



**ADDISA ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES  
COLLEGE OF SOCIAL SCIENCES  
DEPARTMENT OF SOCIOLOGY**

**THE DECLINING AND EVOLVING NORMS  
OF NUER COMMUNITY IN GAMABELLA TOWN**

**A THESIS SUBMITTED TO SCHOOL OF GRADUATE STUDIES  
OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF  
ARTS IN SOCIOLOGY**

**BY**

**ANTER MARCO NYANG**

**ADVISOR:**

**ZELALEM TEFFERA (Ph.D.)**

**OCTOBER, 2021  
ADDIS ABABA, ETHIOPIA**

**ADDISA ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**  
**COLLEGE OF SOCIAL SCIENCES**

**Statement of the Author**

I, the signatory, hereby declare that this thesis titled: *The Declining and Evolving Norms of Nuer Community in Gambella Town* is my original work and to the best of my knowledge and belief this thesis contains no material previously published by any other person except where proper citation and due acknowledgement made. I do further affirm that this thesis has not been presented or being submitted as part of the requirements of any other academic degree, diploma or publication, in English or in any other language.

---

Name

Signature

Date

**Dedication**

I, Anter Marco Nyang, hereby dedicating this work to my beloved grandparents,  
Puok Luok Kueth and Nyewech Jock Rom

**Certification**

This is to certify that the thesis prepared by Anter Marco Nyang titled :*The Declining and Evolving Norms of Nuer Community in Gambella Town* and submitted in partial fulfillment of the requirements of the Degree of Master of Arts in Sociology complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

**Approved By Boards of Examiners and Advisor**

---

Advisor	Signature	Date
---------	-----------	------

---

Internal Examiner	Signature	Date
-------------------	-----------	------

---

External Examiner	Signature	Date
-------------------	-----------	------

## **Acknowledgement**

For the accomplishment of this giant work; many people have joined hands to make this dream come true. Thus, they all deserve obvious applause.

The overall thanks should go to my humble advisor; Zelalem Teffera (Ph.D) for his unshakeable patience advisory, gift of kindness, hospitality and services to me. Without his serious insight, comments and professional suggestions; this work would not be in academic standard. Hence, let his approval ring throughout this thesis.

The boundless commendations and thanks should also be forwarded to the spring of my study; Gambella University for granting me this scholarship along with the financial recovery of this thesis. Had it not this institution; it would be difficult to make it necessary.

My depth gratitude is also forwarded to my source of data such as Newland and Arat Kilo kebeles administration, Gambella Culture and Tourism Bureau, Nuer Development Association, Chang Kuar Primary school, Dalkcoh Primary School, Unity Academy, Future Academy, Mathew Nam Academy, education office, all the participants and key interviewee for your data provision and supply. Your rich and powerful insight data give birth to this manuscript. You deserve thanks.

Finally, I would like to appreciate those individuals especially my colleagues, friends, relatives and others for their unlimited time of advices, courage, and care they offered me during my study program. Hence, you really make me who I am for my dream came certain. Take your boundless applause and recognition, however.

## Table of Contents

1.1.	Background of the Study.....	<b>Error! Bookmark not defined.</b>
1.2.	Statement of the Problem .....	<b>Error! Bookmark not defined.</b>
1.3.	Objective of the Research .....	<b>Error! Bookmark not defined.</b>
1.3.1.	The General Objective .....	<b>Error! Bookmark not defined.</b>
1.3.2.	Specific Objectives .....	<b>Error! Bookmark not defined.</b>
1.4.	Research Questions.....	9
1.5.	Scope of the Study.....	<b>Error! Bookmark not defined.</b>
1.6.	Significant of the Study.....	<b>Error! Bookmark not defined.</b>
1.6.1.	<i>Generally:</i> .....	<b>Error! Bookmark not defined.</b>
1.6.2.	<i>Specifically:</i> .....	<b>Error! Bookmark not defined.</b>
1.7.	Organization of the Study .....	<b>Error! Bookmark not defined.</b>
CHAPTER TWO .....		<b>Error! Bookmark not defined.</b>
LITERATURE REVIEW .....		<b>Error! Bookmark not defined.</b>
2.1.	Concepts and Definitions .....	<b>Error! Bookmark not defined.</b>
2.2.	Theoretical Framework .....	<b>Error! Bookmark not defined.</b>
2.2.1.	Multi-linear Theory of Cultural Evolution .....	<b>Error! Bookmark not defined.</b>
2.2.1.1.	Materialistic factors.....	<b>Error! Bookmark not defined.</b>
2.2.1.2.	Idealistic Factors .....	<b>Error! Bookmark not defined.</b>
2.2.2.	Kurt Lewin Model of Cultural Change.....	<b>Error! Bookmark not defined.</b>
2.2.2.1.	Unfreezing Stage [decline].....	<b>Error! Bookmark not defined.</b>
2.2.2.2.	Movement Stage [catalyst].....	<b>Error! Bookmark not defined.</b>
2.2.2.3.	Refreezing Stage [adapting].....	<b>Error! Bookmark not defined.</b>
2.3.	The Role of Cultural (Societal) Norms and Values ..	<b>Error! Bookmark not defined.</b>
2.4.	Empirical Literature on Nuer Culture about the Topmost Norms and their Change .....	<b>Error! Bookmark not defined.</b>
2.4.1.	Norms Related to Marriage.....	<b>Error! Bookmark not defined.</b>
2.4.2.	Age Setting System.....	<b>Error! Bookmark not defined.</b>
2.4.3.	Cultural Parenting, Language and Naming System	<b>Error! Bookmark not defined.</b>
2.4.4.	Gender Roles Norms .....	<b>Error! Bookmark not defined.</b>
2.4.5.	Folklore .....	<b>Error! Bookmark not defined.</b>
2.4.6.	Social Stigma .....	<b>Error! Bookmark not defined.</b>

2.5. How this study differ from the above: The Researcher’s Contribution	<b>Error! Bookmark not defined.</b>
CHAPTER THREE.....	<b>Error! Bookmark not defined.</b>
RESEARCH METHODOLOGY .....	<b>Error! Bookmark not defined.</b>
3.1. Philosophical Stance .....	<b>Error! Bookmark not defined.</b>
3.2. Research Design.....	<b>Error! Bookmark not defined.</b>
3.4. Sample Size Determination and Technique .....	<b>Error! Bookmark not defined.</b>
3.4.1. Quantitative Sampling.....	<b>Error! Bookmark not defined.</b>
3.4.2. Qualitative Sampling.....	<b>Error! Bookmark not defined.</b>
3.5. Data Collecting Tools .....	<b>Error! Bookmark not defined.</b>
3.5.1. Quantitative Tools.....	<b>Error! Bookmark not defined.</b>
3.5.1.1. Questionnaire .....	<b>Error! Bookmark not defined.</b>
3.5.2. Qualitative Tools.....	<b>Error! Bookmark not defined.</b>
3.5.2.1. In-depth Interview.....	<b>Error! Bookmark not defined.</b>
3.5.2.2. Focus Group Discussion .....	<b>Error! Bookmark not defined.</b>
3.5.2.3. Observation .....	<b>Error! Bookmark not defined.</b>
3.6. Data Analysis and Interpretation.....	<b>Error! Bookmark not defined.</b>
3.7. Validity and Reliability .....	<b>Error! Bookmark not defined.</b>
3.8. Ethical Consideration .....	<b>Error! Bookmark not defined.</b>
CHAPTER FOUR.....	<b>Error! Bookmark not defined.</b>
4. RESEARCH FINDINGS AND DISCUSSION .....	<b>Error! Bookmark not defined.</b>
4.1. Sampled Household Profile .....	<b>Error! Bookmark not defined.</b>
4.2. The Declining Norms of Nuer Community Related to Marriage	<b>Error! Bookmark not defined.</b>
4.3. The Evolving norms of Nuer Community Related to Marriage	<b>Error! Bookmark not defined.</b>
4.4. The Declining norms of Nuer Community Related to Scarification	<b>Error! Bookmark not defined.</b>
4.5. The Evolving norms of Nuer community related to Scarification	<b>Error! Bookmark not defined.</b>
4.6. The Declining Norms of Nuer Community related to Gender Role	<b>Error! Bookmark not defined.</b>
4.7. The Evolving Norm of Nuer Community Related to Gender Role	<b>Error! Bookmark not defined.</b>
4.8. The Declining Cultural Norms of Nuer Community related to Parenting and Language.....	<b>Error! Bookmark not defined.</b>
4.9. The Evolving Cultural Norms of Nuer Community related to Parenting and Language.....	<b>Error! Bookmark not defined.</b>
4.10. The Declining Norms of Nuer Community Related to Social Stigma	<b>Error! Bookmark not defined.</b>
4.11. Evolving Norms of Nuer Community Related to Social Stigma and Shame	<b>Error! Bookmark not defined.</b>

CHAPTER FIVE.....	<b>Error! Bookmark not defined.</b>
THE ASSOCIATED FORCES WATERSHEDING .....	<b>Error! Bookmark not defined.</b>
5.1. Natural Forces .....	<b>Error! Bookmark not defined.</b>
5.1.1. Demography (Population Increase) .....	<b>Error! Bookmark not defined.</b>
5.2. Man-made and Natural Disaster .....	<b>Error! Bookmark not defined.</b>
5.2.1. Migration.....	<b>Error! Bookmark not defined.</b>
5.2.2. Economy (Livelihood).....	<b>Error! Bookmark not defined.</b>
5.2.3. Policies and Intervention (Government and NGOs).....	<b>Error! Bookmark not defined.</b>
5.2.4. Religion.....	<b>Error! Bookmark not defined.</b>
5.2.4. Technology .....	<b>Error! Bookmark not defined.</b>
5.2.5. Urbanization.....	<b>Error! Bookmark not defined.</b>
5.2.5. Education .....	<b>Error! Bookmark not defined.</b>
5.2.6. Globalization.....	<b>Error! Bookmark not defined.</b>
5.2.7. Modernization.....	<b>Error! Bookmark not defined.</b>
5.3. The Agents (catalysts) of Nuer Cultural Norms’ Decline and Replacement.....	<b>Error! Bookmark not defined.</b>
5.4. The Impact Brought as a Result of Nuer Cultural Norms’ Change and Replacement.....	<b>Error! Bookmark not defined.</b>
5.4.1. Positive impact.....	<b>Error! Bookmark not defined.</b>
5.4.2. Negative Impacts .....	<b>Error! Bookmark not defined.</b>
CHAPTER SIX.....	<b>Error! Bookmark not defined.</b>
CHANGE AND CONTINUITY:.....	<b>Error! Bookmark not defined.</b>
NUER TOPMOST NORMS PROGNOSTICATION .....	<b>Error! Bookmark not defined.</b>
CHAPTER SEVEN.....	<b>Error! Bookmark not defined.</b>
SUMMARY, CONCLUSION, AND RECOMMENDATIONS.....	<b>Error! Bookmark not defined.</b>
7.1. Summary .....	<b>Error! Bookmark not defined.</b>
7.2. Conclusion .....	<b>Error! Bookmark not defined.</b>
7.3. Recommendations .....	<b>Error! Bookmark not defined.</b>
Appendix I. SURVEY QUESTIONNAIRES .....	<b>Error! Bookmark not defined.</b>

<b>FIGURE</b>	<b>PAGE</b>
Figure 1: Conceptual Framework .....	33
Figure 2: Map of the study area.....	38
Figure 3: Sample size determination for the household population .....	41
Figure 4: Triangular inter-relationship amongst bride, family/household, neighbor, and community through escort.....	61
Figure 5. The catalyze of cultural norms based on age, youngsters, and gender or sex .....	158
Figure 6. The catalyze of cultural norms based on literacy, resident, and beliefs.....	160
Figure 7. The catalyze of cultural norms based on marital status, at family and community level.....	162
Table 4.1 Distribution of Respondent by sex and age composition.....	46
Table 4.2. Respondent’s Distribution by resident, religion, and marital status. ....	47
Table 4.3. Respondent’s Distribution by education, occupation, and household size .....	49
Table 4.4. Marriage permission, age of marriage, eloping and im-pregnancy .....	50
Table 4.5. Marital order, lineage identification, responsibility, remarriage .....	54
Table 4.6. marital bride wealth and bride escort in the past time .....	57
Table 4.7. First and second child deliverance norm, and divorce.....	60
Table 4.8. Current norms on marriage permission, age, and responsibility.....	65
Table 4.9. Family lineage identification, love and intercourse .....	67
Table. 4.10 Current norm on remarriage, and divorce .....	69
Table 4.11. Current norm on escort, first and second child deliverance.....	72
Table. 4. 12. Description on customary scarification and in relation to marriage. ....	76
Table. 4.13 Frequency distribution on peer, greeting, and peers’ daughter marriage.....	79
Table. 4.14. Bar faces generations, existence of scar experts and greetings.....	84
Table 4.15. Marriage as a personal matter, and manhood acquirements, .....	87
Table 4.16. Traditional distinctive gender roles, and private home for woman and man.....	
Table. 4. 17 couple full respect, and Nuer man cannot take care for child.....	92
Table. 4.18.Mixed gender roles in urban, same room, kneeling down.....	93
Table. 4.19. Women as a bread winner and provider, current norms on child care.....	96
Table. 4.20. Description on child’s respect to parents and household members, knowledge on cognates and recognizing right and dutie.....	97
Table 4.21. Body part naming and positions, and fluent speaking in all structures.....	101

Table. 4. 22. The degree of respect e child’s respect, parents’ full names, cognates and responsibility .....	102
Table 4. 23. Children’s right and duties, roles and responsibility, cultural knowledge, tales, folklores, and legendry .....	104
Table. 4. 24. Children’s knowledge on external parts, language speaking and alphabets .....	106
Table. 4. 25. Reputation, prostitution, and underage drinking alcohol .....	110
Table. 4. 26. Drinking and eating norms, eating norms and ordering within the family or household.....	112
Table. 4.27 Subjectiveness of stigma, and current eating norms .....	114
Table. 4.28. couple dinning together, and prostitution or sex workers,.....	116
Table 4.29. Eating order, friend. Couple and inlaw working and interaction.....	118
Table. 5.1. Population increase bring change on values and norms, and social social fabrics	
Table 5.2. Human and natural disaster and values and norms changes, .....	124
Table. 5.3. Migration and cultural norms and values and the destination rules.....	126
Table. 5.4. Economic through businesssing, marketing, and entrepreneurships, money, and love in related to norms and values change .....	127
Table 5.5. Government and cultural values and norms change, norms and government rules, and age setting system.....	129
Table. 5.6. Government, gender roles and equality, property right, and empowerment.....	131
Table.5.7. Christianity and cultural norms and values, on marriage, and on gender roles.....	133
Table. 5.8. Christianity on teaching children Bible stories and cultural norms and values .....	135
Table 5.9. Effect of technology on cultural norms and values through devices and media.....	137
Table 5.10 Technology, early marriage such as elopement and im-pregnancy, and technological devices .....	138
Table 5.11 Technology and gender roles and dining norms .....	140
Table. 5.12 Difference values and norms on urban and rural dwellers, and hospitality, .....	141
Table 5.13 Education as a universal culture, socialization, and its desirable change .....	144
Table 5.14. Education and gender roles, educated women and their uneducated husbands.....	146

Table. 5.16. Globalization and the pattern of cultural norms, values, and its accessibility.....	148
Table. 5.17: Social stigma and the current lifestyle, modernization and gender roles, and couples' interaction .....	150
Table 5.18. Perception on marked man and interest on cultural things, .....	152
Table 5.19. marital decision and awareness .....	160
Table. 5.20. Harmful practices and some positive culture of other adapted by Nuer .....	162
Table. 5.21 Early marriage, quality of marriage, and gender equality.....	164
Table 5.22. Disrespect, morality, and the positive side of it is impact .....	167
Table. 6.1. Blended type norms and values, scarification, and cattle marriage .....	170
Table 6.2. Cohabitation, friendship, and serial marriage .....	172
Table 6.3. Responsibility, parent socialization of children.....	174

## **ABSTRACT**

*Norms are the practical and observable viewpoints of the whole culture. Living culture is measured and recognized when its elements are practiced by the native. Otherwise, unique components of its traits would result in decline and replacement or even disappearance. Today, Nuer culture in general and their norms in particular are rapidly changing in all aspects toward global culture. Contacts with other cultures and innovation from within keep moving continuous and observable changes. However, these changes brought about new and strange practices frustrating the life of Nuer community which call for study. Thus, the main objective of this study is to identify and assess the declining and evolving norms of the Nuer community residing in Gambella town. Methodologically, the study used mixed research approach. Multi-stage sampling method, i.e., a combination of purposive, quota and snow ball sampling techniques were used to determine the study population based on Slovin formula. Questionnaire, in-depth interview, focus group discussion and observation were used to gather the necessary data. The study found that long-standing norms of the Nuer community related to marriage, age-setting, gender roles, cultural parenting & folklore, social stigma, and naming system were rapidly declining over the past three decades with evolving new norms replacing them. Nowadays, individual based decisions pertaining to marriage, corporate roles, permissive parenting, and foreign and urbanized naming system are dominating. It was found that interplay of factors such as population growth, man-made and natural disasters, migration, livelihood changes, government interventions, changing religious orientations, nascent technologies, education, urbanization and modernization are responsible for the changing cultural norms and declining values. The same factors catalyzed by young people, boys, women, educated, urban dwellers, religious people, divorced, children and government/NGOs workers were found to be responsible for the evolvement of new norms and values that increasingly influence the way of life of the community. It was also revealed that the changes brought by these factors produced mixed results. They affected the society both negatively and positively. On the one hand, they reduced the prevalence of traditional harmful practices while promoting positive aspects of gender equality. On the other, they engender negative impacts, particularly with regard to respect for the elderly, inter-generational collaboration and social cohesion. In comparative terms, however, the study found that negative impacts of value erosion outweighed the positive outcomes. Henceforth, the study recommends the maintenance of the positive indigenous cultural norms without compromising the role of the emerging ones. Moreover, this study calls for further detailed study on these topmost norms, especially the political culture of Nuer community in relation to other communities such as Anyuua, Majang, Komo, and Oppo.*

**Key words:** *Nuer community, marital norms, age-setting system, gender roles, social stigma, cultural parenting, folklores, and naming system, declining norms, and evolving norms.*

## **CHAPTER ONE**

### **INTRODUCTION**

This chapter introduces you about the study conducted on the theme entitled *The Declining and Evolving Norms of Nuer Community in Gambella Town*. In so, the researcher is so keen to identify the declining norms, explore the evolving ones in place of the declined and explain the the full picture of their decline and evolvement. Furthermore, this study acquaints you about the motivation or inspiration that make researcher so interested on the topic. Accordingly, the study comprises the following section and sub-sections: background of the study, the problem statement, the objectives and the research questions, the scope and the significant and finally the organization of this study.

#### **1.1. Background of the Study**

Across the globe, human identity is very important as it is embedded and intertwined in one's own culture which distinguish him/her from other/s, and this culture is reflected in the norms and cultural values. It is the basic distinctive factor distinguishing one from other people and culture (Gabriel, 2015). Hence, the culture of a particular society is their identity as it affords them owing recognition as stated by Wahab and Ajiboye (2012) that societies and culture are attached to each other. Meaning, what make any human society is its culture. At this instant, cultural norms play a very significant part in the life of human being. Basically, cultural and social norms are rules and prospects of behavior within specific cultural and social collections. These norms often, whether articulated or inscribed, bid social standards of suitable and unfitting conducts, behaviors, and governing what is acceptable or not and synchronizing societies' interaction within particular sphere by themselves or others. So cultural and social norms are highly powerful in shaping individuals' behaviors (WHO, 2009). Norms coordinate societies actions, express their local beliefs, define cultural or religious values, and it uphold the social order.

Unsurprisingly, however, the very remarkable and outstanding feature of the culture which more or less adapt and enormously intrudes its traits and elements is, change. Change is the primary part of human society and its realities has been the headline throughout the process of stages of human evolution and progress. Historically, human history has witnessed the alteration of human society from pre-literate to the presence contemporary social

organizations. For illustration, human societies have evolved from simple hunting and gathering society to horticultural, from agrarian to industrial, and from modern to postmodern society. Similarly, this would also go to the very advanced stage of human society in the upcoming time. Without doubt; the nature of human socio-cultural organizations and social interactions has successively changed as well to fit the structural patterns of existing society in every stage and time. Importantly, in every stage of change; there was an evolvement of a new cultural values and norms which appropriate their life in that period of time (Akujobi etal (2017). Therefore, change is an aspect of all societies and culture. Traditions come, alters, and some, sooner or later, pass. Obsolete elements and traits of cultures are discarded and at that moment different and new ones emerge. By the start of 21<sup>th</sup> century the persistence of identities and regeneration of customs show that indigenous cultures can bloom in the modern world. Social reproduction, kinship and how traditional and social relation operates have been relocated into new settings with urbanization. (ibid)

As no human society is immune from change, change is omnipresent (geographically and in sphere) and unavoidable phenomenon. Etuk (2002:25) has framed a very logical concept observed that culture needs to change definitely; then the culture which needs to remain static and resistant to change would not be a living culture. Then as change occurs in physical world, likewise change occurs in all facets of society from whole culture in general to the very specific social norms and folkways (Akujobi etal 2017). Moreover, Rumina & Kishwar (2008) adds that, changes are there in many areas of social life for instance, materials aspects of society, technology, ways of behaviors, attitude toward works, and choice of occupations. In other words, aspect of social life which were not previously opened to change like non-material aspects are now very subject to change.

Cultural change in general and the change that usually occurred in its elements and traits specifically come about in various dimensions as stated by Olagbaju and Opeoluwa (2015) that change is the product of numerous factors responsible for cultural change which either be external or internal such as political, economics, demographic, technology, cultural, education, and so on. Gabriel (2015) argues that once an aspect of culture adjusts or shift in response to change from within or outside the environment, then the other aspects of the culture are affected, directly or indirectly. And then, Badilu (2014) has also depicted a picture

of that change resulting in many aspects for instance social customs, materials cultures, oral literature and verbal arts, and oral performance.

William (1922), Gabriel (2015), and Catherine & Natasha (2013) have revealed that invention, discovery, diffusion and media are some of the ways by which culture change and grows. Accordingly, this change is based on the introduction of technology. On the other words, new technological discoveries and inventions may have had the most effects on culture as whole and norms particularly. Michael and Igor (2017) believe that not only do political attitudes and norms change; but societies develop new technologies, that many of which dramatically influence the ways people works and live for instance automobile, television, and internets. Moreover, recently, technology has speeded up the spread of change. Observably, there is now a rapid exchange of ideas and commodities through cultural borrowing, diffusion (Conrad & Arthur (1964) and delivering. Faxes and computers carrying information almost instantaneously through internet from all over the world into many households and families.

Globally, globalization is often exclusively associated with the worldwide economic integration and the emergence of borderless global market. On the other hand, globalization also encompass sweeping change on social, culture, and political terrains. To this point, the major consequences of globalization have been the transmogrification of traditional religions and beliefs systems, the beginning of the disintegration of the traditional social [cultural] fabrics and shared norms by consumerism, cyber culture, new-fangled religions and changing work ethics and work rhythm [across the globe and specifically] in the third world countries (Wani, 2011: 1)

In developing countries particularly in Africa, the 21<sup>st</sup> century's remarkable trait has been said as the high rate of urbanization which is the process largely occurred due to the population growth and through both natural increase and rural-urban migration, which has characterized the growth and the development of the cities (Amoateng, etal 2013:96) and other development endeavors such as industrialization as well (Henok, 2014). The tremendous change that swayed the traditional gender role is the high-level increase of self-economics and physical security that bring the approval of the gender equality, same sexes marriage, and other behavior discouraged by the agrarian societies due to the decline of the former gender role's line of division. (ibid).

Amongst other things, Ethiopia is experiencing two transformational changes in these very recent decades, these are urbanization and globalization which are global phenomenon. Accordingly, as compared from the past experience, the country is urbanizing ever more rapidly. By this reason, she is becoming part of the globalizing world through more international trade, transport and communications link, and greater access to up-to-date events and characters across the world (Nathaniel, 2019).

*The motivation and rationale of this study is exposed in the following paragraphs.*

Historically, Nuer people are very cultured people. They stick and attach into their cultural values, norms and other social aspects as well. They value and significance their norms of behavior more as something importance and eloquent ever. This community has clearly clarified and openly order things with principles in line with relation to norms: what they do and talk for instance, starting from parenting to old hood. Moreover, to Nuer people, all these topmost norms have very strong relation in every moment routine. Therefore, they believe that to become or be called 'Nuer' is not about having origin or born from Nuer parent/s, but importantly it is knowing, doing, talking and accepting those norms of being Nuer. Prominently, in all these norms it is quite rare and very difficult to assimilate Nuer man into other culture despite the personal background, they often integrate other into their culture, however (Fayissa, 2009)

To clarify, culturally, there are uppermost norms associated to life in relation to societal and community, and from all those norms spring out other norms related to micro-level relationship. Any community member is aware of all type of norms and their consequences. These norms are; those associated to age-set system following the scarification, marriage, parenting genealogical/descendant counting, respect in any situation, delinquency control, language and its structures, gender role division. However, the failure to conform into these norms would result in social stigma, which is the identity spoiling within the community.

Since the arrival of Nuer people into the urban centers, like Addis Ababa, Khartoum, and America; they also bring their culture into the cities and towns with them. Had anyone left Nuer culture where she/he is, she/he can stigmatize by the community and society a gang (locally called *thaa luuk*). This name has negative connotation associated to city life in general. However, very recently as a result, Nuer culture and norms has been gradually on

process of fading, declining, imperiled, and fading its worth. What the researcher has observed is that; many older people often say ‘the type of culture brought by the current generation has frustrated and shocked us more. Since this is not like ours when we were decades ago,’ referring those customary norms have weakened and loose the castigation and retribution. Again, parents and olders say “*this present generation is not Nuer, despite its origin, we only give them birth to our likeness. Their life and behavior is totally different from ours; we are very aggravated.*” In response, this generation also reply in this manner, “do not disturb and distract us in that old fashioned life, it is such a kind of backwardness.” Therefore, this is telling us that the Nuer norms is declining and the current generation is evolving and developing new type of values and norms.

## **1.2.Statement of the Problem**

Globally, there are diversity of people, nations, and tribes making the world becoming the museum of diverse people. As different people in this world live, it is so blurry to distinguish one from the other, however, culture shed light to that abstruseness, however. Gabriel (2015) had clearly stated that culture of people is what spot them out distinctively from other human societies. He further adds that, culture entails a totality of traits behavior that is peculiar to people to the extent that it marks them out from other people and societies. Even so, culture is practically reflected and discerned in its elements or components such as symbol, language, values, and clearly social norms. Despite the fact that culture distinguish different people, it is a dynamic in the sense that it continually on changing. Antia (2005: 17) stated that culture is not fixed and permanent. It is usually changed, modified, and adjusted by people through contact with and absorption of other people’s culture through diffusion and integration.

Like other societies; Nuer community, as they are very cultured and strict, have uppermost cultural norms which regulate and rule their everyday social life within themselves and in correspondence to others. These are norms regulate age setting system, marriage, gender role division, language and parenting and folklores, social stigma, and naming conventions. As the researcher have experienced observationally; Nuer people’s culture tend to alter so easily in Gambella town. Even though they used to stand firm and strict to their topmost cultural norms and values; nevertheless, they are so straightforwardly prone to change \_\_decline, evolve, replace and arise. However, many studies and researches have been conducted on in

different community and Nuer on various times and places. Some studies were conducted on cultural [social] change and values decline in different societies, yet are insufficiency satisfying the study thirsting underway.

Badilu (2014) in his research, *The Expansion of Protestantism and Cultural Change amongst the Sayoo Oromo, Western Oromia*, found and concluded that colonialism and globalization make Protestantism expand and bring change in these people. These result in the alteration of many customary marriage values and norms. Nathaniel (2019) in his study on *The Influence of Globalization on the Attitudes and Behaviors of the Youth in Addis Ababa, Bole Case Study*, outlined two findings, a strong connection presented itself between globalization and the behavior of youth in Bole, manifested in the imitation of the western culture in terms of language and dressing styles, and secondly; this imitation of a culture which is not native to Ethiopia created a generational clash with the previous generation of Ethiopia who felt that the youth were losing the ways of traditions.

Howell (1948) which is seven decades ago mentions that the institution of age-set system and the institution of *Nak* among Nuer is fast dying out, although the essential initiation ceremony known in Nuer as *gäri* continues. Bayleyegn (2001) carried a study among four ethnic group Anyuaa, Mejeng, Nuer and Suri; *Metaphors of Peace and Violence in the Folklore Discourse of South-Western Ethiopia*, and he found that male member in Anyuaa and Nuer make marks on their foreheads, symbolizing initiation into manhood. However, he clearly stated that these cultural traditions are changing by increasing contact with foreign culture such as Christian's missionaries, state political force in the past hundred years. Then Gabriel (2009) clearly reasoned that, globalization has made the world a smaller place then Nuer people have become aware of the fact that the strength and power is not entwined only in those who have marked in their faces. And as a result, the marking culture has been abandoned since marks do not give extra strength to an initiated person/s. Although it is an identity, one would not be able to peel off once it is adopted.

Hutchinson (1996) cited in Allyn & Bacon (2000) come up with the factors responsible for marriage and gender relation decline as follow. The introduction of government's courts which have re-interpreted the Nuer customs concerning marriage and divorce, introduction of money and its significance forms of wealth accessible outside of the traditional cattle

economy, and finally the migratory wage labor. Moreover, Allyn & Bacon (2000) adds that migration can be a particularly importance context for refining gender relation, and they furthermore emphasize that, broad ranging changes in daily life can bring major transformations not only in how men and women related to each other, but also in how they see themselves.

In case of marriage norm, literature shown that Nuer women typically marry between the age of fifteen to seventeen, while their men might be in their mid-twenties (Allyn & Bacon, 2000). Additionally, Bayleyegn (2001) state that there are normative values and norms Nuer, Anyuaa, Mejeng, and Suri, guiding men's polygamous marriage, co-wives and rules of treating their husbands. Accordingly, some years after married, the first wife has a duty of finding, selecting, convincing and bringing a second wife for her husband if he wishes one. Similarly, the second wife, in her turn, is expressed to play the same role in finding a potential third co-wife, and so on.

Erving Goffman (1963) in his theory on Stigma presented stigma as a mean of spoiling individual's identity. By this, he referred to the stigmatized trait's ability to spoil recognition of individual's adherence to social norms in other facets of self. Similarly, as Nuer people clearly identify the division of labor and gender role, they attached the opposite of them to stigma. These labors and roles are reflected in childhood activities which differed from boys to girls, and are very clear when the scarification or marking took place. Hutchinson (1996) stated that facing the knife without fear (the initiation) is considered by Nuer to be their quintessential moment of self-mastery, which both defines their own manhood and differentiates them from Nuer women. He further emphasizes that this self-mastery come to be expressed by many aspects of behaviors of Nuer man. The vital part of Nuer male initiation involves taking on strict rules concerning, most importantly, cooking and eating prohibitions. No matter how hungry he is, a man must not take food from an unrelated woman, nor prepare food for himself, he must not chew on both sides of his mouth, nor lick clean the sides of his bowl, less he subjected to public and private ridicule [social stigma]. According to (Bayleyegn, 2001), to share food with women is generally seen as improper. Eating in the public, alone, eating order: first children and oldest, youngster, and then adults, all these have regulated norms (Allyn & Bacon, 2000).

Odunsi, and Ajiboye, (2012) by using purely quantitative approach and social change theory, the study found out that there is a positive relationship between social forces such as colonialism, westernization and erosion of cultural values. Also, it was found that there is a positive relationship between the local family structure and the foreign culture. The study concludes that forceful imposition of foreign culture should be discouraged. Basically, almost all the above literatures conducted on Nuer community lack sufficient description, exploration, sources and/or factors of cultural change and its promotions. On the other hand, they flop to consider and identify the current situation of Nuer culture in relation to contemporary world.

### **1.3.Objective of the Research**

#### **1.3.1. The General Objective**

The overall objective of this study is to provide both conceptual and observational evidences that help answer several research questions under study entitled as “*The Declining and Evolving Norms of Nuer Community in Ethiopia, Gambella Town*” On the other words, the study identify and clarify the factors responsible for the decline of cultural norms and the evolvement of others of Nuer community in urban center.

#### **1.3.2. Specific Objectives**

1. Identifying the topmost declining norms and exploring the evolving new norms of Nuer Community in Gambella town
2. Explaining the possible forces responsible for norms’ decline and evolvement of others
3. Identifying which strata (age, sex, educated and uneducated, urban and rural, single, married and unmarried, religious and un-religious) is more catalyzing the disappearance as well as the evolvement of the other norms.
4. Describing the impact of highest norms’ decline vis-à-vis the impact of evolving new norms in Nuer Community.
5. Projecting the change and continuity of Nuer cultural values and norms based on the findings

#### **1.4. Research Questions**

1. What are the declining norms of Nuer Community and what are the evolving norms developing within the community as the former norms cease to exist?
2. What are the possible factors associated to the decline of cultural norms and evolvement of others? This means why norms decline and why other involve?
3. Within a social stratum, (age, sex, literate and illiterate, urban and rural, married and unmarried, religious and un-religious) which group initiate (catalyze) the disappearance of the cultural norms and the evolvement of the others
4. As the former norms decline and others evolve, are there any impacts on individuals, families and community?
5. What the Nuer culture would look like in the future?

#### **1.5. Scope of the Study**

The scope of this study has covered only the decline and the development of cultural norms of Nuer community in Gambella town. The study is also limited to some selected area within the city, focused only on two *kebeles* (01 & 02) areas, Newland and Arat Killo respectively. Additionally, this study is not longitudinal research longing for the various time setting of decline, rather it is a cross-sectional study identifying, exploring, and describing the current factors responsible for the decline of Nuer cultural norms and the evolvement of the others. This study is conveyed in a single point of time.

#### **1.6. Significant of the Study**

Mani fact, understanding and identifying the declining topmost norms and others in which placed them as well in urban city is very significant. This can prone the community into awareness and called for the adjustment between the two extremes norms along with the associated factors and urban living, is very paramount important. The following are the significant of the study conducted. Furthermore, these significances are very helpful and can address the general and specific level within the town.

### **1.6.1. Generally:**

1. Since, Nuer community have been using normative laws and rules which presently has also swayed and evolved through time and space, this study is very significant for them to re-address those normative and customary ways of life to the recent context.
2. The studies finding is useful for both practitioners and trainers of organized institutions to create awareness about the factors and effect of cultural norms' decline in the community. Not only profiting the above stakeholders, but also it is very useful for the community policing, and academics purpose, especially social scientist researchers.
3. It is very advantageous for policies maker and other training givers in peculiar scope of Nuer life in Kebele, *wardedas*, zonal level, towns, regionally and across the countries in general for the readjustment of customary laws and rules.
4. It is a tool for parents and teachers to parenting and teaching their children about the difficulty of losing cultural norms and then restoring them with some adjustments to their children or on the other hand, help them cope with evolved new norms.
5. It improves the life of individuals and groups to preserve as well as maintain the social and cultural life of Nuer community respectively.

### **1.7. Organization of the Study**

The thesis is organized into seven main chapters. The first chapter is introduction that deals with background of the study, statement of the problem, objectives of the study, research questions, scope and limitations of the study, significance of the study, and organization of the study. The study key terms, definition and relevant literatures related to the study are reviewed in chapter two. Chapter three focused on research methodology particularly on the description of the study area, study design, sources of data, sample size determination, sampling methods, data collection tools, analysis, accuracy and quality data, and then ethical consideration. In chapter four, the results obtained were presented, analyzed and discussed. Factors forcing the decline and evolvment of Nuer cultural norms and values and those agents catalyzing the change as well as the impacts of these change are presented in chapter five. The projection of Nuer community cultural life and norms in the upcoming time is presented in chapter six. Finally, chapter seven presents the summary, conclusions and recommendations of the study.

**CHAPTER TWO**  
**LITERATURE REVIEW**

This second chapter is about reviewing the conducted literature based on the topic under the study. Followingly, it guides you through the concepts and definition of the terms, the selected theoretical frameworks such as multilineal theory of cultural revolution and Kurt Lewin model of cultural change, the conceptual framework, the roles of cultural norms and values, as well as empirical literature on Nuer topmost cultural norms on age setting, marital norms, cultural parenting & naming system, gender roles norms, folklores, and social stigma.

**2.1. Concepts and Definitions**

<b>Key Term</b>	<b>Definition</b>
<b><i>Age Setting System:</i></b>	a system of ritual of initiation (scarification) ceremonized in every four or five years. It is the recognition and rite of every Nuer young member from boyhood to manhood by giving him almost six marks in the forehead with name which is locally called <i>ric</i> (peer)
<b><i>Cultural change:</i></b>	The alteration of culture in values and materials or the change of cultural elements attacked by both internal and external forces of change, replaced by the new and ones.
<b><i>Cultural Norms:</i></b>	are accepted and practical applications of the general cultural values. They are the concrete morality of cultural values of a given society. These norms are seen and noticeable in everyday life or are observed in everyday interactions. They borderline, connect and interconnect every relationship.
<b><i>Cultural Parenting:</i></b>	the culturally style of parentings and teachings by child's parents, relatives, and colleagues to child till twelve grade (age) and above. The program of teaching is the identity and cultural wisdom. Importantly, when the child reaches twelve grade and

above, he/she is expected to be perfect at language fluently, at descent or ancestors counting from both parents' sides, and in moral virtues valued by the society.

***Cultural Values:*** the abstract standard and principles of social life in a given society (Anderson & Tylor, 2007). The overall source of culture where language, symbol, belief and norms springs.

***Culture:*** a German word \_\_ “Kultur” meaning, “Growing”. It entails a totality of traits and characters that are specific to a given people which marks them out from other people and society. These include language, dressing, music and dancing, works, art, religion etc. Fundamentally, it is composed by values, norms and symbols.

***Folklore:*** the specular kind of teaching children an abstract things or parables. It is the association of nature and culture (people). Bayleyegn (2001) defined it as something containing knowledge, wisdoms, world view, beliefs, values, rules or norms as they manifest a cultural and shared social identity of a group of people.

***Gender Role*** the roles categorized into men and women, boys and girls and are lined and bordered by cultural values then reflected in the cultural norms of a certain community.

***Marital Norms:*** the rules and regulations which dictate the operation of marriage. This includes when and where, who and how. These norms also reach every edge and corner for instance whether one could marry single or more than one, ghost marriage or wife inheritance etc.

***Social Stigma (Buar):*** a type of sanctions given to the one who deviate from the normality associated to cultural life of given society in the form of shame (*poc*), isolation, disgrace and dishonor, and some time in curse that result in victim's denial in social inclusion.

## **2.2.Theoretical Framework**

The research questions under the study need to be explained, clarified and illustrated clearly in detail to understand why the problem is underway by using acceptable and scientific scheme. This is known as theorizing. As there are various theories across different fields of studies, the researcher is very critical in opting the crucial one relevance to the study problem, particularly in social sciences theories. Despite their time taken whether classical or contemporary, the selecting is made contextually. Besides this, almost all theories explain a certain problem contextually, however, each differ in their quality of explanation, description, relevance and appropriateness. Yet, they are used contextually. As the problem under study is, almost, about change, The Declining and Evolving Norm of Nuer Community, asking the fundamental questions of WHY and HOW. Multi-linear theory of evolution and Kurt Lewin Model of change have been opted to answer why norms change and how other evolve and replace them, respectively.

### **2.2.1. Multi-linear Theory of Cultural Evolution**

Neo-evolutionary theory of cultural change was the first modern theory of multi-linear cultural evolution theories emerged in 1930s and extensively integrated into anthropology and sociology during 1960s. Seward (1953:18) defined multi-linear revolution as a methodology which is based on the assumption that significant regularities in cultural change occurs and is concerned with the determination of cultural laws. He had distinguished the three forms of evolutionary theory, unilinear, universal, and multilinear. He stressed that the former deal with specific culture has aligned with the universal one. The middle one deals with “culture” (common) rather than “cultures” (many). And finally, he asserted that multilinear cultural evolution retains the generalizing, scientific and character which all the first two forms are composed empirically.

Multi-linear evolution is type of evolutionary theory of change in culture which emphasize the rationality of cultural change. Unlike unilinear and universal evolutionary theories; multilinear theory of cultural evolution conceptualize cultural change in a smart and logical configuration. According to its prominent advocates; White (1949) and Steward (1955/60) had empirically stated that change within a certain culture occurs not in a uni-straight line nor wholly designed universally revamping the indigenous knowledge, rather it come about in

various dimensional ways which result in different cultural patterns. On the other hand, society's culture is evolving in a number of lines and also result in a number of directions. Base on this fact, Steward and other evolutionary pluralistic direction theorists categorize them into two \_\_materialistic and idealistic factors\_\_ although theories are not direct to this term. However, of these two factors Steward originally called them as primary and secondary. (Ibid)

### **2.2.1.1. Materialistic factors**

As multi-linear theory of cultural evolution emphasizes the pluralistic directions of cultural change; White (1959) has identified technology as the most important factor which shape culture, arguing that social systems are determined by technological system. Additionally, this view is supported by Gerhard (1966) who noticed the technology as one of the most basic progressive factors in the evolution of societies and culture as well. He particularly focused on information carrying especially it is amount and use by stating that the more information and knowledge a given society has, the more advanced they are.

Furthermore, Steward (1955) in his theory of multi-linear evolution argued that all societies have to adapt into their environment in some ways. He clarified those various environments and different technologies would requires different kinds of adaptations, and that as the resources base or technology and economic as well has changed; the culture would also change. In addition, it is generally argued that new technologies and modes of economic production produce changes in social interaction, social organization, and ultimately cultural values, beliefs, and norms. William (1930) claimed that material culture (technology) changes more rapidly than the non-material aspects of culture (ideas, values, norms, ideologies). That is, humans are often more willing to adopt new techniques and tools than to change their cultural values and traditions. Here according to the above evidence, technology play two difference roles on changing culture, first through material things like invention and innovation and secondly, through carrying information via soft devices. Thus, these two extensive roles hit cultural values and particularly norms which result in the decline of their importance and desirability.

### **2.2.1.2. Idealistic Factors**

Steward (1953) also recognized that change of culture does not take place only within itself, rather he considers some factors which pressure it from the outside environment. To him, he posited that culture do not change according to some inner logic, but rather in term of changing relationship with the changing environment. As a result, culture would not pass through the same stages and order, rather it change in varying ways and directions \_\_multilinear evolution theory. He had also acknowledged other factors which determine cultural change coming along with technology and economics (materialistic factors). He observed that there are secondary factors like for instance political system, ideologies, and religion (idealistic factors). To him, as a result all these factors push the evolution of a given society in several directions. Besides this, Marshall (1960) had not ignored the interaction of the two different culture and their effect. He said, as the various cultures are not isolated, there is an interaction and diffusion of their qualities between them. Consequently, as several elements are introduced to them in difference combination and at different stages of evolution; these lead culture to develop and evolve in different paths.

According to Parsons (1966), when the social or cultural system which has previously functioning had declined, society adapt a new form of evolving system and include the previously excluded elements. Then finally they generalize the new values system. Conceptually, as this theory of cultural change through evolution is about multi-dimensional causes of change and result in various ways; it is like a diamond refining by fire full of charcoals that its cover parts are swayed out then modified in quality. Likewise, culture is pressured by several factors (multi-linear cases) and its elements \_\_ norms, language, folklores, beliefs and symbols that protect it from altering like diamond's cover. On the other hand, the change is viewed in two different forms. Hereby, fire and charcoals are equivalent to the materialistic and idealistic directions.

### **2.2.2. Kurt Lewin Model of Cultural Change**

Adapted from Kwantes & Koustova (2013); they define social revolution as a change in social norms. They further illustrate that when the revolutionary movement take place at the societal level; it is the cultural norms that change in result. To them norms are expected ways of thinking and behaving that are generally accepted by the members of culture. As to the

formation of culture, it begins through interaction with individuals or groups of people. Bandura (1961) has highlighted that human study culture from watching other's performances and (Kwantes and Koustova, 2013:5) communicated to other and then opinions begin to cluster among who are among agreement. Then finally the conformity can take place.

*Then how norms change and evolve through time and space:*

Kurt Lewin cited in Kwantes & Koustova (2013) has categorized the change in social norms into three stages which are sequence to each other. He used these term unfreezing, movement, and refreezing stage consecutively. He argued that revolution that involve a change in the status quo require a radical shift in cultural norms with the new norms becoming the new status quo. Thus, the existing status quo become less stable and unfreezing (decline) of norms take place. Then as a result, the movement of norms (evolvment) or shift of norms occurs. And finally, come the establishment of new form of norms to the system which he called refreezing (adaptation). However. Thus, the study uses the simple adopted and practical terms \_\_ decline, evolving, and adapting, interchangeably.

Next to the above is the word revolution. This concept is the highest point of social change not applicable to the gradual change is cultural values, norms and materials view of culture but the context is very plain. Because rapid or radical change (revolution) do not even take place accidently, wholly and swiftly; it started at the individuals, groups, organizations, and environment and then become nationwide or societal issue. Before revolution take place, there have to had some process of gradual change in certain elements of social and cultural principles which may lead to revolution. And this process of change is called socio-cultural evolution. Therefore, instead of revolution, change or evolution is appropriate usage.

### **2.2.2.1.Unfreezing Stage [decline]**

Kwantes and Koustova (2013:5) emphasized that with respect to social revolution or with the occurrence of Cultural Revolution, the first stage that can take place is that norms and values should have unfreezing or declining Meaning, previously; cultural or social values and norms (social fabrics) were very strong and woven together when people were collective in mind and conscience. However, to unfreeze the norms and values; individuals and groups as well

are gradually realized that the current state of affairs is undesirable and unacceptable. As a result, the current cultural norms and values are no longer functional or has no desirable outcome throughout the circumstances of the new situation.

Moreover, for a cultural norms and values to alter within that particular community; they said central cultural norms (which I called topmost norms) which were accepted and predominant ways of thinking and behaving must first change. On the other hand, individuals of culture are exposed to unfamiliar new thing and different ways of thinking and behaving despite the present of the cultural sanction (punishment or reinforcement). Definitely, values and norms' decline should take place since cultural values and norms constrain individuals and groups (members) of culture, which forces societal members to compromise leading to the process of declining. Accordingly, despite the restraining forcers; it is not individuals' values which can change, but rather the cultural values and norms that can change (Kwantes and Koustova (2013)

#### **2.2.2.2.Movement Stage [catalyst]**

As we have seen that the forces of cultural values and norms which constrain societal members has reduced and declined; the movement or evolving process take place between individuals and group through communication and the spread of information. Communication figures prominently in the shift from individual level change to group and ultimately cultural change and revolution Kwantes and Koustova (2013:9). Accordingly, social influence which is movement and evolvement can place at the individual level and group level through communication and observation in the first step of challenging the existing cultural values and norms. Although technology play very extensive role, individuals (friends, family, mates, educators, a person with authority, religious leaders etc.) use themselves to influence and spread information amongst each other and groups (et al)

In this stage, due to the influence and learning from each other, those who persuade other find supportive and finally form groups and organization of their own, then establish their own values and norms. This becomes sub-culture within a big culture. To Kwantes and Koustova (2013:9), majority groups tend to have stronger supportiveness due to the reason that they have a stronger sense of group identity. Once a majority group establish itself with own values and norms; it is members are able to have an impact on the then people around them as

well as the general community. As a result, new evolving norms during movement stage can also spread very fast and quickly because other community members are observing others benefits through imitation, then such attitudes and behavior can regularly lead to high settlement (Boyd and Richerson, 2002) cited from (Kwantes & Koustova (2013).

### **2.2.2.3. Refreezing Stage [adapting]**

With the triumph of the evolvment stage, reaching almost all community members through information and persuasions; this result in a new and final stage called refreezing. Here the proponent writes that the thriving of revolution (evolution) is the result of the overall whelming of the constraining reasons and forces supporting the existing status quo. Thus, in order for the change to have a lasting effect, new constraining (values, beliefs and norms) forces must be put into place either by government as a policy or any influential group within the community and the whole community must internalize them and should be reflected practically on how people interact and lifestyle of the average community members. This is called adaptation. The new evolved norms and values becomes the status quo and culture in general. (Kwantes & Koustova (2013).

To illustrate the above three stages of cultural change and the evolvment of new values and norms, imagine this empirical example of Nuer community on scarification system. At the first stage, since Nuer people were so strict and very cultured toward the values and norms of male initiation. When one is seen and recognized to reach the manhood, he can be initiated with six marks on the forehead. This symbolizes manhood, responsibility and socio-cultural and political involvement in the larger society. After time and space, such force and social fabric which woven every community member collectively had declined (unfreeze). The decline happens due to many evolving factors through time and space such as movement and migration, natural and man-made disaster, urbanization, education and technology, religion and other tiny influential factors. This is the second stage, the movement (evolvment).

Finally, the third stage happen when there is a gap between the then life and the current and then community opt to live a new conventional values and norms as the previous ones were non desirable and unapplicable to the current. At this instant, despite the youth who used to be scarified; the community in general such as elders, authority personnel, and parents had

rejected and discourage such practice very strongly. Therefore, there is no male scarification in Nuer community in the current time.

### **2.3.The Role of Cultural (Societal) Norms and Values**

Cultural values and norms, imparted to children by family and others close members are very important for the functioning of the societal order, stability and coherence for the whole community binding. Kinship plays an important role on maintaining the cohesion of the community for the upholding of the social fabric. This maintenance operates due to the functioning of societal parts interdependently (Broom & Selznick, 1958). Every society is governing by values and norms emanated from culture implicitly or explicitly. They expect certain types of behaviors and conducts in a given situation. Without norms and values; society would result in chaos, and with norms and values in place; people know how to behave and then social interaction are consistent, learnable predictable. Henceforth, values can be a basis for cultural cohesion. Meaning they guide the societal behavior (Anderson and Tylor, 2007:43; 45).

