

**LINFLUENCE OF CULTURAL PRACTICES ON GIRL CHILD EDUCATION  
IN BUKHALU SUB-COUNTY BULAMBULI DISTRICT EASTERN UGANDA**

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**UGANDA CHRISTIAN  
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## DECLARATION

I, **Nabuzale Christine** hereby declare that this submission is my own work and is submitted towards the award of bachelors of public Administration and Management of Uganda Christian University and that to the best of my knowledge, it contains no material previously published by another person nor work which has been accepted for the award of any other degree of the University, except where due acknowledgement has been made in the test.

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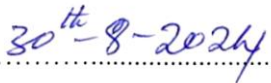
**APPROVAL**

This is to certify that this research was under my supervision and is now ready for submission to the college of Humanities and social sciences of Uganda Christian University for examination

ACADEMIC SUPERVISOR

Sign.  .....

MR. NABENDE WAMAKOTE DANNY

Date.  .....

## **DEDICATION**

This Research is dedicated to my beloved parents Mrs. Namaleya Jennifer and Mrs. Nagudi Catherine for their continued support given me to complete my study successfully. The support provided confidence in my abilities as a driving force towards my success and my accomplishing this course.

## **ACKNOWLEDGEMENT**

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## **LIST OF ABBREVIATIONS**

MDG	Millennium Development Goals
FGM	Female Genital Mutilation
UN	United Nation
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
ILO	International Labor Organization
IMO	International Organization for Migration
GBV	Gender Based Violence

## **ABSTRACT**

The study set out to examine the influence of cultural practices on girl child education in Bukhalu County, Bulambuli district. The study was guided by the following objectives, To establish the various cultural practices, to establish the relationship between cultural practices and girl child education and means of minimizing negative cultural practices on girl child education. The study adopted a cross sectional research design employing both quantitative and qualitative approaches that targeted; girls, women and learners who were expected to provide the required information. Questionnaires and interview guide were used to collect data from various respondents. To get quality data, the researcher ensured that the instruments were valid by conducting a preliminary survey to determine their reliability. The findings from the study indicated that; cultural practices affect girl child academic achievement. They concluded that monitoring and evaluation interventions will improve on girl child education in Bukhalu sub county, Bulambuli district. It was recommended that Government should enhance guidance and counseling services in girl's secondary schools, these can encourage the girls to increase their efforts in learning, instead of adopting a withdrawn attitude which leads to failure.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

In pursuit of the topic mentioned above, this chapter brings forth the introduction to the research paper as it tackles the background of the study, the statement of the problem, purpose of the study, study objectives, research questions, the scope of the study in terms of geography, content/variables and time, the significance of the study and eventually operational definitions of key terms.

#### **1.1 Background to the study**

Culture is defined as an integrated system of learned behavior patterns created and possessed by people. It is argued that when people become confined to their culture such that they cannot reason beyond, culture becomes what is known as a tradition. Interestingly, tradition is defined as a way of doing things based on a belief system and submits that each nation has its common belief system which can be regarded as the national average pattern of thought Akali, Z. (2000).

Surprisingly, the most people in a country tend to operate within this national average thought which may influence either negatively or positively the national economic development.

Since time immemorial, the education of girls and women has lagged behind that of boys and men in Uganda as well as in many other developing countries. In 2001, female school enrolment as a percentage of total enrolment was 49 percent and 44 percent at the primary and secondary school levels respectively (Kikampikaho and Kwesiga, 2002). Female students from about 35 percent of those enrolled in tertiary institutions. The adult literacy rate for Ugandan females is at 57 percent while that of males is 78 percent. As Tripp and kwesiga (2002) argue, the obstacles to gender parity are embedded in the cultural norms and practices valued by patriarchal arrangements of our society through which the policy makers and implementers have been modeled. The government of Uganda recognizes the problem of gender disparities in education and has thus taken positive steps to bridge the gender gap has been narrowing steadily. A number

of strategies and interventions have thus been put in place to that effect and these are briefly explained in section two.

Education of girls, in particular, contributes to the various aspects of their lives such as increased productivity, family health and nutrition, reduced fertility rates and related child mortality rates (Psacharopoulos and Patrinos, 2004), Parental influence has been identified as an important factor affecting girl student academic achievement, parents education and encouragement are strongly related to improved student achievement (Wang et al., 1996). Students with parents who were both college educated tended to achieve at the highest levels. Children whose parents are of high educational status have a better statistical chance of participating in secondary Education (Oloo, 2003).

In the United States of America (USA), performance of girls is commendable in elementary and secondary schools with gender gaps getting larger in the eighth and twelfth grades with a bias for girls. It is further noted that, in the Caribbean countries like Trinidad, Barbados and St. Vincent, girls have persistently out-performed boys at various levels of schooling within class and national examinations and, across the whole range of subjects. This is because girls in the developed nations are spared the worst cultural challenges encountered by girls in the developing world. Atayi J. B. (2008) argued that in the developing nations such as Afghanistan, India, Ethiopia, Gambia, Nigeria, Tanzania, Uganda and Kenya, the literature indicates that cultural challenges persist and act against academic excellence of girls particularly at the secondary school level. These cultural challenges include: early marriages, family preference to educate boys instead of girls, and family obligations such as helping their mothers to participate in household chores. The developing world therefore has the challenge of overcoming negative culture in order to effectively improve the girl-students education.

Accordingly, African countries still encounter several hurdles in their quest to develop the education sector. Some of the hurdles include: culture, gender disparities, and poor quality. Yet, the United Nations (UN) and World Bank have emphasized education particularly that of girls as being a sure way of yielding some of the highest returns of all development investments through elimination of hunger, poverty and gender disparities. Bista M. (2004) argued that the MDGs initiatives target development and poverty eradication through realization of access to quality education by 2015. However, it has been revealed that these goals fall far short of fulfillment,

particularly in Sub-Saharan Africa Furthermore, it is argued that even though there has been a significant increase in girls' enrolment in Sub-Saharan Africa, this has been mainly at the primary level. It is further reported that 30% out of the 71 million adolescents out of school in the world are in the Sub-Saharan Africa and most of them are girls. No wonder, the period between 2010 and 2020 has tactfully been declared a decade of the African Woman. This initiative is to further entice girls in Africa to access more education.

In Uganda the National Examination Board observed in 2010, that the old time cultural belief that woman's rightful place is in the kitchen, has led to many failures by overwhelming girls with domestic chores leaving them with little time to concentrate on their studies. It is further noted that, retrogressive cultural practices such as early marriages, cattle rustling and Female Genital Mutilation (FGM) tend to impact negatively on academic achievement of girl-students. Once the girls perform the FGM ritual, they believe the next step in life is to get married and raise their own families. This perception negatively impacts on their academic performance and greatly contributes to their minimal performance and or drop out altogether Chimonbo, JPG. (2012)

Other studies have established that in Uganda, due to parent's belief that their daughters will marry and go away, they are less interested in paying their school fees. This affects the girl-students' academic achievement due to disturbances associated with the practice. Another study on home environmental factors affecting performance of day secondary students in Uganda, established that delayed payment or non-payment of fees leads to students being frequently sent home for fees. In this case, girls are more affected than their counterpart's boys. Moreover, a study conducted in Uganda established that sending students home frequently for fees interfered with their learning and hence their poor academic performance and or school dropout.

