging gifts which are asked by the parents of the girl from those of the boy. This point was also stressed by Waruta (2005, p. 107). Shorter referred to bride wealth in terms of indemnity and compensation to the bride’s family for bringing her up and losing a productive and reproductive member of the family.

Table 3: Showing the level of bride wealth in Makindye Division



Money	Mean	Std. Deviation	Interpretation
Money is the best medium of bride price in our community	3.87	1.196	Very high
Bride wealth has always been paid in form of money to the brides parents in our community	2.15	1.406	Low
Money is worth the payment of the bride in our community	2.51	1.467	High
Average mean	2.84		High
Property			
Without properties like cows, goats you cannot be given a bride in our community	2.56	1.501	High
Properties like houses, cars and other material items have been commonly used as bride price in this community	3.50	1.209	Very high
We always charge the groom a lot of property as a ransom for our daughter's bride wealth.	2.46	1.43	High
Average mean	2.84		High
Wealth (cows and land)			
Wealth like land titles are the best gifts to be given as bride wealth for the bride's parents in our community	2.46	1.43	High
If one wants to marry any body's daughter in this community has to have a lot of wealth to be paid as bride wealth tor their daughters	2.90	1.501	High
Bride wealth in form of wealth of properties is most considered as bride wealth in this community	2.13	1.151	Low
Average mean	2.50		High
Overall mean	3.73		Very high

Source: Primary Data, 2017

The means in table 3 indicate that bride wealth used in Makindye division was rated at different levels. Out of the categories, property and money both tied with (mean= 2.84) were rated highest, followed by wealth in terms of (cows and land) (mean= 2.50). The average rating showed that of the two items were rated



highly (equivalent to strongly agree), five (5) were rated high (equivalent to agree) and the remaining two were rated low (equivalent to disagree).

To get a final picture on bride wealth, the researcher computed an overall average mean for all the three categories in Table 4, which came out to be (mean = 3.73), which confirms that the level of bride wealth was very high in Makindye division. Implying that this is one of the most common occasions that take place in the division almost every weekend

16. The level of security of a woman in Makindye Division

In this section the researcher wanted to find out the level of security of a woman in Makindye Division

This was broken down into three aspects (including Money, Property and Cows and land). All the three aspects of security of woman in Makindye division were measured using 15 quantitative questions in which respondents were requested to indicate the extent to which they agree or disagree with the statement by writing the number that best describes their perception. Each of the items on the questionnaires was rated with the aid of four response mode subjects ranging between one to four; where 1= strongly Disagree, 2= Disagree, 3= Agree, 4= Strongly Agree. Their responses were described using means as summarized in table 4.



Table 4: Showing the level of security of a woman

Assurance	Mean	Std. Deviation	Interpretation
A woman must have assurance that you will protect her in order to be secure in her marriage	2.85	1.496	High
Every woman must be assured of love as security in her marriage	2.56	1.483	High
Women look for assurance of love and protection from their husbands in order to be secure in their homes and marriages	2.28	1.297	Low
Average mean	2.56		High
Countermeasure			
There are some countermeasures that a husband has to make to show the woman that she is secure in her marriage	2.31	1.238	Low
A husband has to do a lot of actions and measures to show the wife that she is secure in her marriage	2.36	1.405	Low
Bride wealth is one of the countermeasures that show the security of a woman in her marriage to come	2.54	1.335	High
Average mean	2.40		Low
Defense in depth			
Bride wealth is one of the defense in depth used by women to be secure that her husband loves her.	2.26	1.251	Low
If a man does not pay bride wealth the bride's parents it does not show defense of a woman in the sight of her husband	2.54	1.335	High
Women use bride wealth as a security that the husband will love her and also ways defend in her home	2.90	1.429	High
Average mean	2.57		High