Finally, society is a whole unit made up of interrelated parts that work together for the stability and harmony. These parts for instance, family or household, and economic are guided by values and norms. Family used to have more functions. It has handled many aspects of life and death that we now assign to outside agencies, such as health institution. Similarly, economic production is no longer a one side home based effort; husbands and wives are depending on one another for their interlocking contributions to a mutual endeavor. In contrast, today's husbands and wives earn individual paychecks and function a separate component of an impersonal, multi-national, and even global system. Thus, when outside agencies took over the family and other functional parts, this weakens the tie that bind society together (Henslin, 2004:13-14)

### **2.4.Empirical Literature on Nuer Culture about the Topmost Norms and their Change**

#### **2.4.1. Norms Related to Marriage**

The life's entwined goal of Nuer people is cattle and Children (Hutchinson, 1962:18) (See Wossen, 2016:29). Nuer people see marriage and family as the most ultimate goal in their life time. However, their cultural norms and values regulate its course like for instance when and

where, who and how to marry and finally how couples live interactionally in their household. The norms that regulate the age of marriage in Nuer culture is very plain though the ages are different between the pairs. Literature depicted that the Sudanese Nuer women typically marry between the ages of fifteen to seventeen 15 to 17 and the husband might probably be in their mid-twenties (3 to 28 (Allyn & Bacon, 2000). Mani fact, these are the earlier age of getting marriage with some special cases. However, the average for marrying ages for girls range from twenty to twenty-five 20 to 25 and for boy is from 25-30 (Allyn & Bacon, 2000).

Even though early marriage in form of forcing and arranged, eloping, and impregnating are currently existing; it was very rare cases, but regular (normative) marriage which was widely accepted prevail. In distinct to the present time; when a girl/boy reach to marital ages, she/he should not opt for marriage, although she/he desire it, rather she/he should pause till parental permission by considering physical, social, mental, and economical of factor for instance. Somehow, they either have very little choice or no choice of spouse selection (Wal, 1992). Normatively, it is very difficult to get marry without bridge prices or bridge wealth in form of cattle, in average of twenty-five (Wossen, 2016:29) Moreover, from the time of dating a girl through courtship till marriage and at family level; the relationship, interaction, respect and honor between couples and in-laws were not as simple and easy as of the current, but strong and effective. At the start of dating, they each other ask their names, clan or band, and lineage naming (*kar*) etc. to avoid incest and other social immorality which might be attached to their background. (Ibid)

Additionally, Bayleyegn (2001) stated that there are normative values in Nuer, Anyuaa, Mejeng, and Suri guiding men's polygamous marriage and rules of treating their husbands. Accordingly, the first wife has a duty of convincing and persuading her husband (even though he does not opt) to marry a second wife and when she felt senior, then she can help her husband finding and selecting a second wife. Likewise, the second wife, in her turn, is expressed to play the similar role in finding a potential third co-wife, and so on. Within the family, both couples do not live in the same room rather they have separate huts where they do their distinguish activities. Customarily, husband do not spend a lot of time in his wife's hut (*duel*) rather he prefers *luak* (byre) or *khat* (smaller hut) (see Evans Pritchard, 1951) and a man do not eat food together with women, it is improper act (Bayleyegn (2001) Such kind of

gap and distance physically, emotionally and psychologically, organizationally and morally was widely accepted in Nuer community. Since men and women operated their daily tasks separately and independently. However, currently they are cooperating interdependently in order to keep the smooth running of the family. (Allyn & Bacon, 2000)

In contrast, Nuer couples are presently forced closer together both physically and organization or business of daily life. In USA, Minnesota, this happen due to the space constrain of homesteads, so it is difficult to maintain the male and female distinction. According to Allyn & Bacon (2000), they stated Nuer men live in small suburban apartments usually with only one or two bedrooms for the entire family. Additionally, the values and norms of new environment dictate and make conform the new comers. The difference in Nuer and American attitudes toward closeness and family interaction was very far distance. For example, traditional Nuer Women midwifery only attend the birth of young women and the husband is normatively not allowed to attend the deliverance. But in American the case is not whether male or female midwifery, rather the husband is permitted to attend and be present during the delivery. Nuer men do not attend childbirth, and very idea was alien and shocking to the women (Allyn & Bacon, 2000)

Some of the most interesting findings from Hutchinson (1996) have illustrated that both Nuer marital norms and gender relational roles as well have changed over half century ago. The introduction of government courts which has re-interpreted Nuer customary laws concerning marriage and divorce can underlie this case. The other factor that has tremendously upsurge the institution of marriage and gender division of labor is the introduction of money and it is significant as a form of wealth accessibility outside of the traditional cattle economy life. By the 1980s, the widespread use of money and the commodification of Nuer cattle had begun to sever this equivalent. She further adds that, with the creation of currency and migratory wage labor of young men; cattle could now be directly acquired through the market economy, and as a result, this has enormous implications for relations between men and women, young and old and more generally for Nuer kinship network.

#### **2.4.2. Age Setting System**

The age-setting system and initiation ceremonial specifically is more complex and has very great historical and social momentous among Nuer than other Nilotic like for instance Dinka,

Anyuua, Shilluk to mention some and other Sudanese tribes (Bayleyegn, 2001; Evans-Pritchard, 1940). Henceforth, the initiation system has not only played internal significant for the functioning of Nuer community; but also, is the mark of their identification indicating their recognition by the outsiders. At the initial point, scarification took place when the boys become physically mature by reaching almost twenty grades. Accordingly, the early initiation ages range from fourteen to eighteen. Thus, all Nuer male are scarified from boyhood to manhood by putting six very severe scars (locally called *gaar*) on the forehead from left to right ear. Then they remain there for life. (Ibid).

Moreover, the system of Nuer age setting has two period, 1) the period when the knife is hung and 2) the period when the knife is released. Hence, when the knife is out; all male aged from sixteen to eighteen are initiated by the traditional scar expert called the man of the cattle (*wut hook*) and all the initiated group/s of that period are called peer (locally called *ric*); indicating that they occupy similar holistic status in every situation due to their sharing of the same knife, expert, period, nurture, and graduation. Then, the knife is hung and stay there for the period of four to five years interval. So, the *wut hook*, who is responsible for the opening and closing, can give this *ric* a name base on their sacrificial cattle color or their operation in the community as well. Here are some names; *Buoy Loc, Tut, Ngompiny, Laajaak, Rialmaac, Maker, Luac, Thut, Dangonga, lithgaac*, etc (Evans-Pritchard, 1936; Wal, 1992; Bayleyegn, 2001)

After the graduation and ceremony, the *wut hook* with the present of all community, declare to *ric* some prohibition and privileges. Henceforth, they are exempted from cooking, milking, default eating habits, and boyhood habits. Hutchison (1996) has pictured very clear that for a man with marks (locally called *gaar*); no matter how hungry he is; he cannot take food from non-kin woman nor cannot prepare food for himself, he must not chew on both sides of mouth, nor lick clean the sides of bowl, less he must be subjected to both public and private ridicule and stigma. They are entitled to marry, to involve in administration and social involvement, taking part in the cattle raiding, village protections, self-mastery, and the imparting of male based-gender ideology \_\_mastery over fear.

Furthermore, across the Nuer community, the social significant of the general age setting institution is very vital and lasting at that time. The position and status of every Nuer male

initiated is structurally defined in relation to every other Nuer initiated male due to their equality, seniority; holding similar status and position. Below are the social significant of age setting system (Evans Pritchard, 1940:257-258).

- I. First, there are certain ritual observances and avoidances, chiefly between members of the same set, but also between sets. The most important of these are the segregation of the sets at sacrificial feasts the stringent prohibition on members of a set burying an age mate or partaking of the meat of beasts sacrificed at his mortuary ceremony; but there are a number of other ritual injunctions.
- II. Second, a man may not marry, or have sexual relations with, the daughter of an age mate, for she is his 'daughter' and he is her 'father'. Also, while a man may always have sexual relations with the daughter of one of his father's age-mates he ought not to marry her unless either his father, or her father, is dead, and then only after the parties to the marriage have exchanged beasts in atonement to the age-set of the fathers.
- III. Third, members of the same age-set are on terms of entire equality. A man does not stand on ceremony with his age-mates, but jokes, plays, and eats with them at his ease. Age-mates associate in work, war, and in all the pursuits of leisure. They are expected to offer one another hospitality and to share their possessions. Fighting is considered an appropriate mode of behavior between age mates, but a man ought not to fight a man of a senior set. The comradeship between age-mates springs from a recognition of a mystical union between them, linking their fortunes, which derives from an almost physical bond, analogous to that of true kinship, for they have shed their blood together.
- IV. Then fourth and final is that members of a set are expected to show respect to members of senior sets, and their deference to them can be seen in discussions, in etiquette, in division of food, and so forth. Whenever there is a question about the propriety of speech or action it is judged by reference to the relative positions of the persons concerned in the age-set structure, if kinship status is not involved.

Many decades ago, Evans Pritchard (1940) has recognized that the significant of age setting institution among Nuer, as among other East African people, undergo a rapid and great modification under European rule and that the other social systems do not appear to be affected by the changes in its constitution. Additionally, P. Howell (1948) in his work on The Nuer Age-set System and the Institution of *Nak* Among the Nuer has mentioned and observed that although the essential initiation ceremony called *gaar* (scarification) continues, the institution is very fast dying out. Then the argument is supported by Wal, 1992, stating that the names of sub-division (those who are initiated in a consecutive year) are rarely hear today.

However, Bayleyegn (2001) clearly stated that these cultural traditions are changing by increasing contact with foreign culture such as Christian's missionaries, state political force in the past hundred years. Then Gabriel (2009) has clearly deposed that, the belief of marking (initiation) does not longer exist among Ethiopian Nuer. As he reasoned, globalization has made the world a smaller place then Nuer people have become aware of the fact that the strength and power is not entwined only in those who have marked in their faces. And as a result, the marking culture has been abandoned since marks do not give extra strength to an initiated person/s. Although it is an identity, one would not be able to peel off once it is adopted.

Furthermore, Allyn & Bacon (2000) described the situation faced by Nuer older initiated male with *gaar* and *bieer* in their faces, in America. She found that these cultural symbols make them stand out and undoubtedly adds to the difficulties in being fully accepted by Americans in a high schools' environments. Additionally, despite the cultural norms constraining the corporation of gender roles on initiated men against women; some Nuer man with scars on the forehead learned early in the resettlement process that the cooking prohibition and others constraining norms could be quite difficult to adhere to in the United States and begun to cook for themselves with their children, as they waited hungrily for their wives to return from working on the late shift. As a result, so Nuer couples has recognized that life on the abroad sometimes requires a shift in gender responsibilities (Allyn & Bacon, 2000)

### **2.4.3. Cultural Parenting, Language and Naming System**

Home is where identity is formed through parental process of teaching and training. Culturally, opposite sex children are trained differently in a different field; son-outdoor and daughter-indoor for instance. Children are trained about life in its all dimensions in order that they can survive and cope with the situation. To them, the greatest lessons ever Nuer teach and trained their children are identity, work and morality\_\_ respect and obedience. This is called discipline. Hence, they are raised to respect and obey their parents, elder, stranger, and other community members not to offend and mock. Yet, in failure to do so would result in corporal punishment which is the most common form of discipline to control child's behavior (Allyn & Bacon, 2000). Additionally, parents, relatives, grandparents and other household members do participate on training younger children to name every part of their anatomy and function, and about identity through ancestral background and histories. Here, the child can count backward his/her parents' decedent from his/her name till the last ancestor through thoroughly. Significantly, all descendants are child's cognates. Nuer count only to eleven generation for important social purpose (Wal, 1992; Douglas, 1980; and Radcliffe\_\_ Brown, 1951)

After twelve grade and above, every community member sees and is aware that such a child has already qualified and is graduated in the primary cultural school programs such as roles and daily activities, ancestral acknowledgement and generational counting, human body parts and their function and the language with all its (oral and somehow written). Also, children are taught not only to talk and names things, but also to straight their tongue and be sharp in pointing the word, not to misuse it. This is called tongue-twisting and their challenges. Most normatively, youth are taught not to drink any type of beverages or alcohols, smoke and troublesome (Allyn & Bacon, 2000)

There are links of findings which shown the decline of cultural parenting in United States. Social workers emphasized that Nuer community should not beat their children. With this respect, Nuer people also express their fear that if they beat their child, he/she might call police by dialing 911. Consequently, Nuer feel that in following the American prescription on children; children in return has lose respect and obedience for their parents, they are rude and do not listen and obey. (Allyn & Bacon, 2000). Below is the case study from Nuer man and

his wife on behalf of their daughter on the case of opening the refrigerator despising its admonishing, investigated by Allyn in Minnesota:

*If she was beaten, tomorrow she would not repeat it again. But because she is not beaten, she does it always. If we, the parent, caution her just by talking, she couldn't understand.*

Other findings come up as the disciplinary issue. Allyn & Bacon (2000) emphasized that lack of parental supervision sometime results in drinking, smoking and inappropriate behaviors. They illustrated clearly that it is the absence of adults to control such kind of behavior among Nuer Youth in Minnesota. (Ibid).

On the other hand, cultural naming system is full of symbolism. Names concern not only the child but his father and kin and mother and her kin. Accordingly, after the child is born; although the biological parent gave him/her a name, the name declared testify or represent something remarkable. Basically, naming is attached to person's identity that may continue to last throughout the generation by naming a child after own ancestor or dead people. (Wal, 1992: 116). Naming system is very important and it is often related to the historical events and activities taken place. Moreover, Nuer people use prefix for naming system, they use *Nya* for daughter and *Gat* for son. Allyn & Bacon (2000) portrayed how vital it is by stating that Nuer names typically have some social significance. For example, a person born around the time a new cattle byre (*luak*) was built might be *Nyaluak* (for a girl) or *Gatluak* (for a boy).

However, after a while, some took Christian names like James, Peter, Paul when converted to Christianity. And then due to migration to some abroad countries like America, there they have taken American nicknames like "Mike" and "Jackson" which make their names easier to understand to American friends. (ibid)

#### **2.4.4. Gender Roles Norms**

In Sudan and in Nuer land, women and men have well defined distinctively the cultural roles which are very integral to their daily life. Nuer learn from the childhood the particular tasks and roles which is associated to child sex. Then, these roles are expected from men and women and boys and girls to behave. For instance, Nuer children start to help their parents at their early age and their roles can quickly be differentiated into males and females' task. Here

male boys can be teaching on how to become a man for example herding cattle, looking for calves and goats, and girls are trained on how to become woman like cooking food, milking, and taking care of home etc. (Allyn & Bacon, 2000)

According to Allyn & Bacon (2000), there is a significant separation of men and women, both in their daily activities and in the spaces they use. Especially both men and women can usually take part in garden cultivation but with some different roles and tasks. Women are not allowed to dig a hole for seed when under childbearing stage. Normatively the center for women's roles and work is based on home (indoor), cooking, child care, milking, whereas men bearing six marks and husbands is somewhat allowed to spend a lot of time in the hut of their wives rather they prefer to be in the byre (*luak*) or small hut (*khat*) which is the center for male collegiality.

In contrast, the gender roles norms which significantly identify tasks between women and men has tremendously altered in USA and elsewhere due to migration, employment, and women's right in the other world. For instance, ritual activities which justify male claims of superiority are absent, while Nuer women now encounter a new social environment that promote female's independence rather than respect. Then, they welcome change but cause significant tension within the marital relationship (in division of labor) and Nuer men feel that women who previously shown respect to men no longer respect them (Allyn & Bacon, 2000). In addition, some Nuer men are troubled by what they call 'unreasonable levels of freedom' bestowed to women in the United States. By returning to Africa to marry; some Nuer men feel that they are more likely to find a wife who has not yet been 'corrupted' by American ideals and ways of life (Shandy Dianna, 2004: 6). Therefore, migration can be a particularly important context for redefining gender relation and roles. Broad ranging changes in daily life can bring major transformations not only in how men and women related to each other, but also in how they see themselves.

Specifically, cultural norms dictate men and women to neither involve nor take part into one another's roles and tasks Nuer and Anyuua community thought that letting women to go out and work for earning could be opening door for them to be unfaithful and disrespectful to their husbands as it involves interactions and some level of independence. Conforming to the culture and tradition husbands do not allow women to go out and work; otherwise, they will

be considered as deviators from the norm (Wossen, 2016:31) Despite other importance, roles of male scarified person especially in the most noteworthy area is the issue of cooking. However, many Nuer men have begun to cook in the United States, either for themselves or children occasionally or even with the present of their wives. Nuer couples recognize that life in the USA some time requires a high shift in gender responsibility. Nuer people in USA and elsewhere are shocked by the life there. Here, Allyn & Bacon, (2000) presented a case study on how Nuer norms are altered in the USA. Here it is:

*My friend is working and his wife is not working and he [came home from the work] and didn't get any food. And then he tells his wife saying. "Why you didn't cook and you are here not working." Then the wife replied "how can I cook and see my video? The husband's friend tells him that leave your hunger in your car.*

Moreover, new and widely accepted norms of Nuer gender division of labor have not yet emerged among Nuer in USA, Minnesota. It has mainly been a question of making adaptations as the need arise. Interestingly, when the husband come late at work and found no prepared dinner, what he simply decides is to cook for himself. He did not cook because the responsibility of men and women is altered, but rather to shame his wife and make her feel bad for what he saw as her laziness and inadequacy. Beside this, economic activities are linked to gender relations and the structure of domestic units in important ways. One important shift in gender relations in the United States is women's increased access to education and opportunities to generate income. On the other hand, absent from Nuer gender relations in the United States is the proximate influence of elders. One of the dilemmas the Nuer community faces in enforcing social norms is the relative lack of elders. In many communities, the oldest people are in their 40s. These individuals do take on limited roles in terms of community arbitration in a relatively informal sense to resolve marital and other family disputes. (Shandy, 2004: 5).

#### **2.4.5. Folklore**

Folklore is the advanced style of parenting which is not just for the young children, but also it stretches and extend it is concept to every community member. Bronner Simon (2007:71) defined folklore as the mirror of culture stating that it is an essential way that cultural knowledge and wisdom is passed down from generation to generation and from peer to peer. Bayleyegn (2001) putted in such a way that people express and transmit their indigenous

knowledge, histories, wisdom, beliefs and values system, and cultural contacts via folklore orally and ritually. In view of that, they should be abstract or empirical. In folklore, life is patterned, pictured and it conceptualized in a various form of metaphorical relationship between nature, environment and human. It is the over whole life depicted in the form of tales, stories, legends, fable and myths. Generally, it is the world view in cultural form.

Folklore study is not for mere entertainment purpose, rather it is the life with all its dimensions twisted in the form of mere usage parables, proverbs and tales patterned in the culture. Significantly, community teach and train children, young and even adult to grasp the concept of humanity and have the discerning wisdom of judging and identifying things. This is called cultural wisdom. As folklorists (George & Jones, 1995) argue, folklore can be conceptualized and studied in four ways: culture, behavior, historical artifacts, and describable and transmissible artifacts. To them, each of these four ways has a set of assumption about the nature.

Nuer people categories and classification their folklores in many forms such as *leeng*, *marmaari*, *caal*, *leet* etc. communicated by parents, adult, mostly elders and grandparents. However, are limited into either only one or two which are somehow inapplicable to the context. Huffman (1970) cited in Bayleyegn (2001) stated that the Nuer have a number of stores (which he has not mentioned anyway) of their origin in folklore and tales which are handed down from one generation to another. This community has a strong belief about these tales of long ago. They ask, "Would our people lies to us?" Thus, Nuer people classify their oral narrative into two general categories, locally called *ruac* and *lieng* which are literally mean history/story/word/speech/ and listening, respectively. These are the prescription of ancestors' olden days' rules and laws of wisdom or knowledge passed down to the present generation. (See also Evans Pritchard, 1956)

#### **2.4.6. Social Stigma**

In Nuer community, morality is the ultimate need and fortune of everyone. From the childhood, moral virtues are imparted to children through parenting and training because parents think that their failure to do this result in their misfortune and the failure of their child to attend such a highest standard can also result in their disrespect and shame. On the other hand, to Nuer people, stigma is not only spoiling the individual identity as Gofftman (1963)

defined it; it is the enduring stereotype attaching to that lineage which is the bands or clan identity.

As Goffman (1963) defined stigma as a mean of spoiling individual identity. Customarily, Nuer youth and young adult are taught not to drink, smoke, anger and quarrel, steal, robe, kill, fornicate and adultery but to be ethical. Additionally, the neglecting of kindness, goodness, hospitality and care are the most misbehavior and immorality in the community. When certain families attend and reflect these social virtues; the whole community can offer honor, respect, and fortune to that family. Thus, everyone needs and wish to marry from and adopt the family's good conduct. In Nuer people, any conspicuous breach of morality or decorum is a shameful act, as when a man steals or is simply rude to his parent. Shame (*locally poc or buar*) describe a derogatory situation that can be corrected only by performing an act of honor to cancel out the offence that caused it. In an extreme situation such as killing, incest, infamous act can only be washed away by blood that is killing (Howell, 1954a)

Conrad & Arthur (1964) and Nathaniel (2019) founded that the differences in attitude and values between the two extreme groups, that is children and parents or young and old people are the source of change. Even though all members of the culture counterattack the change which encroach upon the traditional pattern of a certain society; children and young people are enthusiastic to change much more swiftly through experimentation. And then as a result, these two groups can form a breach known as 'generation effect or 'generation clash with the previous generation of Ethiopians who felt that the youth were losing the ways of tradition, and this is reflected in language expressing and dressing style. When members of a society make contact with another society which has diverse and distinct socio-cultural practices; transfer of traits and attributes from one culture to another can be very likely (Kidist, 2015:6)

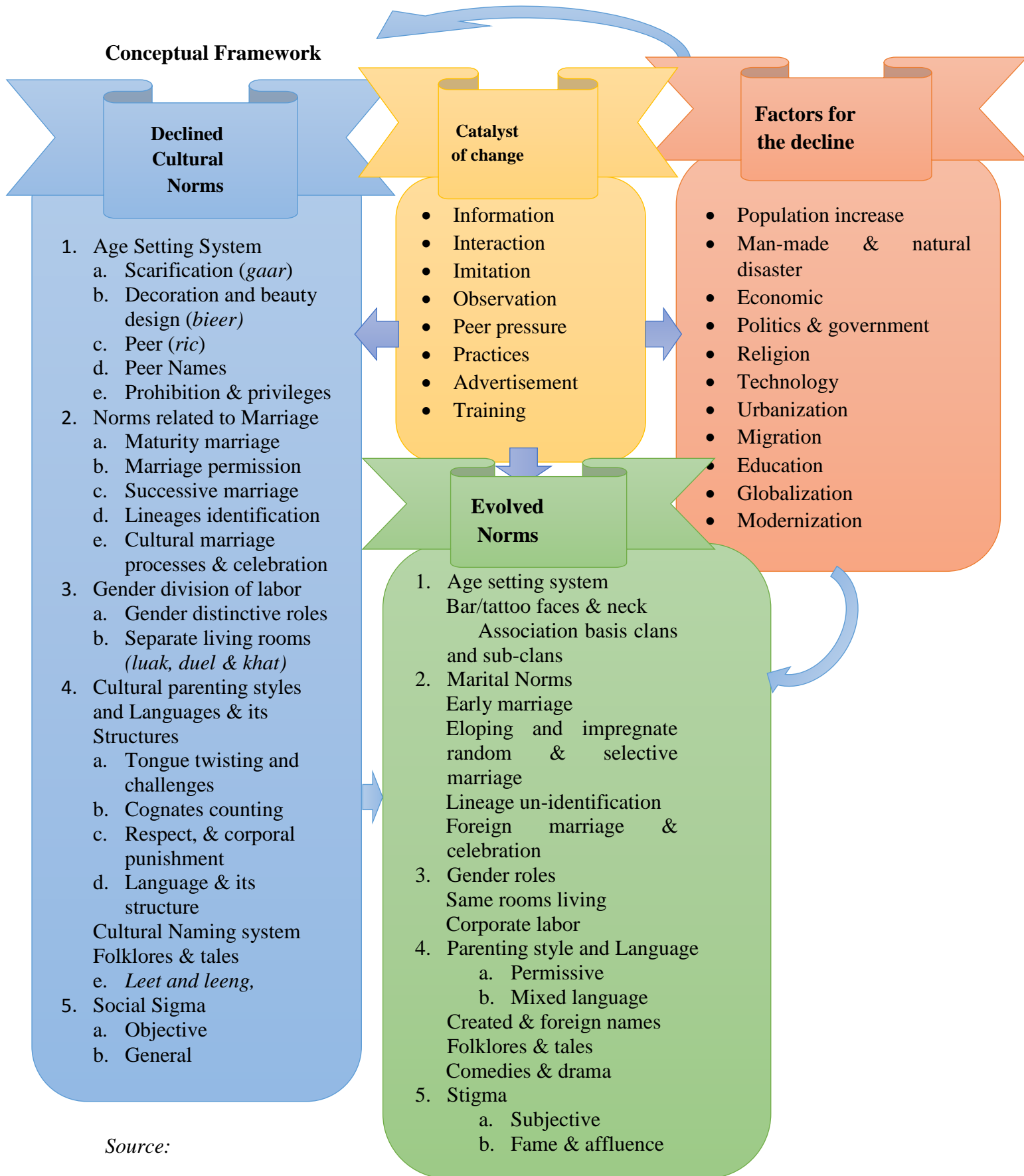
## **2.5.How this study differs from the above: The Researcher's Contribution**

In general, the experience of migration between Africa and the United States, however, has introduced a complement of new variables (norms and values) with which Nuer migrants have had to contend. The conditions under which the Nuer lived in the Sudan and elsewhere are not, for the most part, replicable in the United States. Obvious changes include the nature of work, economics of daily life, and living arrangements. These changes have precipitated the ongoing shifts in other social life domains such as gender roles, generational interactions,

and child rearing. Additionally, migration offers a new possibility for reconfigured power relationships in Nuer social organization. The renegotiation of gender relations and community authority have emerged as important windows into transforming Nuer society (Dianna, 2004:5)

Since, the economy of Nuer people, culturally, was based and central to pastoral system of livelihood and cattle base. However, with the evolvement of various factors especially economic education and urbanization; there are extensive alteration and modification of cultural values and norms. Hutchinson (1996) had documented significant shifts in the transition from cattle to a cash-based economy.

As Nuer community advance and change gradually from rural life to urban life for almost many decades, and likewise as culture is a part of their life; there must also be change in culture, norms and the evolvement of others. Surprisingly, this declining and the evolvement of other cultural norms has not been under inquiry. Nevertheless, there are more factors and forces than the mentioned above manipulating Nuer culture in general and norms particularly in which they are becoming blended in their cultural living affairs. Based on such arguments, thus, the researcher is motivated much to identify explore and explain the cultural situation of Nuer community in Ethiopia, Gambella Town.



## CHAPTER THREE

### RESEARCH METHODOLOGY

In this chapter, research methodology can grasp the overall study of the research design including the study paradigm. These include all the procedures and the steps the study proposes and take altogether, collect and analyses data. Specifically, the methodology taken or followed under this study are; the philosophical stance, the research design, the methods or approach, the sampling process and determination, the data collection tools and instrument, the analysis and interpretation, and finally, the ethical values employed under this study. Nevertheless, under this section the area where the study should take place is considered and described with all its components such as demography, the latitude and longitude point.

#### **3.1. Philosophical Stance**

To have a hint about the concept, the American philosopher, Thomas Kuhn in his book *The Structure of Scientific Revolution* (1962) first used the term paradigm and defined it as a philosophical way of thinking. Academically, the concept of ‘paradigm’ is described as researcher’s world view (Mackenzie & Knipe. 2006). Furthermore, Lather (1986) explains that a research paradigm inherently reflects the researcher’s beliefs about the world that he/she lives in and wants to live in. It constitutes the abstract beliefs and principles that shape how a researcher sees the world, and how he/she interprets and acts within that world. Additionally, it is the lens through which a researcher looks at the world (Charles & Ahmed, 2017)

As there are many philosophical foundations; the central endeavor of the interpretivist paradigm is to understand the subjective world of human experience (Guba & Lincoln, 1989). This approach makes an effort to ‘get into the head of the subjects being studied’ to speak, and to understand and interpret what the subject is thinking or the meaning s/he is making of the context. Every effort is made trying to understand the viewpoint of the subject being observed, rather than the viewpoint of the observer. Emphasis is placed on understanding the individuals and their interpretation of the world around them, however. Hence, the key tenet of the interpretivist paradigm is that reality is socially constructed (Bogdan & Biklen, 1998). In this paradigm, theory does not precede research but follows it so that it is grounded on the data generated by the research act. Hence, when following this paradigm; data are gathered and analyzed in a manner consistent with grounded theory (Strauss & Corbin, 1990). This

paradigm assumes a subjectivist epistemology, a relativist ontology, a naturalist methodology, and a balanced axiology. Hence this study is empirical as to its nature in how norms decline and their replacement. Kathori (2004) defined an empirical research as an approach that relies on experience and observation alone.

### **3.2. Research Design**

Scientifically, qualitative, quantitative, and mixed approaches, along with the help of their allocated worldview, open and ease the path to the objectives and study finding. Then, to achieve the presupposed objectives and questions; mixed research method is used to best explore and describe the social phenomena under the study to manifest comprehensive understanding.

To strengthen the above proposition philosophically, pragmatic advocates argue that it is not possible to access the 'truth' about the real world solely by virtue of a single scientific method as advocated by the positivist paradigm, nor is it possible to determine social reality as constructed under the Interpretivist paradigm (Charles K & Ahmed B. K, 2017). Basically, (Alise & Teddlie, 2010; Biesta, 2010; and Patton, 1990) what is needed is a worldview which would provide methods of research that are seen to be most appropriate for studying the phenomenon at hand. For that reason, the advocate of this paradigm looked for the research approach that can be more practical and pluralistic that can allow the researcher to merge the research methods which could lighten the participant's behavior values, belief and consequence that follow the behavior (Charles K & Ahmed B. K, 2017). As a result, this gave rise to a paradigm that advocates the use of mixed methods; the pragmatic way of understanding human behavior.

According to Rossman & Wilson, 1985 (cited in Creswell, 2004), instead of focusing on methods, researcher emphasizes the research problem and use all research approaches available to understand the research problem. Hence, the rationality of using this pluralistic approach is to derive a thorough knowledge about the research problems. To clarify the stance, truth is not absolute rather it is what works at the time. It is not based in a duality between realities independent of the mind or within the mind, rather it is pragmatic. Thus, mixed method research investigator opts to use both quantitative and qualitative data because they work to provide the best understanding of the research problem.

Mixed method involves combining or integrating qualitative and quantitative research and data in research study. Clearly, qualitative data tend to be open-ended without predetermined responses while quantitative data usually includes closed-ended responses such as found in questionnaires (Creswell, 2004). Purposively, the early thought about the value of multiple methods resided in the idea that all methods \_\_qualitative and quantitative\_\_ had bias and weakness, so that the collection of both qualitative and quantitative data neutralize the drawbacks of each form of data.

As to ‘WHY’ question, the rationale for the selection of this mixed research design is influenced by the following three tips of predisposition. First, *the nature of the research problem*. As it is entitled *The Declining and Evolving Norms of...*, the researcher has assumed a deep, thorough, detail and systematic explorative-descriptive searching and observation in naturalistic setting. As a result, this brings rich data which can lead to accurate conclusion and generalization. Secondly, *the researcher skill and experience about the approach*, and then Marvast, (2004) (cited in Creswell, 2004) suggested that when detail description is needed to define and analyze human experience, the combination of the two researches\_\_mixed would be the right choice for the study. And finally, *the philosophical paradigm* \_\_the social world view. Though the philosophical ideas remain largely hidden in research; they still influence the practice of the research and need to be identified (Creswell 2004). Therefore, there is a very important relationship that exists between paradigm and methodology because the methodological implications of paradigm choice permeate the research questions, participants’ selection, data collection instruments and collection procedures, as well as data analysis. (Charles & Ahmed, 2017:11). Therefore, the researcher is overwhelmingly influenced on how things are operating, philosophically.

Pragmatic researchers look to what [descriptive] and how [explorative] to research based on the intended consequences (Creswell, 2004). As to many purposes in research; exploratory-descriptive research is employed to address ‘WHAT’ ‘HOW’ and ‘WHO’ questions. Neuman (2014) stated that exploratory research is used when the subject is very new, knowing little or nothing about it and no one has yet explored it before. According to Sherri (2011), the greatest advantages of descriptive is the potential for observing natural or true behavior. On the other words, people in their natural habitats rather than in an artificial laboratory setting should display more realistic, natural behavior. In fact, all research purposes have connection

and interdependent role to each other and each of them shoulder one another's drawbacks. Once a certain phenomenon is explored, it is obvious that it needs to be described in detail peculiarly. Neuman (2014) strongly stated that descriptive and exploratory study behavior together in practices. And then the study outcome is a detailed picture of the answer to the study questions. In addition to this, going beyond providing a picture of the issue, an explanatory looks to 'WHY', for the cause and reasons. In addressing the 'WHY' question; it is built on exploratory and descriptive research and goes on to identify the reasons something occurs (Neuman, 2014).

Convergent parallel mixed method, according to Creswell (2004:269) is probably the most familiar of the basic advanced mixed method strategy. The obvious assumption behind the use of mixed method is that integrating qualitative and quantitative method about a situation resulting in a better understanding than using only one of the pure methods. Hence, quantitative and qualitative are combined and integrated in this method to add value to the arguments from multi-dimensional perspectives and enable to answer the research questions more deeply (Deribsa, 2008). To Creswell, in this approach; the researcher gathers both quantitative and qualitative data, organize and analyze, and finally converge or merge the result separately to observe if the finding confirm or disconfirm each other. The intent of this strategy is that both qualitative and quantitative data provide different type of information\_\_\_ often detailed view of qualitative participants and instrumental scores quantitatively, and together can yield the result that could be the same (Creswell, 2004).

Deciding whether a study should be cross-sectional or longitudinal is not always simple task. However, it is more than simply a matter of length of time. As to what time the research can be conducted, time is the dimension of every study and it is incorporated in two ways. Instead of taking longitudinal study however, the research has followed the cross-sectional study. Basically, (Belay & Abdinasir, 2015) purposefully stated that cross-sectional research can be exploratory, descriptive or explanatory, nonetheless it is most consistent with both explorative and descriptive approach.

### 3.3. Description of the Study Area

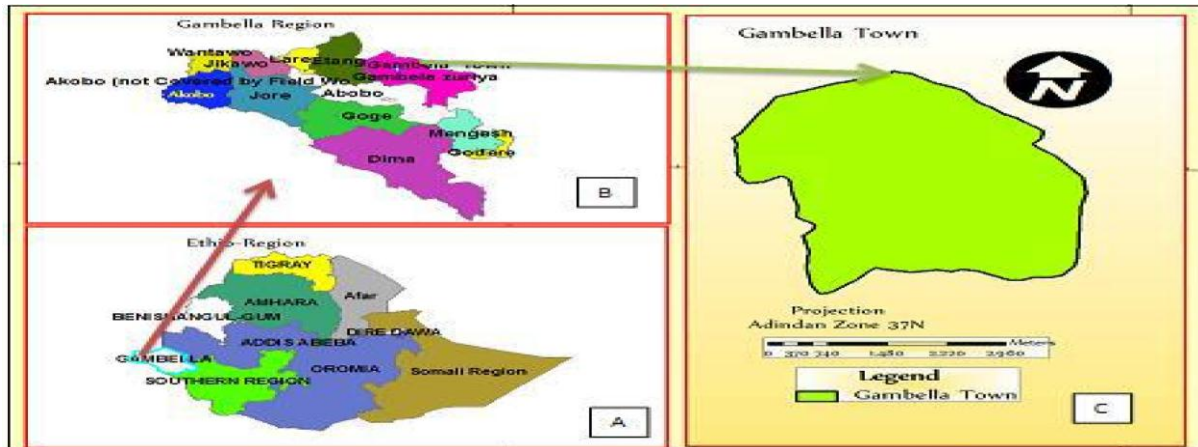


Figure 2. Map of study area: A) Map of Ethiopia. B) Gambella Regional state. C) Gambella town located inside the Gambella Zuriya woreda. Source: Designed by ArcGIS arc map 10 software based on the CSA 2007 data of Ethiopia by region.

Gambella region, officially, Gambella People, Nationalities and Regional State, is one of the recently ten states of Ethiopia. Geographically, it is located at South Western part of the country, 766 kilo meters far away from the national capital, Addis Ababa. Additionally, it shares borders with the Republic of South Sudan in the west, Oromia region in the north and east, and SNNPR in the south and east. Ecologically, the region has occupied a vast area of lowland land comprising 34,063 square kilo meters (km<sup>2</sup>). The region is positioned within 7<sup>0</sup> N and 8<sup>0</sup> 37' N latitude and 33<sup>0</sup> E and 35<sup>0</sup> 2' E longitude respectively. Demographically, the region has a total population of 396, 000 by which 207, 000 are males and 189, 000 are females from which 25.37% live in urban (CSA, 2013). However, the current population comprises 435, 999 in 2017. Furthermore, the region is surrounded and lived by five indigenous native community namely Nuer, Anyuaa, Menjeng, Komo and Opo respectively. Nonetheless, there are, almost, all sample of diversities of nations and nationalities of the country as whole who are also situated in the in the region generally and town specifically.

Besides, Gambella has three zonal administrative bodies. These zones are Nuer zone, Anyuaa zone, and Majeng zone. All these zones are governing by native as their names implied. Although, there is one special woreda which comprises almost all indigenous native. Specifically, Gambella is also the name given to the city of the regional state. According to

## Sample Size Determination of Two Household Kebeles

CSA, 2007, Gambella town has a total population of 62, 093 by which 33, 013 are males and 29, 080 are females. But as to now, the current population might be five time the above number. Finally, Gambella town is clustered into five locals administrative kebeles, namely, New Land, Arat Killo, Olenga, Bee-tuur and Baro Mado respectively. In term of area coverage, New Land is the largest of all and it is very densely populated. On the other hand, Arat Killo is the less of all in term of land covered and population desnseity. Hence, Nuer community in Gambella town reside largely at the first two kebeles (Newland and Arat Kilo). According to these kebeles recent documentations; the two kebeles encompasses the following population: 8,081; by which 4,141 males are and 3, 950 are females; and 147, 767; by which 65, 844 are males and 81, 923 are females, respectively. Then the total covered of the two kebeles population is 155, 848.

### **3.4. Sample Size Determination and Technique**

#### **3.4.1. Quantitative Sampling**

Gambella as a town is very big in size comprising many areas and is divided onto five *Kebeles*. And among the five, the places where Nuer community are very populous are selected by using multi-stage sampling due to the geographical location. Then the overall households' population of both kebeles (Newland and Arat Killo) are 8,772 and the sampled 351 and size is 47, respectively. Therefore, the total household population of the two kebeles when sum up are 74, 870.

Amongst the probabilistic sampling techniques, the researcher employed multi-stage sampling techniques to determine and estimate the study population by using Slovin formula. This formula is used to let the study result more valid and reliable. The intent of using this type of sampling is clarified by Yeraswork (2010) stating that this sampling design is used when it is either impossible or impractical to compile an exhaustive list of elements comprising the target population. Thus, the study had used 95% confident interval and the level of significant is 0.05 or (5%). Below is the formula and the calculated sampling determination:

Gambella Town Administrative Council																
Kebeles' Names			New Land (01)			Arat Kilo (02)			Olenga (03)		Bee-tuur (04)		Baro Mado (05)			
Selected Kebele			New Land			Arat Kilo			They are the only two residents where Nuer Community are densely populated							
New Land Kebele Administrative nine (9) Zones and their sample									Arat Kilo Kebele Administrative Five (5) Zones and their sample							
6441	6900	8725	5932	5827	12624	9341	7306	3002	1629	1720	1503	1801	2119			
34	36	46	32	31	67	50	39	16	9	9	8	10	11			
Household population of each kebele or the sum total of each kebele zones						66,098			8,772		Data are documented by the two administrative kebeles					
Total households' population of two kebeles						66,098			8,772		$N_t = n_1 + n_2$ $66098 + 8772$ $N_t = 74870$					
Total sample size determination						$n = \frac{N}{1 + N(e)^2}$ $n = \frac{74,870}{1 + 74,870(0.05)^2}$ $n = \frac{74,870}{1 + 74,870(0.0025)}$ $n = \frac{74,870}{188.175} = 398$						Using simplified sample size determination formula or Slovin formula			$\left( n = \frac{N}{1 + N(e)^2} \right)$	
Sample household size for each kebele						66098			8,772		Determined through probability proportionate to the size					
						188.175 = 351			188.175 = 47							
Total household size for the two kebeles						The sum is (351+47) = 398										

Figure 3. Sample Size determination for the household survey

### 3.4.2. Qualitative Sampling

Amongst all non-probability sampling; the researcher had carried out various type of sampling techniques. Firstly, purposive, which is well known by the name judgmental sampling, has been employed to sampling the population. One of the research's purpose is to explore why norms decline and what replace them. Accordingly, Belay & Abdinasir, (2015)

have clearly portrayed that purposive sampling is used in exploratory research or in the field. It uses to identify the peculiar type of cases for in-depth enquiry and thorough understanding. Along with the data which have been collected purposively, quota sampling has been employed to support the purposive one. Neuman (2014:249) has illustrated that well designed quota sampling is an acceptable non-probability substitute method for producing quasi representative sample.

Assumingly, not everyone within a certain culture has full and overall knowledge of all cultural elements and practices. Thus, this proposition is very applicable to the modern-current people. In a Nuer society, community assume that elders, chiefs, and other very key cultured people knowing a lot about the culture. However, in the present time, these kinds of people are very rare to be found in both town and rural residents. Thus, to get such group of people, the researcher had conducted snowball sampling technique. Russell B (2006) defined snow ball (respondent driven sampling) as a network sampling method for studying hard-to-find study population people. He further adds saying that, this can be hard-to-found and study for three reasons. First, these people contain very few members who are scattered in a large area. Second, they are stigmatized and reclusive or even actively hiding. And finally, they are members of elite group and do not care about your need for data. In snow ball sampling, key informants are the very source of data that they relocate or recommend the researcher to interview someone whom they think know the issue.

### **3.5. Data Collecting Tools**

Deciding about the method of data collection to be used for the study; the researcher should keep in mind two types of data, primary and secondary (Kathori, 2004:91). Hence, secondary data are collected from secondary source of information for instance printed books, articles, journals, online sources. So, the primary data have been collected from primary sources, such as questionnaires, focus group discussion, observations and in-depth interviews. Such types of data are raw and fresh in nature and as a result they enrich and energize the study finding more.

### **3.5.1. Quantitative Tools**

#### **3.5.1.1. Questionnaire**

To Deribsa, (2008), survey questionnaires are very relevant to collect descriptive data. It is very popular tool in quantitative research method of data collection. It is also very effective in obtaining various information about the opinions and attitudes of the participants. Hence, this tool covers a large part of surveying the study respondent. Based on the given sample size and estimation, questionnaires had been distributed purposively within the two study areas to be filled by the respondent.

### **3.5.2. Qualitative Tools**

As there are many tools for collecting rich data in qualitative approach, the most appropriate tools opted by the researcher are in-depth interview, focus group discussion, and finally naturalistic observation. Below are their description and rationale.

#### **3.5.2.1. In-depth Interview**

Interview is a technique of generating primary data in which the interviewees give the needed information verbally in a face-to-face or non-face-to-face situation (Belay & Abdinasir, 2015). They further add rationalizing that the major purpose of interview is to explore a certain behavioral phenomenon in in-depth and breadth using few or focal person who are clearly related to the researcher's topic. The procedures in-depth interview is conducted are highlighted by Yeraswork (2010) asserting to the researcher that the normal conduct of in-depth interview is to ask question, hear the answer, interpret its meaning for your general inquiry, and then frame another question either to dig into the earlier answer in more depth [effective probing] or to redirect the interviewee's attention to an area more relevant to your inquiry. Additionally, he says listen, think, and talk almost at the same time as you are taking note.

To Sherri, (2010), one advantage of interview is that it allows the researcher to record not only verbal responses but also any facial expression or bodily movement. More importantly, these non-verbal expressions give researcher greater insight into the respondent's true opinions and beliefs. Precisely, as interview has many types, semi-structured interview has

been has selected to gather more rich and in-depth data than other types. Russell (2006:212) firmly recommended that semi-structured interview is the best, because of its written list of questions and topics that need to be covered in particular order and work very well in study where you are dealing with high-level bureaucrats and elites' members of a community.

Therefore, the following personnel were interviewed based on their relationship to the topic under study: community elders, parents, two kebeles administrators and their zonal units, local courts, religious leaders, Nuer Development Association, Women Unit, Women and Children Affairs, Culture and Tourism Bureau, keys educators. Finally, key informants of the research participants interviewed had used in-depth interview. Russell (2006:196) defined key informants as people who know a lot about their culture and are willing to share all their knowledge with you [the researcher]. They are the people whom the researcher talks to easily understand the information you need, and who are eager to give it or get it for the researcher.

#### **3.5.2.2. Focus Group Discussion**

It is a method of collecting data in which people [research participants] are asked to come together in order to discuss a certain issue\_\_ people's reaction to certain phenomena\_\_ for the purpose of the research (Yeraswork, 2010). Belay & Abdinasir (2015) emphasized it as a qualitative tool in which a group of people are asked about their values, attitudes, and practices regarding a range of community or group issues, and its great way to find out what people think they do (Russell, 2006)

From all advantageous parts of the FGD, flexibility is at its tip. Sherri (2010) admired has that FGD is a flexible method that permit the gathering of large amount of information from many people in a fairly short amount of time. Due to its flexibility, it allows the moderator to explore other topics that might arise based on discussion of the group. Intensive group discussion has been carried out to identify the declining norms and explore the evolving norms comparing from each group to identify which quota initiate the decline and evolvment of norms, with literacy, resident, beliefs, marital status, family level, community. During the conducting of this FGD, the researcher gathered the group of participants which range from eight to ten [8 to 10] optimizing the group management and to precise the group size. Along with the 128 participants from two kebeles, two moderators [the researcher and the other] had been present to take note and moderate the discussion. Therefore, 16 FGD had

been conducted from the two kebeles homogenously base on gender, age, and other affiliations in category.

### **3.5.2.3. Observation**

Observation is defined as a systematic process of observing, recording and classifying the occurrence of a covert behavior in some real-life situation according to some planned schedule (Belay & Abdinisir, 2015:117). When you want to know what people actually do and act naturally, however, there is no other substitutes for watching them or studying the physical traces their behavior leaved behind (Russell B, 2006:413) Basically, this tool is more important to grasp data and information missed in the interview and FGD. As there are many roles played by the researcher during naturalistic observation, the inquirer had neither complete participant nor complete observer, rather the researcher carried out the role of participant observer. Due to this case, participant observer can be insider or outsider who observe and record some aspects of life around them (Russell. B, 2006:347). Therefore, researcher observed community's interaction, conversations, relationships, roles etc. in their social setting especially at kebeles, local courts, schools, churches, football arena, and community's gathering based on the variables under study.

### **3.6. Data Analysis and Interpretation**

Quantitatively, data collected through survey questionnaires had been analyzed using advanced digital data analysis known as SPSS (Statistic Packages of Social Sciences) version 24. As a result, the analyzed data has presented in the form of frequency table, chart, and graphs. Qualitatively, data had involved the analysis through reading the notes that has been taken and attempted to conceptualize the data. Under this phase, the researcher would look for the patterns in the data and coded the data collected by organizing them into conceptual categories. A methods discussion in a qualitative approach also needs to specify the steps in analyzing the various forms of qualitative data. In general, the intent is to make sense out of text and image data. It involves segmenting and taking apart the data like peeling back the layers of an onion as well as putting it back together (Creswell, 2014:239)

Merriam (1988) and Marshall & Rossman (1989) contend that data collection and data analysis must be a simultaneous process in qualitative research. They seek to identify and describe patterns and themes from the perspective of the participant(s), then attempt to understand and explain these patterns and themes. During data analysis the data had been organized categorically, chronologically and reviewed repeatedly. A list of major ideas that surface can be chronicled (as suggested by Merriam, 1988). Taped interviews and the participant's taped diary is transcribed in verbatim. Field notes and diary entries had been regularly reviewed.

In convergent mixed approach, the two databases have been analyzed separately and then brought them together comparatively. As there are several ways to merge the two databases; side-by side comparison, analysis and interpretation is used in the discussion part of mixed research study. And according to Creswell (2004), the researcher calls this side-by-side approach because the researcher makes the comparison within a decision presenting first one set of finding and then the other [quantitative finding or qualitative finding] to note if there is a convergent or divergent between the two sources of data.

### **3.7. Validity and Reliability**

The validity and reliability of the study is based on establishing quantitative validity (construct) and qualitative validity (triangulation) for each database (Creswell, 2004). As accuracy is the concern of this investigation; triangulation as a mean of addressing the issue had been done, followed and was applied brought quality outcomes (Deribsa, 2008:229)

### **3.8. Ethical Consideration**

Punch, 2005 cited in Creswell, (2014) firmly stated that research involve collecting data from people and about people. As the study is dealing with human beings as the subjects, it should be carryout with very great care and caution. Therefore, ethics in research community should be considered most since it is a door that let in the inquirer to the subjects and on the other hand attract subject to the inquirer. On the other words, (Berg, 2001 cited in Creswell, 2014) in order to conceptualize the writing process for a study; a researcher needs to anticipate the ethical issues that may arise during his/her studies. First and foremost, the researcher has an obligation to respect the rights, needs, values, and desires of the informant(s) (Kothari.

(2000). Researcher needs to protect his/her research participants: developing a trust with them; promote the integrity of research; guards against misconduct and impropriety that might reflect on their organizations or institutions; and cope with new challenging problems (Israel & Hai, 2006). Moreover, attention needs to be directed toward ethical issues prior to conducting the study, at the beginning of the study, during the data collection and data analysis, in reporting and sharing, and finally storing the data (Creswell, 2014:132)

In general, all ethical principles are summarized into three and the researcher had considered them during the study process: the autonomy, benevolence, and justice. First, in this research process, all persons and participants have a right to decide on participating in this study, their decision influenced this study more and should be respected, as a result. Secondly, the researcher has opened to them and confidential to their privacies. As morality is subjective across the cultures, the moral obligation of the study group had been honored and respected at least not to harm or hurt them emotionally, psychologically and socially. Then finally, all participants should had been equally cared regardless of their gender, class, and education.