Studying the influence of cultural practices in Bukhalu Sub County is crucial as cultural norms and traditions significantly shape educational opportunities and outcomes. This context-specific understanding is necessary for designing effective educational policies and interventions. Local Specificity: Bukhalu Sub County in Bulambuli District has unique cultural practices that may differ from other regions. Research in this specific context helps to address the local challenges and barriers faced by girls in accessing education.

Identifying Barriers: Cultural practices such as early marriages can limit the educational attainment of girls. Understanding these practices helps in identifying specific barriers that need to be addressed.

Gender Roles: Traditional gender roles often prioritize boys' education over girls'. Researching these cultural norms provides insights into the societal expectations and pressures that hinder girls' educational progress.

Policy and Intervention Design: Research findings can inform the development of tailored interventions that respect cultural sensitivities while promoting education for girls. This ensures that policies are culturally appropriate and more likely to be accepted by the community.

Community Engagement: Understanding cultural practices facilitates better engagement with community leaders and members, fostering a collaborative approach to improving girl child education.

By identifying the specific cultural factors influencing education, targeted programs can be developed to address these issues, leading to improved educational outcomes for girls.

Empowerment: Research can highlight the need for programs that empower girls and educate communities about the benefits of girls' education, leading to a shift in cultural attitudes over time.

Advocacy and Awareness: Informed Advocacy: Evidence from the topic provides a strong foundation for advocacy efforts aimed at promoting girl child education. It helps in raising awareness about the negative impact of certain cultural practices on education.

Long-term Development Goals: Educating girls is key to achieving broader developmental goals such as poverty reduction, improved health outcomes, and gender equality. Studying cultural impacts ensures that educational strategies contribute effectively to these long-term goals.

Generational Change: Understanding and addressing cultural barriers to education can lead to generational changes in attitudes towards girls' education, fostering a more equitable society.

## **1.2 Statement of the problem**

The UN argues that through education, girls can be key figures in development and poverty eradication. Hence, the establishment of MDGs initiatives was to increase hopes that by 2015, all

children, particularly girls would have access to and complete basic education. It is worth noting that Uganda's Children's Act, also advocates for education equity. Moreover, the 1995 constitution of Uganda, envisages a nation that embraces gender equity in the totality of its institutions, ironically, girls achievement in national exams lags behind that of their counterparts, boys. One wonders, could culture be a contributory factor towards the dismal academic achievement of girls in Bukhalu sub-county? For instance, there has not been a single girl student among the top 10 students in UNEB 2012-2013 Bukhalu sub-county. Moreover, there has always been only one girl school among the top 10 schools in UNEB results in the sub county. This study set to establish cultural influence on girl-students education in Bukhalu sub- County.

### **1.3 Purpose of the study**

To evaluate the contributions of cultural practices on girl child education in Bukhalu sub-county, Bulambuli district

### **1.4 Research objectives**

1. To establish the various cultural practices found in Bukhalu sub county.
2. To establish the relationship between cultural practices and girl child education in Bukhalu sub county
3. To establish means of minimizing negative cultural practices on girl child education in Bukhalu sub county.

### **1.5 Research questions**

1. What are the various cultural practices found in Bukhalu Sub County?
2. What is the relationship between cultural practices and girl child education in Bukhalu Sub County?
3. Which means would be used to minimize negative cultural practices on the girl child education in Bukhalu Sub County?

## **1.6 Scope of the study**

### **1.6.1 Content Scope**

The focus on the influence of cultural practices of girl child education in Bukhalu sub county, Bulambuli district, Eastern Uganda.

### **1.6.2 Geographical scope**

The study will be conducted in Bukhalu sub-county in Bulambuli district .Bulambuli District is bordered by Nakapiripirit District to the north, Kapchorwa District to the east. Sironko District to the south and Bukedea District to the west. Bulambuli, the district headquarters, is located approximately 32 kilometers (20 mi), by road, northeast of Mbale, the largest city in the sub-region. The coordinates of the district are: 01 22N, 34 09E

### **1.6.3 Time scope**

The study will cover a period of 6 years.

## **1.7 Significance of the study**

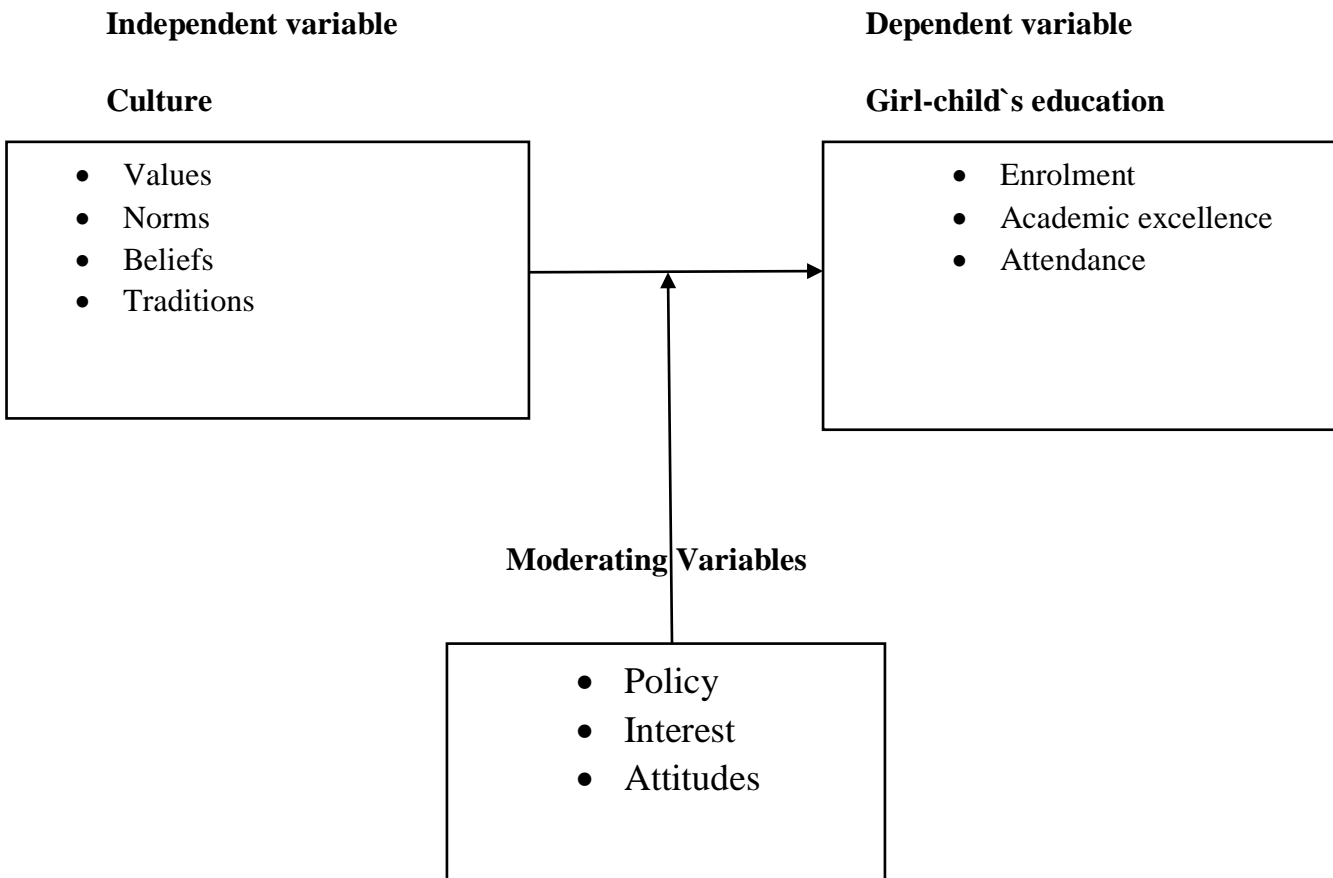
The study might be of great benefit to the students who will be able to access this information that will guide them in research and equip them with knowledge as far as leadership and service delivery is concerned and the importance of leaders in ensuring service delivery in Uganda.