Risk			
Without bride wealth the women are always at risk in their marriages because the man has not yet paid her in her parents' home	2.85	1.496	High
Women do not feel secure and they are always at risk when the man has not yet paid their bride wealth	2.56	1.483	High
The parents of the women are not always secure about their daughters marriage until the husband pays her bride price	2.28	1.297	Low
Average mean	2.56		High
Vulnerability			
A man who has paid bride price is always vulnerable to the parent of the bride	2.26	1.251	Low
Bride price always brings vulnerability and security to a woman especially when it is paid to her parents.	2.54	1.335	High
A woman is always secure and vulnerable especially when the man has visited her family and paid her bride price.	2.90	1.429	High
Average mean	2.57		High
Overall mean	2.53		High

Source: Primary Data, 2017

The means in table 4 indicate that the level of security of woman in Makindye division was rated at different levels. Out of the categories, Vulnerability and Defense in depth both tied with (mean= 2.57) and were rated highest, followed by Assurance and Risk (mean= 2.56) and lastly countermeasure with (Mean = 2.40) respectively. The average rating showed that of the nine (9) items were rated high (equivalent to agree), and the remaining five were rated low (equivalent to disagree).

Items that were rated high included, A woman must have assurance that you will protect her in order to be secure in her marriage (mean= 2.85), Every woman must be assured of love as security in her marriage (mean= 2.56), Bride wealth is one of the countermeasures that show the security of a woman in her marriage to come (mean= 2.54), If a man does not pay bride wealth the bride's parents it does not show defense of a



woman in the sight of her husband (mean= 2.54), Women use bride wealth as a security that the husband will love her and also ways defend in her home (mean= 2.90), Without bride wealth the women are always at risk in their marriages because the man has not yet paid her in her parents' home (mean= 2.85), Women do not feel secure and they are always at risk when the man has not yet paid their bride wealth (mean= 2.56), Bride price always brings vulnerability and security to a woman especially when it is paid to her parents (mean= 2.54), and lastly a woman is always secure and vulnerable especially when the man has visited her family and paid her bride price (mean= 2.90)

Items that were rated low included, Women look for assurance of love and protection from their husbands in order to be secure in their homes and marriages (mean= 2.28), There are some countermeasures that a husband has to make to show the woman that she is secure in her marriage (mean= 2.31), A husband has to do a lot of actions and measures to show the wife that she is secure in her marriage (mean = 2.36), Bride wealth is one of the defense in depth used by women to be secure that her husband loves her (mean = 2.26), The parents of the women are not always secure about their daughters marriage until the husband pays her bride price (mean= 2.28) and lastly A man who has paid bride price is always vulnerable to the parent of the bride (mean = 2.26)

To get a final picture on security of a woman, the researcher computed an overall average mean for all the three categories in Table 4 above, which came out to be (mean = 2.53), which confirms that the level of security of a woman was moderate in Makindye division.

Table 5: Regression Model for Security of a woman and Bride wealth

Variables regressed	Adjusted R²	F	Sig.	Interpretation	Decision on Ho
Security of a woman Vs Bride wealth	.120	22.290	.000	significant effect	Rejected
Coefficients	Beta	T	Sig.		
(Constant)	—	31.798	.000	significant effect	Rejected
Cows and land	-.339	-4.485	.000	significant effect	Rejected
Property	-.311	-4.077	.000	significant effect	Rejected
Money	-.182	-2.300	.023	significant effect	Rejected

Source: Primary Data, 2017



The Linear regression results in Table 5 above indicate that bride wealth significantly affects Security of a woman ($F=22.290$, $sig. =0.000$). The results indicate that the three constructs of Bride wealth included in the regression model contribute over 12% towards variations in all the three aspects of Security of a woman in Makindye Division (Adjusted $R^2 =0.120$). The coefficients section of this table indicates the level to which Bride wealth affect Security of a woman and this is indicated by Beta values. For example, of all the three aspects in bride wealth , Money has the biggest impact on Security of a woman with a beta value of -0.182, suggesting that Money contribute over -18% towards variations in security of a woman . This is followed by Property style (Beta=0.311), and lastly Cows and land style (Beta=-0.339). This implies that for Security of a woman to improve and last, the bride grooms in Makindye Division should come up and emphasis Money as an aspect of bride wealth, followed by Property and Cows and land bride wealth should be thought of if they want to boost Security of a woman in Makindye Division.

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