## CHAPTER FOUR

### 4. RESEARCH FINDINGS AND DISCUSSIONS

This chapter presents the research findings from excessive field work such as survey, observation, interview, and FGD as indicated by the research design. Henceforth, this chapter includes data analysis and presentation, interpretation, and discussion. However, this chapter is organized into two sessions or parts. This first part is describing the profile of the sampled population, which might affect participants' view on responding the qualitative or/and quantitative questionnaires. The second part described and discussed the declining and evolving cultural topmost norms of Nuer community related to marriage, age-setting, gender roles, cultural parenting and language & naming system, folklores, and social stigma.

#### 4.1. Sampled Household Profile

This first part identified, in detail, the sampled household's profile by presenting its component parts such as sex, resident, religion, marital status, education, occupation, and finally the household size. Nevertheless, these socio-demographic indicators are very significance on one's view in responding the questions. More importantly, culture through norms has view each indicator differently and associated certain way of behaving in different circumstances.

*Table 4.1 Distribution of Respondent by sex and age composition*

Variable	Category	Frequency (f)	Percentage (100%)
Gender	Male	274	68.8
	Female	124	31.2
<b>Total</b>		<b>398</b>	<b>100.0</b>
Age	18-29	126	31.7
	30-44	180	45.2
	45-58	47	11.8
	59-73	28	7.0
	74 and Above	17	4.3
<b>Total</b>		<b>398</b>	<b>100.0</b>

#### *Own Survey Result, 2021*

As portrayed in the above table, males outnumbered their females. Males comprise 274 (68.8%) percent and females 124 (31.2%) percent. As you see males' percentage has doubled

the females' one. In term of age, 18-29 age category comprise 126 (31.7) where are 30-44 own 180 (45.2%) percent. The other age group cover the following percentage 45-58 has the frequency of 47 (11.8%), 59-73 has this frequency 28 and percent (7.0%) and finally, 74 and above age category took the lower frequency 17 and percent (4.3%) of its counterpart. Accordingly, the above all ages' categories are very important in understanding the culture and norms. Culturally, every age category has its part to play in culture in term of knowledge, understanding and experiences. For example, 18-29 age category are called youth, they are the primary player of culture where as 59 above are called the library of culture. The point is. 30-44 ages category outnumbered the others containing.

What is so significant is that, the first and the third fourth category were born villages and almost have spent their youth age outside the town, and then latter or sooner, they came to town for schooling and other purposes. But not so far, they return to the villages by the weekend, during charismas and summer season. Hereby, this age category is now living in town. Therefore, they have a blended knowledge and understanding of the two cultures: the Nuer cultural norms and town cultural norms. In the first age category, many of them were born in town especially Gambella and some urbanized woreda. In term of lifestyle; they are youth so eager to know and understand how things operate in the town. They know town's cultural norm. Thus, are very influential in answering the study research question.

*Table 4.2. Respondent's Distribution by resident, religion, and marital status.*

<b>Variable</b>	<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>
Resident	Kebele 01	351	88.2
	Kebele 02	47	11.8
<b>Total</b>		<b>398</b>	<b>100.0</b>
Religion	Catholic	27	6.8
	Orthodox	5	1.3
	Muslim	11	2.8
	Protestant	330	82.9
	Pagan	14	3.5
	Traditional Religion	11	2.8
<b>Total</b>		<b>398</b>	<b>100.0</b>
Marital Status	Single	54	13.6
	Married	330	82.9
	Separated	5	1.3
	Divorced	6	1.5
	Widow/widowed	3	.8
<b>Total</b>		<b>398</b>	<b>100.0</b>

---

*Source: Field Survey, 2021*

Out of the total respondents of the sampled population in term of resident, about 351 (88.2%) live in 01 kebele whereas 47 (11.8%) live in 02 kebele. As you have observed from the above table, New Land kebele contain the highest percentage over Arat Kilo due to the reason that it is the largest among all in the whole town land squares areas and population. Whereas Arat Kilo is the smallest among all in town, containing only five zones with not much population. In term of religion, protestant has scored other religious categories and took the highest percentage 330 (82.9%) followed by Catholic 27 (6.8%). Pagan 14 (3.5%) and Muslim and Traditional religion took the fourth position both containing 11 (2.8%). Finally, Orthodox religious followers cover 5 (1.3%). In term of marital status, married respondent scored the highest percentage 330 (82.9%) followed by single 54 (13.6%). Then divorced 6 (1.5%), separated 5 (1.5) and widowed/widow 3 (.8%), respectively.

Culturally and historically, Nuer people were never been religious, but pagan and mostly traditional religious worshippers. It is argued that Nuer people worship God/Allah the Creator which they locally called *Deng Taath*. Then the *Deng Taath* heals or does the miracle. However, Christianity especially protestant and Catholic came in through missionary activities, after some times. After a while when Nuer people came to towns and cities especially Gambella, Addis Ababa, Khartoum and others; other religious beliefs were introduced and some were converted to Muslim and Orthodox as a result. It was and is very normal that Nuer person can follow the religion he/she please, but surprisingly, Nuer has never been an Orthodox because people perceived it as strange belief which expose people's sin by not getting inside the gate when committed. But now thing change and other evolve, there are not only Muslim and Catholic, but also Orthodox believers and many more within the towns and woredas.

Table 4.3. Respondent's Distribution by education, occupation, and household size

Variable	Category	Frequency	Percentage
Qualification	High School	52	13.1
	Diploma	91	22.9
	Undergraduate	185	46.5
	Graduate	70	17.6
<b>Total</b>		<b>398</b>	<b>100.0</b>
Occupation	Student	81	20.4
	Gov't/NGOs worker	268	67.3
	Business person	26	6.5
	Farmer	16	4.0
	Other	7	1.8
<b>Total</b>		<b>398</b>	<b>100.00</b>
Household size	Less than 5 members	79	19.9
	From 5 to 9 members	153	38.4
	From 10 to 15 members	145	36.4
	Greater than 15 members	21	5.3
<b>Total</b>		<b>398</b>	<b>100.0</b>

*Source: Own survey result, 2021*

In qualification category, undergraduate outnumbered other by 185 (46.5%) followed by diploma 91 (22.9%), graduate 70 (17.6%) and high school 52 (13.1%), respectively. Accordingly, all research sample respondents are literate. Meaning, at least they are all aware of what is going on around this information and changing world. Definitely, this kind of insight has influence on answering the questions. On the other hand, they are aware of the cultural norms which are declining and those evolving in the town and urban centers. The sampled household respondents have different occupations. Students, government/NGOs workers, business persons, farmers and others. Amongst the others, government/NGOs workers constitute the highest percentage 268 (67.3%) followed by students 81 (20.4%). The remaining 26 (6.5%), 16 (4.0%) and 7 (1.8%) are business persons, farmers and others like for example drivers and self-employee. Significantly, almost all these people in their different occupation have their own norms and values which orient them toward their specific works. The study sample population has different household size. Many households cover 153 (38.4%) which is 5 to 9 members within followed by 10-15, 145 (36.4%) which is the highest size. The remaining less than 5 members is 79 (19.9%) and greater than 15, 21 (5.3%), respectively.

Household is the smallest unit of the society next to family. It is the symbol and color of the actual society where different people live together for instance parents, children, sibling, grandparents, relatives, friends, and sometime quests or visitors. In this unit, cultural practices and norms' operation are plainly seen and observed functioning or dis-functioning. Therefore, with many household members; norms and practices are directly observed whereas with small ones; norms can be dormant because norms need players and agents who can practices them, otherwise they die out.

#### 4.2.The Declining Norms of Nuer Community Related to Marriage

The following sub-heading introduce you about the diminishing norms of Nuer community about marriage. As to the headline, these are: marital age and permission, eloping and pregnancy, marital order amongst siblings, lineage identification, marriage as self-determination, wife permitting her husband to remarry, dowries, bride escorts, where to deliver the first child, second child birth permission, and finally was the divorce exist. All these questions are answered below.

*Table 4.4. Marriage permission, age of marriage, eloping and im-pregnancy*

<b>Response</b>	<b>Frequency (f)</b>	<b>Percentage (100%)</b>
In the past, a son/daughter can be permitted to marry or be marry by parents; and they can find wife for man, not by own decision		
Yes	384	96.5
Sometime	14	3.5
<b>Total</b>	<b>398</b>	<b>100.00</b>
Previously, a person can marry at the age of 25 for man and 20 for girl, otherwise, he/she can be considered under age		
Yes	357	89.70
Sometime	41	10.30
<b>Total</b>	<b>398</b>	<b>100.00</b>
In the past, there were very rare cases on eloping and impregnate		
Yes	327	82.20
<b>Total</b>	<b>398</b>	<b>100.00</b>

*Source: Field Survey result, 2021*

As shown from the above table, 384 (96.5%) response yes to the above question and only 14 (3.5%) opt for possibility, sometime. The second question in the same table ask the period of when do the person get marriage. According to the data presented in the table, 357 (89.25%) agreed to the question as of age 25 for the man and 20 for the woman. The rest of the

participants 43 (10.75%) argued that the marital time could either be below or above the given points. So, their argument was somehow observable. As to whether there were eloping and pregnancy or not, all participants 398 (100%) agreed that there were no case on eloping and im-pregnancy.

As, almost, all respondents answer is positive, implying that marital norms through permission from parent or responsible person was very practicable. The rationale behind this permission is because Nuer people believe that parents have knowledge and experience of who and when, how and where to marry. Additionally, respect is very important. Parents proud and are fortune when the child respect their instructions. Parent especially father is responsible for everything: expense, bride wealth, services etc. for instance which may take place before, during and after marriage. Therefore, children feel that marrying by own decision is making one's father feel bad and he may be displeased by his child's act. Therefore, he/she should be permitted to marry or be marry.

After marriage permission, two things can happen; whether parents can permit their son by ordering him on who and how to find good wife or they suggest him to find by himself whom he is going to marry. In this case, still the choice of son/daughter is very much influenced by parents as emphasized by Wal (1992). Secondly, Nuer people do not marry the individual, being beautiful/handsome or ugly/shapeless, rather they marry the 'family' (locally called *chieeng*), which is contextually mean character (*chiaang*). Accordingly, there are bad family and good family which has good and bad characters, respectively. For instance, kindness, meekness, goodness, patient, hardworking, generosity, social, loving, ...and on the other hand, quarreling, stealing, adultery, evil eye, greedy, selfish, envy, lazy and careless, offending, disrespectful, troublesome, non-ashamed, ...are the indicators of both good and bad family, respectively. However, parents do not let their child search blindly looking for the beauty rather than the character.

Culturally, even today sometime, Nuer people usually say; seed can be adopted There are many seeds Nuer adopt for instance cattle seed (*kuëë yaan*) maize or sorghum seed (*kuëë bël*) and most importantly human seed (*kuëë ran*). Then human seed is adopted through marriage. As there are bad and good families' seed in character, candidate should be caution on seed (mate) selection and choice. Nonetheless, not all good seeds marry the good seeds,

but accidentally, good family child might marry the bad family's child. However, the good thing is that bad characterized family can marry from good family believing that good family seed can produce or bear children with good character. Meaning, they are adapting the good character.

As Hutchinson (1962) and Wossen (2016) have argued that marriage and cattle life are the entwined and ultimate goal for Nuer people; they are the very core among other things in life. Children anticipate them during their childhood when playing, youth are trained and instructed about it, and adults are honored, respected and need it more. As you saw from the above paragraphs, to marry is not personal decision even keenly needed ever rather it should be informed by parents. In order to be permitted to marry or not; parents and community as well should look for some requirements that a candidate should have to achieve first such as age, psycho-social, business or livelihood, and physical strength. To exemplify the above marital factors, below 25 for man and 20 for girl were considered as underage or child (Gat) as illustrated by Allyn and Bacon, 2000).

Nuer categorize every human development in term of age into certain care, training and instruction under certain personnel. For instance, from infancy to childhood [0 -11]; the child must be under his/her mother care, from childhood to adolescent hood [12-19]; he/she should be under both parents' (mother and father) training, from adolescent hood to youth hood [20-30] he/she should be under his/her father instruction, and finally, from youth to full adult hood [31-and above] he/she must be self-determinate from parents and relatives to be guiding by community and elders in general. Age is not enough to qualify for marriage rather provoking the candidate to be emotionally disciplined and know the social life of that community. Livelihood coping mechanism is very paramount for such a person for instance he/she should have to know about the values and norms of manhood and womanhood. The rationale behind all these criteria is counted on child's parents, whether bad or good. Therefore, the parents should care and protect their reputation to be better throughout their in-law descendants and community.

In contrast, there are some conditions leading both parents and community to compromise the marital requirements. For example, there are poor family which bear only females' children with only one male son, family underprivileged from child/children or which bear children

and lose then consecutively. So, community has a special belief toward them that, no matter the requirements, if there is a male son or even relative although under age; he should marry to found and build the family up. Meaning, Nuer community believe that marriage can eradicate the ‘poor’ condition by supplying materials and assets. Therefore, they should lead their son marry under age, especially under eighteen.

Culturally, eloping and impregnation were not existed since Nuer people lived. Daughters were considered as properties and their use can be through permission as you can inform the property owner for the use of his/her commodity. Mostly, they were no choice of themselves. In Nuer community, “eloping” and “im-pregnancy” were associated with negative value that is, a girl eloped or impregnated out of marriage had been indirectly practicing fornication, as argued Historically, eloping and im-pregnancy took place during the time of peer called *Jak Jaac* and *Tuy-tuy* then it spread out in the time of *Pot Cot Gieer* and *Wee Jang* (see the age-setting section). During these peers’ time, almost seven and half decades ago; when a person met his girl in a quiet place and propose to have intercourse with her and the request is rejected; he can rape his girlfriend. Since, a girl is raped or illegally impregnated is observed and mostly stigmatized.

By elopement and im-pregnancy, the following things can happen as a result: either the girl might be rejected by in-law or the marital bride wealth could not be much as usual. The girl cannot be given much respect and honor like other women by the in-law family and others. The worst part of it is that, this daughter has ruined her father’s reputation specifically and the whole household in general. Therefore, the girl brothers can spell violent (*riaam*) toward girl’s in-laws; implying that the in-laws family shown dishonor (*dhɔaɔl*) to the daughter’ family by doing the right thing in a wrong way. So, this drama is called stick (*thɔre*) implying dishonor’ compensation on behalf of girl’s parents.

*Table 4.5. Marital order, lineage identification, marriage responsibility, wife permission on husband marriage*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Previously, there was a marriage order among the following children of a certain parent. When they reach the marital stage, they marry or be marry following from the first born son or daughter to the last born.		
Yes	377	94.70
Sometime	21	5.30
<b>Total</b>	<b>398</b>	<b>100.</b>
Previously, when one want to have girl/boyfriend/girlfriend or want marry; they can first identity their lineage or family tree whether they're related or not, they cannot be very close when they converse to each other, they do not touch their bodies.		
Yes	369	92.70
Sometime	29	7.30
<b>Total</b>	<b>398</b>	<b>100.0</b>
Previously, if the man married; he can own full responsibility upon his family: his own cattle, byre, and small hut for him and for wife, and garden		
Yes	372	93.50
Sometime	22	5.50
No	4	1.00
<b>Total</b>	<b>398</b>	<b>100.00</b>
Previously, a wife can permit or convince her husband to marry another wife		
Yes	366	92.00
Sometime	32	8.00
<b>Total</b>	<b>398</b>	<b>100.00</b>

*Source: Own survey result, 2021*

From the first question of table, 377 (94.70%) agree with the marriage of siblings and only 21 (5.70%) are not sure for what has customarily happening. As shown from the table, on the second question, when two want to marry or have romantic relationship, they can first identify their lineage or descendants whether they are related or not, 369 (92.70%) participants definitely say yes and only 29 (7.30%) participants are not sure of this norm. As indicated from question two of the table, 372 (93.50%) agreed with the norm of granting full responsibility when one marries. Following this, 22 (5.50%) and 4 (1.00%) are not sure of having full of it and other less percentage totally rejected the responsibility, respectively. Normatively, wife can permit her husband to marry another wife 366 (92.00%) and some other 32 (8.00%) sometime let it. Attack

Culturally, siblings honor the norm of marital order by considering these two reasons. 1). Firstborn right is claimed by the firstborn son/daughter. She/he should be honored by other younger siblings irrespective of whatever situations. 2). The family as whole has only limited

sources of income for marriage like for example cattle (bride wealth), cereals/maize, or fishery. Had the marriage happened disorderly, then come the sibling mistrust and disrespect and family disintegration which may result even killing between the two siblings, can occurs, if not properly managed. Finally, when the case is resolved, elder sibling should be compensated by the one who jump over. Although compensated, the elder brother/sister should not be happy and trust not the one jump over her/him; so, this becomes a big sin of undermining or grasping the birth right from the owner.

Before marriage; courtship through dating was very important for the daters to understand. Marital candidates, even for friendship as well, should have to know each other's personal detail and identify of their family tree whether they are related or not. The rationale behind the profile identification is to avoid incest (*ruaal*) and cow's bond of breaking (intercourse or marriage to one who killed your relative (*cɔʔaa*) which result in death of the two if related. Moreover, in order to avoid such prohibition; they must have to know their names in full, friends, residents, tribe, clan, sub-clan, band, and sub-band. This information helps each other advised and commented by others either to proceed or quit. Importantly, this norm regulates and protect any person not to go for random sexual relationship.

Furthermore, when these two fellows got along, the only thing they should do is keeping distance, almost two meters, from each other when conversing. They do not touch, hug, or weighting (kissing was very long story). Logically it avoids attraction toward each other, especially the girl. Conversely, doing such things make the doer simple hearted and less valuable to others and community. Additionally, it had been saying that, Nuer people of the past lack clothes except women and elders, some decades back. Therefore, when youth and some seniors go to visit their girlfriends; they should have to carry a good and small stick (*widh*) that he should hit his leg (*teel*) with it if he has erected for sensual desire so that the attention is diverted from desire to pain.

Nuer marital norms endow a full responsibility to the new wed in a sense that they become part of community's families. They no longer be controlled or under their parents' influence. They have their own Family, cattle, hut for woman, small hut for man, spear (*gɔl*, *ɣɔk*, *duel*, *kāt*, *luak*, *kak*, and *mut*). Since, during weeding day or when the bride and groom are given to each other; the responsible personnel for the weeding, especially bride's father, pass the

declaration for self-determination followed by gifts, such as milking container, grinding tree or stone, cooking pot, discs, spoons, food. On the other hand, groom is given these properties; cattle, hoe, ax, and spear. All these gifts speak for the new home formation. However, this self-determination does not mean free from all necessary help or need; rather it means recognition, acknowledgement and awareness of community members from the life before to the new life of new couple. They are independently settled as do others families. Then parents, friends, colleagues and community in general should support them for advises, recommendations, and suggestions on how home is settled till they become mature in all aspects.

Women play a role of family building or extension and sometime household expansion. When she is about to menopause, she would become peer or brother to her husband in three different ways. First, she bore children, form and build the family up, served the whole relatives and connected them to their ancestors by bearing them children; this makes her confidently believe that she rightly owns the family and has nowhere to go. Secondly, there is a Nuer saying: *“Your firstborn is not your son/daughter; rather he/she is your peer/brother/sister”* in a sense that the firstborn you bore in your youth hood is as sturdy as you are. This imply that firstborn is the one who certified you to family, community and others, making you proud as you do things together. Similarly, as son/daughter is as your brother/sister, so is your wife/women. As a result, wife becomes ignorance and oblivious of her man’s orders and commands even a simple matter of requesting her to bring some light thing, she does not give attention. In due lifestyle, then came the name sending request ignorant (*Gang Jaak*). This time, a man can take such lifestyle as a statement of informal appeal for ‘remarry’. Thirdly, when woman menopause, she can formally appeal to her man, convincing and persuading him about the household situations and burdenship to marry another wife. Here, wife can be agent to find her co-wife (*nyak*). After the completion, she would be proud, honored and respected by her in-laws, neighbors, and community in general because she loves family extension. Generally, if woman failed to exercise the norm of co-wives, she can be labeled as envious, jealous, self-fish, not upgrading the family, etc. then the man can marry by his own decision.

Polygamous was the best practice in marital norms among Nuer people with the least of them own two wives whereas average own four and elite own six wives, related to Bayleyegn

(2001) argument that Nuer, Anyuaa and Suri are polygamous. The logic behind this marrying many wives is on children preference which is connected to economic, social and political, wealth and strength. People believe that the many the children you have; the all the strengths and wealth, powers and prestige you also have. Therefore, having this value, they make it norms played by women telling it to their men. In this case, wives/women love bearing many children as much as she can, in fact not less than five or six. On the other hand, many wives is a symbol of richness and fortune. Majority of Nuer used to have at least fifty cattle and above so nothing else a person can do rather than letting aging youth to marry or remarry.

*Table 4.6. marital bride wealth and bride escort in the past time*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
In the past marriage bride wealth were very fair, almost twenty-five cattle and 5 oxen for example.		
Yes	336	84.4
Sometime	54	13.6
No	8	2.0
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the past, when the bride is finally given to her groom, she can be escorted to her in-laws by group of girls and stay for a while.		
Yes	375	94.20
Sometime	23	5.80
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Own Survey Result, 2021*

As portrayed in the table, 336 (84.4%) majority of participants replied yes answer for the question of marital dowries, followed by 54 (13.6%) which are not sure for the number of bride wealth. Finally, the total participants of 8 (2.0%) absolutely say no for the question. In reply to the question of whether the bride is escorted or not, 375 (94.2%) respondents relied ‘yes’ and only 23 (5.8%) relied ‘sometime’.

Marital bride wealth is not a price for girl; however, it is the compensation or wage offered to daughter’s family due to responsibility, care and effort offered toward her for many years. Then the average bride wealth is twenty-five cattle and five oxen, customarily. Situationally, as all people are not in the same status, some are cattle herding class (*ji yɔɔk*) cereal class (*ji bɛɛl*) and fishing class (*dëëp rɛc*) to mention some. All are mandated to offer thirty cows dispraise whatever class the groom is or has; all signified and connote ‘cattle’ and is scaled to thirty related to what have stated by Wossen (2016) that it is very difficult to marry without dowries. However; marital bride wealth could either be more or less than the average based

on the bride state. First, bride's height, for instance the tall and skinny girl is valued much to increase her bride wealth than the short and fat. Second; shape matter a lot, for example regular, beautiful, and brownish is more bride wealth than irregular, ugly and blackish. Third and finally is service and hard working. This criterion is more valued then the other first two. Lazy, careless, boredom, insensitive and unconcern...is less bride wealth than serving, working, and volunteering one.

Culturally, cattle (*yang*) is everything to Nuer guy. It influences and regulate every aspect of Nuer life like for example in livelihood, politically and legally, health and wellbeing, naming system, recreational activities, religion, and social affairs. Outstandingly, *Yang* plays a vital role in marriage. About it; Nuer people usually use to say that let us not increase marital cattle (bride wealth) for they can overwhelm the child (bride). Nuer people believed that more cattle bride wealth on bride can lead her to conceptions. Then to prevent such issue happening is to give average in advance and, all the cattle is given in full after deliverance. Due to this, the compare human with cow referring it as a human in that it makes the impossibility become possible; by substituting or obtaining human, to some extent.

To claim the issue of ownership; groom's parent or authorized personnel, formally ask the bride. Then the date is scheduled for the ceremonies to take place. This time; bride, her friends, sisters and her area's girls can escort or accompany her to in-law residence. So, these group of girls escorting the bride is called bringing (locally called *Noong*). Escorts are the bridge connecting bride with in-law, neighbors, and community by making fun at any person found around via very bad songs, and dances crazy dances, offending and insulting at anyone they see anywhere anytime. They indiscriminate people. During their resettlement at the groom's family; they loss respect, shame, honor and embarrass people till their return to their home with exception of bride.

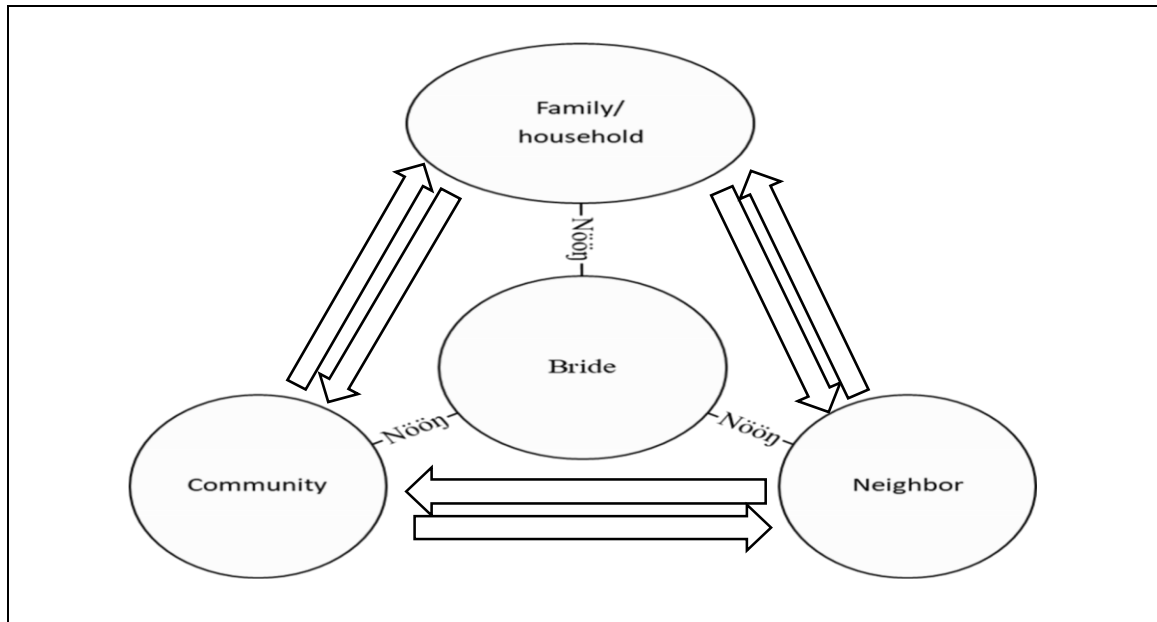


Figure 3: Triangular inter-relationship amongst bride, family/household, neighbor, and community through escort (*nööŋ*)

Hereby, there are social significance and importance of *nööŋ* which were culturally valued by Nuer community. First, escort breaks down all the barriers of shame, afraid, etc. this is called bride-in-law/household-relationship. She can dine, with them (especially groom's sister/s), interact and commune, cook and milking, clean the compound and other activities. This time the bride can face almost all the family and household members. The second is bride-neighbor relationship. And finally, the bride-community relationship. Since as bride passed the first two relationships; she should be strong and courageous to participate and assimilate into community routines for example fetching water, collecting firewood, going to rest field, and recreational areas. In general, the escort is very paramount in that it breaks down the barriers walled amongst family/household, neighbor and community and bridge up new relationship. It is like a triangle which connect its edges. Here this marriage with *nööŋ* is called legal marriage or day marriage (*kuën cay daar*) referring to its organization by parents and relatives as well.

In contrast, eloping and impregnate has no escort due to the reason that it is the agreement between individuals (weds) without first consulting their parents. The worst part is that because they follow their own way which is unvalued, unaccepted, and normatively shameful kind of marriage which spoiled both families' reputation and honor. Such kind of marriage is named as night marriage (*kuën war*) because they always took place during the night time.

As compared to day marriage which has both direct and open relationship amongst family/household, neighbor, and community; night marriage has indirect relationship toward family/household and concealed relationship toward neighbor and community.

*Table 4.7. First and second child deliverance norm, and divorce*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Previously, when the young bride is about to give birth, it is norms that she should be permitted to deliver a child at her parents' residence		
Yes	395	99.20
Sometime	3	.80
<b>Total</b>	<b>398</b>	<b>100.0</b>
Previously, when the new couple planned to bear a second child, it is norm that they can first send a first child to wife parents' residence		
Yes	381	95.70
Sometime	17	4.30
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the past, divorce was very rare to hear		
Yes	385	96.70
Sometime	13	3.30
<b>Total</b>	<b>398</b>	<b>100.0</b>

**Source: own survey result, 2021**

Table 4.7 has depicted those 395 (99.2%) respondents has agreed ‘yes’ to question that it is norm when the groom is about to give bird, she can go to her parents’ resident and bear a child there. Then following this, only 3 (.8%) respondents replied that the above question ‘sometime’ happened. Norms are important they even dictate bride deliverance. As to the second son birth plan, almost 381 (95.7%) respondents answered ‘yes’ that the first-born child is normatively given to grandmother (always from mother’s side). For those who are not sure, consist 17 (4.3%) respondents. In case of the whether divorce was very rare to hear or not, the majority, 385 (96.7%) replied yes and very few, 13 (3.3%) answered sometime.

Nuer norms also regulated pregnancy and birthing. At the time of pregnancy (three to six month) when the bride is about to deliver a child, the bride can formally be requested by her mother for the deliverance. It is not that she should not deliver a child at in-law residence (because there are also elders mothers who are very experts at midwife), nevertheless, there are four important things Nuer norms valued and accepted as to the reasons why the deliverance is customarily taken place at bride parents’ residence.

- 1) *Birth inexperience*: in her (bride) lifetime; she has not experience what ‘pregnancy’ or ‘birth’ is at all about. She may had observed, heard or had saw someone laboring and birthing so far. However, this time is her turn to experience what ‘pregnancy’ and ‘birth’ are in reality and would exactly feel them: for instance, the body pain, weak, fating or thinning, appetite or in-appetite, missing or hating people (husband), offending and insulting, and most importantly, birth laboring. By experiencing all these challenges, some bride might end up crying, silencing or condemning pregnancy, sometimes. But with the help and support of her own mother and relatives; they make it right during antenatal care. As to the manner of pregnancy, some can make funny at her, some explains the processed to her, and some encourage her too. Had it been held at in-law; the care and support would be difficult and complex.
- 2) *Shameful experience at birth*: here the experience learned during pregnancy is much different from that of birth, the experience could be very painful. When the birth is taking place, there are shameful things happening to her when pushing out child. She, sometime, can be unconscious of what is going on or it could be very painful time pushing the child out by feeling as if ‘she is dying’. So, during this very severe time; wastes such as expel, urinate, sweat, fistulae are possibly excreted along with insulting and screaming as well. Had the delivering is held at in-law, norms considering as shame should be count as dishonor and disrespect. However, are they normal at her family side.
- 3) *Challenges and Encouragement during delivery*: as to the severe time experience, the victim may seem overwhelm by fear and chilling so that she could not deliver a child as soon as possible. This time, the victim needs to be challenged which are indirectly referring to encouragement and empowerment. Her mother and others could be angry at her, by insulting, slapping, and punching her. On the other hand, others encourage her to be strong as to how it shows the manner of womanhood.
- 4) *Postnatal care*: Postnatal care is also a different experience. In this stage, the mother needs a very close care and support on case of food, sensation and massaging with hot water, sometime very hot for body relaxation. Here, many victims afraid and scary of massaging. In addition to this, the care is not only for the mother, but also for the new

infant. Not only that, she could be taught to learn the role of motherhood such as breast feeding, child bathing, how to sleep an infant, and handling etc. in all these cares and support, the presence of biological mother is notably needed.

Nevertheless, not all ever is cared and supported by biological mother some might have missed them. In this case, aunt play very great role of these four types of care. Therefore, the first-born child care can never take place at in-law or by anyone of the in-law member because those experiences and cares should take place at parent's residence. Next time, second child birth decision is made by the son's grandmamma from the bride side. When two couple plan to have the second son; they should have to make confirmation from the grandmamma of the son. Husband or authorized personnel could go to where the grandmamma is and present the proposal. In order to confirm the request whether the child is ready for *doth* or not, the grandmamma can first make sure either by sending the observer or calling her daughter and son to assess by herself. Health and wellbeing, age (at least three years in term of seasons), talking, naming some external body parts, identifying some basic cognate names are the criteria which the decision of *doth* is made. Furthermore, if the request is no for now (even though the child is ready in her own view) she fear of community stigma if the *doth* is made too early or in secret; they can compensate the child's grandmamma with cow. The rationale of this compensation is not only tricking the grandmamma, to this point, grandmamma consider the issues as disdainful.

Following the acceptance of the request, the child is handed to grandmamma and be there till the young one is born or in most case, this first child is considered as grandmamma's son. Nonetheless, the son is not handed to grandmamma freely; but together with recently milking cow so that the child can feed from its milk. In detail, the logic behind sending a child where his/her grandmamma is due to the reason that the young child may expose her/his parent's crazies and funnies activities, especially the intercourse and conversation during bed time. As it is norms to bear a second child unless the first one is aware of the basic things such as talking, conversing, sending especially; when the uncles and other colleagues come asking about the things taking place during bed time, the child can tell and explain to them all. As a result, they took these data to make funny at his parents. In this case, the parents feel ashamed within the household and neighbors. Mind this, the above challenges and exposure usually happen to parents who try to bear the second child without the knowledge of grandmamma.

In case of divorce, Nuer people take marriage as a lasting relationship between couple, two families and indirectly the community as well. It was very rare hearing that the family of Mr. K and Mrs. J have divorced. It does not mean that it is none exist. The word ‘divorce’ (*dak*) is negatively connoted within the community mind. It is associated with laziness, irresponsibility and failure on one’s family management. Had these happened; people blame the victim as to why he let it happen whereas everybody holds and manages his own family. As a result, it could be so difficult to remarry another wife because people think he is the divorce or he may get some hidden problem on management and responsibility. Moreover, in a very rare case; the divorce might happen due to the result of infertility in which the victim is not blamed or when the wife waited so long for her husband and not yet coming.

Culturally, the rationality behind rare divorce in the then time is presented by the following four values:

- 1) First, children (*gaat*); divorce might take place due to infertility. So *gaat* play very significant role in the lasting of marital relationship. Even though the wife has suffered a lot and faces many difficulties from her husband and in-law, and although suggested by her family to quit the marriage; she can refuse by arguing that ‘I am not leaving my children to any other care taker so that they suffer of mistreatment under their step mother. For her it is better to be patient or endure the difficulties than to leave behind the children rather. Mother love to her children matter a lot despite whatever the case is.
- 2) Second, love and respect (*luth kenε nhök*): love and respect were very imperative entities which remained the couple about back in time of friendship related their conversation, actions and courtship as well. These are built on trust toward each other that they never had intercourse in their friendship. As they exercise these, they are building faithfulness toward each other. That time, each couple is aware of own position: husband to love and wife to respect, though not demonstrated directly. Respectively, they walked out all unnecessaries which may ruin their marriage for instance, offending, insulting, ignoring, upsetting, etc. However, home and household conduciveness and management are the role of wife. Customarily, when couple quarrel and the wife is beaten, the norms permit her not to seek help from her parents, but to her in-laws especially her husband’s brothers.

- 3) Third, parents (*diëëth*) play a very tremendous role ever on lasting marriage. Since they had role in the couple's initial love to each other, relationship in marriage. In order for that marriage to maintain and endure; parents also had greater role than other. Moreover, when couple are very tired of themselves; the decision of divorce is less their own. Of course, they may plan to divorce, however, it success or failure is on their parents. Nevertheless, *diëëth* can unite them again by using advices, suggestions, and sometime orders and commands. Basically, husband can be counseled on how to guide and rule family, also wife is advised on home operation and particularly on how to relate with husband and in-law. And so, they are united again into couple hood, then their marriage can last.
- 4) Fourth and final is, social stigma (*buar*): stigma was the only moral law which guides and operate within individual, household and community. This controls people to commit or act against socially prescribed norms. For instance, had a person acts against prescribed values and norms, individuals and community can point hand at him/her, criticize, offense, and refer things to her/him during conversations. They do not forget immoral thing a person did. The worst part is that stigma is neither individualistic nor personal, rather it is generalized to every child, family, household member and traced back to be a lineage character. Additionally, it sometime hinders any member from that family to participate or be deprive from social activities such as marriage and administration.

Moreover, when couple reject the above first three factors, their parents tell or refer them to last thing so called shame (*buar*). Culturally, when you divorced, it is very rare to remarry or be remarry. Community can argue that *'Is she not the Mr. X's wife who has divorced; what do you got to do with her? She is just walker; she does not stand once.'* Or *'Mr. G want to marry you my daughter? He is a women divorcer. He is going to divorce you as he did to previous wife. He is not responsible man.'* Therefore, such social stigma prevent couple to divorce.

#### **4.3.The Evolving norms of Nuer Community Related to Marriage**

In this section, you are acquainted about the description of evolving new norms of Nuer community currently related to marriage. Marital order and permission amongst siblings, age of current marriage, responsibility after being married, candidates' profiles contribution on marriage, relationship and intercourse, wife interest and husband remarriage, issue of divorce, escorting, where to deliver, and who decide to let the couple bear the second child, are the courses and road map of this section's voyage.

*Table 4.8. Current norms on marriage permission, age, and responsibility*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Currently, many boys/girls marry even when they are not permitted or told to do so by parents		
Not sure	21	5.3
Agree	83	20.8
Strongly Agree	294	73.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
Presently, it become normal that a boy/girl can marry or be marry at the age of 15 to 18		
Disagree	6	1.5
Not sure	7	1.8
Agree	74	18.6
Strongly Agree	311	78.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
In these days, a person can marry or be marry and be still under his/her parents' responsibility		
Disagree	9	2.3
Not sure	8	2.0
Agree	88	22.1
Strongly Agree	293	73.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Own survey result, 2021*

This table depicted those 294 (73.9%) respondents had strongly agreed as to no marriage permission to the current boys/girls. 83 (20.8%) agreed and finally 21 (5.3%) are not sure about the situation, respectively. About question two on the same table, 311 (78.1%) strongly agreed to those boys/girls can even marry at their age of 15 to 18. 74 (18.6%) agreed, 7 (1.8%) are not sure and finally, 6 (1.5%) disagreed to the question, respectively. The final question in the same table, 293 (73.6%) had strongly agreed that a person can be marry and be still under parents' responsibilities. 88 (22.1%) agreed, 8 (2.0%) are not sure and finally 9 (2.3%) disagreed to the question, respectively.

Marriage permission was norms and respected sharply. Currently, it is somehow norm and very rarely respected. As there were many siblings within a single-family unit, so are this

generation. Parents may expect their children to respect the norm of permission. Unfortunately, children do not appear as they are expected. They have their own developed lifestyle which differ from the previous generation and their parents as well. Nevertheless, current generation exercise the role of permission before they are told to do so. It seems to parent that child are disrespecting them or abusing their authority; however, it is not that. The case is that whether permitted or not, she/he can marry through eloping or impregnate. Un-permission is taken for granted and it has become normal but not always the case for legal marriage.

Marriage permission and marital order have customary connection. The connection lies in that you would not be permitted to marriage till the turn. In contrast, currently, whether it is your turn or not, as long as one exercise what so called friendship or relationship; the probability of getting marry is very high. The very factor which causes random marriage within the siblings is none other things than unprotected sex between youth. They try to experiment their own sensual desire in their adolescent hood.in which they do not mean to marry each other rather than playing, but unfortunately; pregnancy occurs. Hence, disorder and un-permission are facilitated by the following reason. First; although few families took it disrespectful community took pregnancy as normal and it becomes valued considers it that it can happens anyways. Second, community in general and family specifically do not train and teach children about the significance of marital order norms amongst siblings. Since this norm, when dis-exercised, it brings disintegration and mistrust within the family and siblings as well. However, nowadays, it becomes normal or advantageous to the one who jumped.

Despite the customary norms preventing early marriage; early marriage has become a norm through eloping and impregnate in the current generation, however. Almost, observationally, it is argued that none is forced to marry by parents or no marriage is arranged on behalf of anyone without own decision; then they do it by their own undertakings through eloping and impregnate. One thing, this generation use intercourse in their teenage, unexpectedly, in their fourteen and deliver a child when turn fifteen. According to some data, they use it even under thirteen. There are many cases in this burning issue. Here are below:

*Son, this generation has become immoral really, you see; boys and girls marrying in their underage while no one is forcing them. But now; many quit schoolings for*

*marriage (eloping and im-pregnancy). And this was not in our time, even. (Interviewee, 8, age male aged 39, 02 kebele)*

*I did not see or hear back in time that a young girl can give birth at the age of 15 only. And when it happened in 2015; I have realized the issue unless I saw her and the son. When I ask her as how do you get that; she replied that 'my boyfriend tells me that no problem let us do this and I accept.'* (Interviewee, 11, female age 52, 01 kebele)

Secondly, they are pressured by their peer or group to do alike things.

Early marriage has relationship with responsibility. Customarily, Nuer man and girl marry at their mid or late twentieth, respectively. However, not only considering their physiological strength, but also mental and emotional, social, and economic power and life coping mechanism as well are well-thought-out. Currently, as young people marry in their fifteen to twentieth without considering other vital factors which may help handling one's own family situation in the future; they are almost still under their parents' care, support and responsibility, not independent and self-determined. Additionally, most of the young people marry before graduating from college or university. Therefore, parents should have to take care for him, wife and children for almost, everything.

Nonetheless, parents are the secondary wing whistling children to marry in their teenage. They lack direct communication with young people to teach them about sex education, the age of adolescent, youth age, what it means to be wife, husband, mother, and father. They simply take things for granted thinking that "they [young people] know them." Therefore, early marriage is not only unprotected intercourse for youth, but also unintentionally enhanced by parents. Consequently, most adolescents who married at their underage unintentionally do not want to accept responsibility since they all are immature in all aspect of life. As a result, they can end up quarreling, depressing and stressing with life situation when left without help and support, and finally lead to divorce.

*Table 4.9. Family lineage identification, love and intercourse*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Currently, young people fall in love while they do not know each other's full names, family tree, friends, relatives, tribe, clan and sub-clan, and residence		
Disagree	10	2.5
Agree	84	21.1
Strongly Agree	304	76.4
<b>Total</b>	<b>398</b>	<b>100.0</b>
Currently, it can only cost you a week to be loved or accepted by girls/boy and have intercourse a week latter		
Not sure	10	2.5
Agree	87	21.9
Strongly Agree	301	75.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: own survey result, 2021*

In the above table, the question whether young people all in love while they do not know each other's full names, family tree, friends, relatives, tribe, clan and sub-clan, and residence or not, 3 (.8%) participants strongly disagree and 8 (2.0%) are not sure about it. Mostly, 322 (80.9%) strongly agree followed by 65 (16.3%) who agreed that yes, they do, indeed. As to the second question, following the above one, which is it can only cost you a week to be loved or accepted by girls/boy and have intercourse a week later; only 10 (2.5%) are not sure. However, 301 (75.6%) respondents strongly agreed followed by 87 (21.9%) which had agreed to the question.

Shown by the given data and percentage; few youths follow cultural norms about relationship or friendship by asking personal profiles culturally required to know. However, the average adolescents and youth simply do fall in love so soon without learning and experiencing each other's position and background as it was the case back in times. The first three weeks (many argue less than a week) they approach and attract each other, arouse their affection and desire to fall in love. First day they may exchange names (some names are fakes and nicknames for example Lilly, Hana, D, Prety. J or Handsome. G etc.), not bothering about the rest of the names or the real ones. Unfortunately, pregnancy happened when met. Then when girl is investigated about what happened: who the guy is, the parent and the profile in general; she only has the fake profiles name of the guy. So here is the case of a girl not knowing the real names, residence, friends, relatives, clan and sub-clan but only the fakes or nick name and she can only identify him physically; presented by local court leader:

*Researcher, the norms regulating marriage relation have totally declined. I local court leader; the courting I am facilitating now about eloping and im-pregnancy have never been done and never been happened in Nuer community since. Very young 16-year-old girl impregnated by a nick named young boy, K-Brown. When the girl and her parents come to court to settle the issue, she doesn't know the boy's real name but fake one and she can recognize his face. We tried to search the boy around the areas by the given name; then no one recognize the name. They boy has no friends he simply used to come alone as she said. Some months later, the boy is found at Jekow woreda. The K-Brown with the real name of Kim Bor tell us that he did not mean to do it but they were playing. (Kebele 01, male local court leader, interviewee)*

Although incest (*ruaal*) and marriage to one who killed your relative (*cጋaa*) were norms (legal norms) causing death to individuals who participated in them; currently they almost become less important for young people. The evidences have shown from the above table that they are declining. Customarily to avoid incest taboo; a person can never marry unless it is the seventh generational line of the relative whereas the current norms permit incest avoidance till fifth generational line. But for cow bond of breaking (*cጋaa*) it vary and some argue that it is also declining. Moreover, the factors for this decline are for example the lifestyle adolescents and youth have adapted and the generational gap created by time and space. For instance, in these current days, if anyone still ask people's profile during friendship or relationship; they can assume you as backward. But the investigation should have supposed to take place between the two in their relationship or some time far back before accepting each other or fall in love, then the parents turn for investigation should have come after they did their part.

Culturally, the rule for these two legal norms is that one must not intercourse with someone else unless they had first confirmed that no incest and cow's bond to break. In contrast, the current generation less even ask each other's profiles in detail except the fake names so then simply intercourse. Of course, young people have exposed themselves to many environments for example cultures and educations, looking and observing other ways of life and learning their norms. Then concluded that there is no what is so called '*cጋaa*' especially. It is not real but a perceived attitude or a set of minds ritualized into rule to protect immorality and social security.

Table. 4.10 Current norm on remarriage, and divorce

Answer	Frequency	Valid Percentage
Currently, women do not want their men to marry another wife		
Strongly Disagree	3	.8
Not sure	8	2.0
Agree	65	16.3
Strongly Agree	322	80.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the current Nuer community, divorce has become very easy matter.		
Disagree	3	.8
Not sure	11	2.8
Agree	64	16.1
Strongly Agree	320	80.4
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Own survey result, 2021*

As you see from the above data, current women do not want their men to marry another wife. According to this sentence, only 3 (.8%) respondents strongly disagreed to it, 8 (2.0%) are not sure. 65 (16.3%) agreed to the question and finally 322 (80.9%) which cover the huge percentage strongly agreed that women of the current generation do not want their men to remarry another wife. Accordingly, divorce has become very easy matter as revealed in the table. 320 (80.4%) which cover the large percentage strongly agreed followed by 64 (16.1%). 11 (2.8%) participants are not sure about the case of divorce being easy matter. Only 3 (.8%) respondents disagree to the question.

As clearly stated by Bayleyegn, (2001) that Nuer Anyuua, Majang and Suri are polygamous; polygamous marriage is very norm and common in Nuer community, customarily. Polygamous marriage is a symbol of wealth or Nuer perceived that it can make one to be wealth. Thus, this ideology is held by anyone and women are the initiators and facilitators of this idea by persuading their husbands to have more co-wives which would result as honor and respect to her in the community.

In contrast, as revealed by the above data in the extreme case, almost all current women do not want to have co-wives then restricting their men not to remarry another wife even; not wives. It seems that they all had been informed to do so. Accordingly, being one wife to husband has become honor to her as a result. They consider her as strong, smart and wise conquered her husband. This ideology is somehow becoming value replacing the spirit of co-

wifing. On the other hand, unlike women, men hold the polygamous values on remarriage while women are obstacles to their path of remarriage except some very religious men who abide with biblical values and rules of remarriage. Thus, men argue that women should not have to stop them of being polygamous for it is a cultural norm. Moreover, men are not the only ones supporting this culturally-based values on polygamous; but also elders people and grandparents. Mani fact, this is couple-based cold war on remarriage matter.

The rationale behind the case of women on less allowing their men to remarry again is on these following two issues. First romantic co-wifing (*Nyak coaa*). As men need to own their wife in every aspect and romantically especially, so are women. As they argued, women were culturally oppressed in this ownership issue of their men. They do not need their men to be shared by other woman or co-wives, concubines and partner friends. Had the husband intercourse or built relationship with other woman; wife is emotionally hurt and consider it as abuse. Therefore, women need to have full ownership over their husbands physically, psychologically, socially and romantically. To them, husband is personal and very special private as stature which cannot be shared. Additionally, due to the existence of sexual transmitted disease; women usually claim full abstains and honesty of their men to not even look for another woman.

Resources rivalry (*Nyääk kuakni*) is the second factor for which women are favoring their men to remarry. In the past, there was no such as thing as competition over resources because properties were sufficient to every woman who share the same man. Each and every wife knows the source of survival and income such as cattle, garden, goat/sheep and hut; and amongst all these assets each wife (and her children) is given her portion. Then the man left with young woman with her portion. In this tangible distribution, there is less blaming at all. Importantly, what make the co-wives so sweet to them was that they all acknowledge their levels and recognize the privilege of the first wife in the household. However, rivalry over resources in the past is very contrast from the current time. Almost average families and households lack cattle, garden, goat/sheep. The only assets they own are land, house, and income for instance, and they may not be sufficient enough to every wife while each need their portion. Therefore, rivalry over these scar resources arise amongst wives.

Thus, this competition over resources has many forms.

- i First, *wives compete over resources in case of children's basic needs and services* such as food, clothes, school fee, health insurance, and others.
  
- ii Secondly, *the first wife marriage right*. As first wife own the privilege in the family unit; she can claim her portion in whatever assets the husband owns or get. This right is known to every other wife and they are very resentful of this right. In fact, other wives think the 'first wife' can own large parts and what they need is 'same distribution' to every wife in return. On the other hand, the first wife think they are 'undermining her first wife right', therefore, this causes jealous which may result in quarrel amongst wives.
  
- iii Thirdly, *husband's infatuation of the young wife*. During those years of love between husband and young bride in their private home; other wives may unit or separately feel jealous not at man but at the young woman because she owns and devote more time with the man more than them. They analyzed that 'that ownership' is not limited to love only, but also resources.
  
- iv Fourth and the final is the '*distinctive wife*'. This is not the young-bride one, she is the one who gives more emphasis to husband. Men of today argue that they are badly treated by their women. They do not serve and take care of their men as it should be and do not live like the way they are expected to live. They are confused with what is so called "gender equality"; claiming to be equal with men in every sense, which is not naturally true, accordingly. Therefore, a man can label 'special wife' amongst others. This is the one who serve and take care of man for instance cooking for man, laundering, take care of children, respecting her husband, not spending money, not blaming or claiming, less co-wiving at her partners, loving and serving in-law, take care of her in-law's parents, etc. this is the kind of woman traditionally called real wife of cattle (*ciek hook*). No doubt, it is obvious that a husband can give more attention and resources especially to this family. By detecting this, other wives can be jealous at this 'serving' wife, and surprisingly, the husband can side with her often.