This research paper might be of prime benefit to the management and staff of local governments not only for Bukhalu sub-county but for other districts and sub-counties as well, since it will enable them identify and understand the risks and problems associated with delivering social services and how best to combat such problems.

The research might fulfill the requirement for the award of Bachelors of Public Administration and Management of Uganda Christian University and gain more knowledge on the subject. It is upon presentation of the research report that the researcher is awarded bachelor's degree.

## 1.8 Conceptual framework

Figure 1 showing contributions of cultural practices on girl child education



**Source: Researcher devised (2024)**

The conceptual framework is such that if the Independent variables are moderated positively, then we get positive dependent variables and the reverse is true. The conceptual framework above shows the linkages between independent variables (culture and dependent variables girl child's education. The culture in this case is viewed in form of values, norms, beliefs and traditions. These are considerably having an overarching impact on education for girl child. The prevalence of positive cultures towards education is a favorable condition to the girl child and the reverse is true. The intervening factors in their positive prevalence will influence culture positively that will have the same bearing education and the reverse is true.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

##### 2.1 Cultural practices that affect girl child education

Early marriage is a cultural practice observed globally, particularly in regions such as Sub-Saharan Africa, South Asia, and parts of the Middle East. According to the World Bank's 2020 report, early marriage is often driven by cultural norms, economic pressures, and social expectations that view marriage as a way to secure a girl's future or reduce financial burdens. This practice significantly impacts girls' education, as they are frequently withdrawn from school to fulfill marital and domestic responsibilities. The UN Children's Fund (UNICEF) also highlights in its 2021 report that early marriage disrupts girls' education, leading to lower literacy rates and limited future opportunities. This cultural practice reinforces gender inequality and hinders girls' access to education, perpetuating cycles of poverty and marginalization. This study will investigate whether early marriage affects girl child education in Bukhalu Sub County.

Gender roles are a deeply entrenched cultural practice globally, influencing expectations and behaviors based on gender. According to a 2021 report by the World Economic Forum, traditional gender roles often dictate that girls should prioritize domestic responsibilities over education, especially in regions such as South Asia, Africa, and parts of Latin America. These roles are reinforced by cultural norms that view girls primarily as caretakers and homemakers, rather than students or professionals. The UNESCO Institute for Statistics' 2022 data highlights that such cultural practices lead to significant disparities in educational attainment, with girls frequently experiencing lower school enrollment and higher dropout rates compared to boys. Gender roles thus perpetuate educational inequalities and limit girls' opportunities for personal and academic growth.

Female genital mutilation (FGM) is a cultural practice prevalent in several regions, including parts of Africa and the Middle East, where it is often seen as a rite of passage or a means to ensure social acceptance. According to a 2021 report by the World Health Organization (WHO),

FGM is performed based on cultural beliefs surrounding purity, marriage ability, and traditional gender roles. This practice can have severe physical and psychological consequences, leading to complications that often disrupt a girl's education. The United Nations Children's Fund (UNICEF) highlighted in its 2022 report that the trauma and health issues associated with FGM can lead to school absences or dropouts, significantly affecting educational attainment and opportunities for girls. Thus, FGM not only poses serious health risks but also perpetuates educational disparities and reinforces gender inequalities.

Child labor in Africa is a cultural practice shaped by long-standing socio-economic and traditional factors, particularly in countries like Burkina Faso, Mali, and Uganda. As of 2020, the International Labor Organization (ILO) reported that millions of children in Africa are engaged in labor, often in agriculture, mining, or domestic work. Cultural norms and poverty drive families to prioritize immediate economic contributions over education, with girls disproportionately affected. These girls are often pulled out of school to assist with household chores or to work, which severely impacts their educational opportunities and future prospects. This practice not only perpetuates gender disparities in education but also reinforces cycles of poverty and limits girls' potential for economic and social mobility.

Polygamy is a cultural practice in various parts of Africa, where it is often linked to social status and economic factors. According to a 2020 report by the African Union, polygamous marriages are common in countries such as Nigeria, Kenya, and South Africa, where they reflect traditional customs and societal norms. In such families, resources are often stretched thin among multiple wives and children, which can negatively impact educational opportunities for girls. The United Nations Educational, Scientific and Cultural Organization (UNESCO) reported in 2021 that in polygamous households, girls are frequently prioritized for early marriage or domestic responsibilities rather than education. This practice perpetuates gender disparities in education, as girls in polygamous families may experience lower school enrollment and higher dropout rates compared to boys.

Bride price is a prevalent cultural practice in various African countries, including Kenya, Uganda, and Nigeria, where it involves the transfer of wealth from the groom's family to the bride's family. According to a 2021 report by the International Organization for Migration (IOM), bride price is often viewed as a symbol of respect and a means of formalizing the marriage. However,

this practice can have adverse effects on girls' education, as families may prioritize early marriage to receive the bride price, leading to girls' early withdrawal from school. The United Nations Development Programme (UNDP) highlighted in its 2022 report that girls subjected to early marriage due to bride price practices frequently face educational disruptions, resulting in lower literacy rates and reduced future opportunities. Thus, bride price reinforces gender inequality and hinders girls' educational attainment.

Gender-based violence (GBV) is a cultural practice in Uganda, where traditional norms and societal attitudes often condone or ignore acts of violence against women and girls. According to the Uganda Demographic and Health Survey (UDHS) of 2016, a significant number of Ugandan women and girls experience various forms of GBV, including domestic violence, sexual assault, and harmful traditional practices. These acts of violence are deeply entrenched in cultural beliefs that perpetuate gender inequality and limit girls' access to education. GBV can lead to physical and psychological trauma, resulting in frequent school absences or school dropouts. The fear and stigma associated with GBV further hinder girls' educational participation and success, reinforcing gender disparities and limiting their future opportunities.