Hence, of these two co-wifing; the second one is very hot issue among wives. Women do not care of whether her man is romantically serious or not, but their aim is the issue of living and children's support in all situations. This is the very case that women do not allow their men to marry another wife or wives.

Table 4.11. Current norm on escort, first and second child deliverance

Response	Frequency	Percentage
Presently, you never see or hear a group of girls escorting the bride to groom's residence, but only a couple of bride's friends accompanying her and spend only a weeks or days		
Disagree	38	9.55
Agree	97	24.4
Strongly Agree	263	66.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
In these days, many brides deliver at their in-law residence or hospital		
Disagree	17	4.3
Not sure	17	4.3
Agree	78	19.6
Strongly Agree	286	71.8
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Own Survey Result, 2021*

As outlined from the above question which argue the non-existence of *nöönj* (escort or bride maids) in the current time. Accordingly, 38 (9.55%) disagree to it followed by 25 (6.3%) who are not sure about it. In contrast, 97 (24.4%) agreed and 263 (66.1%) which are large and larger in term of frequency and percentage strongly agreed, respectively that escorts are no longer exist in the current time. To the second question which argue the deliverance of bride at the in-law's residence or hospital rather than her parents' residence; only 17 (4.3%) respondents who disagreed. Neutrally, 17 (4.3%) participants are not sure about this case. On the other hand, 74 (19.6%) and 286 (71.9%) which cover large and larger parts of respondents agreed and strongly agreed to the question. Finally, the plan to bear second child and pull out the first one is not in manner as it normatively was culturally. Only 10 (2.5%) and 4 (1.0%) participants strongly disagreed and disagreed to it, respectively. 17 (4.3%) are not sure about it. Unexpectedly, 78 (19.6%) and 289 (72.6%) which cover many and mass of respondents agreed and strongly agreed, correspondingly.

As you saw from the previous section of declining norms that escort was significance in connecting bride with family or household, neighbor and community normalize unfamiliar circumstances and simplify it in many aspects. However, from the evolving norm's point of view; it took contrast idea. Currently, people no longer observe a group of girls bringing the bride to her in-law publicly by singing, dancing, joking, crazing, and funning at people on road. It is not that escorts are "totally non-existence" in a sense, but the values and the roles

associated to it has changed or declined. Honestly, there are some individuals who escort the bride not actually in public nor singing their songs of escort in public; but they normally and simply bring the bride to her in-law. This group of individuals are no longer called bringing but bride friends not more than ten. The process of bringing is only known by two families, the bride and the in-law. However, the spread of tiding about the bride flow from in-law, to neighbor and finally to community. Sometime, community may not have awareness.

Accordingly, many reasons have vanished the roles of *nööŋ* and it's significant within the community.

- i. *Bashful feeling.* Bride's friends do not want to display the role of *nööŋ* because they are so nervous at people or community. To these friends of bride; offending, singing badly, funning and crazing at any persons on the roads would be harassing the community, neighbor and household, hence they would be labeled as 'backward girls' playing the roles of the extinct cultural practice, as a result. Therefore, they do not feel comfortable in this case.
- ii. *Insignificant numbers friends.* Since bride friends are not counted as *nööŋ* but are included. Escorts are large group of girls almost from bride's community which are equivalent to thirty girls in average or more than. So, when making noise; it is very intensive and high degree. Therefore, everyone around is aware of them and no one care of who has participated in this escorting nor who did this or that bad things or song. But currently, because they are few in number, it is not enough to make noise because they fear of being identified or would be pointed to their bad actions or songs.
- iii. *Availability of services at home.* Since services such as well, utensils, grinding stone or hole, discs, spoons, dinning, collecting firewood, resting at the distance field, etc. were publicly shared or operated in groups. That is why the community, neighbor and families are first exposed to bride to be familiar with before her turn to community and others. However, due to the availability of all services at in-law's home; so, there is no need of one another's exposure to each other. Even though there are few lines of relationship amongst the three units and bride' her friends could deal with them. Additionally, those previously perceived as shame are now became normal and simple. For example, eating,

going to rest room, indirect contact with in-law members and groom especially, etc. are now perceived as “backwardness conduct” if bride try to follow these norms. Among the above three reasons which vanish the roles of escorts and its significant within the community; the third; availability of services, has a very great influence for not exercising the roles of escorts.

On the other hand, the following indications have contributed also as to the decline of the bride deliverance norms. Access to hospital or health center has contributed a lot due to the reason that it eases the birth, as compared to the traditional mid-wife service. Many people argue that due to the avoidance of resources expend by husband after birth when asked for bride return; is also very influential factor for not letting the bride deliver at parents’ home. In this case, husband displace the groom to somewhere especially city or urban center for instance Mettu, Mizan, Jimma, Addis Ababa, Bishoftu, Hawassa etc. to deliver there and took the responsibility. Therefore, it is too late for bride’s parents to ask while she has already been full displaced. Some bride like the idea of in-law deliverance because her husband should usually be close to and take care of her. Moreover, some grooms talk to his in-law to let his bride deliver where he can be close to, which is his home. Therefore, he should work as care taker during postnatal days.

It was very shameful experience when bride deliver within the present of groom, culturally. Allyn and Bacon, (2000) that wife need the presence of her husband when delivery. Similarly, it is very shameful experience when women deliver within the absence of the groom, whether at hospital or at home. Bride cannot feel good or loved with the absence of husband, unless he is at distance place yet could emotionally be presence. Thus, this shows the declining and evolving of new deliverance’s norms of the current generation. The same is true with the planning of the second child, the first child cannot be permitted to where his/her grandmamma reside. Currently the decision has shifted from grand mama to couples. This norm is ignored and makes no effect at present. As the grand mama could be compensated when couple cheat at her, it’s very contrasting nowadays, only few practices such norms, however, average never even imagine to let the compensation happen somehow.

Some reasonable issues have contributed to let such norms declined.1) *Responsibility*. Formerly, responsibility was very slight at least. When permitted to have the second child,

they were required to send it together with fresh milking cow and be there till he/she has permitted to return. However, some couples who tried to abide with such norms are responsible for their child's supports and basic needs for instance granting some monthly fee for clothes, food, health coverage, schooling, because there is no fresh milking cow given on behalf of child. To them, this has been very difficult tasks ever. In due case, couple should decide to take care of the child close to them than in distance. 2) *The availability of rooms in the house*. The very reason why child is given to grand mamma was not to be aware of what her parent had been doing at night time. But due to the access of many rooms within the house; family or household can distribute the rooms to its members, therefore no need to let the child go.

#### 4.4. The Declining norms of Nuer Community Related to Scarification

Reader, this topic on scarification introduces and describes you about norms of age setting generally and scarification particularity. Along the norms, you are acquainted with the scarification as a symbol of manhood, the impact of not scarified, cultural names given to those initiated, the privileges and prohibitions of scarified man or the oath in general, the rules of greeting the initiated man and his relation to those un-scarified, and finally it is significant in the community.

*Table. 4. 12. Description on customary scarification and in relation to marriage.*

<b>Answer</b>	<b>Frequency</b>	<b>Percentage</b>
In the past, scarification was the symbol of manhood		
Yes	389	97.7
Sometime	9	2.3
<b>Total</b>	<b>398</b>	<b>100.0</b>
Previously, a man who was not initiated couldn't engage or get marry		
Yes	329	82.7
Sometime	69	17.3
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Own Survey Result, 2021*

Table 2.1 has shown that scarification was the symbol of manhood, (389 (97.7%) respondents relied 'yes' for the question. Only 9 (2.3%) answered for 'sometime'. So, following the initiation, 329 (82.7%) argue that a man who has not scarified could not engage or get marriage, whereas, only 69 (17.3%) participants opt for 'sometime'. Accordingly, the question has been positively responded, anyway.

In Nuer community; culture has drawn a line between boys and man, girls and woman, wife and husband, child and adult, young and old, etc. these lines have their own symbols indicating which refer to which. The symbol, differentiating boys and men is scarification (*gari*). This marks the borderline and qualification to manhood irrespective of ages. The concept of manhood was not associated to age, but scars. For instance, a boy may reach the age of 18 to 25, but the values and norms under scarification or age-setting can category such individual across these age line as boy, unless initiated. Accordingly, the onset of the scarification was at age 15 to 20 (Bayleyegn, 2001) and it extent to 23 when too late for uninitiated senior called big boys (*tut dhɔaal*). Scarification was a very big institution bearing its values, norms rules and regulation. That is why it bear the name ‘age-setting System’. It was not only for initiation, but also was the way in which Nuer community set age. So, this system has two phases, knife release and knife hanging, (*käm ηɔaam raar* and *ηap ηɔaam*) respectively as Evans Pritchard, (1936) had stated.

During the first phase, all ‘boys’ (some who are willing and some who are forced) would face the knife from the scar expert called the man of the cattle (*wut yɔɔk*). The knife release can take place across all Nuer land for years. Hereafter, all candidates are numbered and stand too brave, ready to face the knife in front of them. One by one and name by name, all can face the very severe six pair of bloody scars in their faces. All around the village, the community and parents can hold a big event of celebrations and ceremonies such as giving sacrifices, dancing, gun firing, and singing. To all, it is a happiest movement ever seen that their boys became ‘men’. Following the first phase is the second, which is Knife hanging. This can take place immediately after the initiation practices had ceased and the knife had been cleansed. Literally, knife hanging mean putting the knife which the scar expert/s had used to scar the candidates with on the wither tree’ branch. So, the knife can be there till the time of its release, which is after five years. In this phase, those ‘boys’ who had missed the scarification would be enrolled next years. To those who fear of the knife; they would hold a very bad fortune and shameful experiences labeled as ‘women’ because they were not so brave as men do. Hence, by this challenge, they will wait next coming years.

Scarification practice was not the only role man performance, but also on the selection of seasons which can be conducive to victims. To Nuer community, there are two conducive seasons which provide rightful conditions to all Nuer and marked. These are Winter and

Spring times. To them these seasons are of the harvest, celebrations and parties' times because there are plenty of foods, cattle produce more milk, lakes and rivers' waters return can to springs, clean and fresh environment, and people live in a peaceful and secure environment where one can walk freely. Therefore, these are the time which scarification can take place.

Culturally, scar is not simply putted onto the man head, it rather signifies oath of prohibitions and privileges, blessing and curse. Mani fact, every scar signifies morale and symbol of command oathing toward community and Nuer people. Here are they

- I. The first mark denotes that you should not eat childly but manly. It indicates that you have moved out from boyhood to manhood stage in life. It is locally called (*wuɔc dhɔaal*) meaning the defeat of boyhood.
- II. The second scar symbolizes fearlessness and self-determination. It encourages the initiated person to totally do things in a manner of man or you must be man enough to live independently as you have overcome the adolescence level and not to dependent on parents anymore. It is locally called do not ever fear (*/cu met dual ke duɔɔr kä wuutni*)
- III. The third scar advocates that you should be honest enough not to steal or make any social mistake such as burglary and scandalous, despite whatever the situation or consequence is. Thereby, you must participate in the defense of the public, land and properties. On the other hand, it guaranteed you to involve in the administration, handle the family affairs and household' issues as well. (*bi laa guan thuɔɔkni mi mɔ wut pany*)
- IV. The fourth one opponent that you should not eat in public or eat while on run or walk and you must be honorable initiated young man with dignity and respect to all. It is locally called (*/cu mith nhiam nath nike yöö luth ike*) meaning never eat in public referring to respect.
- V. The fifth signify that you should not be greedy, gluttonous and covetous person (*/ci biag rey kie dar*). This discourages self-centeredness or ego impulses.
- VI. The sixth mark connote that you should not commit adultery with the wife of another man or sexual relation with your blood related girl as to avoid taboo which can cause death of disgrace to the defaulters or adulterer (*/cu watdu kie ciek radɔdien nan duel*)

- VII. Finally, the seventh one symbolizes the elderly person (first born). Unless the one is the first born, every other are initiated in six marks. It is called the first born or elderly scar (*gar kĕĕkā*).

So, the time after initiation, victims must be cared and nursed only by some menopause elderly women who experience life in all aspects. Feeding them in special ways, nursing the scars, discoursing the past experiences, encouraging and opening the bright future experiences to them, for almost thirty days.

After the victims injures are stabilized; they can pass through the period called bald heads groups (*cɔatni*) because their hair was cut so that the knife can move smoothly without friction. Along this period, they often cover their heads with cowboys-designed hut to protect the scars from harm or hurts. During this time, what bold heads group do is renouncing their boyhoods and claiming manhood, respect and honor by beating girls, bride women and uninitiated boys around public arenas by using linen wire with big beads at its one or three edges line called cable (*cuit*). The beating can first be started by person called initiator or starter (*jakɔk/yakɔk or koooc*). They make themselves known to every person around the villages till they are recognized. This can last long for almost a month, then it is a very hard-hitting time for relegated groups whom recognition is claimed from. Then few days later, *cɔatni* are graduated from this transitional period to ‘world of man hoods’ through the process called separation from the cattle (*duäc ɣɔɔk*), meaning; during their boys-hood, they were attached and associated to the cattle lifestyles; whereas in this graduation, they are prohibited from cattle attached roles and leave it to un-scarified boys. This graduation process is symbolized by throwing cattle’ dungs after them while running by un-scarified boys till they reach lake or river, or forest. While running; their huts are being disarmed.

Surprisingly, a man who was not scarified should not marry within or outside the community. Had one fear of scarification for instance, the knife, severity, blood, and pain, and fled away to other non-Nuer communities or city etc. and then come back some years latter un-scarified; when trying to marry, he can be refused by villages’ girls because he is already perceived as gangster (*Thaaluuk*) meaning, he is irresponsible to his family and parents. This was how ‘man hood’ is acquired.

*Table. 4.13 Frequency distribution on peer, greeting, and peers’ daughter marriage*

Answer	Frequency	Percentage
Traditionally, all men initiated at the same time are <i>ric</i> (peer) and can be given a name		
Yes	398	100.0
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the past, a marked man can never be greeted as hi, you, and hey by the one who is not marked too, this is informal or disrespectful		
Yes	398	100.0
<b>Total</b>	<b>398</b>	<b>100.0</b>
Customarily, same peer can never marry the daughter of his own peer but outside his peer		
Yes	396	99.5
Sometime	2	.5
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Field Survey Result, 2021*

The first table of declining norms of scarification depicted that all men initiated at the same time are *ric* (peers) and not only that, they can be given a name which remark their identity of their initiation. To this, all respondents replied yes, 398 (100 %). In addition to this, all participants 398 (100%) agreed that, a scarified man can never be greeted as ‘hi’, ‘hey’, ‘you’ by un-scarified one. Finally, same peers never marry the daughter of his own peer, but outside of it, only 2 (.5%) participants opt for some time whereas, 396 (99.5%) conformed to the question.

During the graduation ceremony, and with the present of all candidates, elders, chiefs, administrators, and all communities; the man of cattle denounces the boys-hood experiences and in contrast declare the man-hoods, privileges, and significances of being scarified. This is the time where they publicly announce their oaths and vows. Accordingly, they are stated as peer (*ric*) not because they shared the same age, but for the reason that they shared the same knife in that same year, although with different experts. Therefore, their age is set in term of knife, systematically called age-setting system. Furthermore, the scarification system is noticeable by the name given to them by the men of the cattle named after the sacrificed ox from his own cattle or oxen. That name applied to all peers of all areas. Some alternative names can be given to them after they have shown good or bad conducts within the community, or when a very remarkable events took place in that same year. The following are some names of some consecutives scarified peers of all times across Nuer land with the interval of five years. Below is their list:

- |                         |                          |                        |
|-------------------------|--------------------------|------------------------|
| 1. <i>Rook</i>          | 10. <i>Reeng Jang</i>    | 18. <i>Ma wum bith</i> |
| 2. <i>Thut laa Jaak</i> | 11. <i>Lit Jang</i>      | 19. <i>Do Guice</i>    |
| 3. <i>Makeeri</i>       | 12. <i>Bijin</i>         | 20. <i>Thikiir</i>     |
| 4. <i>Buoy Loc</i>      | 13. <i>Jak Gaach</i>     | 21. <i>Char Jang</i>   |
| 5. <i>Gong</i>          | 14. <i>Tuy-tuy</i>       | 22. <i>Tor Buow</i>    |
| 6. <i>Lith Gaach</i>    | 15. <i>Pot chot Gier</i> | 23. <i>Thitho dow</i>  |
| 7. <i>Rial Nguen</i>    | 16. <i>Wee Jang</i>      | 24. <i>Gnal Jang</i>   |
| 8. <i>Deyan</i>         | 17. <i>Kur Jang</i>      | 25. <i>Ngom Pign</i>   |
| 9. <i>Thok-thok</i>     |                          |                        |

Furthermore, Nuer community are very ‘prescribed values and norms’ community. They live in order and respect the norms associated to life and relationship. These norms are socially and morally important due to that they define the positions and relationships amongst scarified age-mates and other community members. Bellows are the general substantial of scarification throughout Nuer land as related to those Evan Pritchard (1940) had pointed out.

1. *Responsibility and accountability.* As a sign and symbol of manhood, scarification signify the responsibility and accountability in every word and action. Not only the expectation but also ‘man’ can develop those principles and requirements fit to the expectation of the large community for example, self-mastery, thinking as a mature person, taking risk, do not fear, ability to express oneself, honest, sincere, trustworthy, etc.
2. *It regulates sexual relation and marriage within same peer daughters:* in similar to *ruaal* and *cɔaa*; age setting regulates sexual relation and marriage amongst peers’ daughters. Due to customary polygamous practices, a man can remarry many wives, and the ‘peer norms’ prohibit marriage from peer-mate’s daughter especially the firstborn because that norm consider her as his ‘daughter’ and he as her ‘father’. Therefore, if that has happened; he is doing it to his ‘own biological daughter’ and thus he ashamed himself and his peers in general. Henceforth, he can be very thorough not to be pedophile. This norm was and is very observable amongst Wee Jang, especially.
3. *Nurturing morality among the peers and community.* Scarification specifically and age setting institution in general educate respect and ethical virtues across age setting stages (for instance among boys, junior scarified, seniors scarified, and elders) and within the

community members. Every peer knows well his position and the norms regulating their interrelationship within the peers. On the other hand, as seniors and elders, *Tuy-tuy*, *Pot Chot Gieer* (senior and junior peer) can teach and train the younger about life experiences.

4. *It exercises equality, and free & fair distribution of resources.* Customarily, the entire agemates shared the same knife are generally equal in all aspect, despite the age differences. Because they are peers; they share dancing, eating, fighting, etc. This peer is not a mere group, but a batch sharing the same values, norms and practices. The most important undertakings in age setting is the free & fair distribution of resources amongst the community in general and peers specifically. Resources are not randomly distributed to every group, however; roles, tasks and contributions of every group and peer to community functioning and stability are considered. For example, during the marriage or celebration ceremonies, the cow can is killed and all its body parts can be distributed through roles attached to cow-community bond.

Thus, the distribution continues in this manner, brisket (*kaw*) which represent the powerful and strongest parts of cow protecting the vulnerable organs such as heart, lung (representing children, elderly, and vulnerable groups) can be given to youth. Fore under and belly (*juäk* and *jiac*), can be given to fathers and mothers respectively because the term 'community' exist as a result of their union. Meaning they give us life and create the community. Pelvis is given to young women shared with the girls because they are still birthing. Neck (*juäk*) is given to boys because they are the ones usually roping the cow on the pole or connecting cattle with the community. The fatty parts *Piaal* or *pen pinyini* are given to butchers (*jiëëy*). Skin or the meaty parts (*kol* or *daang*) of it is given to the owner of the cow. Then, in this customary distribution, each and every community member has a role and based on roles the offer is given.

5. *It exercises the passage of authority and leadership:* customarily, senior peers use to oversees, defense, and have the authority to leads the community passed down to them by their senior's peer. The passage of authority and leadership is not merely given orally, rather it is practically be claimed or acquired through violent called *riaam* (fierce)

between junior and senior peers. For the last five years, senior peers have been governing the overall operation of the community, but now the junior peer which had been scarified after years want to claim their turn to superintend the whole community operation also. Thus, they can wait till the distribution of the cow's meat parts, especially the brisket, which is the strongest and powerful part including the vital organs, logically implying that they (junior peers) are the strongest and powerful therefore they must lead the community. As a result, had the senior won the strife, they reserve the *kaw* or had the junior won, they take the *kaw* and cooked to them in a special manner, despite the wounds and injuries. Then from that time onward, they already claimed the authority and took the lead of the community.

6. *It represents community identity and spirit:* the final significant is very substantial in which it incorporates all the above. In strict sense, Nuer community took cattle specifically and twelve scars on the face in general as their vital identity. Cattle as a vital material cultural resources and scars representing their cultural values, norms practices or moral virtues. Within the community, a scarified man can live representing the community in every sense. Since, the process of scarification is transmitting the moral values and norms of Nuer to peers, therefore, each and every one is expected to be Nuer indeed by being kind, meek, hospitable, good and giving, sympathizing and empathizing, service etc. Misbehaving within the community is ruining it, accordingly.

Additionally, scarification stand for serving on behalf of community. For example, when big boy hunt and kill animals, although serve community much, his service is not considered even. If he built a byte, people could not sit under its reflection or it cannot be named after him. However, if it is the scarified man, although underage, the whole community could be very happier because he bears all community morale symbolized by *gaar*. Or when conflict which demand compensation happened, the recompense is made by killing not just any person but the scarified man also. In contact to non-Nuer community by identifying the twelve marks, non-Nuer would recognize him as Nuer. Importantly, he can realize their cultural values and norms. Nuer scarified guy would refuse bad actions or behaviors because he thinks this could not be personalized, but the community as whole would negatively be perceived as bad or violent, in general. Therefore, the personal instinct is undermined by the community feelings.

#### 4.5. The Evolving norms of Nuer community related to Scarification

As you are coming across this sub-section, it can guide you through by acknowledging the current evolving norms of Nuer community based on scarification and decoration specifically and age setting in general. So, you may be wondering whether Nuer community still practicing age- setting and face decoration or not, is it the absent or scar experts or community unwillingness, what is the sign or requirement of manhood, how people greet man, is there any rule regulating sexual relation between peer, what are the current peers' names, then finally what is the identity of being Nuer or can non-Nuer identity Nuer. These are the roads map in which you can journey through this study.

Table. 4.14. Bar faces generations, existence of scar experts and greetings

Response	Frequency	Percentage
Across all Nuer zone's woreda, Nuer community are no longer practicing the norm of marking system, and the current generation is all bare faced without <i>gaar</i> (scars) and <i>bieer</i> (face & neck decoration)		
Strongly Disagree	6	1.5
Disagree	3	.8
Not sure	14	3.5
Agree	112	28.1
Strongly Agree	263	66.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
The reason that the current generation is not marked is because there is/are no scar expert/s		
Strongly Disagree	190	47.7
Disagree	138	34.7
Not sure	62	15.6
Agree	8	2.0
<b>Total</b>	<b>398</b>	<b>100.0</b>
Nowadays, whether marked or not, people call or greet you as hey, hi, and you		
Disagree	6	1.6
Not sure	11	2.8
Agree	86	21.6
Strongly Agree	295	74.1
<b>Total</b>	<b>398</b>	<b>100.0</b>

Source: Own Survey Result, 2021

This table has revealed that, Nuer community is no longer practicing the scarification and face decoration across Nuer zones generally and all woredas specifically. Accordingly, 264 (66.1%) and 112 (28.1%) strongly agreed and agreed respectively. So, these lead other

percentages most. 14 (3.5%) respondents are not sure about it. However, 3 (.8%) and 6 (1.5%) disagreed and strongly disagreed, respectively. In order to know the rationality of the lack of scarification and decoration, is because of no scar experts. Almost 190 (47.7%) and 138 (34.7%) strongly disagreed and disagreed, respectively. Only 64 (15.6%) are neutral about it. But, only 8 (2.0%) agreed that the absence of scarification is because there is no scar expert/s. finally about this table, nowadays, whether scarified or not, people greet you as hi, hey, and you. Only 6 (1.6%) disagreed but 11 (2.8%) are not sure. 295 (74.1%) and 86 (21.6%) strongly agreed and agreed, respectively. In view of that, the data shown that almost, all questions are positively answered, demanding agree and strongly agreed. Meaning, there are real situation of the declining and replacement in place of the previous norms.

Despite that it may be difficult to practice scarification in the town; rural people quit such practice as well. Almost all the current generations aged from eighteen to forties are bar faced as argued by Howell (1948) that scarification practice is dying out. But some guys of this age who came to town late abide with the norm. On the other hand, face decoration is now very rare to observe both in rural and urban center. Until that time, *bieer* (face decoration) was very attractive practice for youth especially *tut juut guaari* (big girls). Men and big girls were decorated on the face and neck by pointing the very sharp needle (such as *lipe, reet, or rip*) charged with fire, all around fully. Comparative to scarification, decoration is both the most severe and bloody one. The decoration expert is far different from that of scar one, this expert happens to be menopause woman, architecting many different decorating styles.

This practice always took place before one got marriage. Unlike scarification, decoration is not practiced by all youth, some use it willingly to show out their youngster and beautifulness or handsomeness so that he/she can attract people and make mates (*lum*). As a result, that person can be famous and known all around the village and elsewhere, claiming the position of top. Almost, many of these people end up as artist, professional dancer, fashionist, and medalist, sexist. Most of these people, to some extent, forget marrying especially men by developing their own career. They are very busy travelling everywhere attending public shows. So currently, Nuer community no longer practice scarification and decoration, not because there are insufficiency of scar or decoration experts, but due to many factors such as social perceptions toward scarified and decorated persons as backward persons, and they are categorized under 'harmful traditional practice' (HTP) are the rationale.

In health, the term ‘harmful’ is understood in different dimensional ways. Accordingly, something causing injure, hurt, harm, poisoning, non-useful, or the practice of materials carrying disease to another individual is categorized as ‘harmful practice’. Therefore, *gari*, *biri* and *nak* are HTPs and are stop in the following context:

1. *Communicating the disease.* Practically, the above three HTPs were practiced by individual experts with single knife and needles scarifying, pulling out, and decorating many people with. During scarification or decorating for instance, experts queue the victims coming to him/her one after the other. Due to the drops of blood amassed on knife or needle, the expert/s can simply clean the knife by dung fire dust. With no intending and awareness of diseases existence, he/she also scars or decorate other. Therefore, communicable diseases such as HIV/AIDS, plasmodium, ascariasis, mania, Hepatitis B. may be transmitted through blood fusion. Those time, communicable diseases were very common as argued. Later, community had been aware of the disease’s existence, then they quit practicing or recommend the individuals unable to quit ‘cultural practices’ to have their own experts and knife or needle.
2. *Non-usefulness of ‘practice’.* The practice is not useful physically. Health categorizes this practice as not making human body beautiful by scarifying, decorating or tattooing it rather it is a practice of ‘deforming’ the body. Accordingly, human is created with full parts of the body of no making them up or simply removing some part/s out like pulling out the teeth especially the incisors (*kaap*). All of them are valuable and have function to run for harmonizing the whole-body function. Therefore, human in general and the body parts specifically should remain as they are unless maintaining their health.
3. *Medical treatment case.* Medically, not all practices are categorized as ‘harmful’, there are practice which can save life although perceived as harmful in a sense. Due to medical treatment, some body parts which may cause harm or damage to the whole-body functions such as leg, hand, toe, tooth, eye or other organs maybe removed to save other body parts from harms. This can be practiced through surgery, circumcision, or operation. Therefore, although the practice seems to be harmful, it is very ‘useful’ to the body but only in medical case.

Nowadays, the institution of age setting system generally, and peer particularly are replaced by educational system and the evolved norms related to school life called promotional or batching system. Accordingly, the average young generation spend their youth life in school and campus till they engaged in the career environment. Therefore, to them *gari* and *ric* have become those who are classmates \_\_ sharing the same teachers, same subjects, same school, same batch or graduation, in a sense. Additionally, *ric* is also the group of people who share the same age, mode, interest, friend, neighbor, and business. Across all these groups it is normal to greet themselves as hi, hey, and you, though scarified. Nonetheless, it is not that youth are disrespecting their elders.

Similarly, Gabriel (2009) argued that the marking system beliefs is no longer practiced by Ethiopian Nuer; age setting practice has been declined in the last three decade ago; the norms which administer its operation have also declined and replaced by other associated to the current urban life situation. On the other hand, because there are no cultural sacrificial names related to ox color given to *ric* currently, community in general and adult & elder has driven some names when observing the generation lifestyle and conducts operated in the community. The following are the names in order: *pak gaari* (the absent of scarification), *puoth bel cuḡḡ* (those taking corn off from stew while standing), *cot ciḡḡ maac* (putting leg under fire) *cam rol buḡḡ* (those using their strength to survive), *pak yap* [fuck up] (those imitating western lifestyle), and *ḡḡm daaḡ* (those interesting in elder women). These peers bearing the above names are aged from eighteen to thirties for now.

Table 4.15. Marriage as a personal matter, and manhood acquirements,

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Currently, whether you belong to the same rich or not, people marry as they wish		
Disagree	5	1.3
Not sure	11	2.8
Agree	92	23.1
Strongly Agree	290	72.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
Currently, manhood is not acquired through <i>gari</i> but through age		
Strongly Disagree	2	.5
Disagree	1	.3
Not sure	6	1.5
Agree	82	20.6
Strongly Agree	307	77.1

**Source: Own Survey Result, 2021**

The above table had depicted that the current generation marry whether they belong to the same peer or not, no norms can restrict the peers' daughter marriage. As to the question, 5 (1.3%) disagree and 11 (2.8%) are not sure. But, 92 (23.1%) and 290 (72.9%) agreed and strongly agreed consecutively and outstand other percentages. As one to be man, currently, the manhood is no longer acquired through scarification, but through age. By this result, 2 (.5%) and 1 (.3%) respondent strongly disagreed and disagreed, correspondingly. Only 6 (1.5%) are neutral about the case. However, 307 (77.1%) and 82 (20.6%) are very strongly agreed and agreed, respectively. Therefore, the whole table's answers reflect the decline and the evolvement of others in place of them.

One of the significant of age setting was marriage and sexual regulation of the peers' daughter. However, the above data has depicted that that norm had declined and in place of it people marry as they wish whether within peer or outside it' has evolved. Accordingly, marrying peer daughter is becoming fashion that peer would share the same standard of living and interest. Some, in a special manner recommend own daughter to be marry by 'good' friend or peer.

In contrast, there is only one peer, scarified peer who still hold the norms of peer's daughter marriage, called *Wee Jang or Nyang Leek*. Accordingly, these peers do not marry one own peer's daughter, and do not need their first-born daughter/s to be eloped or impregnated by anyone else. If that has happened, they should first be compensated before the marriage matter is discussed. The only thing they require is legal marriage. When the marriage is taking place during ceremony or wedding day, they play a lot, dancing, singing, drinking, proud etc. because they feel honored by their daughter. On way forward, they would honor their daughter's groom because he respects them by coming to them legally. However, the possibility of Wee Jang's daughter legal marriage is very less, nowadays. Because the decision of marriage: who, where, how, and when to marry is all upon daughter, not on father.

Since, manhood was acquired through scarification irrespective of age. Whether under or over age as long as they share the same knife, they are 'men' or 'peer'. In contrast, manhood

is not acquired through *gari* but through age. Nowadays, Nuer describe man as a person reached eighteen years and above. Although Nuer people took age as a manhood indicator, still they mostly believe that to be called ‘man’ is the accomplishment of the following considerations such as age, physiological, economically, socially, mentally fit and strength or when married. Accordingly, all these factors when fully acquired can leads one to be self-determinate or non-dependent from all sources of parents and others’ supports.

Furthermore, the most important indicator to consider a person being a ‘real man’ is when educated, have monthly salary or hold income from own business. Even though he accomplished all the above considerations but has no college certificate or business; he can still need more supports than an independent man who can need less anyhow. As a result, community believes that, less he supports himself and family, how can he serve and care more for community. Thus, nowadays, a ‘real man’ is someone who decides his own family affairs and have a concern for community service in whatever means, not scarification.

#### **4.6.The Declining Norms of Nuer Community related to Gender Role**

Culturally, roles are what draw borderline between man and woman. Along this sub-section, you are hereby riding through new experience about cultural-gender roles of Nuer community. Therefore, this gender roles is introducing you about the disparity of activities, living in different and separate huts, couples’ respect, cultural man as a bread winner and woman as supporter, man exemption from child care and the exchange of roles.

*Table 4.16. Traditional distinctive gender roles, and private home for woman and man*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Traditionally, gender roles were very clear, different and specific to man/boy and women/girl		
Yes	388	97.7
Sometime	10	2.5
<b>Total</b>	<b>398</b>	<b>100.0</b>
Traditionally, every Nuer man used to have private hut which is separate to that of woman and her children which he used to live and sleep in		
Yes	398	100
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Own Survey Result, 2021*

As mentioned before, gender roles between differentiate man and woman. Culturally these roles were very clear and specific irrespective of man and woman, girl and boy. Accordingly,

more than average of the respondents 388 (97.7%) replied yes to the question but only few individuals 10 (2.5%) go for sometimes. To the living, 398 (100.0%) all agreed to yes that man and woman live in separate huts.

Culturally, Nuer people are very strict in gender roles. As shown from the table, the roles which culture has given to man are very and totally different to that of woman. The same is true to that of boy and girl. The roles of man and boy were attached to outdoor and cattle care and protection activities, respectively. Also, the roles of woman and girl were associated to that of indoor and households' care. Hence, when children reach to seven to fifteen years old, they are separated in their activities; son can work imitating the father and daughter can also work imitating the mother. Sometime few related to cattle. For example, below are the roles and activities of man/boys and woman/girl listed.

**Man/son roles and activities**

**Woman/daughter roles and activities**

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. Hunting and cattle herding</li> <li>2. Gardening</li> <li>3. Byre and hut construction</li> <li>4. Making dung fire</li> <li>5. Collecting, gathering, and making dung pyramid-like shape</li> <li>6. Roping cattle</li> <li>7. Cleaning the byre (<i>luak</i>)</li> <li>8. Looking after calms and cattle</li> </ol> | <ol style="list-style-type: none"> <li>1) Bearing children</li> <li>2) Cooking</li> <li>3) Milking cattle</li> <li>4) Collecting fire woods</li> <li>5) washing clothes</li> <li>6) Cleaning house</li> <li>7) Mudding the house</li> <li>8) Laying out the mate</li> </ol> |
|---|---|

In addition to the above gender roles, man especially use to participate in hard or instruments tasks which can acquire strength and power, for instance, cutting tree for byre and hut making, and making new garden by using hoe. During the work his son may support or help him. Nevertheless, he is training male son on how to be man and do things like hard ones. On the other hand, woman and her daughter use to participate in soft or emotional tasks which can acquire feeling, empathy and sympathy, love and care, laugh and happiness, services and other non-instrumentals facilities that can make home and household conducive. Therefore, even though gender roles were totally differentiated to man/boy and woman/girl; no doubt, they are actually inter-related to each other for the function of whole home and household in

general. Unfortunately, when woman become widow, separated, divorced; she can combine the two roles with little help and support from husband's in-laws, unless she has young boy age from fifteen to eighteen. However, these burdenship experienced by woman could not be experienced by widower, separated or divorced man because there is norms favoring man to re-wed or be helped by female relatives. Despite whatever role woman hold; the very giant attached roles the woman ever has as 'woman' is children bearing. These roles cultivate her values and right of abode toward her husband, in-law members and community bearing children as more as she could till menopause. She must not stop bearing them before menopause.

Nonetheless, gender roles were not only observationally and clearly distinguished, but also the couples' living huts, separately settled as depicted in the table. Customarily, norms which govern interaction within couple and parent to children have clearly define member's position in the family and household. For instance, man usually has his own private hut locally called *khat*. There he can live, converse and usually sleep in. In addition to *khat*; man, also has *luak* (byre) where cattle are sheltered during the night, at summer and autumn seasons, related to Allyn and Bacon (2000) statement. Moreover, when the son is scarified, he no usually sleeps with the parent, he can build his own *khat* symbolizing his identity and manhood in the family. On the other hand, woman and her children culturally have their own *duel* (hut, bigger than that of man). There she does her indoors activities busily. Then, the couples' interaction occurs occasionally, for example when bringing food and returning the discs, when there is case to discuss, or through peers when conversing with her, or planning to have child (but these occurs unless there is menstrual cycle) otherwise it can be depravity. So, Nuer people use sex for reproducing children only. Not for sexual desire and satisfaction. The culture disparage that need.

The very reason for this settlement of *khat* and *duel* separately and prohibition of couples and children interaction particularly is outlined by norms. First, Nuer culture state woman as 'woman' and man as 'man'. Therefore, it also defines roles and activities differently. Man is the family head having authority over woman. So, when they interact in personal, family and within the household affairs; woman can think she is the same and equal with the man. Secondly, by sharing the family and household affairs without separation of roles; she can ignore, cannot listen to him, pretending to do her roles leaving them to husband or children. As a result, this can lead to disrespect; offending man or quoting and referring him to what he

does. In different words, she is questioning his ‘manhood’. Then the disrespect should not be limited to man, but also to other in-laws’ members. Thirdly and final is that when they start interacting, their neighbors, peers and other family members are watching and observing them. Therefore, they can argue against man that his woman controlled and manipulated him. So, this is very sham within the community, hearing that Mr. G is controlled by woman. Implying that he ashamed his peers.

*Table. 4. 17 couple full respect, and Nuer man cannot take care for child*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Customarily, every woman used to show full respect and honor to her husband and her in-law. For instance, when bringing food to her husband and friends or when called, she can kneel and be calm		
Yes	386	97.0
Sometime	12	3.0
<b>Total</b>	<b>398</b>	<b>100.0</b>
Customarily, a Nuer man cannot clean nose, ass, bath, dress up, feed, and embrace up or entertain a child, even when crying		
Yes	352	88.4
Sometime	46	11.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Field survey result, 2021*

In case of respect 386 (97.0%) participants replied that women respect and honor her husband and her in-law much then this respect is performed when she is bringing food by kneeling down. Whereas, only 12 (3.0%) pot for some time. On the other hand, 352 (85.4%) percent said that Nuer man cannot take care of child even though crying. 46 (11.6%) were neutral about the case. Finally, 363 (91.2%) percentage agreed that woman can work as man sometime and the vice versus is not true. Only 35 (8.8%) are not sure, they opt for some time.

Respect and love are the cartilage tying the marriage and family together. Previously; families were very stable, comfort and strong through respect and love. Almost, every woman respects her husband and this respect was normal, no matter the situation her husband is. The norms mandate her to comply and conform. Accordingly, respect and adoration to husband was the proud and honor of woman to her in-laws. Hypothetically, the more she respects her husband, the more she respects her in-laws’ members and the vice versa is true. To clarify the issue, woman’s respect toward her man was required to be tangible and observable. Thus, it is grasped when carrying the meal report and actual bringing by kneeling down, listening and silencing when the man is arguing, she should not resist or be arrogant when ordered, she

should not threaten or command, or complain or criticize the man in reply, she should not annoy or disappoint him by telling any inappropriate words. After all, men were perceived as gods because men give life and woman received it and then produce for him.

Similar to the norms regulating couples' interaction and contact; Nuer men do not interact with children. Accordingly, a real Nuer man can only impregnate her wife, stay away romantically, during birth, at infancy, until school age. During all these periods he may see the child or acknowledged her/his existence. The father-child relationship, interaction and regular contact may happen from school age period just for teaching, training, and guidance or instruction purpose. To mention some, Nuer man cannot cleanse child's nose, ass, bath, and dress up, embrace, calm him down even when crying or totally care for child. He simply called for wife to care for the child. Hence, he is a man he cannot participate in such roles. He could be disregarded by children.

#### 4.7. The Evolving Norm of Nuer Community Related to Gender Role

As the sub-title has introduced, it guides you through changing and evolving norms of Nuer community about the gender role in this current situation. As you are aware of the cultural declined norms in the previous 3.1 sub-section, this following sub-section lead you out about how the declined norms have evolved and become practical in this generational life conduct. However, you may wonder how the couple's relationship look like in urban center is. Therefore, here is how the following tables present the cases.

*Table. 4.18. Mixed gender roles in urban, couple's sharing the same room, and the norms of kneeling down*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Currently, gender roles are mixed in urban center. There is less specified roles differed for man/boy and those for women/girls		
Disagree	16	4.0
Not sure	16	4.0
Agree	119	29.9
Strongly Agree	247	62.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
Currently, couples do not live in separate khat and duel, but they share the same room and children in the other room		
Disagree	2	.5
Not sure	8	2.0
Agree	96	24.1
Strongly Agree	292	73.4
<b>Total</b>	<b>398</b>	<b>100.0</b>

Currently, women are no longer kneel when bring food or called or wanted to inform husband; rather they can simply stand or sit-down. So it has become normal

Strongly Disagree	1	.3
Disagree	1	.3
Not sure	11	3.3
Agree	100	25.1
Strongly Agree	285	71.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Field Survey, 2021*

Currently, gender roles are mixed in urban center. There is pragmatic of tasks. Respondents who are not sure and disagree share the same frequencies (16) and percentage (4.0%). Those who agree have 119 (29.9%) percentage. Most of them 247 (62.1%) strongly agree to the question. Nowadays. Living and sleeping rooms for couples are not separate as they were, but the same except children. 2 (.5%) and 8 (2.0%) percentage are respectively disagreed and not sure. However, 96 (24.1%) and 292 (73.4%) are respectively agree and strongly agree. Finally, the respect of the couple toward each other has decreased. Those strongly disagree and disagree share the same frequency 1 and (0.3%) percentage.

Accordingly, Nuer gender roles which were distinguished from man/boy to woman/girl are currently mixed. The gap which was so open is now becoming skew and borderless. Those hard or instrumental tasks and activities which were definitely attached to man/boys are presently do by woman/girl and those soft or emotional care and support which were supposed to be woman/girl are also now don by men/boys. Average men of todays do cooks, cleanse house or room, wash clothes, lay mat, fetch water from tap or well, buy firewood or charcoals from market etc. On the other hand, woman of todays, before married, do build house, accumulate money and plane for the future as men do.

As it was the case for couple to live and sleep in a separate hut, that cultural norm has declined. Couple live and sleep in the same room whereas children have their own. Of course, the settlement is like that of cultural one. Some people build *khat* and *duel* separately in a distance whereas others simply build the house with many rooms inside. The reason is not rooms' insufficiency, but it has become urban people life style and norms for husband and wife to live and sleep together.

*The onset of couple's sleeping within the same room and mate was when some Nuer couples start coming to Gambella town on 1990 to 2005 G.C. that time house were scare. When some couple come to there their relative is; they can be given single*

*room to live in or they can rent. Therefore, husband, wife and children should live and sleep together as they had no choice. (Interviewee, kebele 02, elder women, age 68).*

Reasonably, first it was not normatively approved; however, it happened conditionally three decades ago in Gambella town specifically settled at Thar *Kal UN, Jongley, Police camp, and Kotaba* areas. When couple come to town for health or education purpose, there were rare shelter, then they can be given a single room where husband, wife and child/children can live and sleep in. Sometimes later, many families establish huts, one for relative and one for them [the family], so they still live and sleep together till wife and husband experience the living. Secondly, while the cultural norms is declining; the other norms was continually evolving. So when men want to return back to the previous norms where man can have his own private *khat*, leaving woman and her children to their *duel*; women perceived that she is fooled and tricked that a man has an appointment with other women. Additionally, there come technology of phone where one can appoint anybody. Then women secure their men till men granted the situation.

Since, woman does practice the norms of kneeling portraying respect, humility and modesty. Then as data has shown however, this same norm is less practically observed in the current time. As the norms has eroded, they relatively do it while standing.as they argued. So, women think that kneeling when report, bringing food, called, etc. is making them inferior toward their men. To them, humans are created equally, no one is supposed to be inferior or superior. Of course, great grandmothers were suppressed but was implanting the inferiority spirit in them believing that men were everything, therefore they should not be blamed because they lack awareness. However, because the current generation is aware of what is going on; men do not demand much or impose the norm of kneeling on women in every situation. Moreover, both men and women perceived the norm of kneeling down as backward practice. The above two points are not the big deals. Importantly, the household sitting arrangement and the urban life making thin simple and easy influence this norm to decline. For example, since there was no chair [but short stools] and table to lay food on. So, this makes woman kneel in order to balance her length and posture when giving food. However, due to availability of chairs and tables with enough height, it become simple and normal that woman should not keel because it would be difficult to approach the table while heighted, then she would simply bend her back or stand and put the disc on the table. Therefore, this practice has currently become norms replacing the previous, kneeling.

Table. 4.19. Women as a bread winner and family provider, and the current norms on child care

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Nowadays, many women work as bread winners and family provider as men do too		
Strongly Disagree	64	16.0
Disagree	75	18.8
Not sure	17	4.3
Agree	97	24.4
Strongly Agree	145	36.5
<b>Total</b>	<b>398</b>	<b>100.0</b>
Presently, both couples rear child similarly especially a Nuer man can clean noise, ass, bath, dress up, embrace up, feed and entertain child when crying		
Strongly Disagree	7	1.8
Disagree	2	.6
Not sure	17	4.3
Agree	107	26.9
Strongly	265	66.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Source: Field Survey Result, 2021*

Presently, more respondents 145 (36.5%) and 97 (24.5%) strongly agree and agreed respectively that women in the current time do work as bread winner. 17 (4.3%) are not sure. 64 (16.0%) and 75 (18.8%) strongly disagree and disagree respectively. On the other hand, both couples similarly care for children. Only 7 (1.8%) and 2 (.6%) strongly disagree and agree. 17 (4.3%) are not sure. However, the large group 265 (66.6%) and 127 (26.9%) strongly agree and agreed that both couples do care for a child.

As you previously found, winning bread, family provision and protection were generally under men and husband specifically. These activities were hard and instrumental tasks. But currently, most women generally and wives specifically do participate in men-role tasks such as hard oriented roles.

Observably, women and wives have more possibility to get job in many occupations than their men as many institutions and enterprises guarantee for gender equality. Some apply for the manager or director to create job and provide her children. So, women do take care of family in the absent of husband's provision. On the other hand, business is very crucial career. Women of today's have become business minded people transacting commodities and properties in a well-equipped manner. To them, whether their men provide for the family or not, they do. Accordingly, some men for instance polygamous and alcoholic are irresponsible to their families' roles such provision, children schools fee, health insurance, clothes and

other necessities. Therefore, their women cover the gap through businessing or others. Due to this case, men become somehow reluctance of their roles of providing the family and protection.

#### **4.8.The Declining Cultural Norms of Nuer Community related to Parenting and Language**

Reader, this section journeys you to the previous cultural parenting styles and manners of child behaving in relations to his/her parents, relatives or household members and importantly to community and outsiders, of Nuer community. For instance, the parameters of child values within the family and community can be examined based on respect or obedience to his/her parents’ profiles, identifying cognates positions, his/her roles and responsibility, right and duties, morality, and self-reliance. On the other hand, family, household and community expectation toward the child to knows and names her/his body parts and point their positions exactly, talking the language fluently: knowing the vocabularies and language structures, pronunciations, word sounding, their meaning and context of the sentence. Accordingly, by knowing all these facts, a child is considered good, wise, and well parented.

*Table. 4.20. Description on child’s respect to parents and household members, knowledge on cognates and recognizing right and duties*

<b>Categories</b>	<b>Frequency</b>	<b>Percentage</b>
In previous culture, a child can show full respect not only to biological parents and household members, but also to his/her parents’ peer, guests, strangers and outsiders		
Yes	398	100
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the past, a 5-9 years child can name his/her parents’ full names, family tree from both parents, tribe and sub-clan, and cognates’ position in relation to her/him		
Yes	398	100.0
<b>Total</b>	<b>398</b>	<b>100.</b>
At the age of 10-15, the parent teaches her/him how to do things, to recognize her/his role, right and duties in the family		
Yes	398	100.0
<b>Total</b>	<b>398</b>	<b>100.0</b>

#### ***Field Survey Result, 2021***

The above table shown that, almost every child can fully respect his/her biological parents, household members and relatives. And to some extent his/her parents’ peers, guests, strangers, and outsiders as well. Accordingly, all the respondents (398, 100%) replied yes. As

the child grow from 5-9 years of age, he/she can fully name her/his parents' full names, family tree, know the tribe, clan and sub-clan, and cognates' position in relation to her/him. Then all participants 398 (100%) respond to yes. On the other hand, as he/she reach 10-15 years old, the parents teach and train her/him how to do things, to recognize her/his role, right and duties within the family. All 398 (100%) agreed as to yes.

Customarily, respect and obedience were very vital requirement of family, household and then community in general expected much from child. A well-trained child or the spoiled one is reflected during his/her interaction with others. For example, one of the child's duty is to be send to bring something for or serving the need: bringing pipe' fire for the elders, bringing drink for the thirsty when requested, quick respond when called, accepting and replying the request positively, to mention some. As the name imply, child (*gat, ε mi gäǟt naath*), someone going forth and fro, sending by someone while other need it to be send too; belonging to all, he/she is used by or help other as messenger or medium of communication. This is the worth part of child. In turn, through all these roles or duties, the child is very excited and happy. Due to these good interaction and relationship, he/she feel friend and loved.

In addition to the above, the child's respect and obedience is reflected when met with other elder than his/her same peer or relatives; he/she can either first serve the person or let the person on. To the point, Nuer community differentiate children who respect and obey or not by using their ethics and morality, what is valued or not, appropriate or inappropriate, practical or not, norms and values in general. Children who insult, offend, mock, fake or imitate the disabled, funning and laughing at elderly or do not have heart are considered as disrespectful ones not only to themselves but to their parents. One of the interviewees says, and this is very common saying within the community.

*A child who is heartless within the community; so is he/she at home. A child who shows disrespect to community, so is he/she to the parents. A child who insults or offend other, so does he/she to parent, too. (Interviewee, menopause woman, age 57, kebele 01)*

Nuer community believe that for a child to be good or bad, respectful or disrespectful; it must first be displayed at home. Therefore, nothing spread out badly or goodly to neighbors or community unless permitted or started at home. Consequently, every faulty or attainment of a child is counted on parents. Hence, to the disrespectful children, observers are very critical on

identifying the child's parents because they believe that their behavior is exactly the one observed from their child, and the same is true for those respectful children.