Caste and social stratification are cultural practices in Uganda, particularly in regions where traditional hierarchies and social classes are deeply entrenched. According to a 2019 report by the Uganda Human Rights Commission, these social stratifications often dictate access to resources and opportunities, with marginalized groups, including those from lower social strata, facing systemic barriers. In such contexts, girls from lower social classes frequently encounter additional obstacles in accessing education, as cultural norms may prioritize the education of boys or exclude girls from educational opportunities altogether. Discriminatory practices based on caste or social status can result in fewer educational resources and support for these girls, leading to higher dropout rates and limited future prospects. This perpetuates cycles of poverty and inequality, reinforcing the impact of caste-based and social stratification practices on girl child education.

Traditional beliefs are a significant cultural practice in Uganda, where deeply rooted customs and societal norms often influence behaviors and attitudes towards education. According to a 2020 report by UNICEF Uganda, traditional beliefs, such as the view that girls' primary roles are in domestic spheres or that education is less critical for them compared to boys, can undermine the

value placed on girls' education. These beliefs contribute to lower school enrollment and higher dropout rates among girls, as families may prioritize boys' education or expect girls to fulfill domestic responsibilities instead. Such cultural practices perpetuate gender disparities in education, limiting girls' opportunities for academic and personal advancement.

Local religious beliefs in Uganda often shape cultural practices and attitudes towards education, particularly for girls. As of 2021, reports from organizations like UNICEF and the Uganda Bureau of Statistics indicate that certain religious doctrines and practices may influence perceptions of girls' education. For example, some religious communities prioritize religious education over formal schooling for girls, or may hold beliefs that reinforce traditional gender roles, which can limit girls' educational opportunities. These beliefs can lead to lower school enrollment rates and higher dropout rates for girls, as families may prioritize religious duties or domestic roles over formal education. This cultural practice thus contributes to gender disparities in education and perpetuates cycles of inequality.

## **2.2 Relationship between cultural practices and girl child education**

**Early Marriage and Educational Disruption:** Early marriage is a cultural practice with profound implications for girl child education globally. According to the World Bank's 2020 report, early marriage is prevalent in various regions, including Sub-Saharan Africa and South Asia, where it is often driven by cultural and economic factors. Early marriage typically leads to the abrupt cessation of schooling as girls assume domestic roles and responsibilities. The UNESCO Global Education Monitoring Report 2021 further emphasizes that girls married at a young age are less likely to complete their education, resulting in lower literacy rates and limited future economic opportunities. This practice not only disrupts educational trajectories but also perpetuates gender inequality, reinforcing cycles of poverty and marginalization. As early marriage remains a significant barrier to education, addressing this cultural practice is crucial for improving educational outcomes for girls and promoting gender equity.

**Gender-Based Violence and Educational Access:** Gender-based violence (GBV) is another cultural practice that adversely affects girls' education worldwide. The 2021 UNICEF report highlights that GBV, including domestic violence and sexual abuse, creates unsafe and hostile environments for girls, significantly impacting their ability to attend and succeed in school.

Violence and trauma often result in frequent school absences or even school dropouts, which hinder educational attainment and exacerbate gender disparities. The World Health Organization (WHO) also notes that the psychological and physical consequences of GBV can have long-term effects on girls' academic performance and mental health. Addressing GBV through supportive policies and community interventions is essential for ensuring safe educational environments and improving educational outcomes for girls.

**Traditional Gender Roles and Educational Inequality:** Traditional gender roles are cultural practices that significantly impact girls' educational opportunities. According to a 2020 report by the World Economic Forum, many societies uphold norms that assign domestic duties primarily to girls, often at the expense of their education. These roles dictate that girls should prioritize household chores over school, leading to lower enrollment rates and higher dropout rates. The UNESCO Institute for Statistics' 2021 data corroborates this by showing that in regions where traditional gender roles are prevalent, girls receive less educational support and face greater obstacles to educational attainment. Such cultural norms reinforce gender inequality and limit girls' potential, making it crucial to challenge and transform these traditional roles to enhance educational opportunities for girls and promote gender equality.

**Female Genital Mutilation (FGM) and Educational Impact:** Female Genital Mutilation (FGM) is a cultural practice prevalent in parts of Africa, including countries like Nigeria, Kenya, and Somalia. The World Health Organization (WHO) reported in 2021 that FGM is often performed as part of traditional rites of passage, which can have severe health and psychological consequences for girls. These effects can disrupt educational opportunities, as girls may experience prolonged medical complications and trauma that lead to frequent absences or withdrawal from school. The United Nations Children's Fund (UNICEF) 2022 report further highlights that the stigma and health issues related to FGM contribute to lower educational attainment for affected girls. As FGM perpetuates gender inequality and hinders girls' access to education, efforts to combat this practice are crucial for enhancing educational outcomes and promoting gender equity.

**Child Labor and Educational Disruption:** Child labor is a widespread cultural practice in various African countries, including Ghana, Ethiopia, and Mali, where economic pressures often lead families to involve children in work from a young age. According to a 2020 International Labor

Organization (ILO) report, girls are frequently engaged in domestic labor or informal economic activities, which can prevent them from attending school regularly. This practice not only interrupts their education but also limits their future economic opportunities. The UNESCO Global Education Monitoring Report 2021 further confirms that child labor contributes to lower school enrollment and higher dropout rates for girls, reinforcing educational disparities and perpetuating cycles of poverty.

**Caste and Social Stratification:** In some African societies, social stratification and caste systems influence access to education, particularly for girls from lower social strata. A 2019 report by the Uganda Human Rights Commission highlights that caste-based discrimination can severely limit educational opportunities for girls, particularly those from marginalized communities. Social stratification often results in discriminatory practices that prioritize the education of boys from higher social classes while neglecting girls from lower castes. The 2021 report by the United Nations Development Programme (UNDP) underscores that such systemic inequalities exacerbate gender disparities in education, as girls from lower socio-economic backgrounds face additional barriers to accessing quality education. Addressing caste-based discrimination is essential for ensuring equitable educational opportunities and improving educational outcomes for all girls.

**Local Religious Beliefs and Educational Access:** Local religious beliefs in Uganda can significantly influence girl child education by dictating societal norms and expectations. The 2021 report by UNICEF Uganda indicates that in some communities, religious teachings emphasize traditional gender roles, which often prioritize domestic responsibilities over formal education for girls. These beliefs may lead to a perception that education is less important for girls compared to boys, resulting in lower enrollment and higher dropout rates among girls. Additionally, religious customs might limit girls' access to secular education, reinforcing gender disparities. Thus, religious beliefs directly impact girls' educational opportunities and highlight the need for integrating gender-sensitive approaches in religious and educational contexts.