As the child is for all; it is valued that everyone has right to discipline \_\_ appreciate or depreciate\_\_ him/her in every fault or achievement he/she made, despite the parents and relatives. For example, when it happens that a child misbehaves toward anyone elder than him/her \_\_mocking, disparaging the parents' peer, elderly, insulting or instigating other; it is norm that anyone around can call her/him and make some correction or beat her/him up if undermine the correction. In turn the parents or other appreciate the one who discipline by saying thank for beating and depreciate the child by saying what a disrespectful child! And whose child is this, therefore? Whenever the child show respect to other, he/she and the parent would be appreciated by saying, what a good respectful child! And whose child is this shown such a s good conduct? On the other hand, the child ashamed and misfortune her/his parents or he/she makes the parents honored and valued by the neighbor and community as well, respectively. Therefore, normatively, both type of children can either be blessed or cursed by sentencing these words correspondingly: for the disrespectful child, 'go and get your own weaken, I cannot sentence it myself or feel badly toward child' and to the respectful child, 'come my child; let me spittle your heat or go in peace.' Other blessings are for instance putting hand on child's head, letting the child pass though under the two legs, or sentencing her/him opportunities and privileges. Besides the main thing of cultural parenting and disciplining the child; is not to desire other family's food (*/ce bi guy*). Desiring other's food is culturally prohibited. For instance, when a child goes to her/his playmate' home and then eat or looking his/her age, playmates, or family down eating and accepted has the request to eat; that bad proscribed behavior can be counted to the child' parent, by questioning their parenting status, as a result. Therefore, desiring other food is the shame or something disvaluing the parents and family in general.

The significant of this community cultural parenting is to make child morally ethical, and importantly, to serve and take care of the needed and elderly. Even when he/she is alone, he can be honest, hospitable and integrity. For instance, a child who use to instigate other along the roads is developing the conduct of trouble making and quarrelling and this is counted as the failure of his/her parents' ways of disciplining the child. Herby, the child is expected to maintain those good social virtues, no matter the consequences; unless relatives, but in a limited manner. Moreover, one of the cultural parenting objectives was to teach a five to nine

years old child to know his/her parents' full names, family tree, tribe and clan sub-clan, and importantly the cognate position in relation to him/her. These indicators were very imperative and part of socio-cultural knowledge in the community. In fact, they are culturally known as family-community basic knowledge. However, community should have no doubt that she/he should have known both the family-household and the community-based knowledge. Regardless of community base knowledge, family/household base knowledge is very paramount for a child to know and identify first because it has connection to the community base knowledge.

The following list with local names is about child's relationship to her/his cognates' position within the family kinship. This is the basic and simple because it only includes all kins related to child's parents in relation to her/him. Significantly, these local names are very important for a child to identify himself/herself with within the same kinship or make the neighbor or community identify a child as to whom she/he relate with.

**Relatives (informal) names**

**Cognates (formal) Names**

- |   |                                 |
|---|---------------------------------|
| 1. Father's brother ( <i>däman guur</i> )                     | Uncle ( <i>guulen</i> )         |
| 2. Mother's brother ( <i>däman muᵛᵛ</i> )                     | Uncle ( <i>nääru</i> )          |
| 3. Father's sister ( <i>nyiman guur</i> )                     | Aunt ( <i>waydu</i> )           |
| 4. Mother's sister ( <i>nyiman muᵛᵛ</i> )                     | Aunt ( <i>muᵛᵛlen</i> )         |
| 5. Faith's father/mother ( <i>guan guur/muᵛᵛ</i> )            | Grandfather ( <i>guudᵛᵛᵛ</i> )  |
| 6. Mother's mother/father ( <i>man muᵛᵛ/man guur</i> )        | grandmother( <i>muᵛᵛ dᵛᵛᵛ</i> ) |
| 7. Day-day (special name for grandmother)                     | grandmamma ( <i>muᵛᵛdᵛᵛᵛ</i> )  |
| 8. Father's brother's son/daughter ( <i>Gatdäman guur</i> )   | Cousin ( <i>gat guulen</i> )    |
| 9. Mother's brother's son/daughter ( <i>Gatdäman muᵛᵛ</i> )   | Nephew ( <i>Gat nääru</i> )     |
| 10. Father's sister's son/daughter ( <i>Gat nyiman guur</i> ) | Niece ( <i>Gatwaydu</i> )       |
| 11. Mother's sister's son/daughter ( <i>Gat nyiman muᵛᵛ</i> ) | Cousin ( <i>Gat muᵛᵛlen</i> )   |

The significant of teaching child about the family tree is to have both family-household and community attachment and feeling. Moreover, kinship was very important amongst families and households sharing or coming from same blood line. It creates a strong and long-lasting bond of relationship and identity making them feel one family in mind, hearts, and in spirit.

Table 4.21. Body part naming and position pointing, and fluent language speaking in all structures.

Categories	Frequency	Percentage
In the past, a below 9-year child can name all his/her body parts and point their position as well		
Yes	396	99.5
Sometimes	2	.5
<b>Total</b>	<b>398</b>	<b>100.0</b>
Culturally, a 12 years child can know how to talk fluently, vocabularies, and language structures: pronunciation, word sounding, meaning, and the context		
Yes	398	100.0
<b>Total</b>	<b>398</b>	<b>100.0</b>

**Field Survey Result, 2021**

As the table has clearly revealed, children whose age are below nine can exactly know and names their body parts. This is replied as ‘yes’ by almost all (396 (99.5%) respondents, and only 2 (0.5%) of it opt for some time. In case of language, locally, every respondent 398 (100.0%) have agreed as to ‘yes’ that a twelve years child can normally know how to talk fluently, language vocabularies, structures, pronunciations, word sounding, meaning, and context.

Besides the above basic’s knowledge is the knowledge of body parts and their functioning. Normally, this knowledge is as started earlier as the child is one molar and incisor (*rok kel*) simply started from the external parts and is advanced to internal organs and their function till she/he reaches 5 to 9 years; taught and trained by younger uncles and aunts, brothers, sisters, and other relatives as well. The parents have minimal roles in this situation. Then, from these consecutive years, a child can be evaluated dramatically by the ones who have contact with by asking him/her body parts names and then point their position where they lie in the body. For instance, *where is your eye, show me your elbow or what is this? What is that? What is the leg for, what is the mouth for?* So, when he/she answered them all correctly; that child can be considered as wise and good child amongst his/her peers. However, the failure for a child to names her body parts and point their positions is considered as he/she is out of norms and normality.

Likewise, the other basic knowledge for a child is folklore, fairy tales, legends and tongue twisting and their challenges (*lëët, lëëŋ, mar-maari, caal* and *dëc-dëëcni*). This time the roles of parenting, teaching and training is shifted to grandparents, especially the *day-day* during night time. The grandfather can display his roles mostly to grandson sometimes latter

when the child reach school age. Importantly, the basic lesson taught here to child is the relationship between human-environment-plants-animals’ relationships. To some extent, the behavioral situation operating within the community realm such as social negatives: oppression, bad treatment, rejection, and independency. On the other hand, it teaches child to think thoroughly, critically, be creative, and to make tongue brave and sharp for telling and pronouncing the words properly.

Finally, children of the previously times were very cleaver, sharp and fluent speaking in language and all its structures such as morphology, phonology, syntax, and semantic. A 12-year-old child knew the basic and intermediates courses of language and its structures. When reaches to 18, he/she had to know even from the complex to the advanced ones, especially the first names and the second term of the word.

#### **4.9.The Evolving Cultural Norms of Nuer Community related to Parenting and Language**

Here in this second section of cultural parenting and language, you will be informed about the involved norms in place of the declined ones. As it was stated, this section guides you understanding the current respect and obedience of a child to parents, household, and within the community, parents’ full names, family tree, cognates positions, rights and duties, roles and responsibility, rules and regulations guiding a child, cultural knowledge, the language and Nuer alphabets, body parts, names and their positions, and their functioning as well.

*Table. 4. 22. The degree of respect expected from child, parents’ full names, cognates and responsibility*

<b>Categories</b>	<b>Frequency</b>	<b>Percentage</b>
The degree of respect and obedience expected from child to parents, relatives, guests, elderly etc. has currently reduced and decreased		
Strongly Disagree	3	.8
Disagree	3	.8
Agree	116	29.1
Strongly Agree	276	69.3
<b>Total</b>	<b>398</b>	<b>100.0</b>
Nowadays, many children whose age are below 3-7 do not know their parents’ full names, family tree, sub-clan, cognates position in relation to her/him		
Disagree	16	4.0
Not sure	18	4.5
Agree	91	22.9
Strongly Agree	273	68.6

---

***Field Survey Result, 2021***

Accordingly, the respect and obedience expected from child to parents, household, relatives, guests, and elderly people has currently diminished and decreased. This question is replied as strongly agree (116, 29.1%) and strongly agree (276, 69.3%) respectively. On the other hand, 12 (3.0%), 3 (.8%) and 3 (.8%) are respectively not sure, disagreed and strongly disagreed. Besides, most of the current children below age nine (9) do not know their parents' full names, family tree, cognates' positions, and folklores. This idea is supported by 273 (68.6%) and 91 (22.9%) whose answer is strongly agreed and disagreed. And those whose reply are not sure and disagree, are 18 (4.5%) and 16 (4.0%), correspondingly.

As respect and obedience were so strongly and conductively secure flowing from child to every person of age than her/him; nevertheless, in the current times. These two indicators are becoming declined in every situation of relationship and of contact for instance, within the family, household, guests, strangers, elderly, or within the community as whole, accordingly. Accordingly, the quantitative and qualitative data have clearly shown that children respect within the home and community is not as it was since cultural time, it changes and has decreased to its very lower edge. They mock, instigate, offend, insult and upset the aged people. Regardless of this, it is expected that the one who shows disrespect should have to be beaten as it was often the case, culturally. However, this is not the case currently. In contrast to what Allyn and Bacon (2000) had stated, had the beaten happened; the child's parent depreciates and put their irritation on the one who beat the child and then the quarrel may erupt. On the other hand, the one who beat the child would be taken to police station even though the child is not hurt or injured, for compensation. Therefore, community in general fear of the issue of correction on child. It is argued that it would be better to disrespect and disobey than to correct or discipline other parents' child by facing the costly consequences.

Moreover, children of today's only respect and obey their biological parents and very close relatives. Surprisingly, most respect is often given to the one holding the responsibility upon child for instance fulfilling the child's basic need and caring emotionally, financially, and socially. Such persons are more respected more than others even the parents, no matter the relationship. That is why some disobey their real parents in case of support. The issue for guest, strangers and other is very far different, these special people do not even try to correct even commend, suggest, and advices. Consequently, this result in a disobedience generation

which never knew morale, understanding, listening, and does things with their own impulses and desires, accordingly. On the other hand, many children do not know family/household and community basic knowledge. It does not mean that they totally do not know their parent's names but not in full names \_\_ three names. The current children know only two names such as: *Nyeluak Bidit* or *Gatwech Kuany*, and other honorable names such as *mama* and *baba*, *Guan Goy* or *Man Goy*, *Nyaa Gatluaak* or *Gat Gatluaak* for example. The case is, the child is not expected to know only these two names but also till the third or fourth if possible. The knowing of names helps in time when the child is lost in the community.

On the other hand, parents do not care much to teach their children to know their identity within the family and community in regard to bloodline. However, the way they values neighbor-hood, community-hood, and area combined relationship is also conceived by their children. As, parents do not attach themselves much to their bloodline or clan, tribe and community; children also imitate parents in every affair, somehow. Surprisingly, current children do not know how to differentiate the cognates on the side of mother's and father. Simply they use English term to call them uncle/aunt, whereas they differ much in Nuer language. For instance, in the case of father's side, it is *guaalen* or *wayda* whereas its *maalen* or *naara* on the mother's side. (See the declining norms on parenting, language and folklores section).

*Table 4. 23. Children's right and duties, roles and responsibility, cultural knowledge, tales, folklores, and legendry*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Many children of today's whose age are below 15 do not know right and duties, roles and responsibility within the family, and rules and regulation which guides them.		
Disagree	9	2.3
Not sure	22	5.5
Agree	90	22.6
Strongly Agree	277	69.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
Children of today's lack cultural knowledge such as folklores, fairy tales, legend, and others		
Not sure	8	2.0
Agree	94	23.6
Strongly Agree	300	75.3
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Field Survey Result, 2021*

As depicted from the above table, 277 (69.6%) and 90 (22.6%) respondents almost strongly agreed and agreed that many children whose age are below 15 do not know their right and duties, roles and responsibilities, and rules and regulations which guide them within the family and outside it. 9 (2.3%) and 22 (5.5%) of them disagree and are not sure of the situation. On the other hand, the current children do lack cultural knowledge such as folklores, tales and legends. Accordingly, many respondents (300, 75.3 %), 94 (23.6%) strongly agreed and agreed. Only 8 (2.0%) are not sure, respectively.

Comparatively, those current teens below fifteen are not aware of their right and duties, roles and responsibility than their previous counterparts. In case quarter of them rarely used to go to grinding, sometime taking care of the younger child, go to nearby shopping, washing clothes, food preparation and cooking, cleaning compound, matting and most importantly self-expression. However, presently the average ones are not aware and participate in these activities. Interviewee and informants argued that those who recognize their tasks and responsibility, however, are rural children who know better than urban teenagers recently becoming to urban center. Therefore, the only role or duty current children do and participate in are full time schooling and other part time activities and playground.

On the other hand, the current urban children are not only unaware of the activities they should do at home and community, but also lack cultural knowledge which may help them know how family/household, community, social environment and natural one and their relationship operate. They do not know the importance of these cultural knowledge. They only grasp what they get from school, children TV, ABCD, and 1234, MBC 3 channels, and other recent local plagiaries of the cultural ones. Here, children create their own folklores based on what they have observed and experience in their playground/mate operations. And an old woman, aged 65 form 01 kebele described it as follow:

*Most children below 15 years of age do not know folklores, legends, tales, and their challenges. When I try to converse with my grandchildren testing them with this cultural wisdom; they reply that Nyanyongedhooch is called poo-poo, the sweet disc of child is daboo. And if they try to tell me tale, they say one upon the time; Nyemal and Mal want to shop to buy some bread/biscuit, and then they at them alone.*

As to the lack of children's cultural knowledge about folklores, tales and legends; discussants and informants argued that the following causes have contributed a lot as to why children lack the above predicators.

- 1) *Busy parents.* Average parents are very busy doing many activities for instance, going to office, business in the morning or attending other issues in which most of them come late home and get children fell asleep, especially the father. The issue is both parents and children do not have time for conversation, talking, interact and chatting about cultural issues, which is transferring cultural norms to them. On the other hand, children too are mostly engaged to their schooling activities for instance reading, studying, and doing home exercises and assignments. Therefore, the lack of parents' time to their children is affected and result in cultural wisdom deficiency.
- 2) *Lack of grand parents or children ignorance of them.* In many homes, there are insufficiency of elderly people who may teach or train grandchildren about cultural knowledge such as cognates, folklores, legends and others. Nevertheless, for those children who live along with their grandparents, however, they ignore what is taught to them or give less attention to their guidance. Therefore, it is not important to have grandparent conversing about cultural issues. On the other hand, grandparents do not bother about children as they are ignored and disregarded.
- 3) *Community outlook of cultural norms especially folklores, tales, and legends.* Children and parents are not the only ignoring the cultural knowledge in general or folklores specifically, but also community has undesirable viewpoint toward them. Accordingly, anyone who often talk about the importance of these norms is considered as very backward person, having no modern knowledge about what is going on around the modern generations and world in general related to children. Therefore, community give less emphasis on these customarily knowledge than the evolved ones.

*Table. 4. 24. Children's knowledge on external parts, language speaking and alphabets*

<b>Categories</b>	<b>Frequency</b>	<b>Percentage</b>
Most children below age of 9 do not name their external parts of their body in their mother tongue, and their position in the body		
Strongly Disagree	12	3.0
Disagree	11	2.8
Not sure	18	4.5
Agree	95	23.9
Strongly Agree	262	65.8
<b>Total</b>	<b>398</b>	<b>100.0</b>

Nowadays, to those children below 15, almost many of them do not know Nuer language in form of writing and spelling or reading, alphabetically.

Disagree	7	1.8
----------	---	-----

Not sure	18	4.5
Agree	96	24.1
Strongly Agree	277	69.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Field Survey Result, 2021*

This final table had shown that most children do not name their body parts and point their location in their mother tongue. Accordingly, this had been strongly agreed, agreed and not sure by 262 (65.8%), 95 (23.9%), and 18 (4.5%) frequency and percentage. Then only 11 (2.8%) and 12 (3.0%) disagreed and strongly disagreed. Also, within the same table, many children below age of 15 do not know how to write and spell Nuer language in schools. This question is strongly agreed and agreed by 277 (69.6%) and 96 (24.1%) respondents. 18 (4.5%) and 7 (1.8%) respondents are not sure and disagreed.

Knowing body parts was very unit of parenting and training part, however, as shown by the table, this is ignored in the current time. In connection to the causes of children's lack of cultural knowledge; children are engaged and exposed onto many different learning and parenting using other different tongues in many schools and channels. Mani fact, they name and point their body parts position using Amharic and English. However, the average do not use mother tongue. Nevertheless, not all body parts as whole are not termed by the children, they identify, names and position the basic external parts which are easy to identify and recognize, for example eye, stomach, legs, hands, head, hair, mouth, tongue, fingers, neck, sometime shoulders and knees, to mention some. But, from each and every basic body parts are departments and other sub-parts, for example, hand contains: *ciel* and *cuɔp*, leg contain, locally (*yäm, muɔl, dɔŋ, tääel, cuæek, kuɔc, ŋul ciokä, pat ciokä and yiet*), head contain (*dop, dār, and rōŋ*) eye: *miem way, tiey in car and bor, guɔp way, räk-räk way*) therefore, this is where many children fail short of standard to names, identify and point their positions.

Customarily, children above 10 years old were assumed that they can name, identify and position their whole-body parts both externally and internally, parents, neighbors and community have no uncertainty about it. And below that age, were given a practical test of confirmation to demonstrate it and to show some complex external body parts such as *kaw, gen, gɔɔk kəm, guæk lɔac, tat, juɔɔl, pet, and cuɔp or kuɔc* again. Had the child pass the test, he/she is assumed as wise in this particular body parts lessons and recommend to train and teach other behind her/him. In contrast, those complex external body parts are very

difficult for teenagers even below 18, accordingly. Some of them actually surprise when they are asked and to many of them the reply is either “*I do not know*” or “*is it Nuer term?*” So, the issue is, even though many of them do not know the basic body parts, they are not eager or have no interest to learn them. Some say no matter whether you know them or not (“*ε cāŋ /caa ke ŋäc bä, thiele mī leel ken ε.*”) This show that knowing body parts in Nuer is less important as long as you are a native, according to them.

Likewise, many modern children below the given age, 15 and even 18, as some respondents, discussants and informants argued, do not talk Nuer language fluently. As they are blended into many cultural traits linguistically; they loss the segments and importance of their mother tongue. Consequently, they talk un-smoothly but mixed tongue; using some term from Nuer and other language such as Amahric, Anyuaa, English and other minor native languages. For example, *Gnie Gatluak, betam yi mokal, wane thook yieer; ke miri, like cua gaac elɔŋ maq, hay germim!*. Moreover, they use jargon especially form Amharic and English such as, *maagna, neftsee, bro, friend, keyo, kemiri, mother, enat, ruoor, nyami tot, betam ku naath deberu elɔŋ, thiele jī moode*...or exchange the formal conversation, for instance *agn chi* for *ante* and *ante* for *agn chi* (she for he and he for she). On the other hand, these teenagers’ generation are creating their own terms or borrowing from any languages they are interested, in which other community groups are amazed off. Latter these following terms become common to everyone and replaced the obvious and terms however. For example, *male male mī gɔaa* for *tëë dī* and *thiele riek*. *Ciaaŋ gɔaa ε* for *lääte ye idī, naŋe jī idī, wëë idī ke jī*, and *thiele mī jīääk*. */Cī yä dee jīök inɔ* for *dɔŋ /cie yän i yɔɔ; maalëc or caa duer* for *rutde*...to mention some. In addition to the above, they also are very poor in language writing, reading and spelling the Nuer language’ words.

Practically, they are asked to demonstrate the above scale of testing, almost all do fail the language skills, amount of all Nuer alphabets and writing (*bānī thuɔk nath kene gɔrien piny*), other additional alphabets (*rëp bānī*) high sounding alphabets (*bānī yɔalī*) and low sounding alphabets (*bānī tin ciek jīoothkien*) differentiating capital from small letter (*dääk bānī tin dīt kene tin tietnī*) and finally sentence making (*doop riäätnī*). Of all primary schools’ students where the interviews were made, reliably; very few respond positively to write, read, and spell correctly. Below are the actual Nuer alphabets, additional, and high & low sounding letters.

**1. Nuer Alphabets**

A B C D E  
 K L TH NY  
 NH  
 M N T R Y  
 U W P O J  
 Y G I Ö Ä  
 ε ɔ ɲ DH

**2. Additional alphabets**

À È É  
 Ě ě Ę  
 Ī Ū

**3. High sounding letters**

A È Ö  
 U Ě Ū

**4. Low sounding alphabets**

All those alphabets excluding the high soundings

*Source: Key Informant with elders, church leader and education language office*

Nowadays; in a family and community level, to confirm primary and elementary student that he/she knows Nuer language in written form, she/he should be tested by using terms to write, read, spell, and make a sentence. Thus the testing is made by using additional alphabets as standard for spelling and writing in addition to *Y, ε, NY, DH, NH, ɲ, Ä, Ö*; and in complex sense for reading, the following terms, *cɔaa, kĕĕ, ɲĕĕ, kuĕĕt, ciel, ɣonh, ɲɔaɲ, tony, panɔmdadiɲ, palanytany*, or to read or write the sentence such as *ɛɲu cue puɲnydä ku cuan elɔɲ inɛ me* or *Nyemal ce we rey kilĕĕth, gat ε raan; gat a thin*, to mention some. However, these scales or standard become challenging for children aged below 18 with primary, elementary and sometime high school.

**4.10. The Declining Norms of Nuer Community Related to Social Stigma**

as the name declare, declining norms, it is about outlining the culturally stigma based on reputation in relation to morality, prostitution, drinking alcohol and young people, eating habits and dinning norms within the family, households, and community.

*Table. 4. 25. Reputation, prostitution, and underage drinking alcohol*

Category	Frequency	Valid Percentage
Previously, Nuer people used to be afraid of reputation ruin or not to do immoral thing which result in stigma		
Yes	394	99.0
Sometimes	4	1.0

<b>Total</b>	<b>398</b>	<b>100.0</b>
In the past, prostitution or sex working is a shame or social stigma		
<b>Yes</b>	<b>398</b>	<b>100</b>
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the past, a boy under age 18 did not drink alcohol, smoke, steal, or cause trouble etc. he ashamed his parent. Then he and his parents can be stigmatized by the community		
Yes	379	95.2
Sometimes	19	4.8
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

As presented from the above table, Nuer community used to afraid of bad reputation which can result in social stigma. Accordingly, almost all respondents (394 (99.0%) greed as ‘yes. However only 4 (.0%) replied for sometimes. Also, the whole research participants (398, 100.0%) agreed (yes) that prostitution or sex working was a stigma. On the other hand, the average participants (379 (95.2%) acknowledged that young people under 18 of years didn’t drink alcohol, smoke, steal, or cause trouble. Only 19 (4.8%) respondents opt for sometimes.

Culturally, Nuer people used to fear of good reputation’s ruin by not participating in immoral activities such as thieving, robbery, troubles making, infidelity, murdering, quarrelling, and other anti-socio-cultural behaviors. Had a certain person deviated from collective thinking and activities, though he/she cannot be out casted, he/she can face social stigma from the community and this stigma result in some deprivation of services such as not marrying within the community setting, not allowing to represent people. Technically, community members would be psychologically negative about her/him but socially and operationally positive. Furthermore, social stigma was emanated from the very small unnoticed action, surprisingly from the frequent farting within the group, eating privately, offending other to the very big, tangible and seen action. However, the dark side of social stigma, as the terms ‘social’ implied is its objectivity. Community generalizes the action of an individual to his/her family, household or clan members. Meaning, every individual action also affects the surrounding relative members. Hence, the generalization happened due to the reason that every relative is responsible to one another, expecting to them advice and protect each other’s family or clan.

Prostitution, it was very unimaginable to community. They only hear or got the names prostitutes (*lëër*) from the town and city. Nuer had negatives view toward immoral activity or a person who use intercourse with anyone (*rami t̄aackε ε ney diaal*). Cultural norms about sexual intercourse only encourage man to wife/wives, not the vice versa. On the other hand,

Nuer people consider serial marriage or bearing children from different husbands as a form of prostitution, especially from the woman. That person is very socially stigmatized as prostitute or adulteress/adulterer and fornicator (*ler* and *riär*). Surprisingly, anyone who associated with her/him is also ashamed, stigmatized and considered the same way, too. Accordingly, his/her parent and the whole family would advise he/her to stop it and seriously recommend him/her to get marry.

In detail, Nuer man or woman do not want to marry a prostitute or have intercourse with him/her. They negatively perceived the woman, especially, as the one shared by every person or she/he can be stigmatized as soon as possible the time community is aware of by facing the rejection from other girls/boys and community as whole by evading. Therefore, prostitution had lest existence since Nuer community live. The fact is that a girls can have many boyfriends but she cannot even give chance to anyone in order to have intercourse, until her parents permit her to experience it with the husband, after marriage.

*Table. 4. 26. Drinking and eating norms, eating norms and ordering within the family or household*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Customarily, Nuer man cannot simply drink water or eat anytime anywhere or in-law, but adore the norms		
Yes	398	100
<b>Total</b>	<b>398</b>	<b>100.0</b>
Customarily, a real man cannot eat alone, otherwise he can't eat if there is no corporate personnel.		
Yes	373	93.7
Sometimes	25	6.3
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the past, always children eat first, then elders, then men and finally women		
Yes	398	100
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

Accordingly, all participants (398, 100.0%) have said that Nuer man cannot simply drink water or eat anytime or anywhere. Otherwise, he will be stigmatized. Additionally, he cannot eat alone without his corporate, many respondents (373, 93.7%) had agreed to the question, then only 25 (6.3%) had said ‘sometimes’. Here, all (398, 100.0%) agreed that children eat first, then elders, men and finally women.

The first and primary thing a person is ashamed or stigmatized for was deviating from eating and drinking habit's norms. Accordingly, each and every word and action from the smallest to the biggest was situationally normalized. Despite the sex, age, or resident; every Nuer person was exempted to eat as he/she wishes. Eating norms were in every place regulating the circumstances in time of need. They also dictate the time, place and with who to meal with. For instance, culturally, norms regulating eating only allow twice meals a day; that is one in the morning from at least 10:00 am to 1:00 am and at night time from 8:00 pm to 10:00 pm. between these times interval, except some young children or sick persons were allowed to have some.

Moreover, eating norms prescribe and categorize people in group so they can dine together for example in age, sex, role, level, and responsibility. Therefore, within the family, man could not eat with his son, daughter, and his wife. Norms prohibit sharing disc (*tuok*) with one of the mentioned categories could result in disvaluing and dishonoring him. Grouping in eating was also a part of social cohesion of it is members making them do thing alike. And among that group, the absence of one parson affects all others members are not to eat till she/he came. On the other hand, man is not allowed to eat anytime anywhere even with some relative, especially the in-law members. The relation between in-law and the bride (*ruaak*) regulate every actions, words, and interaction between these two parties. In detail a bride could not eat with his parents' in-law, brother/sister in-law and other in-law relatives even though he is a guest. Also, stigma and shame further go and control sharing the same table with girl/boyfriends or when seeing him/her eating. Had it happened so, each can disvalue and disrespect in turn.

Additionally, a real man can't eat alone. Customarily, any family member has corporate member to dine with starting from children to very old people. Rarely, those certain people who use to eat individually are ashamed and stigmatized within the family and community in general. Customarily, eating has stages as to who to eat first and when to eat. Nuer culture priority children and elder to eat first followed by men and finally wives/women. Logically, Nuer believes that children and elderly ought to be hungry and weak than other groups. The reason why woman eat last took two points of views. First, because she is the home's manager and distributor, making sure that everyone has got his/her ration or who left unfed. Therefore, she should have to dine last less she deprive the last person. Second, as she is the

cook and distributor; she has to make sure that the food is ready and good to dine by tasting. During portioning the food to many different groups; those tasting in addition to the leftover within the cook disc (*thar dhar*) make her loose her appetite and lead her humble to eat at last.

### ***Prescription of social stigma as objective fact than subjective in Nuer view***

Significantly, shame and stigma were as a mean of social control with unwritten code of regulations and rules but socially operating within the family to the community.

1. *It enhances care and support.* For instance, culturally, everyone is reared to be responsible for other. Nuer people believe that food determine responsibility. It also implies and support love, social cohesion within the group, family and community. Had it happened to dine alone imply irresponsible and people can consider you as selfish, not caring person.
2. The reason people are exempted to eat anywhere and anytime is not to be idle, weak, and lazy. Community needs everyone to be self-responsible so that he can help and contributed to the community. If it happened, that person result in begging and will lose value from the community
3. It works as a social control. Culturally, shame and stigma were considered not as individual or personal issues rather it was the collective one. Any family member who deviated from that particular norm will result in the generalization of other family members, referring that action to them and other relatives. Therefore, adoring the cultural norms adores the family and community's reputation, despite the consequences.
4. Importantly, it weeps away selfish desire that need of own things individually.

### **4.11.Evolving Norms of Nuer Community Related to Social Stigma and Shame**

Following the introduction of the evolving norms of the section, it introduces you about subjectivity of social stigma by the statement that those prescribed as shame are no longer stigma but normal and personal, eating habits and norms, prostitution, and girl and boyfriend relationship in relation to stigma.

*Table. 4.27 Subjectiveness of stigma, and current eating norms*

<b>Category</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Culturally, shame or stigma was both collective and objective experience. But currently, it has become subjective: meaning those previously prescribed as ‘stigma’ are now ‘normal’		
Disagree	2	.5
Not sure	7	1.8
Agree	102	25.6
Strongly Agree	287	72.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
Today, it is very simple and normal to eat anytime and anywhere. No shame in it at all		
Disagree	9	2.0
Agree	69	46.5
Strongly Agree	305	76.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

Following the above table as the question portrays, 287 (72.1%) and 102 (25.6%) respectively strongly agreed and agreed that shame or stigma is no longer objective and general, but become subjective and personal to the doer. Then, only 2 (.5%) and 7 (1.8%) participants disagreed and are not sure about the case. Finally, today, it is very simple and normal to eat anytime and anywhere, irrespective of in-law, there is no shame in it at all. As a result, 305 (76.6%) and 69 (46.5%) respond as strongly agreed and agreed, respectively. Whereas only 9 (2.0%) participants disagreed.

Nuer community in general were very careful when it comes to shame and social stigma. As you were aware of the subjective and objective fact conceptually, however, currently things decline and evolve, shame and social stigma have definitely shifted from macro-micro-macro to macro/micro-micro level. Meaning, wife, children, relative, and grandchildren are not stigmatized with the case of the father or anybody else related to them of being whatever; rather only the deviated person can face the community stigma and shame alone. Astonishingly, although the community still stigmatize toward the wrong doer, the strength and intensity of that fact (force) however, has become weak and normal to the doer. Almost individual, family and community in general feel lest to make shame at doer.

Mainly the current life normally and the living condition in general have let this norms eroding has happened that as everyone in average mind their own business and react much to hear or see the one who did the immoral things, some react negatively but average feel it normal and make it personal. Since the family or relative of the stigmatized person used to be

scared or did not feel secure in the community. However, whether relative, friends or wife or children, perceived the case not as theirs rather it points only to the doer. When the relative is asked about the doer, the reply is normal; ‘*why me, I am not involved in her/his case, whether he/she can be stigmatized or not, it is up to him/her*’. Locally “*eyu naŋ yä thin ɔ, tēë buar wale thiele buar, emi goor ni je.*”

Thoroughly, immoral things associated to stigma were very rare to hear or see happening. However, as the values of things has changed and can be understand contextually, average community do not bother much to stigmatize the actor/actress. Had it happened to some individuals to stigmatize the wrong doer, the community could consider them as up-normality because they supposed that everyone in this current generation is engaged in those activities demoralizing the prescribed cultural values and norms in general. All the same is true with the norms regulating the eating usual custom, currently. It has become very simple and normal to eat anytime anywhere. As the town dictates the situation for example, there are plenty of cafes, hotel, restaurant, everywhere advertising foods type such as tea, coffee, and other, making things easy and motivating the appetite; a person or some individuals can eat openly, whether seen or not, it had become urban custom to dine anywhere outside. Moreover, the average of the current young generation do not care to eat while passing by the road, meeting the in-law member, or sharing the same table with the very close in-law like brother or sister in-law. To them, they perceive all culturally-based values and norms as backward and called them past life of the previous Nuer demoting the urban and town social life. Things have changed anyways, they argued.

*Table. 4.28. couple dinning together, and prostitution or sex workers,*

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Nowadays, it is normal for man to eat together with his wife. There is no shame in it at all		
Disagree	4	1.0
Not sure	5	1.3
Agree	84	21.1
Strongly Agree	305	76.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
Nowadays, whether the girl is prostitute or sex worker, no body mind about her, even her parents. There is no shame in it at all, it has become normal		
Disagree	2	.5
Not sure	14	3.5
Agree	79	19.9
Strongly Agree	303	76.1

---

*Survey Result, 2021*

The above table has clearly shown that, 305 (76.6%) and 84 (21.1%) have strongly agreed and agreed to the given question that man can normally eat or share dining table together and there is no shame in it at all. Whereas 5 (1.3%) and 4 (1.0%) respectively are not sure and disagreed to the question. On the other hand, whether the girl prostitute or sex worker, she doesn't bother and nobody mind about her business, including her parents. Hence there is no shame in it at all. According to the presented data, only 2 (.5%) and 14 (3.5%) are correspondingly disagree and not sure. Whereas, 303 (76.1%) and 79 (19.9%) replied for strongly agreed and agreed, respectively.

Basically, the shame and stigma have become very weak and valueless authorizing average people to break the norms of eating regulation within the family, especially between the couples. Since, it was non-exist that husband could dine with her wife or even share the room with different table or even for a wife looking him eating. For sure it had never occurred. However, these practices of eating have presently occurring, they already occurred so far.

*Your current lifestyle has totally changed because there are two stigmatized things you do now; a man dine with his wife, children and with his in-law member. These were the highest shame in our time. But now if you don't do them, you categorized as backward person, according to this generation. (Key Informant, male, aged 62, 01 kebele)*

The frailness of the dinning norms has also extended and broke the borderline between friends, daters, weeding candidates throwing the norms behind and promote the current lifestyle by eating, walking, sitting, and interacting in every aspect of life. Meaning, despite the couples; those unknown people to each other may dine together. In case, a boy and girl friend can shake hand while walking or hug on the road, they also feed each other with thinking that they are pleasing and making themselves happy. Other who are observing them can feel ok and appreciate what they are doing. Additionally, a man can take his wife to the café and restaurant or hotel to dine there in addition to home. They do these due to the fact that things are normally done in these ways. Due to many cases, the lessened of the stigma and shame is beyond what is normally expected.

These days in Nuer community, as there are many factors hindering life economically and making it difficult to live; many young girls and some divorced women have engaged in prostitution as their job getting some means of income. Normally, it is supposed that their parent should be ashamed and those actresses should be stigmatized. However, as the strength and the intensity of the stigma has normal as there are many people engaged in this type of work, no one even their parent feel being stigmatized, both parents and community and the workers feel it while other perceive it as just a work. Moreover, those girls engaging in the prostitution are being married if anyone fall in love with anybody. Community is very much aware that it is not their choice to attend such job rather the living condition has forced them to do so. Therefore, sex workers are normally part of the community interacting not be isolated, any longer. In general, almost everyone is rather liberal about social stigma. Although many are against the current form of living; they are neutral to things occurring against culture, except elders and some few religious people.

*Table 4.29. Eating order, friend. Couple and in-law working and interaction*

<b>Categories</b>	<b>Frequency</b>	<b>Percentage</b>
Nowadays, whether group kids, elders or adult or women eat first or last, it does not matter. There is no shame in it at all		
Disagree	13	3.2
Agree	66	16.6
Strongly Agree	319	80.2
<b>Total</b>	<b>398</b>	<b>100.0</b>
Nowadays, it is very simple and normal to walk together with girl/boyfriend. Girl's brothers never mind seeing her walking with you		
Disagree	16	4.0
Agree	72	18.1
Strongly Agree	310	77.9
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

In case of eating order, whether a group of kids, elder, adult, men or women eat first or last, currently it doesn't matter and there is no shame in it. Accordingly, this question is strongly agreed and agreed by the following frequencies and percentage: 319 (80.2%) and 66 (16.6%), respectively. Only 13 (3.2%) opted for disagreed. Also, the table has described that only 16 (4.0%) respondents had opted for disagreed and 72 (18.1%) for agreed. Whereas those answered for the strongly agreed have topped the other participants in term of frequency (310) and percentage (77.9%), that it has become very normal walking together with your girl/boyfriend where nobody can never mind including the girl's brothers.

Shown from the presented data above, custom eating format has eroded and replaced by the random eating habit. As it was the case of who to eat first in the past time, currently the case has reversed, however. As you have seen from the above paragraphs that the norms have scheduled the time of eating, especially twice a day. Thus before lunch time, only children are authorized to lessen their appetite by *tuɔk-tuɔɔkni*, *pat-pat*, *por-por caak deet*, and *nyiön* (some slight foody type) to help them wait the lunch time.

The reason why eating format has changed is because, almost every family member access breakfast every morning before lunch, instead of children alone. The morning tea, local dough, and other foods suitable for breakfast have substituted the nourishment which children were only allowed to eat. In fact, all family members can participate in this breakfast because anyone feels hungry. In the other mean this is assuring us that the eating schedule per day has become three; breakfast, lunch and dinner. Some other medium and rich people have added the fourth one, between dinner and night food. Therefore, all these things have reversed and changed the custom eating norms. Finally, work has disseminated family member to different place. For example, parents to work, students to school, and other members to business then maybe only grandparent or maid left at home. The issue is that they come home at different time either in group or individually. In case those come first home eat and can be followed by those came next and then the late comers eat late. Hence, the norm regulating the eating has declined and it became random, in nature.

Customarily, young girls below 18 should not have a boyfriend rather they were used by elder sister/s as a medium of communication in order to acknowledge and give awareness to them. Additionally, when the elder sister court and converse with her boyfriend; they sit or stand a side to hear and learn about friendship. In point, both young and older girls are under the control of their elder brother restricting them to walk with men, interacting much with men, and to have more friends as a result, the brother is ashamed by his peers and other by offending him about his sister as irresponsible man due to the case of freeing her. In contrary, girls themselves do thing by theirs own, not considering and recognizing the responsibly hold by the brother, currently. In many cases, they walk, hug, come late at home, and sometime kissed within the present of her brother, parents and relative, and then she does not think she is shaming them. Generally, the values of restricting female in and young girls have changed by letting them do things by their own decision.

**CHAPTER FIVE**  
**THE ASSOCIATED FORCES WATERSHEDING**  
**THE CULTURAL NORMS OF NUER COMMUNITY**

As you have been traveling through bypassing the topmost cultural norms of Nuer community in their declining and evolvement description as well in the fourth chapter, then this other new chapter present to you the very tremendous forces (factors) which caused and are initiating the declining and banishment of the top common norms (about marriage, gender roles, age-setting system, parenting style and language, & folklore; and social stigma) of this certain community. Therefore, these forces are grouped into two categories; natural forces and human made forces: population, man-made and natural disasters, migration, economic or livelihood, government and policies interventions, religion, technology, education, urbanization, globalization, and finally modernization. Hence, please take a very close look at theirs in-volunteering and reigning change on culture in general and topmost norms of Nuer community, particularity.

**5.1. Natural Forces**

As the name implied, natural forces are forces which is an external or is outside of human activities and happen involuntarily of human permissions. Importantly, these forces are very powerful as its authority are from nature dropped it into human activities. These forces are very powerful to change human activities and culturally prescribed values and beliefs, norms and practices, then consequently alter and make community compromises their ways of life

and make them established new evolving values and norms about the environment and situations. These natural forces are population increase and natural disaster. Below are their descriptions.

### 5.1.1. Demography (Population Increase)

Demography as one of the associated forces which make change to the culture as it has appeared on the above title, is the primary mean with its two edge impacts making culture changes through its three indicators such as birth, death and migration. Thus, this first section of associated force referring to demography introduces you the changes it penetrates to the cultural values and beliefs, norms and practices.

*Table. 5.1. population increase bringing change on values and norms, and social social fabrics,*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Population increase brings change in cultural values, beliefs, norms and traditions of any community.		
Strongly Disagree	7	1.8
Disagree	18	4.5
Not sure	45	11.3
Agree	79	19.8
Strongly Agree	249	62.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
When social population increase, social cohesion or fabrics can decrease and become weak. As a result, cultural norms are easily be declined due to the social distance population has created to each individual		
Disagree	7	1.8
Not sure	42	10.6
Agree	104	26.1
Strongly Agree	245	61.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

#### ***Field Survey Result 2021***

Clearly, the above table has revealed that population increase bring change in cultural values, beliefs, norms, and traditions of any community, for instance. Following the answers, 7 (1.8%), 18 (4.5%) and 45 (11.3%) has strongly agreed, disagreed and not sure about the case. Finally, 249 (62.6%) respondents have highly and strongly agreed to the above question and outnumbered the others respondents. Then the other question reference to population and social fabrics as they are inversely related; are disagreed and not sure by 9 (2.3%) and 40

(10.0%). In contrast, the majority 104 (26.1%) and 245 (61.6%) were agreed and strongly agreed.

Population increase brings cultural change in values, beliefs and norms as well as traditions by the increase of members to the community due to reason that each and every community member would struggle to priority one own needs then community need as the population of a certain area grow in size and composition. For example, to compare the Gambella town' population through years of its growth, it actually grew up with exponential speed from 2010 onwards. The period before and after that decade turn witness the town's turning point as its size, density and sex composition started to grew up to it higher pick which result in the changing of the community attitude toward urban living situations causing cultural change in values, beliefs and norms.

Moreover, the incoming of south Sudanese refugees to the town's peripheries and other parts of the region as well as their occurring resettlement together with the indigenous mobility to the town result not only in crisis, quarrels, competition over the resources and their distribution, shortage of livelihood; but also, the sways of cultural values, beliefs and norms within those peripheries in general and in the town specifically. Hence, population affects economic negatively as it reverses the way things has been done, culturally. Hereby, population increases cause shortage of resources which results in other consequences.

Additionally, population grown also caused dysfunction in operation and lower the code of good cultural and socially valued virtues. It results in immorality such as thief cases, robbing, looting, and sometime violent in the populous areas such as at buses stations, public squares and roads. Besides this; in populous areas people can show disrespect and lose the sense of community and concern as well; acting individually. For instance, passengers struggle entering into the bus while thieves are trying to steal and some result in hurting. This is normally against both social and cultural norms of order, hospitality, and goodness. Likewise, the increase of population has also threatened the standard of living and thus inspire change in some norms, values and beliefs in family level and community within the relationship and contact. For instance, as many families are in extended type, they are very low in administrating and controlling their children, young people and as their population increases the care taker/s or responsible personnel is overloaded; shouldering more than

nuclear family member. Therefore, the family members would depart striving for survival which results in the community disorder, insecurity and immorality.

On the other hand, social cohesion and fabrics used to be decline when family and community increase. As people increase in size in Gambella town and other kebeles, especially 01; resources and other facilities are insufficient and this led dwellers to expanse to different areas. However, population increase which cause expansion indirectly or renting in different places result in lessening and weakness of social cohesion and fabrics even within the same family unit. People interact and corporate with neighbor, friends, colleagues, workmate...rather than cognates. As argued, that being in physical distance lessens the sense of feeling, some change in beliefs and attitudes. This can lead to the loosing of the sense of identity and belongingness which are inspired when family live together. Therefore, population determine the lessening and declining the family solidarity and cohesion.

As population increase; social values and norms decreases leading to the decline of social stigma. Hypothetically, more populous people or group act against prescribed norms and values. For example, stigma and shame are so strong and effective in less populous areas especially in rural where each and every member of that small community identify and know each other by names, family, neighbor, clan, and tribes...than urban where people do not bother about all these things, taking and preferring only the benefit and opportunity, less looking for social honor and prestige in the way ruralists do. For example, stealing and prostituting are considered shame and the participant is stigmatized in the rural areas whereas they are considered as work and the participants are normal just like the others.

Also, as average community member does not recognize the wrongdoer due to the distance and the density of the population within the town; many can hear it after some days bother to recognizes and see the one. On the other hand, some norms and values breakers such as rappers, young gangsters, new stylists, and some other peers' generations are very much known to community even by the names and families, as they frequently do their business and be seen or hear in every movement by the community, then the strength and intensity of stigma being 'social' in a sense are reducing. Therefore, this makes them be ignored and simply be accepted as they are, even their parents, too. Thus, they are not stigmatized. Populous urban people consider stigma as individual matter rather than general. They have

the attitude of considering ability, flexibility and subjectivity. Finally, urban people are not usual and volunteer to correct the wrongdoer as it is the norms in the rural areas. Here they simply lead to their business though hear or see the victim; he/he has nothing to do with her/him, in case.

## 5.2. Man-made and Natural Disaster

As entitled above this factor acquaint you to the relationship between manmade and natural disaster as they sway the culturally defined norms of community. Conflicts and wars, poverty and famine, flood and wildfire; for instance. Thus, as these forces are associated to the prescribed cultural norms, they decrease the norms temporarily or permanently and make other new evolved, somehow.

*Table 5.2. Human and natural disaster and values and norms changes,*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
When crisis, war, conflict, and quarrels or disagreement occurred between or within community members or tribes, it can result in community displacement and the worst part is the alteration of cultural values and norms		
Disagree	1	.3
Not sure	23	5.8
Agree	114	28.6
Strongly Agree	260	65.3
<b>Total</b>	<b>398</b>	<b>100.0</b>
When natural disaster such as famine, poverty, volcano, earthquake, flood, wild fire etc. occurred, they badly threaten the normal life of the community, and seriously they displace or make community to compromise and reduce some norms and values which regulate the community life		
Disagree	4	1.0
Not sure	21	5.3
Agree	116	29.1
Strongly Agree	256	64.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
Any change in the physical environment (either by man-made or natural disaster) can automatically leads to change in residents. As a result, it will also lead to change in community's new adaptation and new lifestyle		
Disagree	4	1.0
Not sure	15	3.8
Agree	119	29.9
Strongly Agree	260	65.3
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Field Survey Result, 2021*

From the above table, both manmade and natural disaster has relationship in term of changing the cultural values and norms as the displacement and resettlement result. Following the presented data, 23 (5.8%) of the respondents are not sure and only 1 (.3%) has disagreed. Then the average participants (114, 28.6%) and (260, 65.3%) had agreed and strongly agreed, separately. And in response to the second question within the same table, only 4 (1.0%) and 21 (5.3%) disagreed and not sure. However, other whose frequency and percentage (116, 29.1%; 256, 64.6%) are high than the others agreed and strongly agreed, singly as community may compromises when both human-made and naturally made disaster occurred. On the other case, any change in the environment lead change in the community through resettlement and result in community disvalues and weakness in norms. This is strongly agreed and agreed by 260 (65.3% and 119 (29.9%). Just only 4 (1.0%) and 15 (3.8 %) has normally disagreed and not sure, separately.

Argued in the above interpretation, manmade disaster whether from the outside or within the community; can result in ruining the cultural values and norms. In detail it interrupts the good functioning of the interconnected families and community by making environment insecure psychosocially, physically, and economically, for example. The reigning of such things results in in-conducive living and destruction of livelihood. Mostly, the community tie and cohesiveness can be weak resulting in a desperate life. The same is true for naturally made disasters. The present of famine, flood, poverty, wildfire and other related factors bring not only the destruction of the physical environment but also social, economics, beliefs, morality and also the solidarity operating within both family and community life. These crises can cause tremendous and forceful movement or migration reigning in their social mind that they are going to begin new living situations. Sociologically, as some individuals result in missing their relatives, family member, resources, security; this can result as public problems as almost all community face the disaster.

Importantly, during the maintenances of the living wherever they have settled, this can result in the compromises of some previously prescribed as cultural values and norms. For instance, because of the lack of everything, especially resources, separate living, and the beginning of livelihood mechanism and adaptation; the cultural restriction within the social norms regulating many cultural elements and traits such as bride prices, scarifications, gender roles and other services can be compromised. Meaning, the restriction and the effectiveness of

cultural norms and values along with the beliefs can be swayed by the occurrence of both manmade and natural disaster resulting in some common compromises and negotiations of their operations. Sometime later, these compromised values and norms can be adapted into new norms and values then are parts of the culture.

### 5.2.1. Migration

Here, the migration as factor could not be confused with or be part of both natural and manmade disasters which cause people to migrated. Sure, it actually occurred but in a forceful manner and involuntarily. However, the factor is conceived as voluntary form of migration in its relation to changes on the social and cultural norms and values, beliefs and traditions. Moreover, the predicators may also include those forceful pushes and full factors.

*Table. 5.3. Migration and cultural norms and values and the destination rules adaptation*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
The change of one's residence from origin to destination change not only the land scape and environment, but also cultural values and norms from previously experience to newly adapted ones		
Disagree	2	.5
Not sure	12	3.0
Agree	116	29.1
Strongly Agree	268	67.3
<b>Total</b>	<b>398</b>	<b>100.0</b>
If you migrate from your place to another, it is a mandate that you can accept those unacceptable and reject those were un-reject able for your survival		
Strongly Disagree	1	.3
Disagree	4	1.0
Not sure	17	4.3
Agree	117	29.4
Strongly Agree	259	65.1
<b>Total</b>	<b>398</b>	<b>100.0</b>

#### ***Field Survey Result, 2021***

Tabular, it plainly announced that the change of one's resident is not only changing the land scape and its environment, but only the cultural values, practices and norms. Accordingly, this question is supported by almost 116 (29.1%) and 268 (67.3%) agreed and strongly agreed. Contrastingly, 2 (.5%) and 12 (3.0%) disagreed and not sure. On the other hand, in order to survive, the migrant can mandatorily accept the norms and values of her/his

destination. Thus, as data shown, only 1 (.3%), 4 (1.4%) and 17 (4.3%) strongly disagreed, agreed and not sure. Whereas many respondents such as 117 (29.4%) and 259 (65.1%) are actually agreed and strongly agreed, in that order.