**Bride Price and Educational Disruption:** The practice of bride price in Uganda is closely linked to early marriage, which adversely affects girls' education. According to a 2020 report by the International Organization for Migration (IOM), families may encourage early marriage to receive bride price payments, leading to girls being withdrawn from school. This practice

interrupts girls' educational trajectories, as they are often expected to assume domestic roles and responsibilities at a young age. The 2021 report by the Uganda Bureau of Statistics also notes that early marriage due to bride price perpetuates gender inequalities in education, resulting in lower literacy rates and limited future opportunities for girls. Addressing the implications of bride price is essential for improving educational outcomes and achieving gender equality.

**Polygamy and Resource Allocation:** Polygamous marriages in Uganda can impact the educational opportunities available to girls due to the unequal distribution of resources. A 2021 report by UNESCO highlights that in polygamous households, resources such as financial support and educational materials are often spread thin among multiple wives and their children. This can result in fewer educational opportunities for girls, as families may prioritize boys' education or allocate limited resources unevenly. Additionally, girls in polygamous families might face additional domestic responsibilities, further limiting their time and ability to attend school. Addressing the effects of polygamy on resource allocation is crucial for ensuring equitable access to education and improving outcomes for girls.

### **2.3 Means of minimizing negative cultural practices on girl child education**

**Community Education and Awareness Programs:** Raising awareness about the impact of negative cultural practices on girl child education is vital. According to a 2021 UNICEF report, community education programs that engage local leaders, parents, and educators help challenge harmful practices such as early marriage and FGM. By using culturally sensitive approaches and involving community stakeholders, these programs can shift perceptions and promote the value of girls' education. In Uganda, the organization Plan International has been active in such initiatives, working to educate communities and reduce the prevalence of practices that hinder girls' educational opportunities.

**Strengthening Legal Frameworks and Enforcement:** Implementing and enforcing laws that protect girls' rights is essential for reducing the impact of harmful cultural practices. The World Bank's 2020 report emphasizes the importance of legal measures to address child marriage and gender-based violence. In Uganda, the 2019 Children's Act is a crucial step in this direction, aiming to safeguard children and promote their education. Effective enforcement of such laws

ensures that practices detrimental to girls' education are curtailed and that girls can access schooling without fear of discrimination or abuse.

**Providing Financial Support and Incentives:** Financial assistance can alleviate economic pressures that lead to practices like child labor and early marriage. The 2022 World Bank report highlights the effectiveness of scholarships and conditional cash transfers in improving girls' educational outcomes. In Uganda, programs such as the Universal Secondary Education (USE) initiative provide financial support to cover school fees and related costs, thereby reducing barriers to education for girls and mitigating the impact of economic-driven cultural practices.

**Improving Educational Infrastructure and Accessibility:** Enhancing the physical and logistical aspects of education is crucial for overcoming barriers created by cultural practices. The 2021 UNESCO Global Education Monitoring Report stresses the need for improved school facilities and transportation, especially in rural areas. In Uganda, efforts to build more schools and provide safe, accessible transportation help address cultural barriers by making education more attainable for girls, thus supporting their academic participation and success.

**Empowering Women and Girls as Advocates:** Empowering women and girls to lead advocacy efforts against harmful cultural practices is key. The 2020 African Union report highlights the role of female leaders in challenging discriminatory norms and promoting education. In Uganda, organizations like the Forum for African Women Educationalists (FAWE) support female advocates who work to improve educational outcomes and address practices that undermine girls' education, fostering a culture of empowerment and change.

**Engaging Traditional and Religious Leaders:** Collaborating with traditional and religious leaders to advocate for educational rights is crucial for cultural change. According to a 2021 WHO report, these leaders can influence community norms and practices. In Uganda, partnerships with local leaders have been successful in promoting gender equality and girls' education by challenging harmful practices like FGM and early marriage, thus creating a supportive environment for girls' schooling.

**Integrating Gender Sensitivity into Curricula:** Incorporating gender sensitivity into educational curricula can address cultural biases and promote equality. The 2022 UNESCO report emphasizes the need for curricula that challenge traditional gender roles and stereotypes. In

Africa, including Uganda, integrating gender-sensitive content and teaching practices helps create an inclusive learning environment where girls are encouraged to pursue education and resist cultural constraints.

**Providing Comprehensive Support Services.** Offering support services such as counseling and healthcare for girls affected by cultural practices is essential. The 2020 WHO report highlights the importance of addressing the health and psychological impacts of practices like FGM. In Uganda, providing support services helps girls cope with trauma and stay in school, thereby enhancing their educational opportunities and overall well-being.

**Fostering Multi-Sectoral Partnerships:** Effective interventions often involve partnerships between government, NGOs, and local organizations. The 2021 UNICEF report underscores the benefits of collaborative efforts in addressing cultural practices. In Uganda, partnerships between organizations like FAWE, government agencies, and community groups' work together to promote girls' education and challenge harmful practices, leading to more comprehensive and effective solutions.

**Monitoring and Evaluating Interventions:** Regular monitoring and evaluation of initiatives aimed at reducing the impact of cultural practices are crucial for ensuring their effectiveness. The 2021 Global Education Monitoring Report by UNESCO stresses the importance of tracking progress and adjusting strategies as needed. In Uganda, ongoing evaluation of educational programs and policies helps identify successes and challenges, allowing for continuous improvement in addressing cultural barriers and enhancing educational outcomes for girls.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter presents the methodological aspects. It describes the research sampling design, study area and sample size, research procedure, data collection instruments, data analysis and limitations of the study.

#### **3.1 Study design**

The researcher will use an analytical design. This is necessitated by the fact that the researcher will conduct an assessment of the contributions of culture on girl child education in Bukhalu sub County. In order to carry out this investigation, therefore an analytical research design is found to be suitable design to be used to collect data. The study is therefore among and others include the use of qualitative and quantitative research approaches.

#### **3.2 Study population**

A study population refers to a complete collection of all elements (units) that are of interest to the researcher. It is the aggregate or totality of objects or individual having one or more characteristics in common that are of interest to the researcher and where interfaces are to be made, an estimated population of 4000 local people from Bukhalu sub-county who may include 1200 men and 1200 women from Bukhalu sub-county will be the population the researcher is to interfere with for this study. The study population is therefore consisting 100 people chosen from the cultural leaders, political leaders, civil servants and selected local population.

#### **3.3 Sample Population**

This is a fraction of the total population got from the research population for providing data where generalization can be made to the study population. The sample determination arises from the time and scarce resources which call for selection of a manageable population, an estimated

number of 60 respondents will be selected from the study population. The total sample population will be engaged through interview and questionnaire.

### **3.3.1 Sampling procedures**

The researcher will employ both probability and non-probability sampling techniques.

The simple random sampling will be used to select respondents from the various group's (parishes) that is to say local leaders, administrators and local community. This is basically because the population will have an equal chance of being selected. Significantly, the purposive sampling technique, which is a non-probability sampling technique, will be used to select respondents who deal directly with service delivery (administrators); this is because the researcher wants to deal with only typical cases based on the objectives of the study.

### **3.4 Data collection instruments**

The researcher will use questionnaires to collect the required data. The questionnaires contain questions on personal information, knowledge and understanding of the study variables.

#### **3.4.1 Questionnaires**

The researcher will use questionnaires. The researcher will prepare the questionnaires to be responded by the sampled employees of the organization. The questions will be designed to make the purpose of the study successful after the results have been ascertained.

#### **3.4.2 Interview**

Here the researcher will conduct face-to-face interactions to make conversations between the interviewee and herself with the sole aim of soliciting data. The researcher will use both formal and informal interviews with the respondents. This will enable the researcher to get more information in greater depth, reduce resistance and also obtain personal information from the respondents.

### **3.5 Sources of data**

Both primary and secondary data will be used in this research. In this research two types of data will be used by the researcher, the secondary and primary data will be adopted.

#### **3.5.1 Primary source**

Primary data will be collected directly from the respondents of Bukhalu sub-county by the use of questionnaires which will include open-ended questions in order to obtain detailed information from the respondents.

#### **3.4.2 Secondary Source**

Secondary data will be obtained by going through submitted performance reports and documents possessed by the locals and selected district employs in the area of study.

### **3.6 Reliability and Validity**

The reliability will be ensured by testing the instruments for the reliability of values (Alpha values) as by Cronbatch, (1946).Cronbatch recommends analysis for Alpha values for each variable under study. According to Sekaran 2001 Alpha values for each variable under study should not be less than 0.6 for the statements in the instruments to be deemed reliable. Consequently, all the statements under each variable will be subjected to this test and will be proven to be above 0.6. The validity of the data collection instruments will do with the help of an Expert to edit the questionnaire and the Interview guide. The Researcher will forward the structured Questionnaire to the Supervisor who is an expert in the area covered by the research for editing and reviewing.

### **3.7 Data analysis**

After data collection from the field, the researcher will analyze, and interpret it in relation to the objectives of the study. The researcher will present the findings inform of tables. Data from field will be tabulated to show the frequency of responses to the questionnaires and this will be used to compute percentages in different attributes under the study. The similarities in the percentages will be deducted to arrive at conclusions.

### **3.8 Ethical consideration**

Maintaining honesty, avoiding exceptional and deceptive behavior such as creating false impression in the minds of participants through withholding information, establishing false intimacy or telling lies as this might potentially harm research participants.

The researcher will keep all the information confidential given to him to achieve this study and therefore questionnaires will not bear names of respondents.

### **3.9 Limitations of the study**

Time is of essence, the researcher will not have ample time to access all the respondents to give detailed information because of their busy schedules.

Intervening or confounding or extraneous variables: These will be a very big threat on some respondents with personal biases and dishonesty. To minimize this threat, the researcher will post respondents to avoid being subjective while answering the questionnaires.

Instrumentation: the data collection instrument will be standardized and this problem will solve through testing it for validity and reliability.

The sample will not fully address the concerns of the whole community. The data collection instrument (technique) will also be hard for some individuals to comprehend and understand hence respond accordingly.

## CHAPTER FOUR

### DATA PRESENTATION, INTERPRETATION AND ANALYSIS OF FINDINGS

#### 4.0 Introduction

The data presented and interpreted in view of the topic evaluating the influence of cultural practices n girl child education in Bukhalu sub county, Bulambuli district. The focus was on 60 respondents who included the selected respondents of Bukhalu sub-county. The interpretation also sought to answer the research questions that were raised in chapter one. Presentation and interpretation of data in this chapter has been done with the aid of quantitative and qualitative methods. Quantitative methods involved the use of tables, percentages and personal analysis and interpretation presented in essay form.

#### 4.1 Demographic information

This part presents the background information of the respondents who participated in the study.

The purpose of this background information was to find out the characteristics of the respondents in terms of gender, age, level of education and marital status of respondents.

##### 4.1.2 Demographic aspects of respondents

##### 4.1.3 Findings on the gender of respondents

Here he researcher was interested in gathering information on the gender respondents and information was presented in the table below

**Table 1: Showing Gender respondents**

Gender	Frequency	Percentage
Male	36	60
Female	24	40
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Primary data, 2024**

From table 1, it can be seen that the majority of respondents are male that is (36) representing 60% of the total number of respondents, 24 respondents are female representing 76.7% of the respondents. This is an indication that gender sensitivity was taken care of so the findings therefore cannot be doubted on gender grounds; they can be relied for decision making. It further indicates that the researcher sought for information from both genders that means that the aspect of private organizations is done by both genders, contributions to development is for all gender.

#### 4.1.4 Finding on education of respondents

Here the researcher was interested in gathering information on the education of respondents and information got was presented in the table below.

**Table 2: Show education of the respondents**

Academic Qualifications	Frequency	Percentage
O level	10	16.7
A level	09	15
Certificate	17	28.3
Diploma	8	13.3
Degree	09	15
Others	8	13.3
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Primary data, 2024**

Results in table 2 indicate that majority of the respondents were certificate holders with 17 respondents representing 28.3%, O level leavers had 16.7% of the respondents, and degree had 15% of the respondents. A level had 15% of the respondents, diploma followed with 8 respondents representing 13.3% and others with the same with 13.3%. This implies that the respondents are educated and therefore the information obtained from them can be relied on for the purpose of this study. The higher rate of secondary leavers was attained from the local population whose education levels were low. It is of no doubt therefore that information is attained from highly educated respondents. Information can therefore be relied on for decision making in this topic.

#### 4.1.5 Findings on age distribution of respondents

Here the researcher was interested in gathering information on the age of respondents and information got was presented in the table below.

**Table 3: Show the age distribution of respondents**

Age	Frequency	Percentage
20-29	8	13.3
30-39	27	45
40-49	15	25
50+	10	16.7
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Primary data, 2024**

Table 3 above shows that, majority of respondents were aged between 30-39 years 27(45%)respondents followed, by 40-49 years represented by 15(25)respondents, followed 50+represented by 10 (16.7%) respondents and 20-29 represented by (13.3%). From the above analysis, it can be constructed that majority of the respondents are mature hence the information obtained from them can be trusted and looked at as true and good representation of the information the researcher was looking.

#### 4.1.6 Marital Status of respondents

**Table 4 Showing Responses on Marital Status**

Marital Status	Frequency	Percentage (%)
Single	15	25
Married	35	58.3
Separated/Divorced	10	16.7
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Primary Data, 2024**

The results in table 4 show that 58.3 percent of the respondents were married, and 25 percent were single and 16.7 percent divorced or separated. The presentation indicates that most respondents involved are married. This is perhaps because of the high responsibility therefore information attained from them can be trusted for decision making.

#### 4.2. How cultural factors influence Girl child academic achievement in Bukhalu sub-county

The first objective of the study was to find out how cultural factors influence Girl child academic achievement in Bukhalu sub-county. The information collected was presented as showed in the presentations below.

##### 4.2.1 Whether the influence of cultural practices affect girl child academic achievement in Bukhalu Sub County.

**Table 5 Showing whether there are cultural practices that affect Girl child academic achievement in Bukhalu Sub County**

Response	Frequency	Percentage (%)
YES	38	63.3
NO	14	23.3
NOT SURE	8	13.4
<b>TOTAL</b>	<b>60</b>	<b>100</b>

**Source: Primary Data, 2024**

The study findings on whether the influence of cultural practices affects girl child education in Bukhalu sub-county.. The findings reveal that 63.1% of the respondents agreed with the responses, 23.3% disagreed and 13.4% were not sure. The findings imply that the influence cultural practices affect girl child education.