Migration as a tool and force affecting the cultural values and norms, it has its own predicators leading the victim to migrating. For example, push and pull factors from rural to urban for the sake of survival or improvement. It leads the one to change his/her live situations before first changing her/his attitude through attraction and motivation from the destination. Besides, to those voluntarily migrate to other places, although they keep the major values and norms of their culture, they can actually forget the minor and practical norms which in turn leads to reduces the focus of the major and decline of the previous experiences. Hereby, it is obviously that migrant live by the values and norms of the destination by conforming into them and adapt the new environment: the food, language, interaction, relationship, naming system, and transformed into their mind set of looking the life in general. As the time goes, the whole family and children specifically would be assimilated and accommodated into the destination's values and norms through interacting, education, economic, even politics, somehow.

This migration affects children much in term of forgetting their identity, cultural traits and bloodline relationship. Those Nuer children living in Addis Ababa, Hawassa, Jimma, Metu and other for long time lack cultural knowledge such as folklores, cognates, family tree, mother tongue and the sense of clan belongingness than those in Gambella town and *weredas* and those in rural than in the town and urban as well. They only value their peers often interacting with instead of their relatives. Although migrants are conservative in the destination, they can be dictated by the live threatening situation by normally accepting those unacceptable and reject those un-rejectable such as renting, buying, begging, working, less sharing, mutual benefit, individualistic, and improvement for one's own life for the sake of survival. Therefore, migration make cultural values, norms, beliefs and traditional practices fall and leave behind along the road of origin and destination through the process of observation and consideration or having no choices.

### **5.2.2. Economy (Livelihood)**

In these very recent times, a decade back till now, the economy has been a special force regulating and controlling every aspect of Nuer community life. As they value money more than their previous assets and cattle, even their livelihood activities and mechanism, Nuer community associates everything with money and survival. Hereby, this section would lead you to the economic factors affecting cultural values, beliefs and norms and the evolution of other as this economy reigns the atmosphere of the Nuer life.

*Table. 5.4. Economic through business, marketing, and entrepreneurship, money, and love in relation to norms and values change*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
<b>Economic in many ways change cultural values and norms through business, marketing and entrepreneurship principles</b>		
Not sure	13	3.3
Agree	114	28.6
Strongly Agree	271	68.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
<b>Money as a medium of exchange makes things which were difficult to get/do easy to get/do</b>		
Disagree	4	1.0
Not sure	9	2.3
Agree	92	23.1
Strongly Agree	293	73.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
<b>Culturally defined love is affected by money: person with more money attracts more girls than the one having less money</b>		
Disagree	2	.5
Not sure	6	1.5
Agree	97	24.4
Strongly Agree	293	73.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

#### **Field Survey Result, 2021**

Following to the first question of the then above table, as to the forces (economy) affected the cultural norms and values through business, marketing, and entrepreneurship principles. Only 13 (3.3%) are not sure. However, 114 (28.6%) and 271 (68.1%) agreed and strongly agreed, respectively. Things which were hard to do or get are now so easy to get or do. Henceforth, 4 (1.0%) and 9 (2.3%) disagreed and not sure. Whereas, 92 (23.1%) and 293 (73.6%) agreed

and strongly agreed, in turn. Finally, 2 (.5%) and 6 (1.6%) disagreed and not sure that love based on culture is affected by what the person owns. In contrast 97 (24.4%) and 293 (73.6%) mostly agreed and strongly agreed, one by one.

Although economic forces are positives toward cultural values; its effects are very negative toward cultural norms and values. Back in time community use battering system of exchange or freely given in service. However, when new system of exchange was enhanced by paper money as a medium of exchange, almost all service and activities based on indigenous economic and livelihood strategies are affected by it is principles such as business values, marketing system and entrepreneurship operation as illustrated by Hutchinson, (1996). Consequently, Nuer community has no choice to wall back the force rather simply accepting its values and principle. In detail, business and marketing values and principles discourage free giving and borrowing which were, customarily, the base of hospitality and kindness, and goodness, in a sense making the participants be honored and prestige, for example. Henceforth, when money as a medium of exchanges and marketing principle is in use; things which were so difficult to get or do become simple and easy to get or do. For example, the one having more cattle were much honored and was rich than the one owning thousands of moneys in the account due to the reason that the credit is not seen. Meaning, Nuer people values what is seen than not observed. However, now the reverse is true. The cattle owner can depend on the millionaire. Additionally, cattle were measured or valued by a couple of sacks or goats/sheep. However, only money represent the values the cattle the person has.

In term of marriage, love was not affected by material or resources a person owns, rather Nuer community expect kind relationship and interaction from the one marrying. But as to appreciate the child parents for being responsible and taking care of her; some service would be given to the bride parents for their gratitude, known as bride wealth based on their demand. In contrast, not only the parents, but also the marital candidate may look to where he/she could survive. Girls search for the one having money and boys too in the same manner. In many cases, a man whom impregnate or elope the girl could be rejected because of his being poor materially. Thus, cultural true love is currently affected much by money and material benefits. Moreover, as the town and urban resources has become money for everything, it initiates and increase the competition and conflicts between or among the wives sharing the same husband. For example, this makes many husbands to separate his wives

living in difference places. On the other hand, it is because of money and other which make wife restrict her husband not to marry another wife.

### 5.2.3. Policies and Intervention (Government and NGOs)

Government as a main actor of cultural norms and values change; has very direct and indirect rules and regulations through policies and intervention to accept the possible norms of every ethnic and reject the harmful ones. Therefore, this section is introducing you about the change government made to the cultural values and norms, beliefs and traditions in addition to the effects on the gender roles, scarification, marriage, and economic activities.

Table 5.5. Government and cultural values and norms change, norms and government rules, and age setting system

Response	Frequency	Valid Percentage
Government can change cultural values, beliefs, norms and practices through training and information		
Disagree	7	1.8
Not sure	7	1.8
Agree	113	28.3
Strongly Agree	271	68.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
In urban centers, people no longer ruled by cultural norms and values, but constitution, agencies and bureau values, beliefs and regulations due to that urban is the center of different ethnics with various cultural values and norms		
Disagree	2	.5
Not sure	5	1.3
Agree	88	22.1
Strongly Agree	303	76.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
Gari (scarification/marketing system, <i>nak</i> (pulling tooth out) and <i>biri</i> (face decoration) are discouraged by the government as harmful traditional practices (HTP)		
Disagree	2	.5
Not sure	3	.8
Agree	83	20.9
Strongly Agree	310	77.9
<b>Total</b>	<b>398</b>	<b>100.0</b>

#### Field Survey Result, 2021

Following the above presentation, government can alter the cultural norms and values, beliefs and practice through training and information. More participants (113, 31.8%) agreed and (271, 68.1%) strongly agreed. However, only 7 (1.8%) are both disagreed and not sure and 271 (68.1%) strongly agreed and took the top class. Beside these, in urban centers,

community are less living with cultural values and norms rather constitution, agencies and bureau values and principles. Accordingly, only 2 (.5%) and 5 (1.3%) participants disagree and not sure. But 88 (22.1%) and 303 (76.1%) agreed and strongly agreed. Thirdly, *gari*, *nak*, and *biri* are discouraged by the government as harmful traditional practices. Only 2 (.5%) and 3 (.8%) disagreed and not sure. However, more 83 (20.9%), 310 (77.9%) have been response as agreed and strongly agreed.

Customarily, Nuer people perceived established government as separate body with its entire requirement such as administration with rule, laws and orders different from theirs. For example, when one comes to town for the first time; he/she can be a stranger to its values, norms and practices. To clarify, government change those cultural norms and values thought policies, programs, trainings and information. Normally, government assumes and supposes every citizen confined within the country’s territory whether holding different ethnic backgrounds and races as its own ‘son’ and ‘daughter’ in a sense or as members. As this people live in different cultural and norms either superior or inferior, harmful or beneficial to others; the government can have to harmonize and rearranges the life standard establishing and amending up the new rules, law, values and norms, almost, comfortable to every member. Then offices and agencies launch training and programs to adjust their attitudes by abolishing their old unbeneficial values and beliefs and norms and practices.

On the other hand, culturally, Nuer people established their system of rite and passages from one stage to another by *gari*, *biri*, and *nak*. To them, these are very valuable practices undermining their ‘harmfulness’ in a sense. However, government discourage these rites and stage of passage as harmful practices due to their ‘destructiveness’ to the body healthy specifically and human in general. Thus, it went to every village and kebele training youth, key individual, elder and administrator and explaining their effects to them.

*Table. 5.6. Government, gender roles and gender equality, property right, and empowerment*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Government abolishes cultural values and norms related to gender roles by exalting gender equality between men and women. And as a result, women disrespect or ignore their men		
Strongly Disagree	1	.3
Disagree	9	2.3
Not sure	9	2.3

Agree	105	25.9
Strongly Agree	276	69.3
<b>Total</b>	<b>398</b>	<b>100.0</b>

Culturally, all properties belong to man. But nowadays, government by empowering women through gender equality makes properties to be distributed equally between husband and wife

Strongly Disagree	1	.3
Disagree	11	2.8
Not sure	2	3.0
Agree	79	19.8
Strongly Agree	295	74.1
<b>Total</b>	<b>398</b>	<b>100.0</b>

---

***Field Survey Result, 2021***

The above table has revealed that, government destroy cultural values and norms related to gender roles and activities by exalting gender equality between men and women which may result in women’s disrespect and the ignorance of their men. Flowingly, this question is strongly agreed, disagreed and is not sure by 1 (.3%), 9 (2.3%), 9 (2.3%) as strongly disagreed, disagreed and not sure. Secondly 105 (25.9%) and 275 (69.3%) agreed and strongly agreed.

As government has rules and regulation which encourage and treats everybody and its workers socially, politically, economically, educationally, and mostly in administrating system; this equality status and exaltation of gender equality, especially women in reference to men is against the cultural values and norms which do not allow women and wife to be equal with men in all aspect of life. Consequently, women and wives got power and authority which they think were undermined by their men and husband culturally, now they expect equal treatment with men or live her own life. Due to that reason, women do not want to be ruled by their men but be included in every aspect. To men, this result in disrespect and ignorance. For example, as women become officer or administrator over certain office; it undermines and ignores her man who is normally worker and has no level of position. Practically, she does not participate in her cultural domestic works, and much more she does not listen to her husband’s order and commands. Sometime she challenges and criticize him of his simple failure.

Besides these, women claim properties to be distributed to each other equally with man. Culturally, the values entitle and authorize man and husband to own properties such as land, assets, animals, houses, children, even including the wife. He is the one in needs of wife and

exquisite her with dowries, she belongs to him. Thus, when divorce occurred between them, only wife can go without any property holding. But government has changed these values and norms through empowering women by gender equality allowing women to require some portions of properties such as land, money, and other tangible assets as she divorced.

Surprisingly, government has established the new agency known as Women Affair (*Setoch guday*), *Setoch Unit*, and Women, Youth & Children Affairs which can oversees and claim the issues, oppression and undermining of women and wife threatening their life, then these agencies are standing strong on behalf of women. This agency is very effective and men argue that it's the one spoiling women and making them disrespect their men and husbands in every situation. This has made the culture choke and declined.

#### 5.2.4. Religion

Religion, on the other hand, is now very powerful in changing cultural norms and values, beliefs and practices as the average of Nuer community had become Christian and other religions especially catholic and protestant, particularity. Therefore, in this section, you are about to be introduced to the religious values, doctrines and principles and its major factors altering the culturally norms and values. Specifically, its force waging on marriage, gender roles, scarifications and body decoration, folklores, parenting, and other related norms.

*Table.5.7. Christianity and cultural norms and values, on marriage, and on gender roles*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Culturally, Nuer people were not originally Christians, but pagan. As a result; Christianity has overwhelmingly change their cultural beliefs, values and practices.		
Strongly Disagree	9	2.3
Disagree	5	1.3
Not sure	11	2.8
Agree	84	21.1
Strongly Agree	289	72.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
Cultural marriage and weeding ceremonies are no longer practiced now; almost all Ethiopian Nuer society follows Christians and state marriage		
Disagree	3	.8
Not sure	13	3.3
Agree	94	23.6
Strongly Agree	288	72.4
<b>Total</b>	<b>398</b>	<b>100.0</b>

According to the Christians principles, men and women are equal in God/Allah view. Therefore, these ruins the gender roles outlined by culture

Disagree	10	2.5
Not sure	4	1.0
Agree	87	21.9
Strongly Agree	297	74.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Field Survey Result, 2021*

According to the above depicted table, Christianity has overwhelmingly altered the Nuer cultural norms, values and beliefs. Therefore, only 9 (2.3%) and 5 (1.3%) participants strongly disagreed and disagreed. Within the middle 11 (2.8%) respondents are not sure. However, 84 (21.1%) and 289 (72.6%) respondents agreed and strongly agreed and then took the top position. Secondly, 3 (.8%), 13 (3.3%), 94 (23.6%), and 288 (72.4%); respectively disagreed, not sure, agreed and strongly agreed to the question that cultural marriage and ceremonies are less practiced currently, rather Nuer society do practice Christian marriage and its ceremonies. finally, the last question of the same table has stated that, as men and women are equal in God/Allah’s view, this has an effect on cultural norms and values, even beliefs as well. So only 4 (1.0%) and 10 (2.5%) participants are not sure and disagreed, singly. Whereas, 87 (21.9%) and 297 (74.6%) correspondingly agreed and strongly agreed.

Culture is associated to what the native beliefs and practices. Nuer people were just religious, not Christian. Their religiosity was so pliantly different from the current Christian religious values and norms, beliefs and practices; for example, the sacrifices principles. Moreover, Nuer religiosity was associated to their cultural values promoting many top most norms and practices. Markedly, in the end of 19<sup>th</sup>c, due to the spreading of the Christianity via Ethiopia and Sudan and particularly the entering of the presbytery and catholic into the Nuer land; average of them have accepted and joint Christianity. After their conversion; the do’s became don’ and don’t became do’s. Then Christianity result in discouraging and condemning some of the Nuer norms and practices within marriage; the polygamous, within age-setting, the scarification; within gender, the roles for example. Consequently, this new belief had invaded many people and their cultural values, beliefs, norms and practices.

In the beginning of the 20<sup>th</sup>c, a tremendous cultural change through Christianity had been observed and became tangible. During the inception of religions such as orthodox, protestant denominations had been introduced; change has become very sensitive toward cultural values

and practices inauspicious even to those minor norms operating within the family, community and society in general; and relationship, bridesmaids, and marriage ceremonies specifically. Besides this, Christian doctrines teach equal salvation between men and women as everyone is equal in God’s view and encourage equal opportunity between men and women in every aspect within the church. As church and community members are indifferent and inseparable, this so-called equality between men and women on God’s view had also warped the culturally man-dominated-all-values which result in women being pastors, elder, administrators, leader and directors in both church and community as well, empowering and inspiring them not to shy, stand, and talk within men.

Moreover, Christianity had also altered the culturally prescribed marriage in general and ceremonies, wedding, and its practices. Since every relative and other use to dance (*raw* and *duth*) culturally as they express their thankful and excitement of the event and so many related performances as well. Importantly, weds used to be blessed by the elder, especially the bride father. Currently, Christianity discourages marrying the believer to the unbeliever and unbeliever to the believer, and then condemn ‘cultural marriage’ with its formats, by replacing it with ‘Christian marriage’ with almost all its formats blessing by the pastors or church leaders, for example. Consequently, almost none is currently interested in making the culturally prescribed type of marriage. Bride-and groom ever want to dress in white and black, believed as the only Christian values and norms.

*Table. 5.8. Christianity on teaching children about Bible stories and cultural norms and values*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
As many people are Christians, they teach and train their children with Bible stories, knowledge and wisdom, not that of culture.		
Not sure	5	1.3
Agree	93	23.1
Strongly Agree	301	75.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
Most of Nuer population are Christians and follow religious principles and practices		
Disagree	2	.5
Not sure	7	1.8
Agree	95	23.9
Strongly Agree	294	73.9
<b>Total</b>	<b>398</b>	<b>100.0</b>

Despite the cultural given names, Christianity is changing the given names or creates children new names

Disagree	10	2.5
Agree	94	23.6
Strongly Agree	294	73.9
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

Following the above table, religion encourages parents to train and teach their children with bible stories, knowledge and wisdom, not of cultural. As to this question, only 5 (1.3%) and 93 (23.1) are not sure and agreed. Whereas, many respondents (301, 75.6%) replied as strongly agreed. Finally, as almost all Nuer community are Christian, they follow Christian principles and practices. More people (294, 73.9%) and (95, 23.9%) appeared to agreed and strongly agreed. In contrast, only 2 (.5%) and 7 (1.8%) replied for disagreed and not sure.

Following the above data together with the FGD, interviewed and observed as well, many Nuer people teach and train their children not with the cultural folklores, tales, legends, and tongue twisting as they end up being Christian. For being religious, they engaged their children into church regular programs attendance and church schools where songs and bible stories, knowledge and wisdom are respectively being taught. On the other hand, parents are also not interested to tell child about the cultural things, especially bedtime stories, but something else about religion. Almost, many Nuer community use to conform and follow the religious doctrines and practices. Everything they do performance, they do it in the context of Christianity. Their religious life ever discourages many cultural values, norms and practices by considering them as ‘old life in the darkness’ replacing it with the ‘new life in the light, Christ Jesus’. Thus, having these doctrines and beliefs in mind, it leads them to disvalues and ignore most cultural practices by following or sticking to the doctrinal principle and teachings. As argued, anyone attending the doctrinally prescribed as ‘old life’ can result in disciplining and ex-communicating. Even though certain individuals need are interested in cultural things, they fear the church punishment.

Finally, Christianity had and is being very influential changing the cultural naming system since the time of its arrival. As noticed in the naming system section, Nuer naming has significant and purpose connoting the events, place and time. However, Christianity has condemned most of the names. At the time couples are converted, everything they do as well as the children naming could be in Christian context related to Allyn and Bacon (2000).

Couples could take child to church to be named or they do name the child based on their believe by using the following some Christian names; CHANGKUOTH, BUOM KUOTH; GOY KUOTH, PUOTH KUOTH, MAL, NYEMAL. On the other hand, Nuer are even advancing the names not given in the church but at home or hospital as the parents decided so. These recent names are very direct to the child, not as an option or attached to child's first name such as FRIDAY, SUNDAY, MONDAY, HANNA, RUTH, EMANNUEL etc. Had it happened that you named a child following the above names, culturally; people may surprise. In view of that, these recent names signify interest and motivation of parents to their child.

#### 5.2.4. Technology

In every setting of these modern community regulating by globalization and other common forces such as education, technology is playing a very technical, emotional, and social game toward the user, on one hand or the other. Technology has almost reached every living person on the face of the earth no matter the range it goes. As many communities are accessing the technology, it not only benefiting them in term of social servicing but also affecting them in term of some cultural elements declining and the replacement of others, though its devices and social media. Thus, this section is introducing the technological forces waging into marital norms, scarification, gender roles, cultural parenting and folklores, and other cultural norms and values, beliefs and practices of Nuer community in Gambella town.

*Table 5.9. Effect of technology on cultural norms and values through devices and media, Facebook, and how to make love*

Response	Frequency	Valid Percentage
Nowadays, technology has become the primary factor that has great effect on cultural values and norms through its devices and social media.		
Disagree	9	2.3
Agree	86	21.6
Strongly Agree	303	76.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
Almost every Nuer at age of 18 and above has Facebook		
Disagree	6	1.5
Not sure	29	7.3
Agree	58	14.6
Strongly Agree	305	76.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

Despite the cultural values and norms which regulate how to make love, young people, daters and marriage couple imitate or already know how to make love through social media

Disagree	5	1.3
Not sure	4	1.0
Agree	91	22.9
Strongly Agree	296	74.4
<b>Total</b>	<b>398</b>	<b>100.0</b>

*Field Survey Result, 2021*

Currently, technology has become primary force which has a very great effect on altering cultural values and norms through social media and devices. This question is respectively disagreed, agreed, and strongly agreed by 9 (2.3%), 86 (21.6%), and 303 (76.1%). Moreover, almost all Nuer teenagers age 18 and above, own Facebook; this is strongly agreed and agreed by 305 (76.6%) and 58 (14.6%) singly; whereas it is disagreed and not sure by 6 (1.5%) and 29 (7.3%), correspondently. Finally, average respondents (296, 74.4%), and (91, 22.9%) are strongly agreed and normally agreed that young people learn how to make love through social media, instead the cultural manner of experiencing the love.

In this technological age every community around the globe has access to many high-tech products; this is not only benefiting the society but also outlooking the indigenous products. This great perspective also has an impact on social environments especially on the contact and interactional relationship. Nuer used to message each other through person as a medium of messaging and visiting which also enhance social intimacy. However, during the introduction of mobile phone, that role is shifted to such device. As a result, it presently lessened the contact and intimacy between people as long as they keep communication. Thus, people think less to visit or contact in person. Therefore, technological device such as telephone has diminished the concern of social being and the norms of visiting.

Additionally, the following devices and media products such as smart phone, personal computer, I pad, playing Bluetooth and other modern apps installation for instance messengers, what up, YouTube, Google, telegram, Instagram, Facebook, email, etc. are on hands of more than average people, especially the age of sixteen an above. These devices and apps are swaying the cultural values and norms. The users are unintentionally ignoring and crisis the culturally recommended social life of being together and caring leading to impersonality. Customarily, those are living in individualistic life were stigmatized as selfish

or arrogant (*cam jīc or kuḡc*). Even though, it is not their choice to be selfish, but the devices are keeping them to be so.

Since love was something hidden especially in the case of intimacy. Couple and weds do not reveal it due to fear of being ashamed as infidel. Also, dater and boy-girl friend were tough how to love by their close friend or relatives, whenever reached the needed stage only. However, due to technological devices access; young people, adult, and even some elders are aware of love revealing it openly to partner without any shame. None is being taught to exercise love. As many women access the devices, they learn it, and directly shown by imitating it on social media and channels such as movies, videos, films, Kana TV, Bollywood, Zee world, Zee Aflame, and other disc programs.

*Table 5.10 Technology, early marriage such as elopement and im-pregnancy, and technological devices*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Technology has mostly increase early marriage (eloping and impregnate) through social media especially romantic movies, films, pornographies, decorations, etc. as a result, they seduce young people to experiment their sexual desire.		
Disagree	6	1.5
Not sure	5	1.3
Agree	89	22.4
Strongly Agree	298	74.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
Technological devices such as games, MBC 3 channel, ABC/123 TV, children TV etc. are more to teach and influence children than parents		
Disagree	2	.5
Not sure	4	1.0
Agree	92	23.1
Strongly Agree	300	75.4
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

Accordingly, to the given table above, technology has increased the early marriage such as impregnation and eloping through social media such as romantic movies and films, pornographies and other related to as a result of their seducing young people. This is disagreed and not sure by 6 (1.5%) and 5 (1.3%). Secondly, 89 (22.4%) and 298 (74.9%) agreed and strongly agreed to the question. On the other hand, 2 (.5%) and 4 (1%) disagreed and not sure that technological devices as mention in the table are more teach than parents.

Thus, many respondents for instance 92 (23.1%) and 300 (75.4%) agreed and strongly agreed to the question.

Technology through its devices and social media has an indirect relationship with sexual experimentation resulting in early marriage. Accordingly, from half a decade ago, when many young people have adapted the technical devices lifestyle; there were very high early marriage which leads to school dropping. Meaning their access to the devices have excited and thrilled them to explore the world but they first meet what grasped their attention and sentiment the heart for instance romantic and action movies, videos, love songs and dances, pornographies, cosmetics and decorations, dressing styles etc. These devices and products result in emotional and sexual arousal, and seduction to experiment what is seen. In fact, these evidences led most of youth to have boy/girlfriend making love leading them to frequent unprotected sexual intercourse which obviously result in pregnancy or eloping in their early age, leading either of them to drop schooling. Now a day, social media is motivating and inspiring young people through advertisement. Youth became cyber community, brainwashed by the media they usually engaged in which result in attitudinal (community values) change toward valuable cultural beliefs, norms and practices, cultural expectations.

Again, technological devices are replacing the cultural parenting system of Nuer community. Here, the values of parenting children with cultural knowledge and wisdom is perceived as less and backward. However, parents' value and expect their children to know Amharic and English, undermining Nuer and other indigenous languages more. Therefore, they expose their children to various learning and teaching channels such as ABC TV, 123 TV, CHILDREN TV, MBC 3 and other toys channels to teach children with the modern and current knowledge. Thus, these children were disengaged from cultural parenting, such as cognates, family tress, and folklores. Besides this, it is also observed that children from three to five years have access to technological devices especially mobile phone and TV operation. Sometime mother/father gave child mobile phone or open TV to keep her busy or silent when the child is disturbing. Then the child can play games, watch videos, movies sometime ferocious, and songs, which may result in addict watching, if not the child can cry. Also, these children are exempted from experiencing the basic cultural knowledge.

*Table 5.11 Technology and gender roles and dining norms*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Technology has broken the barriers between gender roles by introducing kitchen utensils which encourage men to cook with their wives.		
Disagree	7	1.8
Agree	89	22.4
Strongly Agree	302	75.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
Technology has broken the barriers culture had walled for dining order by introducing self-service disc on a table		
Strongly Disagree	1	.3
Disagree	11	3.0
Agree	80	20.1
Strongly Agree	306	76.9
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

As shown from the above table, 7 (1.8%), 89 (22.4%) and 302 (75.8%) have disagreed, agreed and strongly agreed that technology has break the barriers between gender roles by introducing kitchen utensil making cooking and other females' base activities easy and encouraging men to cook. Also, it breaks the bond and values operating within the cultural dining order by introducing self-serves but on table. This is strongly agreed and agreed by 306 (76.9%) and 80 (20.1%) whereas it had been disagreed only by 1 (.3%) participant.

Observably, technology has disrupted the barriers between gender roles by introducing the kitchen utensils which make cooking easy to be conducted by anyone. Since, customary cooking took process for instance, collecting firewood, arranging hotplate, firing and looking after it etc. difficultly, all such processes are conducted in open space letting you to be seen. However, as long as every home are fenced supported by the present of charcoals, match, cooktop, and other cooking ingredients; mostly bachelors students, or in groups can cook and

this has become normally valued. Currently, with the present of electric stove and cooler; it convinces men not to disturb their women or sisters to cook for him, a man can volunteer cooking, even for the whole family as long as it's very simple to process.

Moreover, it also breaks the order of eating norms. As many Nuer have adopted eating *injera*, and modern eating habit of self-serving; a man can serve himself and other rather than by women. This has converted the eating order. Hence the present values and norms of eating is when the dining time arrived; those presence can dine and never wait for the latter as long as the dining technique is self-serving habit. In other hand, dining was based on age, status, and peer. However, families are presently eating together by rounding the table.

### 5.2.5. Urbanization

Like the other human made factors, urbanization is currently ringing in every government, policy maker, and urban dwellers' attention for the case of advancement and expansion of the city edges and peripheries. On the other hand, as the advancement and expansion and people struggle to be more urban, somehow, cultural values and norms even beliefs are being modified through urbanity which can latter lead to the lessening of cultural norms and values, practically. Hereby, this section is introducing you about the different values, norms and lifestyle rural and urban dweller live, their exchange and how change take place when one come to urban or vice versa. And the social fabrics reductions, the influence of urbanization on cultural traits.

Table. 5.12 Difference values and norms on urban and rural dwellers, and hospitality,

Response	Frequency	Valid Percentage
Rural dwellers and urban dwellers have different values, beliefs, practices, norms and lifestyles which fit to their different environments.		
Disagree	3	.8
Not sure	3	.8
Agree	99	24.9
Strongly Agree	293	73.6
<b>Total</b>	<b>398</b>	<b>100.0</b>
When rural dwellers come to urban; their culture change and when urban dwellers go to rural; their culture changes too		
Disagree	4	1.0
Not sure	5	1.3
Agree	89	22.4

	Strongly Agree	300	75.4
<b>Total</b>		<b>398</b>	<b>100.0</b>
Urban lifestyle and situation has reduced the cultural hospitality among urban dwellers			
	Disagree	1	.3
	Not sure	6	1.5
	Agree	86	21.6
	Strongly Agree	305	76.6
<b>Total</b>		<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

In term of places, rural values and norms differ much from those of urban dwellers. Those disagreed and not sure share the same frequency and percentage, 3 (.08%). And then 99 (24.9) and 293 (73.6%) agreed and strongly agreed to the question. Secondly, 4 (1%), 5 (1.3%) disagree and not sure, whereas 89 (22.4%) and 300 (75.4%) respectively agreed and strongly agreed that when urban dweller migrate to rural and the vice versa, their norms and values could change as they exchange the environment. Finally, due to urbanization and lifestyle, the sense of hospitality among the dwellers could reduce. Thus, this is strongly agreed and agreed by 305 (76.6 % (and 86 (21.6%) and in contrast, it is disagreed and not sure by 6 (1.5%) and 1 (.3%) respondent, correspondingly.

Rural and urban are two different extreme points in human development leading to civilization. So, their differences imply not only the place, but also the activities shaped and molded by different values, norms, beliefs, practices and mindset generally. Clearly, the values and norms of rural people are strict and strong in intensity and strength. These are very common to everyone, are conscience collectively, guided by bonds which connect every community member such as relationship, bloodline, kin, tribe and clan. Family unit, social stigma and shame, the spirit of togetherness and belongingness are very strong. All these things are directed and guided by their prescribed cultural values and beliefs.

In contrast, when rural come to urban for whatever reason (because the frequent coming of rural community to urban is very usual and the vice versa is very less), their values and norms, beliefs and practices have become shocked and strange to those of urban as to everything is settled: the building and towers, the roads and highways, the crowd people and vehicles, the market and exchange operations, the settlement and other tiny things. To them urban life should become complex and complicated in every aspect for the first time. As the time goes by, from mindset and practices, everything starts changing, modifying, and

readjusting until the days of reformation to be real urban dwellers by putting away his/her cultural norms and values and then replacing them by those of urban. Through observations and adaptations, almost total change could take place in every aspect: views and perceptions, interaction, dressing, scheduling and programing, planning etc. then the new lifestyles are taking place as the victim move from one place to another.

Importantly, urbanization modify and reduce the values and norms of cultural hospitality. Since people use to be social and desirable to serve one another. They share everything in hand irrespective of return, there is no mutual relationship, and people feel intimate each other and have a sense of 'our, 'we 'us' and 'caring' as a group, family and community through blood relation, they reside clan by clan, tribe by tribe and native by native as their norms and values has recommended. However, the values and norms in urban city is against, almost, all these activities and practices. Urban people live in a blended and mixed manner arranged not by themselves but the law and regulation of settlement (the government). Rather they value their neighbor, community, work place members, and have a sense of them.

On the other hand, in the urban, there are less frequent visit due to distance urbanization has created, less contact, busy day and night (twenty-four per seven), sticking on business, impersonality in every setting but conformity to the rules of urban living. Therefore, as these has become the values and norms regulating the urban life situation practicing every day, they reduce concern, sense of belonging, hospitality and to some extend humanity. Thus, urbanization modifies and alters cultural values and norms.

#### **5.2.5. Education**

In most cases, education has becoming the universal culture uniting every community into one culture through its policies and curriculums. On the other hand, it treats, teaches and train children, youth, adult and even elder people by transmitting its values and norms, beliefs and practices with little consideration of and indigenous knowledge and wisdoms. Henceforth, within this section, you can be acquainted to meet the educational force altering the cultural norms and values, beliefs and practices of Nuer community in Gambella town, Gambella regional state.

*Table 5.13 Education as a universal culture, socialization, and its desirable change*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Nowadays, education has become the universal and modern culture which affects indigenous culture by transmitting and imparting its own values, principles, beliefs and norms.		
Disagree	2	.5
Not sure	6	1.5
Agree	72	18.1
Strongly Agree	318	79.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
Education socializes, teaches and trains children more than what parents do		
Disagree	7	1.8
Not sure	3	.8
Agree	57	14.3
Strongly Agree	331	83.2
<b>Total</b>	<b>398</b>	<b>100.0</b>
Education bring desirable change in cultural values and norms for the progress and development of community		
Not sure	5	1.3
Agree	72	18.1
Strongly Agree	321	80.7
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

Based on the above table, currently education has become the modern and universal culture across the globe that affect the indigenous culture by transmitting and imparting its own values and norms principle and beliefs to its very member. Hereby, only 2 (.5%) and 6 (1.5%) respectively disagreed and not sure of its effect on culture whereas 72 (18.1%) and 318 (79.9%) agreed and strongly agreed to it as the question is framed. On the other hand, many children (331 (83.2%), 57 (14.3%) strongly agreed and agreed that education socializes, teaches and trains children more than their parents. Whereas only 7 (1.8%) and 3 (.8%) disagreed and are not sure.

Based on the above data, education enhance the change on cultural norms and values of the indigenous community through it curriculums. As every community member is a part of education, either formally or informally, it brings them into the very one concept and ideas of

things observed or practiced. It depreciates many cultural norms and practices. On the other hand, educational institution plays a very dominant role on making everyone its members by training, teaching and transmitting its values and norms, undermining the cultural. Customarily, parents are supposed and should be the primary trainers to their children especially at home to master the basic knowledge first before their exposure to other social institutions, the secondary knowledge. This primary knowledge should be the base for children and young kids. However, education trains, teaches and socialize children more than parent do. So, the average parents primarily engage their children in their early age to be culturalized by education, making the educational knowledge the primary and basic knowledge and wisdom. Consequently, these evidences have leads kids to lack topmost cultural values and norms especially cognates, family tree, folklores and other important norms.

Many decades ago, as argued, Nuer community did not know the important of education. However, they did not send children to school thinking that kids will lose or be spoiled by the schooling environment and other associated factors. Later, only few send their lazier sons to school with very strict rules of living, but not daughter. After years as they were aware of the educational significant observing its fruit from certain individuals and encouragement as well; average of them send their children to schooling, especially in towns wherefore, some were in their younger age staying there for long time. This has created a gap between cultural parenting and educational socialization toward them. Evidently, when they return home, they often converse about their social life in education, town and of friends, almost forgetting or ignoring those of culture.

Nevertheless, many students were still carried the cultural values and beliefs on scarification, for instance; they could return to villages during initiation season to be marked on the head to claim their manhood. Unexpectedly, when they come back for schooling; their previous profile and the recent one would obviously look contrary, especially the photography (which did not bore scars and now marked). Therefore, so this leads the applicant to be denied passing to the next class. Due to this case, it led many students' loss their classes. As a result, massive young schooling people as well as their parents normally have avoided being scarified while schooling. That is why you may observe many Nuer elder unmarked. Hence, this was the first step of scarification decline. Again, by the interventions of government

though researches programs in the region identifying and exempting the harmful cultural practices, giving awareness based on its effects; community agreed to avoids practices and lead to its decline as well as its associated norms and values related to age-setting. It's very true and common that when the practice of a certain trait is stopped, so is its values, beliefs and norms can also be declined. Hence, desirable change brought by education is very important for the enhancement of development within the community and socially as well. These changes not only resulting in positive effects on material culture, but also on non-material culture such as values and norms, and beliefs and practices.

*Table 5.14. Education and gender roles, educated women and their uneducated husbands*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Education promotes and exalts gender equality more than any other factor and built self-esteem and confident on it is members		
Disagree	1	.3
Not sure	4	1.0
Agree	71	17.8
Strongly Agree	322	80.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
Educated women often ignore and undermine their un-educated men		
Disagree	2	.5
Not sure	4	1.0
Agree	80	20.1
Strongly Agree	313	78.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

The table presented above depicted that education promote and exalt gender equality and built self-esteem and confident on its members more than any other factors. Hereby, only 1 (.3%) and 4 (1.0%) disagreed and not sure to the question. But 71 (17.8%) and 322 (80.9%) agreed and strongly have agreed to it. Secondly, educated women use to ignore and undermine their un-educated men. This is supported by 80 (20.1%) and 213 (78.6%) who agreed and strongly agreed. Only 2 (.5%) and 4 (1.0%) disagreed and not sure about the case.

Education is a key for every perspective, adjusting every outlook, view and understanding toward certain social concepts; it applause gender equality more than any other related factors through teaching, empowerment, practices, and legislation as well. For example, every person has met or hears the concept of gender equality either in school or in anyway. Here, the point

is, education has introduced a very strange concept 'gender equality' into Nuer cultural norms and values which was actually non-existence originally. Customarily, male-dominant has rules over every aspect of Nuer life was the only concept reigning. Female were subordinated and treated as second classes societal member with a very low self-esteem and approval. For example, Nuer people culturally believed that woman was not human (*ciek /cie raan!*) but just a man's supporter (helper), normally. Below is the description of woman being non-human:

*Since Nuer lived, there was no gender equality concept. Only men were superior than women by the saying that woman is not a human but she is there to help man in his works. This idea is emanated because man was the first created before woman. But after the coming of gender equality through education, man and woman become equal.* Male Key Informant, age 57, 01 kebele)

Culturally, the logic behind this concept is that man is everything in its realm with all authority, power and resources. Also, he is the one often approaching God/Allah with direct communication. *Woman is not human* in sense that they are lower in headship, tasks and ability, spiritually, and morally too. Moreover, they also associate this view toward coward men, those unable to performance in a masculine manner, calling them as women (*män*). Unfortunately, women have no choice but simply accepting the ideology. However, with the introduction of gender equality concept into Nuer cultural life; their view of world toward men and women's nature and other related concepts initiated by legislations, government and education have positively promotes and exalt confident and self-esteem toward the oppressing, especially women.

In consequences of this educational promotion of gender equality, educated women often ignore and undermine their low educated men, as they are empowered by government hiring them in offices with positions sometime higher than uneducated or less uneducated men as they got authority and responsibility over certain people including men. Since it was very shameful to be ruled by woman, however, that attitude is washed away by education through gender equality. Thus, average Nuer people have presently accepted the concept of equality between men and women in many aspects, especially in politic, business, academic, social, and spiritual. Therefore, education revealed its force altering the cultural values and norms of Nuer community.

#### **5.2.6. Globalization**

Currently globalization had become very influential factors especially to those young generation. Both boys and girls, even though did not formally sign up to be its members, they actually and normally attend and follow its very benefits. On the other hand, due to the influences the globalization is offering through its devices and elements, it's also swaying the very cover and core cultural values and norms, beliefs and practices of their indigenous knowledge.

*Table. 5.16. Globalization and the pattern of cultural norms and values, and its accessibility*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Globalization through technology, education, economic, social media and music industries has changed the patterns of Nuer cultural values and norms		
Disagree	2	.5
Not sure	7	1.8
Agree	91	22.9
Strongly Agree	298	74.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
The access to globalization has swayed the Nuer cultural norms and values related to marriage by adapting other nations' way of ceremonies		
Disagree	2	.5
Not sure	8	2.0
Agree	84	21.1
Strongly Agree	304	76.4
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

As the question has clearly stated that globalization through its means has changed the pattern of Nuer cultural norms and values. To that point, only 2 (.5%) and 7 (1.8%) have disagreed and replied for not sure, singly. Whereas the other average respondents normally agreed (91, 22.9%) and strongly agreed (298, 74.9%) singly. Following the second question, it specifically altered the very cultural norms and values related to marriage by adopting the other cultural norms of marriage. Hence 304 (76.4%) and 84 (21.1%) have strongly agreed and agreed to the question. But only 2 (.5%) and 8 (2.0%) have disagreed and are not sure.

Globalization and cultural norms and values have recently become positively and negatively affect each other, but mostly globalization to culture. Through technology, education, economy, social media and musical industries, its elements have affected the cultural values and norms more even to the stage of changing. Mani fact, globalization principles are making the whole world becoming village even to a single household Hence, it did not exclude Nuer community from its effects or waging forces. As globalization is an abstract concept,

therefore, its practices and activities can be seen and carries out reaching every living being all over the globe. Thus, it swayed out every settled value and norm and make people adapt the new values and norms of its own creations. Therefore, as it ties everything into system as means of survival to be a global citizen; each and every Nuer person is now following and attending the globalization, in one way or another.

Through media, Nuer access other marital norms and values and adapt them to their own. As a result, the mixing of these two norms make culture change and become less useful. For example, Nuer marital ceremonies and wedding celebration were conducted through cultural dance of bride and her groom, their friends as well, both parents, and relatives. However, many of these groups normally, sit, do not dance (*raw*), but weds only dance, party, etc. On the other hand, weds and friends adapt many dress styles from other norms especially the white gown, suit, and many cars moving around the town.

Globally, almost every youth, especially those who reside in urban and city live on the same lifestyle in dressing, music style, the manner of friendship, urbanity, talking and walking. Nuer youth are now more becoming members of globalization in every aspect. Especially they follow music industries and dances, dressing code, social media, use to follow the fashion of the day, partying, celebrating, birthday, and know what is happening globally...they customarily do require everything that could anyone became a member of globalization. Due to their attraction and adaptation into new global environment whether intentionally or not, their indigenous knowledge about cultural norms and values, beliefs and practices are on process of altering by at least reducing their attitudes and desire based on cultural things.

Moreover, as Nuer youth become global members, the essence of their cultural elements and traits have washed away. The language, the dancing, songs, manner of relationship and friendship, the nature of love, the concept of things and their views and so on are vanished by this force. Within all these things are, it follows that the change is penetrating into the core values. Therefore, young generation of Nuer community are using the benefits of globalization whereas, on the other hand, it is using their benefits, the cultural values and norms, implying their identity through influences.

### **5.2.7. Modernization**

Modernization as byproduct of many factors such as religiosity, technology, urbanization, education resulting in the manner of living in a modern way, it also has changed many values, norms and practices of Nuer community of being at least modern in the towns and city. Despite other effects, the product of modernity such as life normality, simplicity, ignorance and mostly being individualistic have very unspeakable consequences on cultural norms and values. Henceforth, this section introduces you the changes observed through modernity on cultural elements especially on language and naming system, marriage, couples' relationship and gender roles, eating norms, and morality as well.

*Table. 5.17: Social stigma and the current lifestyle, modernization and gender roles, and couples' interaction*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Nuer people have changed and adapted many lifestyles they suppose that they modernize by undermining <i>poc</i> or <i>buar</i> (social stigma or shame)		
Disagree	3	.8
Not sure	9	2.3
Agree	91	22.9
Strongly Agree	295	74.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
Modernization has great effect on gender roles. Couple walk, work, talk, cook, and eat together as a sign of modernity		
Agree	100	25.1
Strongly Agree	298	74.9
<b>Total</b>	<b>398</b>	<b>100.0</b>
Culturally, couples live in separate huts/rooms, but nowadays, modernity makes them share and sleep on the same mate or room		
Disagree	8	2.0
Agree	63	15.8
Strongly Agree	327	82.2
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

Nuer people modernize therefore they undermine *buar/poc* (stigma or shame). Following the data, only 3 (.8%) and 9 (2.3%) disagreed and not sure. However, more respondents, (91, 22.9%) and (295, 74.1%) agreed and strongly agreed as the question is stated. On the other hand, all the research respondents agreed (100, 28.1%) and strongly agreed (298, 74.9%) respectively that modernization has very great effect on gender roles as to couple walk, works, talk, cook and eat together as a sign of modernity to these generation. Thirdly, modernization let couples live and sleep together in a single room and same mate. Then only

8 (2.0%) participants disagreed. However, the rests of the respondents agreed (63, 15.8%) and strongly agreed (327, 82.2%), respectively.

Nuer people have adapted and adopted many lifestyles and way of life in Gambella town and from other cities such as open eating, girl-boyfriends walking together, hugging, kissing, dancing, fashioning, and follow the current life situation of young generation. As the name implies, *modernity; re-shaping, refreshing, or making thing new again*; the current youth have re-valued the norms and practices of Nuer culture especially those which regulate the norms of shame and gender roles. When those Nuer people who live in different cities came to Gambella with different lifestyles and fashion; the indigenous Nuer youth and other can adapt and adopt the styles newly brought. On the other hand, even within the Gambella town, there are many groups of youth based on areas forming their own culture out of the wide one. For example, footballers, basket ballers, gangsters, rappers, actors/actress, etc. all these have their own values and norms of living not related to that of the societal, especially the way they walk, dress and so on. All these lifestyles have grasped the attention of every young girl and boy even the average community. Importantly, they are engaged into these activities due to the reason that they modernize. Therefore, shyness is considered as the lifestyle of the ruralists, not town dwellers, the modern young people.

Above and beyond, modernization have also perverse the operational norms between couples. Despite whatever the consequences, modernization has led many couples eat, sleep, walk, and interactively show love to each other. Any objection to modernization is backwardness and downgrading. Due to modernization, the gaps within the gender roles difference are now became very narrow, resulting in a roles compatibility within the family and gender. Then what is now normally valued is that a man/husband can include his wife in decision making and other husband/man basis activities, including the female headship and implementer, as long as they are partner and family. Additionally, man also take care of children, wiping their faces, bathing them, dressing, holding, and cleaning them as well. Anyone does not accept working corporating with his women is considered backward person. Hence, modernization has become the tool invading cultural values and norms replacing them with others.

Table 5.18. Perception on marked man and interest on cultural things,

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
These young generations especially girls perceive and look the marked man on the face as ruralist or backward person		
Disagree	1	.3
Not sure	10	2.5
Agree	79	19.8
Strongly Agree	308	77.4
<b>Total</b>	<b>398</b>	<b>100.0</b>
If your interest is on cultural things for example music, listening and talking about them, and trying to discourage the modern lifestyle; people look you as ruralist and backward person		
Disagree	5	1.3
Not sure	5	.2
Agree	80	20.1
Strongly Agree	311	78.1
<b>Total</b>	<b>398</b>	<b>100.0</b>

#### **Field Survey Result, 2021**

These generation especially young girls perceive scarified man on face as ruralist or backward person. According to the given table above, 79 (19.8%) and 308 (77.4%) participants agreed and strongly agreed as it stated. But only 1 (.3%) and 10 (2.5%) disagreed and not sure about the question. Finally, many respondents; strongly agreed (311, 78.1) and agreed (80, 20.1%) look those whose interest are on cultural values and norms as ruralist and backward people. Only 5 (1.3%) disagreed and not sure, sharing the same frequency and percentage.

Currently, modern life had categorized the people into group, those bearing the backward cultural traits especially *gari*, *biri*, and *nak* and those bearing none of these practices. As they come to town bearing these traits, this is the sign showing that they came to town or urban late. Unless anyone has adapted into urban lifestyles so soon, still they are ruralists of being not flexible in situations for example in language, business, education, and others. Definitely, those very low on adaptation also are categorized as retrograde. Moreover, those interested in cultural values and norms, encouraging them and discourse this modern life are also perceived as the wrong way people.

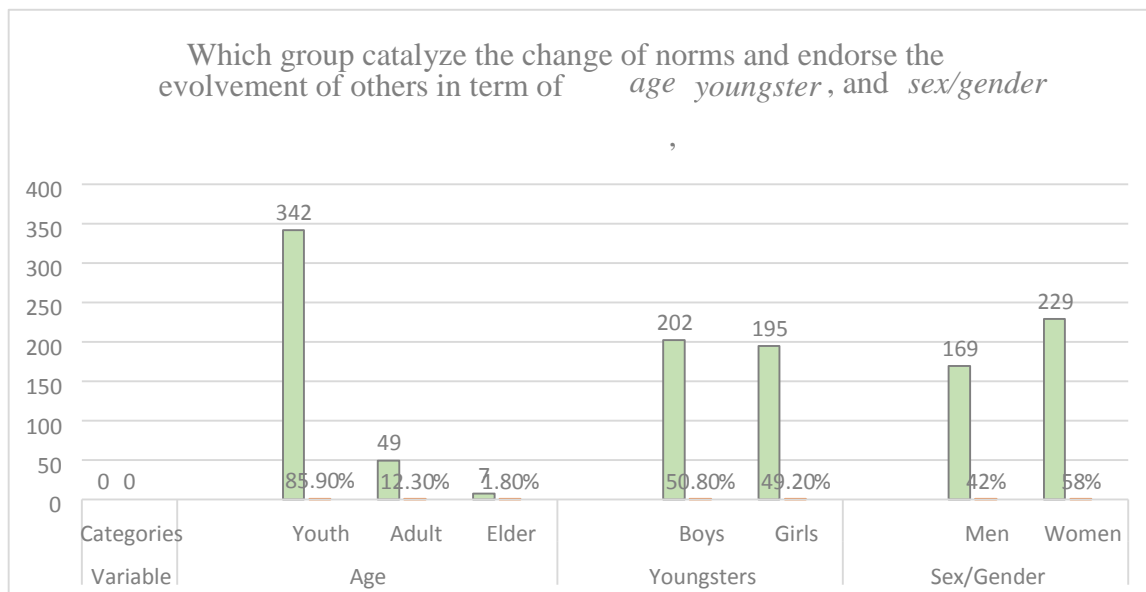
Irrespective of the religious naming system, modernization has currently twisted the naming system in different logic. Since daughter and son child can be differentiated based on name,

the prefix. For female child, the prefix is *NYA* and for male child is *GAT*. Therefore, every name prefixing with *Nya* and *Gat* are daughter and son, respectively. For example, NYEMAL, NYAWARGAK, NYEWECH, NYEKONG etc. and for male child are GATWECH, GATLUAK, GATHAAK, correspondingly. However, many modern names lack prefix *NYA* and *GAT* nor following the cultural related logic. Presently, names do not make children to be recognized whether male or female. For example, CHUDIER, SUNDAY, FRIDAY etc. Parents are naming their children based on their very courtesy and moral reputation that they can be happy when the child is called after it. For instances, TI DIAAL, TI GOW, KOCH LOC, BUOY LOC, BI DIT, BI TIIL, CAA JEN, CI TIM, BALANG, BI KE LANY, MEK KUOTH, AMIN, GOAA MAAR, TAA THIN, CAM YIOW, etc. Based on these, any child can be named using the above logic.

### **5.3. The Agents (catalysts) of Nuer Cultural Norms' Decline and Replacement**

In fact, phenomena never merely change in space and time. There have to be a cause which is technically called forces or factor bringing change. Thus, based on this study, both natural and human activities comprising nine factors are the forces causing the changing and evolvement of Nuer community values and norms, beliefs and practices as well. On the other hand, associated forces are not enough to proportionally change the cultural norms and values. There have to be intermediate catalyze communicating the change and replacement. On the other ward, people are the medium of the change initiating the cultural norms' decline and promoting the evolvement of other cultural norms and values. Therefore, these agents of change work as the catalysts speeding up the change between the cultural norms & values and associated forces. Hence, these agents are categorized into age, youngsters, gender, literacy, residence, beliefs, marital status, at family level and community

Figure 5. The catalyze of cultural norms based on age, youngsters, and gender or sex



Depicted from the above chart, data shown that youth (343, 85.9%) are the primary group promoting the decline and initiating the evolvement of other cultural norms and values more than their counterpart. Both adult (49, 12.3%) and elder (7, 1.8%) play a very less roles as agents of change, respectively. Secondly, the data in the bar graph depicted that, boys (202, 50.8%) are more to let cultural norms and values decline and promote the replacement more than girls, (195, 49.2%). On the other hand, men (169, 42%) are less to communicate the declining and the evolvement of Nuer cultural norms and values more than their counterpart, the women, (229, and 58%) indorse.

To compare youth with adult and elderly people in term of age, they are more to catalysts the change and initiate evolvement in social life than other parts. On the other hand, they are undermining the old values and norms in many reasons whereas other groups' contribution to change is very less, accordingly. First, young people in their youth age especially around sixteen to twenty-nine are very eager and energetic to explore their social world they are living. Within that exploration they are very sensitive or excited to any change initiating its speed to roll over very fast without any analysis and evaluation of the consequences. Wherefore enhancing the social environment, however, they are creating and evacuating the cultural norms and values in either way. Moreover, youth rather than adult and elder are more

often to adapt and be adopted into socio-cultural change, contradiction and exposure to any social or physical phenomena such as technological devices and globalization, coping and internalizing it first than their competitors. In contrast, adults followed by elders are very low to grasp and adapt the changes in speed.

In term of youngsters, as the gap is only 1.6% implying that both boys and girls are almost parallel on promoting both the declining and evolvement of cultural values and norms. Culturally the fact is that boys are more to live a crazy live doing some ruthless things toward their peers and girls, somehow. On the other hand, girls are controlled by community norms and values not to do silly subjects. However, girls do often follow their peers (boys) feet in any step of change in every situation. As boys become different and live a style life, so are the girls.

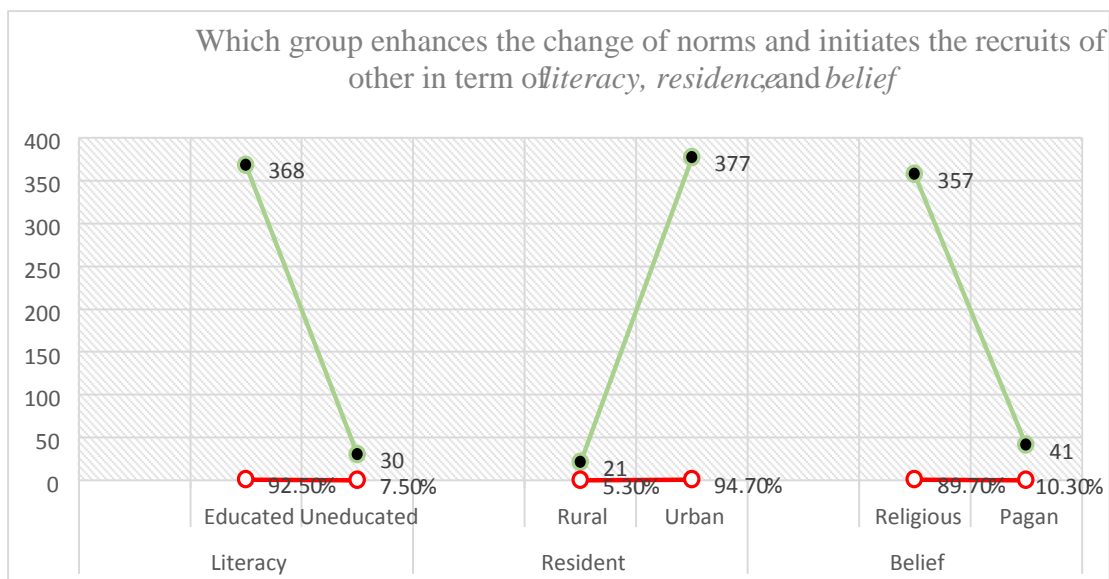
Accordingly, boys are the primary driver of norms decline and their replacement. The parallelism between boys and girls occurs due to the fact that boys become relax in care of their siblings, the girls. Culturally, girl was used to be putted under her brother's responsibility and care, despite the age. The rationale behind the care was for a brother to benefit from his sister; using her bride wealth to marry his wife for. The point is that, had the brother relaxed looking after his sister, she can perform crazy things. Then the neighbor and community could say; *leave her alone, she has been freed by her brother/s.* (“*pale je, e mi caa pal jal e gaatman.*”) Therefore, for a girl conforming to the cultural values and norms or not is basically determined by the strength and intensity of brother's seriousness of care.

In contrast, young girls are no more be guided by their brothers, rather most of them live as decided, and based on social environment's circumstances. As the girls' interest and mood are associated to each other especially girls to boys; they are very active in copying and adapting the new things boys brought. Meaning girls are very sensitive to peer pressure, accordingly. Besides, it is normal that boys do always approach, commend, and convince girls especially friends to exercise things. However, the present girls are more outstandingly and exceedingly use to rank boys in performing the newly adapted styles for instance musical performance, dressing, language, contacting, social media, etc. to mention some. Thus, boys and girls are less different in declining cultural norms and values resulting in evolvement of others.

In gender or sex, the case is somehow similar to that of boys and girls. Culturally, man was given authority over his wife through marriage and specifically bride wealth assuming that wife should follow her husband's leads and respect his orders. However, as compared to what is shown by the graph it totally lies contrasting, saying that women comprise higher percentage 58% over their men, 42% catalyzing the decline and endorsing the evolvement of other norms and values. The rationale behind this is due to the relaxation of men controlling their wives, followed by women's intensive adaptation toward both social and physical environment.

Basically, the women out-percentage their men is because of the equal distribution of power and authority government brought through gender equality and other means. Based on this statement, women out spoke their instinct arguing that *as we were under men controlled and oppressed in every aspect in life, then by acknowledging gender equality so that we can claim our rights and duty*. In the other words, as culture control men; men control women and women to children, nevertheless, the current gender life perverse the chain that is government through legislation control everyone; both men and women. Therefore, gender equality empowers and energize women more to rightfully claim their opportunities and in the other hand result in norms and values decline and replacement. For example, average women are working outdoors rather indoor; following their businesses and offices. Consequently, most of them denied their culturally prescribed household roles.

*Figure 6. The catalyze of cultural norms based on literacy, resident, and beliefs*



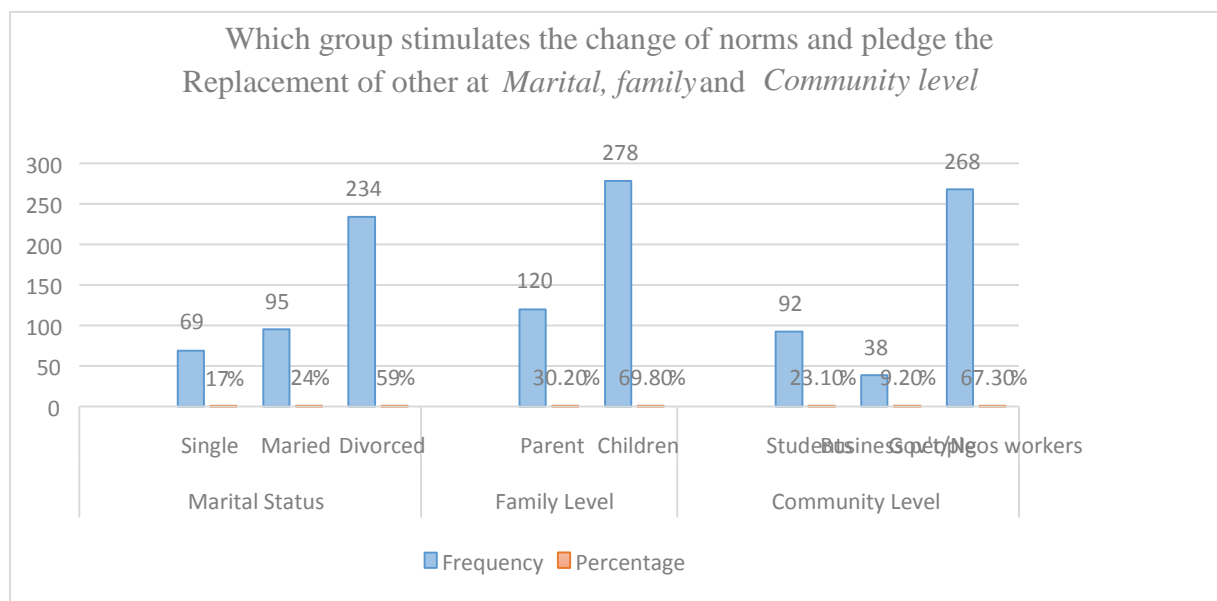
In term of literacy, educated persons (368,92%) are communicating the change of cultural norms and values than uneducated ones (30, 7.5%), containing only a very low role. On the other hand, many respondents agreed that urban dwellers (377, 94.7%) are more responsible for Nuer cultural norms change and evolvement than rural residents comprising only the lower frequency and percentage (21, 5.30%), correspondingly. Finally, religious (357, 89.7%) as compared to non-religious people (41, 10.3%) in term of belief are more enhancing change in cultural norms and values, separately.

As compared to uneducated and pagan, educated and religious enhance the change and the recruitment of other values and norms due to the criticism and adjustment they give to the community's practical routine by applying various dimensions of viewing social aspects, almost they are flexible of forgoing the disadvantageous aspects of their indigenous values and norms and allowing the advantageous aspects of others. Then in this point, however, the decline which can result in replacement can occurs. Although educated personnel play influential roles; religious people are more practical often discouraging the Nuer cultural values and norms rather encouraging its believers to life a biblical value.

Besides, urban dwellers comprise both educated and religious as it's obvious that literate and religious people are very populous in urban, town and city. Even though many of them neglect religious values and norms, being 'urbanites' and 'living within a blended urban cultural values and norms' is very influential to them resulting in their indigenous cultural

aspects change. Therefore, they can result being ‘tolerance and considerable people’ encouraging change and recruitment of common cultural values and norms. In contrast, uneducated, rural and pagan are almost similar in values and norms. Though they hold different socio-cultural backgrounds, still they live a life own indigenous knowledge. For this reason, they are very strict, sensitive and more mettle able toward their cultural values and norms. Therefore, they are often very low to enhance change, leave alone the cultural values and norms replacement.

Figure 7. The catalyze of cultural norms based on marital status, at family and community level



In the above mixed chart, within marital level; divorced people (234, 59%) promote the declining of the norms and initiate their replacement than their counterpart, followed by married (95, 24%) and single (69,17%), respectively. In family level, children (278, 69.8%) took the lead over their parents (120 (30.2%). Finally, at the community level, government official and non-governmental workers (268, 67.3%) outnumbered their opponents followed by students (92, 23.1%). In contrast, business people (38, 9.6%) play a very little roles on norms and values decline and replacement.

Accordingly, socio-cultural values and norms changes and replacement are supported and pledged by divorced, children and governmental/NGOs workers more than their comparable groups. Here in this category, responsibility matter especially for married, parents and

divorced and government/NGOs workers, particularly. Even though children and students catalyze change, it is due to the lack of guides from parents, families, communities and government as well toward cultural values and norms benefits. For the divorced people however, as the term 'divorce' implied, they deviated from culturally prescribed values and norms which depreciates its occurrence. As they were out of weds and families' circles, ignoring the social stigma; they accepted external values and norms which are against normality to live by. Thus, the lifestyle they live is a promotion of Nuer cultural norms decline and accepting of other norms. To the case of children, they are innocent of discerning the cultural norms and values as it is very natural to explore their world. In fact, they catalyze change and evolvment, however, it is because parents are very permissive in parenting.

Finally, elder, parents and chiefs were customarily overseeing the community in general and cultural values, norms, beliefs and practices, specifically; protecting and preserving the indigenous knowledge to last. Likewise, government and other agents are to oversee the community, as argued. Of course, it is but of a very diverse and common cultural values and norms. Mostly, their focus is on developing the diverse native through policies and training, promoting the change through invention, discoveries, explorations and creativities. Consequently, this development can watershed the indigenous cultural norms. Mostly, as they under look and criticize some very Nuer cultural practices and norms, they encourage change and replacements.

#### **5.4. The Impact Brought as a Result of Nuer Cultural Norms' Change and Replacement**

As the section display, this section introduces you to the impacts brought by the changing of Nuer community cultural values and norms such as marital norms, scarification, gender roles, cultural parenting and folklores, naming system, and social stigma which are the topmost norms within the community. In due case, you are going to identity these impact basically on its both positive and negative imparted into cultural norms and the values. Based on these impacts, you are to identity the reappearing norms and values as the cultural ones have declined.

### 5.4.1. Positive impact

Basically, the impact brought by this change, specifically the positive ones, reign under this section introducing marital choice, awareness it has created, reduction of harmful traditional practices, accommodation of some positives culture from other through contacting, gender roles relaxation through gender equality, and acknowledging the world in general.

*Table 5.19. marital decision and awareness*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Nowadays, anyone who want to marry is not forced by parents to marry, but he/she can opt when and where or decide whoever he/she love		
Strongly Disagree	2	.5
Disagree	4	1.0
Agree	100	25.1
Strongly Agree	292	73.4
<b>Total</b>	<b>398</b>	<b>100.0</b>
Education and globalization have made Nuer people aware and know what is going on around the world.		
Not sure	7	1.8
Agree	110	27.6
Strongly Agree	281	70.6
<b>Total</b>	<b>398</b>	<b>100.0</b>

#### *Field Survey Result, 2021*

The above presented data has displayed that 25.1% (100) and 73.4% (292) percent of the respondents in that order agreed and strongly agreed that force or arranged marriage is no longer practiced currently. Only 2 (.5%) and 4 (1.0%) percent of them strongly disagreed and disagreed. On the other hand, 281 (70.6%) and 110 (27.6%) have singly strongly agreed and agreed that education and globalization have make Nuer community aware of the outside environmental operation. However, only few individuals 7 (1.8%) opt for not sure.

Accordingly, this has positively resulted in culturally forced or arranged marriage abolishment. Since it was very norms for parents to arrange or force the child without considering his/her concern. The child has no choice because it is their parents convincing him/her rather having direct communication with the partner contrasting to Wal (1992) statement that children have no choice on marriage proposal. However, as such practice has been disadvantageous toward the child as well as the intervention of many agents discouraging the values and norm of early or forced marriage; it has almost reduced. Both parents and victims are aware of sight effect of such practices. Customarily, the value of

forced marriage norms was due to the low socioeconomic status within the concerned families. However, as many current families have been economically improved and aware of the child rights and choice, so they left this case of when and who to marry, to child. Therefore, girls are no longer the market economy profiting the owners, father.

Additionally, to many young people even though not forced to marry, marriage is no longer the first and ultimate option in their life but to accomplish the basic requirements which may support his/her marriage and family life such as education, improvement economically, and importantly, responsibility. Customarily, both underage couples were under the care of their parents support in every aspect. Well, this is currently disparaged by the present generation. On the other hand, education and globalization particularly as well as others have played a very significant roles in informing Nuer community about their disadvantageous cultural impacts, awareness of global operation, and specifically enhancing under age right especially young girls, reducing forced marriage and clarifying the parental roles toward children; for instance schooling, feeding, clothing, health insurance, and other basic support, making them to forgo forcing or arranged marriage.

The very important positive impact brought by this change is gender equality. Since Nuer community had no such ideology. Almost many things for instance decision making, power and authority, properties and resources, inheritance, including woman and children were under the domination and control of man through the father-male blood line. As to the adaptation of this ideological concept, the cultural values and norms ignoring, undermining, despising, depriving and denying women/wife and female children from accessing sociocultural aspects and opportunities within the community, are mostly reduced. Some females are sharing power and authority with men officially: in politic, business, culture, educationally, socially and in church as well. Therefore, Nuer Cultural men have importantly aware and understood the ability and possibility women/wives as well as girls have.

Table. 5.20. Harmful practices and some positive culture of other adapted by Nuer

Response	Frequency	Valid Percentage
The result of these change has reduced the practices of harmful traditional ( <i>gari</i> , <i>nak</i> and <i>biri</i> ) by knowing that it is backwardness		
Not sure	13	3.3
Agree	98	24.6
Strongly Agree	287	72.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
It makes Nuer people contact and accommodate some positive culture from other people		
Strongly Disagree	3	.8
Disagree	3	.8
Not sure	12	3.0
Agree	105	26.4
Strongly Agree	275	69.1
<b>Total</b>	<b>398</b>	<b>100.0</b>

**Field Survey Result, 2021**

Following the above table, only 13 (3.3%) respondents are not sure. But, 98 (24.6%) and 287 (72.1%) agreed and strongly agreed that the result of these change has reduced the practices of cultural harmful traditions. As a result, it makes Nuer community accommodate some positive culture from other community, agreed and strongly agreed by 105 (26.4% and 275 (69.1%), separately. In contrast, only 3 (.8%) and 12 (3.0%) individuals disagreed and not sure, correspondently.

As argued, *gari*, *nak*, and *biri* were considered as good practices dividing the manhood from boyhood. However, as Nuer community had exposed to external and internal forces mentioned in this chapter; they took these changing cultural practices as positives. Therefore, they currently no longer practicing them but categorizing them as harmful traditional practices and backwardness, unless medically prescribed as health problems. Besides, during their exposure and contact to neighbor and other community; Nuer have accommodated some positive cultural values and norms such as couple corporate working habits and close relationship, family dinning together, same room and mate sleeping, as well as other necessary values and norms related to marriage, gender roles, parenting, folklores, naming system, languages, and cultural music, songs and dances adapted through urban, economic and modern life's situations.

Moreover, in term of Nuer cultural marriage rules which is actually endogamy, this change has unvalled the barriers within marital values and norms. For instance, Nuer community believed that marrying with or to other tribe was not realistic or it's the losing the family member especially daughter by taking her into far country so that they never see her again or fearing of bad treatment. As to the result of these change, however, Nuer community has accepted the exogamy marriage, although the frequencies are less. Additionally, it also broke the prejudicing barriers hindering marrying within Nuer sub-section and clans. Even though few parents or families still hold such attitude, their children and marry young people are marrying wherever he/she choice to.

To some extent, government and Nuer Development Association (NDA) especially have tried to reduce the cost of marriage this change has conveyed for instance the bride wealth, compensations and other marital based conflict. Government through NDA has reduced the marriage bride wealth from more than thirty to twenty-five for formal marriage and fifteen for informal one, and from more than one thousand five hundred birr to six hundred birr in case of eloping and impregnating compensation (*thore*), respectively. Furthermore, the result of these changes has ended the violent explosion (*riaam*) between two parties as a result of elopement, impregnating and adultery action which were considered as debasing. Currently average community are resolving such cases through government agents specifically kebele at the zonal and community court level, within the kebele by compensating 600 ETB. Therefore, victim parties especially girl's brother/s and other relative are no longer planning to carry out the violent. In detail, currently no one feels angry at his sister' boyfriend.

Generally, Nuer used to be very 'cultured people' associating every social aspect calling themselves *NEY TI NAATH* (REAL HUMAN) by considering their values and norms as the only and very best of all culture of every neighbor and contacted community, biasing other as inferior. However, as a result of these change they consider other being as real human. Meaning, all cultural values and norms are as best as they make the practitioners survives. As a result, they become concern and tolerance for other cultural values and norms.

### 5.4.2. Negative Impacts

In contrast to positive impact suggested by the above change is the negative one. So, this section is describing the disadvantageous impacts of Nuer community cultural norm and values changes base on topmost norms such as marital norms, age-setting system, gender roles, cultural parenting and languages, folklores, naming system, cultural music, dance and songs.

*Table. 5.21 Early marriage, quality of marriage, and gender equality*

Variable	Categories	Frequency	%Percentage
The impact of these change has increased the early marriage among especially eloping and impregnate not just because their parents forced them to, but rather the urgent adaptation into urban lifestyles and peer pressure	Disagree	2	.5
	Not sure	10	2.5
	Agree	109	27.4
	Strongly Agree	277	69.6
	<b>Total</b>	<b>398</b>	<b>100.0</b>
The quality of Nuer marriage has become ruined/destroyed by making it as complex and expensive in term of bride wealth and requirements	Disagree	2	.5
	Not sure	7	1.8
	Agree	85	21.4
	Strongly Agree	304	76.4
	<b>Total</b>	<b>398</b>	<b>100.0</b>
Gender equality, businesssing, and education have led women/wives to do things freely as they wish for instance, living alone, separation, disrespect and divorce.	Strongly Disagree	1	.3
	Disagree	3	.8
	Not sure	8	2.0
	Agree	87	21.9
	Strongly Agree	299	75.1

#### *Field Survey Result, 2021*

According to the above table, 2 (.5%), 10 (2.5%) disagree and not are sure that the impact of these change has negatively increased early marriage among young people. However, 109 (27.4%) and 277 (69.6%) have agreed and strongly agreed, separately. Secondly, the quality of Nuer marriage has become ruined by making it very complex and expensive in requirement and demand is agreed by 85 (21.4%) and strongly agreed by 304 (76.4%). However, 2 (.5%) and 7 (1.8%) participants have disagreed and not sure.

Culturally, forced or arranged marriage was the only norm toward young children especially teenagers' girls. However, this change has increased the early marriage not in the form of culturally practiced, but through eloping and impregnating. These two forms of early marriage are not decided by parents rather the child decide to elope as a result of bad treatment or when found pregnant (unintended pregnancy) as a result of sensual experimentation. Accordingly, this early marriage is catalyzed by the urban lifestyle adaptation and peer pressure supported by technological device as well as the lessening of social stigma. Therefore, such cases have frequently impacting many young girls and boys in these recent decade, resulting in the school dropping, abandoning by parent, psycho-social problem and almost suicide as well.

Besides, change is increasing the quantity of marriage and in turn diminishing the quality of marriage, presently. In the past, marriage was demanded to be more in quality than in quantity, especially groom party was necessitated of almost only the bride wealth not more than thirty and the rest of expenses would be carryout by the bride party. However, the current situation on marriage is becoming more of quantity than quality. Almost every mark of procedures, demand and service within the marriage is in the hand of groom and his family. This was adapted from Nuer Diasporas coming to Africa to marry and be responsible for every demand from in-law. Despite whatever form of marriage, all have become the same in term of bride wealth, procedures, compensations and services, not less than thirty cattle for informal and fifty for formal, whereas it is very difficult or cost to get or buy cattle, not less than ten thousand *birr* for the concrete one.

Additionally, there are many conventional procedures and compensations evolved last few years which were nonsexist customarily for both formal and informal marriage as a result of this change. These requirements were re-invented due to the introduction of money in order to cost the groom. Such procedures are *under wear, plastic, chair, spogn, water container, wedding clothes (tike, pë-thol, kom, kol, γoth, bieyni kuën ciek)*. In fact, many of were normative but with very less or not even paid. However, in the present time all these procedures must first be fulfilled otherwise the candidate can be excused of *Don't you really mean to marry. you didn't prepare well yet, go back and be ready, then come back. (ε puc ci lot ni je i kuen i, γᶒᶒ jin mi /keni rɔ rialikä; ku rɔɔdu we rialikä bi kule we luny jɔk)*. These are the word of rejection as long as you do not have material bride wealth enough.

Currently, the normal marriage would cost you not less than hundred and half thousand birr which are very expensive, not affordable to average community members. By not considering the life long process and good treatments within the marriage which was actually the norms and values; it is leading into material and political marriage, debasing the love, kindness, goodness, care and support, character, peace, safety, respect and happiness, which are the ultimate qualities of marriage. The current values and norms had swayed the customary concern; *although he has nothing, he'll get some as long as he live* (*ε cāy thiele je duḳḳr bār nī ciaaη, be ηḳaaη ε be duḳḳr jek*). Moreover, women are more likely interested to those men whose families are less or frankly do not want their in-law parents' presence due to the conflict or disagreement over resources. Likely, men are interested in educated women or those who are strong economically and politically, in background.

Gender equality, women businessing and education are producing ruining couples, families and community. Cultural norms and values monitoring and administering society were supposed to be normal as long as they maintain the stability and cohesiveness of every family and community member as whole. However, as a result of these three predicators and other empowering spouses to be almost alike in term of responsibility, power and authority; it leads them to reject dependency upon men/husband, desiring to be independent, doing accordingly, living alone, own decision making which often result in excessive divorce. Again, community are arguing that some educated and business women reject or are not interested in bearing many children as a woman could, especially not more than five children because they think that that is the one worse way men oppress women with; whereas it was very values and norms that a wife is to procreate as many children as she could, based on her ability.

*Table 5.22. Disrespect, morality, and the positive side of it is impact*

<b>Variable</b>	<b>Categories</b>	<b>Frequency</b>	<b>Valid Percent</b>
Children have become disrespectful and	Strongly Disagree	2	.5

disobedience to their parents and to community members in general	Disagree	1	.3
	Not sure	8	2.0
	Agree	92	23.1
	Strongly Agree	295	74.1
	<b>Total</b>	<b>398</b>	<b>100.0</b>
It reduces morality and good cultural virtues such as hospitality, honesty, integrity, seamanship, sharing, etc. and replace them with selfish, robbing, stealing, mutual benefit, etc.	Strongly Disagree	2	.5
	Not sure	10	2.5
	Agree	103	25.9
	Strongly Agree	283	71.1
	<b>Total</b>	<b>398</b>	<b>100.0</b>
The impact brought by these changes is more positives than negative ones	Strongly Disagree	99	24.9
	Disagree	178	44.7
	Not sure	8	2.0
	Agree	46	11.6
	Strongly Agree	67	16.8
<b>Total</b>	<b>398</b>	<b>100.0</b>	

*Source: Field Survey Result, 202*

As the figure has shown, 99 (.24.9%), 178 (.44.7%), and 8 (.20%) respectively strongly disagreed, disagreed, and are not sure that the impact has led children to be disrespectful and disobedience to their parents and community in general. Whereas 46 (11.6%) and 67 (16.7%) agreed and strongly agreed. Again, this impact has reduced the morality and good cultural virtues and replace them with other opposite virtues values, is agreed and strongly agreed by 103 (25.9%) and 283 (71.1%) separately. Whereas only 2 (.5%) and 10 (2.5%) respondents have strongly disagreed and not sure, correspondingly. As to whether this impact is more negative, those participants strongly disagreed and agreed shared the same percentages, that is 4 (1.0%), followed by 8 (2.0%) which are not sure. However, 99 (24.9%) and 283 (71.1%) have singly agreed and strongly disagreed.

As the interpretation described, the current life situation in relation to children-parents, children-parents' peer and children-community, and children-houseguests is in contrast with the past Nuer cultural norms of respect and obedience. However, average children in the current time have no borderline of respect and obedience even to their procreation parents,

somehow. Most of them do not listen to parents' advice, commands and suggestions, feel concern, and emotionally upset their parents, especially mother. Most of the time they said '*I do not understand.*' In case they prefer their peers' advices, comments and pressures. Therefore, children view their parents as backwards, old time and outdated parents whom are not aware of the current life situation of young generations. Moreover, when advised, these children argue that "*your time was yours and is already passed. Hence leave me alone, let me live mine.*" Therefore, children are beyond their parents' control and guidance, resulting in disrespect of other people within the community.

The consequence of these change has result in lessening of good cultural virtues such as hospitality, honesty, integrity, seamanship, and sharing. Customarily, one of the act that Nuer people think as a way of blessing is hospitality and kindness, serving elderly and persons with disability, humbleness, giving and sharing out of return (*nyuur raam mi mo jal tay, ciaay mi gɔaa rey nath, muɔc kene nyuaak, kuaany kä ney ti dit, luäk ji bumni, kene loc piny*). However, many people within the community lack these good cultural virtues but putting one's self ego first then others, especially. As a result, these situations have brought disunity and dis-solidarity within the family and community. Furthermore, hospitality is the heart of kindness and care. As the life change guests are less longer be hospitalized because many guests and travelers use to be immoral and ruin their reputation due to the reason that they steal properties and abuse from where they are hospitalized. On the other hand, thieves pretend to be guests in many homes and then robe properties after or when leaving. However, guests and thieves are unidentified in many cases. Therefore, families specifically and community in general afraid or are not interested to hospitalize the travelers.

Finally, the impacts brought by this change has more negative effects on Nuer community in general and families particularly as figured by the tabulated data. Accordingly, these are more of negative in many ways. First, it result in the ruining of the good part of social living, promoting the life of individualism in the town and cites, ruining the significant of scarification system, ceasing the social stigma and shame, more divorce than before, early marriage resulting in health problems, suicides, loneliness, disrespect and disobedience, poor speaking in mother tongue, disappearance of naming system, blending in gender roles, young drinking alcohol and substances use in their teenage, adult woman marry to young teens which is almost the son to her instead of adult male to young girl.

**CHAPTER SIX**

**CHANGE AND CONTINUITY:  
NUER TOPMOST NORMS PROGNOSTICATION**

As the title has presented, based on the above sections or chapters, this section is based on the changes and continuity; projecting the upcoming norms and values of Nuer community. Additionally, it also describes specifically the topmost norms change and continuity in urban, town and cities as their life and living conditions would be advanced and urbanized. Basically, as Nuer cultural norms and values are almost declining and replacing by others relatives' environments and neighbors based on the mentioned factorial forces and their impacts on cultural norms and values; the researcher is interested to predictive the upcoming. Along with the description of cultural norms, this section introduces you about the changing and the new norms in the approaching time on marriage, gender roles, scarifications, cultural parenting, language and folklores, and naming system as well. Mainly, this chapter is very crucial and significant as far as the space and time are concerned connected and affecting one another especially the past, present and future, in case. Hence, this section is presented base on the surveyed data and field observations, interview and FGD result.

*Table. 6.1. Blended type norms and values, scarification, and cattle marriage*

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
In the coming time, the most part of Nuer culture in general and norms specifically will change and be a blended type which mix with many other cultures	Disagree	1	.3
	Not sure	6	1.5
	Agree	96	24.1
	Strongly Agree	295	74.1
	<b>Total</b>	<b>398</b>	<b>100.0</b>
In the coming time, every Nuer around the world will be bar faced: meaning, there will be no <i>gari</i> , <i>nak</i> , and <i>biiri</i>	Disagree	4	1.0
	Not sure	9	2.3
	Agree	84	21.1
	Strongly Agree	301	75.6
	<b>Total</b>	<b>398</b>	<b>100.0</b>
In the coming time, average of Nuer people will abandon the cattle marriage, cattle contribution and sharing replaced with money.	Disagree	1	.3
	Not sure	19	4.8
	Agree	105	26.4
	Strongly Agree	273	68.6
	<b>Total</b>	<b>398</b>	<b>100.0</b>

**Source: Field Survey Result, 2021**

As the question is framed that Nuer culture and its elements will change and be blended with others cultures. Accordingly, many respondents (96, 24.1%) and (295, 74.1%) agreed and strongly agreed to the question whereas, very few of them especially 1 (.3%) and 6 (1.5%) disagreed and are not sure. Correspondently. In case of scarification, almost all Nuer

Ethiopian will be bar faced and will cease *gari*, *nak* and *birir*. This is disagreed by 4 (1.0%) respondents and 9 (2.3%) of them are not sure. Whereas, 84 (21.1%) and 301 (75.6%) respectively agreed and strongly agreed to it. Finally, average participants (105, 26.4%) and (273, 69.6%) respectively agreed and strongly agreed that Nuer community will abandon cattle marriage, contribution and sharing. But only 1 (.3%) and 9 (2.3%) disagreed and are not sure about the case, separately.

As many respondents have been replied, it is almost logical that Nuer culture and norm and values will be blended in the near prospect time. As you have observed and understood in the above fourth-five chapters about Nuer cultural norms and values changing statuses, especially the declines and replacements, this is the evidences that the change is more likely on the process and processing. Currently, despite Nuer diaspora, Ethiopian Nuer are no longer living purely alone, rather they are mixing with other Ethiopians diverse nations and nationalities holding different cultural norms and values, from Gambella town itself to the edge of the country's border; Wanthoa, Akobo, and Pagak, for instance. From there, they mingle with them in many aspects especially in marriage, gender roles, dinning together, view of HTP, parenting and languages, children playmates, economics, social, and many others. Then these mingling can almost cause mingling culture in general and values and norms specifically.

Additionally, many Nuer people in Gambella are interacting with diverse people especially the other four native and non-native, making friends, colleagues, in schools, colleges, neighboring, sending their families or children to other regions or countries for schooling or living. Then they can live there for more than five years or till graduations. Then the gap is created. As a result, then the generation would be different in many aspects too, forming heterogeneous Nuer and blended cultural, norms and values. Therefore, these will result in the negative view and the total eradication of the scarification ritual and practices across all Global Nuer, forming bar faced generations, accordingly.

Moreover, not only the above evidence, but also the disappearance of marital rules, contributions and norms. Now a days, Nuer people started marrying with other nations and nationalities within the country and abroad. They are married and being married, even to the white people. Unsurprising, the root for this is the changing of cultural values, beliefs,

practices and norms evolving to others. In case, people were contributing the cattle and offer some to other relatives. This was because of the shortage of resources in general and castles specifically. However, as many young people will support themselves economically and others as some of them now are, and adapting others culture way of marring in term of dowries, cattle dowries, cattle contribution, and cattle sharing will be very less or declined. Otherwise, parents, or colleagues or friends or weds can held responsibilities and accountabilities.

*Table 6.2. Cohabitation, friendship, and serial marriage*

<b>Variable</b>	<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
In the future time, there will be cohabitation and contract marriage among Urban Nuer community	Strongly Disagree	1	.3
	Disagree	1	.3
	Not sure	19	4.8
	Agree	103	25.9
	Strongly Agree	274	68.8
	<b>Total</b>	<b>398</b>	<b>100.0</b>
In the future, many young people, instead of marrying in their earlier age, they will rather prefer friendship.	Disagree	1	.3
	Not sure	12	3.0
	Agree	114	28.6
	Strongly Agree	271	68.1
	<b>Total</b>	<b>398</b>	<b>100.0</b>
In the coming time, there will be divorce serial marriage, and blended children in many homes	Disagree	4	1.0
	Not sure	15	3.8
	Agree	95	23.9
	Strongly Agree	284	71.4
	<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 2021***

As depicted from the above table, many respondents (274, 68.8%) and 103 (25.9%) respectively have strongly agreed and agreed that there will be cohabitation among urban Nuer in the upcoming time. However, 19 (4.8%) are not sure and only 1 (.3%) strongly disagreed and disagreed, sharing the same frequency and percentage, respectively. In case of early marriage and late marriage, many respondents, 271 (68.1%) and 114 (28.6%) have strongly agreed and agreed that young people will prefer friendship instead of marrying in their earlier age. Whereas, only 1 (.3%) and 12 (3.0%) have disagreed and are not sure about the case. Finally, as the question is formed as there will be high rate of divorce in many homes resulting in serial marriage and blended children at homes, in the upcoming time; only

4 (1.0%) and 15 (3.8%) respondents have disagreed and are not sure, respectively. However, many of them for example 95 (23.9%) and 284 (71.4%) have agreed and strongly agreed, followingly.

Presently, as there is certainly not pure culture across the globe; culture is on the way of progressing ongoing process of change. Ten years back, some people or community didn't imagine or project the current life situation so far but now it corresponds to their expectations. Despite whatever the consequences, things especially the non-material culture are yet to change either through adaptation, fashioning, discoveries, invention, fusion, contact, globalization or technology and so on. Think of the introduction of pandemics diseases such as HIV/AIDS, Ebola, COVID-19, etc. These have contributed to the change not only in relationship but also the solidarity, cohesiveness and manner individuals and community view each other. Likewise, African people panic when they first hear the issue of homosexuality but now it is incorporated into some countries constitutional law, very simple. In case maybe certain community are waiting for its incorporation into their norms and values. Therefore, the introduction of cohabitation or contract marriage within Nuer community will be very normal.

Mani fact, even though it is very rare, there are witness and observes arguing that Nuer diasporas and within the Africa are cohabiting (two opposite sex unmarried persons living together and use to have sexual relationship and, in some cases, may bear children, as well). Some of educated, rich and independent women argue that men specially Nuer men do oppress and undermine women due to that they prefer cohabitation or contract marriage and dismiss the informal husband. These practices will cause more friendship than marriage in early age.

In the coming time, serial marriage will increase within Nuer community due to many reasons; gender roles disputability, family headship, and other family related affairs. Since serial marriage was so unimaginable whereas it is currently happening to those who are out of parent and husband's control. Hence, serial marriage will be cause by many reasons. First, cohabitation, friendship and contract marriage will cause it. This will result in blending children within a home.

Surprisingly, there are recognized Nuer women who cohabit and bear blending children from different men, especially from different tribes. To them this has now become fashion, fortune, pride and prestige. Such kind of norms and values are practiced by those who are independently living by their own interest and what makes them happy in life, in need of nothing or less from others. Because women are currently aware of their rights and duties and incorporated into government system and gender equality, these are leading them to be like men in many aspects, living independently. Therefore, in the coming time, as many women will reject husbandly or manhood life, many of them will find men to bear child and let him go. Then, there will be blended children from different fathers. On the other hand, this process is leading to the idea that women are shifting to be polyandry.

*Table 6.3. Responsibility, parent socialization of children*

<b>Response</b>	<b>Frequency</b>	<b>Valid Percentage</b>
Due to responsibilities and care; parents will prefer and decide to have a few children than more		
Not sure	17	4.3
Agree	90	22.6
Strongly Agree	291	73.1
<b>Total</b>	<b>398</b>	<b>100.0</b>
In the coming time, parent will have no time with their children to socialize and impart the cultural norms, but schooling, playmates and foster care will teach in place of parental care		
Disagree	3	.8
Not Sure	10	2.5
Agree	110	27.6
Strongly Agree	275	69.1
<b>Total</b>	<b>398</b>	<b>100.0</b>

***Field Survey Result, 20201***

In case of responsibilities and care, many respondents (291, 73.1%) and (90, 22.6%) strongly agreed and agreed that couples would decide and prefer to have a few children than more, separately. In contrast, only 17 (4.3%) participants are not sure. On the other hand, 3 (.8%) and 10 (2.5%) respectively disagreed and are not sure that parents would have little time to socialize their children and impart cultural norms and values, however, schooling, playmates and foster care will replace the roles. In case, 110 (27.6%) and 275 (69.1%) agreed and strongly agreed to this issue, correspondingly.

Culturally, Nuer people are more interested in producing many children. Behind this is a belief “God will provide for children” and “*Jic ε jiej Kuoth* (belly is God’s account”.) In case it may be true for religious people and pagan as well. However, the current life situation overcome these beliefs and no doubt. For instance, despite support for the children, this life requires many things personally. Presently, they accept nuclear family life in the city and towns, although relative wanted to live in extended form of families. As children will require many things in forms of basic needs and supports, they will limit bearing as many children as they could because of economic support and responsibilities. Not too far, many standardized economic families have started valuing not more than five children.

Following the above idea, parents will prefer less children due to less time they committed to children. Because many families will be more of urban and modern, busying in many activities and businessing, they will not have time to parenting, socializing and transmitting the cultural knowledge such as norms and values to children, rather they will refer their children to foster care, boarding school, technology and others confine and secure environment to be trained and taught.

## **CHAPTER SEVEN**

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

As observed from the above title, this last chapter summarizes the whole study and draws into conclusion based on the research findings and results. Basically, this final chapter has three subsections which are the main core of the general study; summary, conclusion, and recommendations. First of all, the summary part highlights the study's background, problem statement, objective, methodology and brief description of the study results as well. Then the conclusion part focuses only on the findings and the discussion part of the study pointing the gap found on the study results suggesting the way forward to the recommendation, the last section.

#### **7.1. Summary**

Culture observed in its elements is the basic foundation of every society holding their identity and prompt for recognition by other neighboring communities through their norms and values, languages and symbols, and others. Along with this, the Nuer community is the most cultured one among other four natives in the Gambella Region in general and in town specifically, mostly attached into their culture, values, norms, beliefs, and practices as of two-sided coin. Nevertheless, as change is absolute and inescapable, the Nuer community found themselves very lukewarm or neutral between two different cultures: the customary, and the town and urban one, however. Therefore, they result in the declining of the customary norms and values and evolution of other in place of former, becoming more adaptive than before. Meaning Nuer cultural norms and values are on crisis, in consequences.

Hence, the core objective of this study is to identify the topmost declining norms of the Nuer community and explore the evolving ones: the associated factors for the decline and evolution, the catalyst and the promoting agents, the impact brought as result of change and finally projecting the Nuer cultural norms and values in the upcoming time, as specific objectives.

In order to attain this great objective, the inquiry employed a mixed approach based on the descriptive and exploratory design as to the nature of the study topic; The Declining and Evolving Norms of Nuer Community in Ethiopia, the case of Gambella Town. Due to the dispersing and nature of study areas, participants and households; cross-sectional design was

used under this study. Moreover, primary and secondary data were carried out balance the study. Survey as method and questionnaires as tools was carried out to survey every sampled household population. On the contrary, interview guide, FGD, and non-participant observation were employed as qualitative tools to support the quantitative data. SPSS version 24 as mean of analyzing quantitative data helping summarize and describe data into tabular, graph, frequency and percentage forms whereas qualitative data were analyzed thematically organizing the data into the pattern courses.

Based on the finding, the study have found that almost all topmost norms of Nuer community such as marital norms, age-setting, gender roles, naming system, cultural parenting and language & folklores, and cultural stigma and shame have almost declined and then evolved into the following ones; partnership instead of fragile relationship, interest, group, mates, colleague, batch, mode, bar faces, etc. instead of age-setting and scarification; corpora ting, gender equality, couples togetherness, family gathering instead of culturally distinctive gender roles; permissive parenting, disrespect and disobedience, devaluing of language in speaking and writing instead of culturally parenting; subjective morality instead of objective morality; religious and modern naming system instead of customary significance one; daily news talk and conversations instead of culturally folklores; respectively.

Furthermore, it is found that Nuer community norms and values have not merely changed, declined and evolved simply by their own courses; both natural disaster and human made forces are responsible for the eroding of norms and values as well as the evolvment of others in replacing the previous, however. Hence, such forces are population increase, humanmade and natural disasters, migration, economy and livelihood, government intervention through policies, religion, technology, education, urbanization and modernization, and finally the globalization. So, the introduction of all these forces have almost influenced the view, outlook, and attitude toward Nuer cultural norms and values evolving into others. Generally, in all these factors, it is argued that religion, technology, education, government policies, economy and globalization are the prominent unavoidable forces changing the Nuer cultural norms and values more than the others.

Accordingly, majority of the respondents have portrayed that change in the cultural values and norms is promoted by agents, the people. Hence, in term of age, youngster, gender, literacy, residence, beliefs, marital status, family and at community level; youth, boys, women, educated, urban, religious, divorced, children, and government/NGOs workers are

the catalyst and promoters of Nuer cultural norms and values' change, decline and replacement, correspondingly. This is because of their highly adaptation into new environments and circumstances than others.

However, this change, decline and evolvement of other norms and values have resulted in two sided impacts \_\_ both positives and negatives\_\_ to the general cultural norms and values and in the whole life of Nuer community, particularly. Hence this change advantages Nuer community in many ways such as the reduction of arranged or forcing marriage, creating awareness about how world and other community operates, has eradicated the scarification practices and categorize it as HTP, adaptation of some relevance cultural norms and values from other community through contact such as marriage practices, gender roles, gender equality and women empowerment etc. On the contrary, early marriage through impregnating and elopement, negative peer pressure, destruction of Nuer community's quality marriage, disrespect, frequent divorce, separation and independency caused by gender equality, being educated and/or businessing, the production of disrespectful and disobedience children to their parents and community, the reduction of moral virtues such as hospitality, honesty, integrity, and sharing; as negative impacts. Therefore, average participants have agreed that these changes have resulted impacting Nuer community much negatively than positive ones.

Finally, based on all the above data, the prediction is made due to the reason that Nuer community's culture is not pure enough as it was since some couples of years back, so as the current time. However, because of their mingling and mixing with other diverse nations and nationalities within the country along with the advancement of other factorial forces; the researcher has projected the upcoming cultural norms and values that would be incorporated into Nuer community's wide cultural principles such as values and beliefs, norms and practices.

Hence, Nuer culture in general and its components particularly will be a blending type as the mingling and mixing will increases through contact, marriage and assimilation almost eroding the marital norms more; the total eradication of age setting system and scarification resulting in the introduction of tattooing generation, the resolution of cattle marriage, contribution and sharing resulting in money, good conduct and free choice as exchange in towns and urban centers, the devaluing of being marriage formally but friendship, cohabitation and contract marriage preference, serial divorce with many blended children at many homes, few children preference than before; schooling, foster and day care, playmate

and technology products will replace the relevance parenting system and rob children from cultural values, norms and folklores transmission. In general, the coming generation of Nuer community will almost follow the global and educational culture, henceforth.

## **7.2. Conclusion**

Culture and its components are the basic color and identity of a certain society. It defines certain community to other one. Nevertheless, culture at large and its components particularly are on trial of change and progress. Mani fact, no culture is as pure as it was before; almost every culture has become everyone's through global process and adaptation. Basically, the study found that Nuer community's culture in general and their topmost norms and values had declined and on the other hand many values and norms evolved in place of them swapped and debasing the basic norms and values of the community and negatively impacting it more.

Accordingly, marital norms in its quality is declined as the community is valuing the quantity of it, the importance of gender roles and equality is misunderstood by the community especially young girls and women, the significance of cultural age-setting in form of administration is eroded, educated ,young people and urban dwellers are unable to find the significance of cultural norms and values, parent become reluctance on children parenting and guidance resulting in disrespect and disobedience; divorce and resolution in families and communities solidarities and cohesiveness; there has become no fear of social stigma, youth misplay their potential community serving and become victim of uncared and guidance. Therefore, community in general is mostly affected negatively by the outcome of these changes. Then the issue is how to recover it from this disparaging changes and its consequences?

Therefore, as there is a high adaptation in town and urban center resulting in high decline of good cultural virtues, norms and values especially the topmost ones; individuals, families, institutions, and community as well need to beep out the messages of maintaining the positives norms and values or reform the recent lifestyle of these generation online with the culture without compromising the global aspects.

### **7.3. Recommendations**

*Family position recognition.* In order to cure and maintain family stability; each and every family and household member should recognize their positions in the family with due respect and honors. Although roles division are under blended umbrella; each should recognize and appreciate the task of other. The point is; husband should treat family as a father, wife should manage it as mother and children as offspring and relatives and guest as well as members. Therefore, each of them should contribute to the family's stabilities.

*Humility and concern:* here, family is not like offices or organization or firms demanding orders and command toward its members, it is one body one spirit and with members attached to each other though unity, love and decision. It should not be administrated by threatening and oppression. However, its member should be treated fairly in concern and humility. The type of command and order should be voluntarily operated wishing for no one to participate.

*Social counseling and support:* despite other things, the proper ways to maintain gender roles incompatibility within the couples and family is to support and counsel its members, especially the roles players. In-laws, relatives, friends and colleagues should support and counsel the couples of the important and significance of family rather than ruining it by suggesting them to live separately; even though there are challenges. Otherwise, this will turn to social problem when it happens to many families by breaking and divorce. Thus, friends and other relatives to couples should encourage the importance of family and discourage the spirit of separation.

*Well discerning investigation:* globalization through technology is affecting the very small unit of community\_\_ family very negatively. Couple, children and other family members are so sick of each other of bad treatment and oppressing and domestic violent base on family and gender affairs, and too much restrictions or too much freedom or in need of materials. However, family members are intentionally attacking each other through homicide leaving family in ruins. Thus, in case of investigation, well and wise discerning investigations should be taken into account.

*Community and families training:* importantly, government, NGOs and other intervention agents should employ well organized training toward community, families and individuals about the importance of gender roles and family. Then they should act on reforming and reshaping gender roles rather than resuming the previous norms.

Here, it is impossible to recall back all the practices of age-setting, scarifications and decoration; however, Nuer community in general, government, and other agencies along with families should work together by resuming the significances, morality, and leadership exercise. Importantly, although the upcoming generations should not be marked, but let the oath be still functioning across all Nuer. Overall let these oaths be codified into formal norms regulating all scarified and unmarked considered themselves as men when they marry, appointed as administrator or representative, or participating within the community services; for example.

Marital norms should be adjusted based on the evaluation of the two-time frame periods by reconciling the positive cultural norms and the positive evolved norms by compromising their negative impacts. Moreover, marriage in term of its qualities should also be recalled back rather than these current economic-political basis ones. By then the illegal marriage should also reduce.

Rules and regulation controlling the urban dwellers are not much enough to follow. Still people steal, robe, or in general are participating in criminal activities and immoral behavior like diligence. Henceforth, social stigma and shame which were so effectives and strong should also be revalued again to control and conform individual behavior and activities within the groups, families, community and public institutions.

Cultural and indigenious knowledges are very paramount importance in promoting one's own identity. They are the primary roads leading to acknowledge other cultural norms and values as well. These wisdoms such as cognates, folklores and tales, should also be revalued by the whole community and families. Moreover, children should also be taught about primary and secondary knowledge and their teachable lessen on morality, with it is relations to social, physical and natural environments and their relationship. Here, knowing them encourage and nurture young and kids to grasp the insight of ability, concerns and volunteer participation and services within the community because they possess community spirit.