#### 4.2.2 How the influence of cultural practices affects girl child education in Bukhalu Sub-County.

**Table 6: Showing the responses to cultural practices affecting girl child education in Bukhalu Sub -County**

EFFECTS OF CULTURAL PRACTICES	FREQUENCY	PERCENTAGE (%)
Stereotypic gender role dispositions	6	10
Early marriage	11	18.3
Circumcision affect the state of girl child education for marriage	13	21.6
Our parents delay/do not pay fees hence we are often at home for fees instead of being in class	6	10
The need for bride price has forced girls into marriage	7	11.7
Gender roles which perpetuate educational inequalities thus limit girls opportunities for education	9	15
Traditional beliefs which influence behaviors and attitudes towards education	8	13.3
<b>TOTAL</b>	<b>60</b>	<b>100</b>

**Source: primary data, 2024**

The study findings on the responses to cultural practices affecting girl child education in Bukhalu subcounty. The findings were that majority of respondents agree with Circumcision that affect the state of child education for marriage 21.6%, Early marriage had 18.3%, Gender roles which perpetuate education inequalities thus limits girls opportunities for education had 15%, Traditional beliefs which influence behaviors and attitudes towards had 13.3%, The need for bride price has forced girls into marriage had 11.7%, our parents delay do not pay fees hence we often at home for fees instead of being in class had 10% and Stereotypic gender role dispositions had 10% of the respondents. These findings imply that cultural practices are in Bukhalu sub-county to cause girl child education failure.

#### 4.2.3 Extent to which cultural practices affect Girl education in Bukhalu sub-county

**Table 7: Showing responses to the extent to which cultural practices affect Girl education in Bukhalu sub-county.**

Responses	Frequency	Percentage (%)
Large extent	30	50.0
Small extent	20	33.3
No extent	10	16.7
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Primary Data, 2024**

Table 7 presents that 30(50%) of the respondents agreed that to a large extent cultural practices influence girl child education in Bukhalu sub-county, 20 (33.3%) agree that the cultural practices influence girl education to a small extent and 10 (16.7%) of the respondents were for no extent.

#### 4.3 Relationship between cultural practices and girl child education

The second objective of the study was to establish the relationship between cultural practices and girl child education in Bukhalu sub county. The study findings on this objective were collected as seen below.

**Table 8: Showing relationship between cultural practices and girl child education.**

Responses	Frequency	Percentage (%)
YES	40	66.7
NO	12	20.0
NOT SURE	8	13.3
<b>TOTAL</b>	<b>60</b>	<b>100</b>

**Source: Primary data, 2024**

The study findings were there is the relationship of cultural practices and girl child education. The findings were that 66.7% of the respondents agreed, 20% disagreed 13.3% were not sure. This implies that many respondents agreed that there is relationship between cultural practices and girl child education.

#### 4.3.1 Relationship between cultural practices and girl child education in Bukhalu sub-county

**Table 9: Showing responses on the relationship between cultural practices and Girl education in Bukhalu Sub County**

RESPONSES	FREQUENCY	PERCENTAGE (%)
Early marriage and Educational disruption	23	38.3
Gender based violence and Educational Access	10	16.7
Traditional Gender roles and Educational Inequality	12	20.0
FGM and Educational impact	09	15.0
Child Labor and Educational Disruption	06	10.0
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: primary data, 2024**

The study findings are that there is relationship between cultural practices and girl child education in Bukhalu sub county. The findings were that early marriage and educational disruption is 38.3%,gender based violence and Educational access is 16.7%,traditional gender roles and educational inequality is 20.0% , FGM and Educational Impact is 15.5% and child labor 10.0%

#### 4.4 Means of Minimizing negative cultural practices on girl child education

The third objective of the study was to establish the means of minimizing negative cultural practices on girl child education in Bukhalu sub-county. The study findings can be further presented as below

**4.4.1 Whether the sub-county or any form of administration has tried to intervene in girl child education in Bukhalu sub-county.**

**Table 10: Showing responses to whether the sub-county or any form of administration has tried to intervene in girl child education in Bukhalu sub-county.**

Responses	Frequency	Percentage (%)
YES	23	38.3
NO	17	28.3
NOT SURE	20	33.4
<b>TOTAL</b>	<b>60</b>	<b>100</b>

**Source: Primary Data 2024**

The results Show whether the sub-county or any form of administration has tried to intervene in girl child education in Bukhalu sub-county had 38.3% of the respondents, those who were not sure were 33.4% and those who disagreed had 28.3% of the respondents. This implies that many respondents had little has been done by local administration to improve the girl child education.

**4.4.2What interventions have been established in Bukhalu sub-county**

**Table 11: Showing responses on the interventions established in Bukhalu sub-county**

RESPONSE	FREQUENCY	PERCENTAGE (%)
Community Education and Awareness	15	25
Strengthening legal frameworks	28	46.7
Empowering women and girls as advocates		
Monitoring and Evaluation Interventions	12	20
Integrating gender sensitivity	5	8.3
<b>total</b>	<b>60</b>	<b>100</b>

**Source: Primary data, 2024**

The findings on the interventions established in Bukhalu sub-county. Community education and awareness had 25%, Strengthening legal frameworks had 46.7%, Monitoring and evaluation interventions had 20%, and integrating gender sensitivity 8.3% .This implies that many respondents agreed with the prevailing conditions of life.

#### 4.4.3 Level of appropriateness of the interventions in the sub-county

**Table 12: Showing the level of appropriateness of the interventions in the sub-county**

RESPONSES	FREQUENCY	PERCENTAGE (%)
EFFECTIVE	27	45
NOT EFFECTIVE	33	55
<b>TOTAL</b>	<b>60</b>	<b>100</b>

**Source: Primary Data, 2024**

On the level of appropriateness of the interventions in the sub-county, the researcher presented that 45% of the respondents argued that the interventions are effective while 55% of them argued that they are not effective. The findings imply that many respondents agree that the interventions by the sub-county are ineffective.

## CHAPTER FIVE

### SUMMARY, CONCLUSION, RECOMMENDATIONS AND AREAS OF FURTHER STUDY

#### 5.0 Introduction

The study was carried out with the view to assess the influence of cultural factors on girl child education. This chapter is concerned with, summary, conclusion, recommendations and suggestions about the findings that were gathered from the case study.

#### 5.1 Summary of the findings

Cultural factors influence Girl child academic achievement in Bukhalu sub-county. The findings reveal that 63.3% of the respondents agreed with the responses.

Cultural factors affecting girl child education in Bukhalu sub-county. the findings were that majority of respondents agree with Circumcision that affect the state of girl child education for marriage 21.6%, Early marriage had 18.3%, We develop insecure feelings which reduce our concentration on academics had 15%, We are given too much work at home. This denies us study time besides leaving us fatigued had 13.3%, The need for bride price has forced girls into marriage had 11.7%, our parents delay/ do not pay fees hence we are often at home for fees instead of being in class had 10% and Stereotypic gender role dispositions had 10% of the respondents.