In order for children to respect their parents and their peers as well; children should first acknowledge the responsibility of parental birth right such as conception, pregaming, birthing, caring and support etc. by these, child should applause his/her parent about all the following mentioned above without compromising the child right, on the other hand. Moreover, for the safety of the child, and his/her roles and duty within the home and outside; the following seven parental regulations are recommended below.

1. Respect your parent and extend to their peers and elderly.
2. Never mock the marginalized individuals such as strangers, guests, travelers, people with disabilities and mostly help the needy
3. Do not come late home
4. Do your roles and duty as nobody can revalues your position within the home, school, and community.
5. Do not first upset people when you are around
6. Listen to the advices

As a researcher, I should recommend a further detail study on these topmost norms and values of Nuer community, singly. Again, material culture is also on their way to decline. Therefore, they call for further study. Importantly, the cross-comparative study on political culture of Nuer and its relationship to other neighbor such as Anyuaa, Majang, Oppo, Komo and others.

## References List

- Akujobi, C.T and Jack, Jackson T.C.B (2017): *Social Change and Social Problems: Major Themes in Sociology: An Introductory Text*. pp 491-526. Benin City, Mase Perfect Prints.
- Alise, M. A., & Teddlie, C. (2010). A continuation of the paradigm wars? Prevalence rates of methodological approaches across the social/behavioral sciences. *Journal of Mixed Methods Research*, 4(2), 103-126. <https://doi.org/10.1177/1558689809360805>
- Allyn & Bacon (2000): *Nuer Journey, Nuer Lives: Sudanese Refugees in Minnesota*. Printed in the United States of America
- Anele. K.A (1999) *Social Change and Social Problems in Nigeria*. Port of Harcourt Reinhold
- Antia, O.R.U (2005) *Cultural Heritage: Its Incursion by Western Culture & Its Resistance*. Uyo: Abbny Publisher
- Badilu A. Ayana (2014) *The Expansion of Protestantism and Culture Change Among the Sayyoo Oromo, Western Oromia Addis Ababa, Ethiopia*. AAU
- Bayleyegn Tassew (2001) *Metaphors of Peace and Violence in the Folklore Discourse of South Western Ethiopia: A Comparative Study*. Gedoern te Gonder, Ethiopia.
- Belay Tefera &Abdinasir Ahmed (2015) *Research Method*. Mega Printing Press. Addis Ababa, Ethiopia
- Bicchieri, c., (2006). *The Grammar of Society: The Nature and, Dynamics of Social Norms*, New York : Cambridge University Press.
- Bicchieri, C., (2013) '*UNICEF-U Penn Course Materials on Social Norms*'.
- Biesta, G. (2010). Pragmatism and the philosophical foundations of mixed methods research. In A. Tashakkori & C. Teddlie (Eds.), *Sage handbook of mixed methods in social & behavioral research* (2nd ed., pp. 95-118). Thousand Oaks, CA: Sage.
- Bogdan, R. C. & Biklen, S. K. (1998). *Qualitative research in education: An introduction to theory and methods* (3<sup>rd</sup> ed.). Needham Heights, MA: Allyn & Bacon.
- Burre, B (2004) Kurt Lewin's & the Planned Approach to Change: *A Reappraisal: Jms 41 (6) 977-1008*
- Catherine. K & Natasha. K (2013) *Social Revolution; Changing Cultural Norms* :<http://www.researchgate.net/publication/260145816>
- Conrad. M. Arensberg & Arthur. H. Niehoff (1964): *Introduction to Social Change*. Printed in the United States of America.

- Creswell. J (2004) *Research Design: Qualitative & Quantitative Approaches*. Sage Publication. Inc.
- Creswell. J (2014) *Research Design: Qualitative, Quantitative, and Mixed Methodology Approach*. (3<sup>rd</sup> ed) Sage, Los Angle, CA, USA
- CSA, 2007 and 2013
- Dereje Fayissa (2009) *A National Perspective on the Conflict in Gambella*. In Proceeding of the 16<sup>th</sup> International Conference of the Ethiopian Studies. Trondheim (pp. 641-653)
- Etuk. U.A. (2002): *Religion and Cultural Identity*. Ibadan: Hope Publication
- Evans Pritchard, E (1956) *The Nuer Religion*. New York, Oxford University Press
- Flanagan F. William (2010) *Urban Sociology: Image & Structure* 5<sup>th</sup> ed Rowman & Littlefield Publisher. Inc.
- Gabriel E. Idang (2015) *African Culture and Values* University of Uyo, Uyo, Akwa Ibom State, Nigeria
- Gabriel, E. Idanp (2005) *African Culture & Values*. University of Uyo, Uyo, Akwa Ibom Stae, Nigeria
- Goffmam, e (1963) *Stigma and Social Identity*.
- Guba, E.G. & Lincoln. Y.S. (1988) *Qualitative approaches to evaluation in education: The silent scientific revolution*. (pp. 89-115), London, Prager.
- Guba, E.G. & Lincoln. Y.S. (1989). *What is This Constructivist Paradigm Anyway?* in Fourth Generation Evaluation, London: Sage Publications
- Heath I. (2003) *Language and Society*. www.modern-thinker.co.uk. Rerieved on Saturday, 22<sup>nd</sup> May, 2010
- Henslin. James. M (2004) *Essential Sociology: Down to Earth Approach*. 5<sup>th</sup> ed Printed in the United States of America
- [http://uQenn."eademia.edu/Cristina\\_Bicchieri\\_](http://uQenn.)
- Huffman, R (1933/1970) *Nuer Customs and Folklore*. American Folklore Society
- Israel. M & Hay. I (2006). *Research Ethics for social scientists: Between ethical conduct and regulatory Compliance*. Thousand Oaks, CA Sage.
- Jean Gabriel, 2009 <https://doi.org/10.4135/9781506335193.n4>
- Kathori C (2004) *Research Methodology: Methods and Techniques*. New International (p) Limited Publishers. New Delhi, India

- Kidist Paulos (2015): *Socio-Cultural Integration And Cultural Diffusion Between Amhara Resettles And The Host Community: The Case Of Zefine-Menuka, Gamo Gofa Zone*. AA, Addis Ababa, Ethiopia.
- Kuhn, T. S. (1962). *The structure of scientific revolutions*. (1st Edn). Chicago, IL: University of Chicago Press.
- Lather, P. (1986). Research as Praxis. *Harvard Educational Review*, 56(3), 257-277. <https://doi.org/10.17763/haer.56.3.bj2h231877069482>
- Lecture Notes In *Research Methods* (Pg) – Soci 511 Professor Madelyn R. Mañus – Course Lecturer Ay 2012 – 2013, Haramaya University.
- Mackenzie, N. & Knipe, S. (2006). *Research dilemmas: paradigms, methods and methodology*. *Issues In Educational Research*, 16, 1-15.
- Mackenzie, N. & Knipe, S. (2006). *Research dilemmas: paradigms, methods and methodology*. *Issues In Educational Research*, 16, 1-15.
- Margaret L. Andersen & Howard F. Taylor (2007) *Sociology: The Essential*. 4<sup>th</sup> ed. Printed in the United States of America
- Marshall, C., & Rossman, G. B. (2011). *Designing qualitative research* (5th ed.). Thousand Oaks, CA: Sage.
- Michael E. W. Varnum and Igor Grossmann (2017) *Cultural Change: The How and the Why*. Arizona State University and University of Waterloo.
- Nathaniel Alemayehu (2019) *The Influence of Globalization on the Attitudes and Behaviors of the Youth in Addis Ababa-A Bole Case Study*. Addis Ababa University, Ethiopia.
- Olagbaju. O. Opeoluwa (2015) *The Pursuit of Social Change in Nigeria: Language Education Alternative*, University of Ibadan, Ibadan, Nigeria.
- Orburn, Willian F (1992) *Social Change with Respect to Cultural and Original Nature*. New York: B. W Huebsch
- Howell (1948) *The Age Set System and the Institution of Nak Among the Nuer*. Published by the University of Khartoum
- Patton, M. Q. (1990). *Qualitative evaluation and research methods*, 2nd ed. Newbury Park: Sage
- Rumina R & Kishwar P (2008) *Introduction to Cultural Studies*. Himalaya Publishing House
- Sapir Edward (1921) *Language*. New York. Harcourt, Brace
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. New Park, CA: Sage Publications, Inc.

Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. New Park, CA: Sage Publications, Inc.

Whorf, Benjamin (1956) *Science and Linguistic, In Language, Thought and Reality*. John B Carol, ed Cambridge

Wilkinson, A. M. (1991). *The scientist's handbook for writing papers and dissertations*. Englewood Cliffs, NJ: Prentice Hall.

World Health Organization, 2009

Yeraswork (2010) *Social Research*. Addis Ababa University

Yitbarek Hizekeal (2015) *Exploring Challenges and Opportunities of Geferssa Mental Health Rehabilitation Center (GMHRC) in its Rehabilitation Program in Oromo Regional State (ORS)* Addis Ababa University.

Zukin Shapon (1995) *The Culture of the Cities* MA: Blackwell, Cambridge

**ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES  
COLLEGE OF SOCIAL SCIENCES  
DEPARTMENT OF SOCIOLOGY**

**Appendix I. SURVEY QUESTIONNAIRES**

Dear respondent!

My name is Anter Marco Nyang, graduate student of Addis Ababa University, school of graduate studies, department of sociology. I am now doing my master thesis on the topic entitled as “**The Declining and Evolving Norms of Nuer Community in Ethiopia: The Case of Gambella Town.**” The purpose of this study is, indeed, none other thing, but for the research and academic reason only. Please, make sure that any question you have answered must not be used for personal or any other affiliations. Hereby, as you grasp the concept of this inquiry, the researcher is cordially and kindly requesting your participation on answering the below survey questionnaires.

**Instruction:**

These survey questionnaires sheets contain six sections (which are the actual study’s objectives): i) respondent’s profile, ii) description of the declining Nuer norms and exploring those replaced them, iii) factors associated for norms’ change, iv) agent of their decline and evolvment, v) the impact norms’ change, vi) and finally the future and continuity of Nuer norms. Amongst these sections, some questions require **YES, SOMETIME** or **NO** answer whereas others require **AGREE, STRONGLY AGREE, NOT SURE, DISAGREE** or **STRONGLY DISAGREE**. Hopefully, as these questions are framed based on cultural context and its changes; they will be very interesting as you scroll through the pages. This will not take you more than hour and thirty minutes (1:30’)

**I. RESPONDENT’S PROFILE**

Please, **circle** your sincere status and answer it honestly

- |                                |                          |                            |
|--------------------------------|--------------------------|----------------------------|
| 1. Gender                      | (1) Catholic             | 6. Marital status          |
| (1) Male                       | (2) Muslim               | (1) Single                 |
| (2) Female                     | (3) Orthodox             | (2) Married                |
| 2. Age                         | (4) Christianity         | (3) Separated              |
| (1) 18-29                      | (5) Pagan                | (4) Divorced               |
| (2) 30-44                      | (6) Traditional religion | (5) Widow/widower          |
| (3) 45-58                      | 5. Education status      | 7. Occupation              |
| (4) 59-73                      | (1) High school          | (1) Student                |
| (5) 74-and above               | (2) Diploma              | (2) Government/NGOs worker |
| 3. Resident or current address | (3) Degree               | (3) Business person        |
| (1) 01 kebele                  | (4) Master               | (4) Farmer                 |
| (2) 02 kebele                  | (5) Ph. D                | (5) Other, specify         |
| 4. Religion                    |                          | _____                      |

**Questionnaires related to Declining and evolving Norms of Nuer Community**

**Instruction:** 1=Yes, 2=Maybe, 3=No; for the declining (previous norms)

5= Strongly agree, 4= Agree, 3=Not Sure, 2=Dis agree, 1=Strongly Dis agree; for the evolving norms

1.	Description of the declining norms of Nuer community, related to marriage	Please mark your sincere answer by placing "X" in the appropriate box				
			Yes	Maybe	No	
1	In the past, a son/daughter can be permitted to marry or be marry by parents, not by own decision. Also, the parents can find wife for the man					
2	In the past, there was no eloping and impregnate or they were very rare cases					
3	Culturally, a boy can marry when he reached at age of 25 and a girl can be married when she almost reaches age 20 above, respectively					
4	If a man marries, he can own full responsibility up on his family: his own cattle, byre, small hut for him and for wife, and garden					
5	Previously, when one want to have girl/boyfriend or want to marry; they can first identify their lineage or family tree whether they're related or not, not very close when they converse, don't touch their bodies and never intercourse or it happen rarely					
6	In the past, a wife can persuade or convince her husband to marry another wife					
7	In the past, when a girl reaches to the stage of womanhood, her mother can train her to anticipate for the womanhood career such as cooking, talking, relationship, groom hood, in-law mood, etc.					
8	When a boy reach to the manhood stage, his father can train him to anticipate the manhood career such as: how to make a living, gardening, byre and hut construction, bride hood, relationship etc.					
9	Previously, there was a marriage order amongst the children. They can marry in ordinal order from the first born to the last born in irrespective to the gender					
10	In the past; when one want to marry, Nuer consider physiological, psychological, economic, and social strength to be responsible for her/his own family guidance and survival					
11	Previously, a girlfriend/boyfriend should have to knows his/her mate personal information for instance full names, residence, tribe, relatives, and friends etc.					
12	In the past, divorce case was very rare					
13	The marriage bride wealth was so fair, almost 25 cattle, and 5 Oxen					
	Previously, when the bride is finally be given to groom, she can be escorted by a group of girls and be there for a month					
14	Previously, if a young lady is about to give birth, she can go to where her parents are and get birth there.					
15	Culturally, when the couple planned to have the second child, they can fist send the first child to wife parents.					
1.1.	Description of the evolving/replacing norms of Nuer community, related to marriage	Please mark your sincere answer by placing "X" in the appropriate box				
		Strongly Agree	Agree	Not sure	Dis Agree	Strongly Dis Agree
1	Currently, a young man can marry even when he is not					

	told to do so or permitted by his parents					
2	Presently, it become normal that a boy/girl can marry at the age of 15 to 18					
3	At this time, a young girl at age 14 and 15 is impregnated and become wife					
4	These days, a person can marry or be marry and can be still under her/his parent responsibility					
5	Presently, young people fall in love while they do not know one another full names, family tree, friends, relatives, sub-band, residence					
6	Currently, it can only cost you a week to be loved by a girl or a boy and you can intercourse a week after					
7	Presently, it very rare to respect the ordinal norm in marriage: first son/daughter marry first and last son/daughter marry last					
8	Presently, a woman can never persuade or convince her husband to marry another wife. She doesn't want her husband to marry another wife even.					
9	In the community, divorce has become the easy matter, women decide to divorce even					
10	Presently, you never see/here a group of girls escorting the bride to groom's family. However, you can see a couple of bride's friends accompanying her and spend only a week or two					
12	In these days, many brides deliver at their in-law's home or at hospital.					
11	Currently, when planning the second child, no need of sending the firstborn child to where the grandmamma is because there are many rooms at home					
<b>2.</b>	<b>Description of the declining norms of Nuer community, related to scarification</b>	<b>Please mark your sincere answer by placing "X" in the appropriate box</b>				
			<b>Yes</b>	<b>Maybe</b>	<b>No</b>	
1	In the past, scarification is the symbol of manhood					
2	A man who was not initiated couldn't engage girl and can't got marriage					
3	Traditionally, all men initiated at the same time are <i>ric</i> (peer) and can be given a name such as <i>weejang</i> , <i>lit jang</i> , <i>tuy-tuy</i> , <i>gong</i> , etc.					
4	Customarily, same <i>ric</i> can never marry the daughter of his own <i>ric</i> , but outside his <i>ric</i>					
5	A marked man on the forehead ca never be called or greet as "hi, hey, you" by the one who is not also marked, this is informal and disrespect					
<b>2.1.</b>	<b>Description of the evolving norms of Nuer community, related to scarification</b>	<b>Please mark your sincere answer by placing "X" in the appropriate box</b>				
		<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis Agree</b>
1	Across all Nuer zone's woredas, community is no longer practicing the norm of marking system, and the current generation is all bar fore headed without <i>gaar</i> (scars) and					

	<i>bieer</i> (face & neck decoration)					
2	The reason that the current generation is not marked is because there is/are no scar expert/s					
3	Nowadays, whether marked or not, people call or greet you as he wishes: hi, hey, hello, and you					
4	Currently, whether you belong to same peer or not, people marry as they wish					
5	Currently, I think all who were not marked on the fore head or decorated on the neck could not be willing to be marked or decorated even when they are forced					
6	In these days, manhood is not acquired through gari (initiation), but through age, for example, 18 and above					
<b>3.</b>	<b>Description of the declining norms of Nuer community, related to gender role</b>	<b>Please mark your sincere answer by placing "X" in the appropriate box</b>				
			<b>Yes</b>	<b>Maybe</b>	<b>No</b>	
1	Traditionally, gender roles were divided among men and boy, and women and girls. For instance, for boys/men: cattle care and herding, gardening, byre and hut construction; for girls/women: cooking and milking, collecting firewood and fetching water, washing clothes, house's cleaning support in construction etc. respectively					
2	Traditionally, every Nuer man has his own permanent small hut called khat in separate to that of woman, and he usually sleep in. Also, every woman has her own duel (hut, bigger than khat) where she and her children usually sleep there					
3	Previously, every woman used to show full respect and honor to her husband specifically and to her in-law generally, for instance when she is bringing food, when she is called, or she wants to inform her husband; by kneeling and calming					
4	In the past, man was the only bread winner and provider for the family, then the woman works and his supporter/helper					
5	Previously, during the famine or poverty period, it is the woman who can go near or far distance to find food often permitted by or husband					
6	A Nuer man cannot clean noise, ass, bath, dress up, feed, embrace up or entertain a child, even when crying					
7	Traditionally, it is accepted or good for a woman to participate/involve in the role of man, but not man in the roles of woman					
<b>3.1.</b>	<b>Description of the evolving norms of Nuer community, related to gender role</b>	<b>Please mark your sincere answer by placing "X" in the appropriate box</b>				
		<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Nowadays, gender roles division are mixed: cooking, fetching water, home construction, washing clothes, child nurturing, cleaning the house, etc. are all now played by both men, boys, women and girls. So, no distinct role is specified to either men or women.					
2	Currently, husband and wife do not live/sleep in a separate hut as it was, but they share the same room and sleep at same mate somehow. Then children have their own room/s					

3	Nowadays, the women are no longer kneel when bring food, called, or wanted to inform her husband; rather she can stand nor simply sit-down. Then this becomes normal					
4	Nowadays, women work as bread winners and family provider as men do too.					
5	In these days, if there is a lack of food, either women or men can go near or far distance to find or look for food: for example, he can look for work, borrow money and cooperate with others					
6	Nowadays, child care is no longer the role of women alone, a Nuer man can clean noise, ass, bath, dress up, embrace up or entertain when crying, feed etc. the child					
7	Presently, some men and families are under the care of women who provide food and security					
<b>4.</b>	<b>Description of the declining norms of Nuer community, related to cultural parenting and language</b>	<b>Please mark your sincere answer by placing "X" in the appropriate box</b>				
	<b>1. Parenting</b>		<b>Yes</b>	<b>Maybe</b>	<b>No</b>	
1	In previous culture, a child can show full respect not only to biological parents and household members, but also to his/her parents' peer, guests, strangers and outsiders					
2	In the past, a 5-9 years child can name his/her parents' full names, family tree from both parents, tribe and sub-clan, and cognates position in relation to her/him					
3	At the age of 9-15, the parent teaches her/him how to do things, to recognize her/his role, right and duties in the family					
4	In the past, a child who misbehave against person such as offending or insulting, mocking, or shown any disrespect conduct to anyone elder than him/her, it is norm that he/she can be beaten by anyone around; and her/his parents would appreciate the one who beats the child.					
5	Customarily, a child is taught not to desire ( <i>guy</i> ) other family food even though he/she is hungry.					
6	A child under his/her parents responsibility has a rules and regulations to follow; he/she cannot come home late, /cu naath <i>dep</i> , shown respect to anyone, being ready to be send, doesn't steal etc.					
7	Previously, a child is teaching and trains how to be self-reliance or survive in life and cope with it: fishing, collecting wild fruits, hunting, gardening, giving and sharing, reserving or keeping etc.					
8	Importantly, a child is teaching and trains to anticipate the future career of his/her family when marriage, for instance indoor and outdoor activates					
	<b>2. Language</b>					
9	In the past, a below 9-years child can name all his/her body parts and point their position as well					
10	Culturally, a 12 years child can know how to talk fluently, vocabularies, and language structures: pronunciation, word sounding, meaning, and the context					
<b>4.1.</b>	<b>Description of the evolving norms of Nuer community, related to cultural parenting and language</b>	<b>Please mark your sincere answer by placing "X" in the appropriate box</b>				
	<b>1. Parenting</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>

1	The degree of respect and obedience expected from child to parents, relatives, guests, elderly etc. has currently reduced and decreased					
2	Children of todays' insult, offend, mock, and upset their parents, household members, guests and strangers around the roads					
3	If the child insult, mocks, upset, and offends someone somewhere and be beat, the child's parents depreciate the beater and be angry at her/him					
4	Nowadays, many children whose age are below 7 do not know their parents' full names, family tree, sub-clan, cognates position in relation to her/him					
5	Many children of todays' whose age are below 15 do not know right and duties, roles and responsibility within the family					
6	Presently, many parents do not have rules and regulations which can guide and discipline child's behavior. They're just permissive in parenting					
7	Children of todays are not taught and trained to survive and cope with the situations like it was in the past, but are indirectly taught and trained to be dependence and not self-reliance					
8	Children of todays' lack cultural knowledge, skill and awareness					
9	Nowadays, parents do not guide, teach and train child to anticipate their future roles and responsibilities when got marriage, they simply let children find and discover thing by themselves					
	<b>2. Language</b>					
10	Nowadays, to those children below 15, almost many of them do not know Nuer language in form of writing and spelling or reading it smoothly					
11	They do not know the amount of Nuer alphabets and do not name them, even additional alphabets					
12	Most of them do not name their external parts of their body in their mother tongue, and their position in the body					
<b>5.1</b>	<b>Description of the declining norms of Nuer community related to folklores</b>			<b>Yes</b>	<b>Maybe</b>	<b>No</b>
1	Customarily, children are taught and trained with folklore: the cultural knowledge and wisdom in relation to nature, human, and environment					
2	These folklores for instance tales, legends, stories are taught to children at the sleepy time by elders and grandparents, especially					
3	The significant part of folklore especially their challenges is to be brave, sharp in word/s, memorize, or twisting the tongue and be creative					
4	Children of old time, they know these <i>mar-maari: nya-nyo-nge-zooch, chock-lech-luaal, and tuok gatka mi com jichde</i> , for example					
5	Children of old time, they know these chaal's challenge: <i>kuet kun kolong e toke ke ngekde; e/ci kun kolong kuet e tok ke ngekde, .... Jeka damanthu Tut Thiich tiche ke thit thok luaak Tut Thiich,</i>					

6	Children of old time, they know these <i>leet and leeng (legends and stories):Man Deeng, Nyebiling nyaada ku gor ni ngu ke warder, Lony and Kun, Gook mi thiel tiit,</i>				
7	The significant part of elders in the community is to teach and train children about life: the relation operating among nature, human and environment, cultural knowledge and wisdom, and their experiences in life				
4.2.	<b>Description of the evolving/replacing norms of Nuer community related to folklore (<i>leet, leeng, chaal, and mar-maari</i>)</b>	<b>Please mark your sincere answer with 'X' in the appropriate box</b>			
		<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>
1	Nowadays, children do not know about the cultural knowledge and wisdom contained in folklore: the relationship among nature, human and environment				
2	Currently, many children do not know <i>mar-maari, chaal, leet, and leeng</i>				
3	Children of todays' do not want to be taught and trained by elders and grandparents about cultural knowledge and wisdom				
4	These children of todays do not know the local special name of grandmamma, called <i>Day-dayda.</i>				
5	On the other hand, elders and grandparents are shocked of the lifestyle children have adapted which make them be seen by children as 'backwardness people'				
6	Children of todays, they do not know these <i>mar-maari, chaal, leet and leeng</i>				
5.	<b>Description of the declining norms of Nuer community related to social stigma (<i>poc or buar</i>)</b>	<b>Please mark your sincere answer with 'X' in the appropriate box</b>			
			<b>Yes</b>	<b>Maybe</b>	<b>No</b>
1	Previously, Nuer people used to be afraid of reputation ruin or not to do immoral thing result in shame				
2	When a person does undesirable act, his/her bad reputation or bad action could not be forgotten for many years by the community				
3	Culturally, family with bad reputation such as thieves, adulterous, troulbers, quarrelers, evil eye, etc. the community member generalize such behavior to every family member and avoid marrying with them because of their bad behavior				
4	In the past, a boy under age 18 does not drink alcohol, smoke, steal, or cause trouble etc. he ashamed his parent. Then he and his parents can be stigmatized by the community				
5	Previously, young girls and under menopause women are not allowed to drink alcohol				
6	Previously, if a girl got pregnant, eloped, or had intercourse with someone whom she didn't marry, she ashamed herself and parents				
7	In the past, prostitution or sex working is a shame or social stigma				
8	Customarily, Nuer man cannot simply drink water or eat anytime anywhere or in-law, but very close relative for example uncle, aunt, or recognized friend otherwise, he ashamed his parents honor and name				

9	Customarily, a real man cannot eat alone, otherwise he can't eat if there is no corporate personnel. If he does hi will be ashamed and dishonored.					
10	In the past, always children eat first, then elders, then men and finally women					
11	In the past, a newly groom and his friends or peers can fast the bride food and drink for almost 3 to 6 years, otherwise the groom and his peer have ashamed themselves					
12	Previously, the bride can be brought to her in-law [groom] home by a company of girls and live there for month, to cover her shy, shame, and be adaptive to the newly behavior of in-law.					
<b>5.1.</b>	<b>Description of the evolving norms of Nuer community related to social stigma</b>	<b>Please mark your sincere answer with 'X' in the appropriate box</b>				
		<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Culturally, shame or stigma is both collective and objective experience. But currently, it has become subjective: meaning those previously prescribed as 'stigma' are now 'normal'					
2	Nowadays, if a person is thief, robber, adulterer, trroubler, prostitute, or disrespectful, his/her behavior is not generalized to parents or close relatives, but it is him/her only. Surprisingly, they can marry or be marry					
3	Presently, both girls and young women do drink alcohol and other types of beverages. They do not care about what the community will say about them					
4	Today's, young people below age 18 do drink alcohol and other types of beverages. They do not care about their family reputation					
5	Nowadays, eloping and impregnate have become normal and easy types of marriage. No shame in them at all					
6	Today's, it is very simple and normal to eat anytime and anywhere. No shame in it at all					
7	Nowadays, it is simple to eat with the in-law. There is no shame in it at all					
8	Nowadays, there is no 'Nuer real man' because eating in group is no longer the norm. whether you eat alone or with group, there is no shame in it at all					
9	Nowadays, it is normal for man to eat together with his wife. There is no shame in it at all					
10	In these generation, there is no fasting of bride food as it was. Bride and groom start eating together even before their weeding or during their friendship					
11	Nowadays, whether the girl is prostitute or sex worker, no body mind about her, even her parents. There is no shame in it at all, it has become normal					
12	Nowadays, whether group (kids, elders or adult) eat first or last, it does not matter. There is no shame in it at all					
13	Nowadays, it is very simple and normal to walk together with girl/boyfriend. Girl's brothers never mind seeing her walking with you.					

<b>II Factors Caused the Decline of Norms and Evolvement of New Norms</b>						
	<b>1. Population Increase</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Population increase bring change in cultural values, beliefs, norms and traditions of any community					
2	When social population increase, social cohesion or social fabrics can decrease and become weak. As a result, cultural norms are easily be declined due to the social distance population has created to each individual					
3	Population increase reduces the social stigma due to reason that community members cannot easily recognize or acknowledge the wrongdoer in the populous community					
4	Urban dwellers are the ones which make cultural norms declined than rural dwellers, due to their population					
5	The reason that young people are more populous in urban center than elder ones, lead cultural values and norms decline and let others evolve					
	<b>2. Man-made and Natural Disaster</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	When crisis, war, conflict, and quarrels or disagreement happen between or within community members or tribes, it can result in community displacement and the worst part is the alteration of cultural values and norms					
2	When natural disaster such as famine, poverty, volcano, earthquake, flood, wild fire etc. happened, they badly threaten the normal life of the community, and seriously they displace or make community to compromise and reduce some norms and values which regulate community's life					
3	When poverty or famine or flood happed, community members compromise and reduce gender roles: husband and wife may corporate together for survival mechanism. After some times, the roles clash-ness will be adapted by the community					
4	When mad-made or natural disaster happened, the strictness or intensity which people had before toward cultural values and norms will reduce and will be low during the situation. Then after the end of the situation, norms and values will no longer be applied as strict and strong as they were before					
5	Any change in the physical environment (either by man-made or natural disaster) can automatically leads to change in residents. As a result, it will also lead to change in community's new adaptation and new lifestyle					
	<b>3. Migration</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>

1	The change of one's residence from origin to destination change not only the land scape and environment, but also cultural values and norms from previously experience to newly adapted ones					
2	If you migrate from your place to another one, it is a mandate that you can accept those unacceptable and reject those were un-rejectable for your survival					
3	It is obvious that a migrant can live the values and norms of place which he/she goes to					
4	When you migrate, it is very common that your children can not know fluently the mother tongue					
5	When you migrate to other place, it very common that you can name your children base on your interest					
6	When you migrate to other place, children could lack cultural knowledge and wisdom					
7	When you move to other place, children could not know their cognates or relatives					
8	Migration has an impact on migrant's economy, religion, beliefs, values, norms and practices					
	<b>4. Economic (livelihood)</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Economic in many ways change cultural values and norms through business, marketing and entrepreneurship principles					
2	Free market economy has reduced the cultural values and norms which favor the sharing and giving without return					
3	Money as a medium of exchange make things which were difficult to get/do easy to get/do					
4	Culturally defined love is affected by money: person with more money attract more girls than the one having less money					
5	Money replaces the value of cattle you have: if you have money, you can marry even though you do not have any cattle					
6	Money affects the quality of marriage: the marriage bride wealth has increased because of money					
7	Economically, women have engaged into men's roles: some women do not care man win bread or not, they do so					
8	The issue of money as a mean of survival has increased the conflict between or among many wives who share a husband					
9	It is because of money that make wife not to allow her husband to marry another wife					
	<b>5. Policies and intervention (Government and NGOs)</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Government can change cultural values, beliefs and norms practices through training and information					
2	In urban centers, people no longer ruled by cultural norms and values, but constitution, agencies and bureau values,					

	beliefs and regulations due to that urban is the center of different ethnics with various cultural values and norms					
3	Scarification/marketing system, <i>nak</i> (pulling tooth out) and <i>biri</i> (face decoration) are discouraged by the government as harmful traditional practices (HTP)					
4	Government destroys cultural values and norms related to gender roles by exalting gender equality between men and women. And as a result, women disrespect or ignore their men					
5	Culturally, all properties belong to man. But nowadays, government by empowering women through gender equality make properties distributes equally between husband and wife					
6	Culturally, a leader should marry many wives as he could, but now; rules and regulation restrict leaders to be polygamous, but monogamous					
7	Government discourage <i>noong</i> (bride's escort) because of their immoral songs, praises, activities and disturbance					
8	Government encourages whatever types of marriage (eloping, impregnate, legal one) by certifying them					
	<b>6. Religion</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Culturally, Nuer people were not Christians, but pagan. As a result; Christianity overwhelmingly change their cultural beliefs, values and practices					
2	Much of Nuer people population are Christians and follow religious principles and practices					
3	Religious principle and practices discourage <i>gari</i> , <i>nak</i> , and <i>biiri</i> it considers them as old life					
4	Cultural marriage and wedding ceremonies is no longer practiced now; almost all Ethiopian Nuer society follow Christians and state marriage					
5	According to the Christians principles, men and women are equal in God/Allah view. Therefore, these ruins the gender roles outlined by culture					
6	As many people are Christians, they teach and train their children with Bible stories, knowledge and wisdom, not that of culture.					
7	Because many people are Christians, their religious values and principles make them ignore and conceive cultural song, praise, and dances unimportant					
8	Despite the cultural given names, Christianity is changing the given names or create children new names					
9	Religion encourages people not to shy when doing things and discourage cultural norms which not allow women to talk within the men.					
10	Religion encourages men to cook and rear child and encourage women to do men's works					

	<b>7. Technology</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Nowadays, technology has become the primary factor that has great effect on cultural values and norms through its devices and social media					
2	In this technological age, almost all Nuer people in Ethiopia and elsewhere have at least mobile phone which may result in people's outlook toward culture					
3	All most every Nuer age 15 and above has Facebook					
4	Children at age 3 and above have a frequent contact with mobile phone and TV channel					
5	Despite the cultural values and norms which regulate how make love, young people, daters and marriage couple imitate or already know how to make love through social media					
6	Technology has broken the barriers between gender roles by introducing kitchen utensils which encourage men to cook with their wives					
7	Technology has broken the barriers culture had walled for dining order by introducing self-service disc on a table					
8	Culturally, love between couple is internally and indirectly revealed. But nowadays, women show it directly by imitating it from social media such as Kana TV, Bollywood, Zee World, Zee Aflame and others					
9	Technology has mostly increase early marriage and eloping through social media especially romantic movies, films, pornographies, decorations, etc. as a result, they seduce young people to experiment their desire					
10	All people starting from children to elders have known or see how to intercourse due to technological devices					
11	Technological devices such as games, MBC 3 channel, ABC/123 TV, children TV etc. are more to teach and influence children than parents					
12	Technology has changed the cultural music, songs and dance by modifying or introducing music industries such as Afro beats, dance hall, etc.					
13	Social media motivate anyone through advertisement					
	<b>8. Urbanization</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Rural dwellers and urban dwellers have different values, beliefs, practices, norms and lifestyles which fit to their different environments.					
2	When rural dwellers come to urban; their culture change and when urban dwellers go to rural; their culture changes too					
3	Populous people of Gambella move from rural to urban center. Therefore, to survive he/she must cope with urban situations by compromising her/his cultural values, beliefs					

	and norms such as shyness, gender role, lifestyle, etc.					
4	Urban lifestyle and situation has reduced the cultural hospitality among urban dwellers					
	<b>9. Education</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Nowadays, education has become the universal and modern culture across the globe which affect indigenous culture by transmitting and imparting its own values, principles, beliefs and norms.					
2	Education creates generational gap through socialization					
3	Education socializes, teaches and trains children more than what parents do					
4	The roles education play on cultural change is not only modifying indigenous culture or transmitting new norms and values, but also it changes some patterns of culture through research and studies by introducing the new idea					
5	Education brings desirable change in cultural values and norms for the progress and development of community					
6	Education promote and exalt gender equality more than any other factor and built self-esteem and confident on it is members					
7	Education discourages harmful traditional practices for instance <i>gari, nak, and biiri</i>					
8	Educated women usually ignore and undermine their uneducated men					
9	Educated men usually ignore and undermine their uneducated women					
10	Educated children criticize their uneducated parents					
	<b>10. Globalization</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	Globalization through technology, education social media and music industries has changed the patterns of Nuer cultural values and norms					
2	Globalization has made Nuer young generation live in the same lifestyle other nations have					
3	Globalization through music industries has altered Nuer cultural music, song and dance					
4	The access to globalization has swayed the Nuer cultural norms and values related to marriage by adapting other nations' way of ceremonies					
5	Globalization through economic and marketing transactions affect not only the indigenous economic and survival strategies, but also the norms and values which regulate these exchange					
6	Despite the landscape we reside, every Nuer across the globe is a member of globalization in one hand or the other					
	<b>11. Modernization</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>

1	Nuer people have changed and adapted many lifestyles by saying that they modernize especially <i>poc</i> or <i>buar</i>					
2	Modernization has great effect on gender roles. Couple walk, work, talk, cook, and eat together as a sign of modernity					
3	Nowadays, a man/woman who live culturally is perceived as backward man/woman, he/she does not modernize					
4	Culturally, a man/boy can't kiss his woman/girl; however, modernity allow kissing and hugging on the road and in public					
5	Culturally, couple live in a separate huts/rooms, but nowadays, modernity makes them share and sleep on the same mate					
6	These young generation especially girls perceive and look the marked man on the face as ruralist or backward person					
7	These generation especially boys perceive and look the shyness girl as ruralist or backward girl					
8	If your interest is on cultural things for example music, listening and telling them, and trying to discourage the modern lifestyle, people look you as ruralist and backward person					
9	Cultural folklores such as stories, tales, fictions, myths, legends, etc. are now replaced by modern ones such as comedies, music, reading books, watching videos/movies and listening audios					
10	Culturally, it was very shame and people disrespect you when they see you eating and cooperating with wife. But now when you do the same, people perceive you as ruralist and backward person					
11	Nowadays, early marriage is taken by these young generation as a part of modernity. When a person late to marry, they stigmatize you as selfish					
<b>III</b>	<b>The promoters (catalysts) of Nuer Norms Decline and Their Replacement</b>	<b>Put and alien group</b>		<b>“X” on the chosen</b>		
1	Among these strata, which one do you think promote the declining of Nuer norms and initiate the evolvement of others more, in term of age	Youth	Adult	elders		
2	Which group do you think promotes the decline or Nuer norms and initiates other norms to replace them more, in term of youngsters		Girls	Boys		
3	In these two categories, which one do you think promote the declining of Nuer norms and initiate the evolvement of others more, in term of sex/gender		men	Women		
4	In these groups, which one do you think promote the declining of Nuer norms and initiate the evolvement of others more, in term of literacy		Educate d	Uneducat ed		
5	From the following groups of people, which one do you think promote the declining of Nuer norms and initiate the evolvement of others more, in term of residence or address		Rural people	Urban people		
6	From the following strata, which group do you think promote the declining of Nuer norms and initiate the evolvement of others more, in term of belief/religion		Pagan	Religious		
7	Which group do you think promote the decline or Nuer norms and initiates other norms to replace them more, in term of marital status	Single	Married	Divorced		
8	At family level, which group do you think promotes the declining of Nuer norms and		Parents	Children		

	initiates the evolvement of others more				
9	At the community level, which group do you think promote the declining of Nuer norms and initiate the evolvement of others more	Students	Business people	Government/NGOs workers	
<b>IV</b>	<b>The Impact Brought as a Result of Nuer Norms change and Replacement</b>				
	<b>Description of the impacts brought as a result of Nuer norms change and evolvement</b>	<b>Please mark your sincere answer with 'X' in the appropriate box</b>			
	<b>1. POSITIVE IMPACTS</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>
1	Nowadays, anyone who want to marry is not forced by parents to marry, but he/she can opt when and where or decide whoever he/she love				
2	In many families as they improve their economic status, girls are no longer the market or economic basis as it was, but encourage girls to be responsible economically and educationally				
3	Some young people have acknowledged that one marriage is not the first option, but education, economic, and self-improvement				
4	Gender equality is very important concept which enhances girls' right and break the barriers culture has walled between men and women. Then both men and women can work together to develop community				
5	Education and globalization have made Nuer people aware and know what is going on around the world.				
6	Nowadays, many people are independent of their parents economically. These has reduced the family burdenship				
7	The result of these change has reduced the practices of harmful traditional (gari, nak and biiri) by knowing that it is backwardness				
8	The result of these change has reduced the tribal and sub-clans' conflict, crisis and war				
9	It makes Nuer people contact and accommodate some positive culture from other people				
10	The impact brought by these changes is more positive than the negative ones				
	<b>2. NEGATIVE IMPACTS</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>
1	The impact of these change has increased the early marriage among especially eloping and impregnate not just because their parents forced them to, but rather the urgent adaptation into urban lifestyles and peer pressure				
2	The quality of Nuer marriage has become ruined/destroyed by making it complex and expensive in term of bride wealth and requirements				
3	Gender equality, business, and education have lead women/wives to do things freely as they wish for instance, living alone, separation, disrespect and divorce				
4	Children have become disrespectful and disobedience to				

	their parents and to community members in general					
5	it reduces morality and good cultural virtues such as hospitality, honesty, integrity, seamanship, sharing, etc. and replace them with selfish, robbing, stealing, mutual benefit, etc.					
6	It makes young people drink alcohol and beverages in their underage especially below 18					
7	The impact brought by these changes is more negatives than the positive ones					
<b>V</b>	<b>Change and continuity: Nuer topmost norms projection</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Not sure</b>	<b>Dis Agree</b>	<b>Strongly Dis agree</b>
1	In the coming time, the most part of Nuer culture in general and norms specifically will change and be a blended type which mix with many other culture					
2	In the coming time, every Nuer member around the world will be bar faced: meaning, there will be no <i>gari</i> , <i>nak</i> , and <i>biiri</i> and young people (both boys and girls will be tattooed					
3	In the coming time, Nuer people will abandon the cattle marriage cattle contribution and cattle sharing with money. Otherwise, groom and bride's parents and their friends will be responsible dowries					
4	In the future time, there will be cohabitation and contract marriage among Nuer community					
5	In the future, many young people, instead of marrying in their earlier age, they will rather prefer friendship					
6	In the coming time, there will be no gender distinction of roles between the couple, but physiological and psychological differences only					
7	In the coming time, there will be serial marriage and divorce, and blended children in many homes					
8	Due to responsibilities and care, parents will prefer and decide to have a few children than more					
9	In the coming time, parent will have no time with children to socialize and impart cultural norms, but schooling, playmates and foster care will teach them					
10	In the coming time, polygamous marriage will reduce or be very rare because the economic situation and responsibility will regulate life in the towns and cities					
11	Despite the fact that young people don't talk fluently and spell roughly, language will be developed and improved					
12	The coming generations will not know their cognates, , tribes and sub-clan, family tree, folklores etc. but only their parents and friends					
13	In the coming time, there will be no taboo, one can marry within the same descendent					
14	Even though it is norms, there will be no marriage to the deceased brother					

## Appendix III

### FGD GUIDES

**Venue:**

**Time:**

1. What are the declining norms of Nuer Community?
  - a. Among the declined ones, which are the topmost
  - b. Which norms declined more than the other
  - c. How they are declined
2. In place of the declined ones, what are the involving ones
  - a. Lists them in names
  - b. Describes them
  - c. How they are evolved
3. What are the associated factors responsible for their decline and evolvement?
  - a. List them by names
  - b. Clarifies and explain them
4. Amongst the following strata, which group promote the norms decline and their replacement
  - a. Young and old
  - b. men and women
  - c. Girls and boys
  - d. Rural people and urban people
  - e. Educated and uneducated
  - f. Children and parents
  - g. Student, business people, and government/NGOs workers
  - h. Single, married, and divorced
  - i. Then how?
5. What are the impact brought by the change of Nuer norms?
  - a. Positive: list
  - b. Negatives: list
  - c. Which one is more and why?
6. Based on the above discussion, what would Nuer culture in general and norms particularly look like: how do you predict the Nuer life in the future based
  - a. Age setting system
  - b. Norm related to marriage
  - c. Gender roles
  - d. Cultural parenting and language
    - i. Parental law for child?
  - e. Cultural music, songs and dances
  - f. Folklores
  - g. Naming system
  - h. Social stigma

**Appendix III.**  
**INTERVIEW & KEY INFORMANT GUIDES**

- 1. Tell me about topmost norms of Nuer community**
- 1) **Tell me about age setting**
  - a) Scarification (*gari*) and why?
  - b) Decoration (*biiri*)
  - c) Pulling tooth out (*nak*)
  - d) Peer name
  - e) Prohibition and privileges
  - f) Scarification inn relation to marriage
- 2) **Tell me about norm related to marriage**
  - a) When is the person got marriage?
    - i) Eloping and impregnate
    - ii) Order and permission
    - iii) Lineage identification
    - iv) Weeding and ceremony
  - b) Tell me about *noong* (bride escort)
  - c) Why do bride deliver at her parent home?
  - d) Why the firstborn son is sent to grandmamma when couple has planned to have the second son?
    - i) Why only the first son and not the others?
  - e) Why women prefer her husband to marry again?
  - f) Tell me about *nyak* (wives' cold war)
- 3) **Norms related to Gender**
  - a) What are the role of man/boy
  - b) What are the role of woman/girls
  - c) What are their cooperate role
  - d) Why separate hut for wife and husband
  - e) Respect and love show to each other
- 4) **Cultural parenting styles and language**
  - a) What are the styles do children taught and trained with?
  - b) What are the things children are taught and trained with?
    - i) Body parts names
    - ii) Cognates
    - iii) Family tree
    - iv) Respect and obedience and punishment
  - c) Language and it structure
    - i) At what age does the child know the language very well and fluently
    - ii) Does the child know even the Nuer vocabularies?
- 5) **Folklore**
  - a) *Leet*
  - b) *Leeng*
  - c) *Mar-maari* and *chaal* and their challenges
  - d) Who usually teach children with the folklore?
    - i) What else is the elders role

6) **Naming system**

- i) Why girls for Nya and boys for Gat?
- ii) Why a son/daughter is named after grandparents
- iii) Nuer said ‘naming is an accident or by chance’?

7) **Social stigma**

- a) Tell me about how Nuer perceive stigma and shame
- b) What are the things Nuer community call shame
- c) Why young boys, girls, and young women are not allowed to drink alcohol?
- d) Nuer man doesn't eat/dine alone, then why?
- e) Why Nuer don't marry a stigmatized family?

8) **Do you think they are changed? If yes,**

- a) Then which norms replaced them?
  - i) List and describes
    - (1) Age setting
    - (2) Norms related to marriage
    - (3) Gender role
    - (4) Music, songs, praises and dance
    - (5) Parenting styles and language
    - (6) Folklores
    - (7) Naming system
    - (8) Social stigma

9) What are the associated factors responsible for their changes?

- a) List and describe
- b) How: process

10) Among these social strata, which group have promoted their decline and initiate other to evolve?

- a) Young vs. old
- b) Men vs. women
- c) Girls and boys
- d) Urbanist and ruralist
- e) Educated and uneducated
- f) Single, married and divorced
- g) Children and parents
- h) Students, business, and government/NGOs workers

11) Do you think this change has an impact on Nuer life?

- a) Why do think in that manner?
- b) Then what are the negative impact
  - i) List and describe
- c) What are the positive impacts?
  - i) List and describe
- d) Which impact is more than the other?

12) Based on the above data/experiences, how do you predict Nuer life in the time to come?

- a) How would the Nuer norms will look like, especially about
  - i) Age setting
  - ii) Norms related to marriage
  - iii) Gender roles
  - iv) Music and dance
  - v) Parenting styles and language
  - vi) Folklores
  - vii) Naming system
  - viii) Social stigma

**Children (age 9 to 12) Interview Checklist**

- 1. Tell me about personal detail/information
  - a. Your names, parents' names,
- 2. do you know family tree?
  - a. count them from your both parents
    - 1. if don't know, then why?

b. What is the special name for grandmamma? \_\_\_\_\_

c. What are the formal names of these people?

1. *Däman guur* \_\_\_\_\_

2. *Däman muɔɔr* \_\_\_\_\_

3. *Nyiman guur* \_\_\_\_\_

4. *Nyiman muɔɔr* \_\_\_\_\_

5. *Guan muɔɔr/guan guur* \_\_\_\_\_

6. *Man muɔɔr/man guur* \_\_\_\_\_

7. *Day-day* \_\_\_\_\_

8. *Gat daman guur* \_\_\_\_\_

9. *Gat däman muɔɔr* \_\_\_\_\_

10. *Gat nyiman guur* \_\_\_\_\_

11. *Gat nyiman muɔɔr* \_\_\_\_\_

3. Names and point all your body parts

4. Which grade are you \_\_\_\_\_

a. School

1. Private

2. Government

b. Do you take Nuer subject?

c. How many Nuer alphabets are there (29), spell and write

d. What are additional alphabets of Nuer letter, (9)

1. List and spell

e. Do you know the four-basic skill in language: writing, reading, understanding and speaking)?

1. Writ the following Nuer words

i. *Cɔaa, kɛɛ, Dhɔn, lunh, tɔny,*

ii. *Kɔɔɔ, Bith-kut kie daam-böö, gɔr ciötdu keeliw*

2. Read and spell the following Nuer words

i. *Yän, maar/guaar,*

ii. *duël gɔrkä. gɔɔk, yiow, ηɔaaη, kuäär, cɔal ciötdä i, ε yän nyal/dhool, Gat, Gat a thɪn, Gat ε raan, Nyemal ε nyal, Mal ε dhool, Nyemal ce we rey kɪ-lëethl, Mal ce we kɔk ke galam. Mal kenε Nyemal ken gaat ran*

f. What are the things you do at your home

g. Do you know leeng, leet, mar-maari and chaal?

1. Tell me what you know

i. *Man dëëη kenε man jaak*

ii. *Nyanyonε dhöoc, Cɔk lec luaal, Pathɔɔt nyanay-nay, Tuut en diit in caa gɔk luaak ε ce care got, Kuët guek kɔɔɔ η tɔk ke ηekdeε ε /ci guek kɔɔɔ kuët ε tɔk ke ηekde.*

2. Who taught you with them

**Appendix IV.  
OBSERVATION CHECKLIST**

1. To kebele (01 and 02) to observe how local court process the issue of marriage
2. To public and social setting where cultural issues are discussed to observe how they do it and their contents
3. To children playground to observe their playing, language and how they interact
4. To churches where people interact: to observe their interaction, the content of their speeches and approaches.

**Some words, phrases, and sentences to whether recognize one know Nuer writing, spelling, and pronouncing.**

<i>Yän, Jin, Kɔn</i>	<i>Cɔal ciötdä i :</i>	<i>Nyemal ε nyal</i>
<i>Maar</i>	<i>ε yän nyal</i>	<i>Mal ε dhool</i>
<i>Guaar</i>	<i>ε yän dhool</i>	<i>Nyemal ce we rey ki-lëëth</i>
<i>Duël gɔrkä</i>	<i>Gat</i>	<i>Mal ce we kək ke galam</i>
<i>Gɔk</i>	<i>Gat a thɪn</i>	<i>Mal kene Nyemal ke gaat</i>
<i>Yiqw</i>	<i>Gat ε raan</i>	<i>Gatluaak Bieel Thot</i>
<i>ŋɔaɔŋ</i>		<i>Kä cɔal mandien i Nyatɔɔni</i>
<i>Kuäär</i>		<i>Nhiaal Biciök</i>