30(50%) of the respondents agreed that to a large extent cultural practices influence girl child education in Bukhalu sub-county, 20 (33.3%) agree that the cultural practices influence girl child education to a small extent and 10 (16.7%) of the respondents were for no extent.

The study findings were that there other factors other than culture that influences girl education in Bukhalu sub-county. The findings were that 66.7% of the respondents agreed, 20% disagreed while 16.7% were not sure.

Other cultural practices influence Girl education in Bukhalu sub-county. The findings were that the need for bride price among parents affects girl education in Bukhalu sub-county 38.3%

traditional beliefs had 16.7%, gender roles had 20%, FGM had 15% of the respondents and Early marriage had 10% of the respondents. In comparing the influence of cultural than other factors, The study findings were that cultural are less influencing according to 40% of the respondents while 60% argued that other factors influence more.

The results show whether the sub-county of any form of administration has tried to intervene a girl Child education in Bukhalu sub-county had 38.3% of the respondents, those who were not sure were 33.4% and those who disagreed had 28.3% of the respondents.

The findings on the interventions established in Bukhalu sub-county, Sanitization of masses of masses had 25%, Rescheduling the circumcision ceremony had 46.7%, provision of school services to girls had 20% and Improved concentration en educational services had 8.3% On the level of appropriateness of the interventions in the sub-county. The researcher presented that 45% of the respondents argued that the interventions are effective while 55% of them argued that they are not effective on what should be done to improve the state of affair. The findings were that the need for sensitization amongst parents had 25%, Provision of scholastic materials to girls had 50% of the respondents, there is need for political intervention on education 15.7% of the respondents, Ensure effective education policy dissemination and implementation

## **5.2 Conclusions**

The study was set to evaluate the contributions of cultural practices on girl child education in Bukhalu sub-county, Bulambuli district. It was guided by three research objectives which included to find out how cultural factors influence Girl child academic achievement in Bukhalu sub-county, explore other factors that influence girl child academic achievement in Bukhalu sub-county, explore the strategies that can be adopted to improve girl's education in the cultural diversity in Bukhalu sub-county. The study findings were that cultural factors affecting girl child education in Bukhalu sub-county. The findings were that majority of respondents agree with circumcision that affect the state of girl child education for marriage 21.6%, Early marriage had 18.3%. We develop insecure feelings which reduce our concentration on academic had 13% we are giver too much work at home. This denies ta study time besides leaving us fatigued had 133%, The need for bride price has forced girl into marriage had 11,7%, our parents do not pay

fees hence we are often at home for fees instead of being in class had 10% and stereotypic gender role dispositions had 10% of the respondents.

It was also established that other factors other influence Girl education in Bukhalu sub-county. The findings were that Poverty among parents affects girl education in Bukhalu sub-county 38.3%. Early marriage had 16.7%, traditional beliefs had 20%, child labor had 1.5% of the respondents and Limited government support had 10% of respondents. In comparing the influence of cultural than other factors. The study findings were that cultural are less influencing according to 40% of the respondents while 61% argued that ether factors influence more.

It was also established that the interventions established in Bukhalu sub-county Sanitization of masses of masses had 25%, Rescheduling the circumcision ceremony had 46.7%, provision of school services to girls had 20% and Improved concentration on educational services had 83% The researcher presented that 45% of the respondents argued that the interventions me effective while 55% of them argued that they are not effective. On what should be done to improve the state of affair. The findings were that the need for sensitization amongst parents had 25% Provision of scholastic materials to girls had 50% of the respondents; there is need for political intervention on education 16.7% of the respondents, Ensure effective education policy dissemination and implementation.

### **5.3 Recommendations**

Based on the study objectives/questions and results, the researchers herein recommend the following for implementation in order to enhance girls' academic performance in girls' schools in Bukhalu sub-county Bulambuli district and schools in other areas but with similar circumstances

- The government through the Ministry of education should supply sanitary towels to secondary school girls.
- The government to enhance affirmative action and enforcement of laws on girls' rights among others.
- The Ministry of Education to enhance sensitization of parents on the significance of girl education possibly through the village Elders and Chief's and other forums.

- Government should enhance guidance and counseling services in girl's secondary schools. These can encourage the girls to increase their efforts in learning instead of adopting a withdrawn attitude which leads to failure.
- There is need for local government sensitization on culture and how the concept needs to be handled without interfering with the education.

#### **5.4 Suggestions for further research**

Due to limited scope and time, the researchers could not exhaust all the aspects of the study consequently; the researchers have recommended the following areas for further study

The attitude of girl-students towards education should be investigated.

Further research should be carried out in boys' schools to find out how they manage to perform better than most girls' in the sub-county.

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## **APPENDIX 1: Questionnaire for Political, Administrative and Cultural Leaders**

Uganda Christian University

Department of social science and administration Mbale Uganda

Dear Respondents

I am conducting a study on assessing the influence of cultural practices on girl child education in Bukhalu sub-county, Bulambuli district. I'm a student at Uganda Christian University offering Bachelor of public administration and management. I am privileged to have you as my respondent and the information given to me is purely academic and will be treated with confidentiality

### **Section A: Demographic Characteristics of Respondents**

1) Gender

a) Male

b) Female

2) Education background

a) O level

b) A level

c) Diploma

d) Degree

e) Others

3 Age

20-29

30-39

50+

4) Marital status

a) Married

b) Single

c) Divorced

**Section B:** How cultural factors influence Girl education in Bukhalu sub-county

5 Whether cultural factors influence Girl child academic achievement in Backhaul sub county.

a) Yes

b) No

6) How do cultural factors influence Girl education in Bukhalu sub county?

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7) To what extent do you cultural factors influence Girl education in Bukhalu county?

a) Large

b) Small

**Section C:** Other factors that influence girl child education in Bukhalu sub-county.

8) Are there other factors other than culture that influence Girl education in Bukhalu sub-county?

a) None

b) Small

a) Yes

b) No

c) Not sure

9. What other factors other influence Girl education in Bukhalu sub-county?

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.....  
.....

**Section D:** Strategies that can be adopted to improve girl's education in the cultural diversity in Bukhalu sub-county

10. Whether the sub-county or any form of administration has tried to intervene in girl child education in Bukhalu sub-county?

- a) Yes
- b) No
- C) Not sure

11. What interventions have been established in your sub-county?

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

12. Comment on their level of appropriateness of the interventions?

- a) Effective
- b) Not effective

13 What should be done to improve the state of affair?

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

End

## **APPENDICES 2: INTERVIEW GUIDE**

- 1 Whether cultural factors influence Girl child academic achievement in Bukhalu sub-county?
- 2 How do cultural factors influence Girl education in Bukhalu sub-county?
- 3 To what extent do you cultural factors influence Girl education in Bukhalu sub county?
- 4 What other factors other influence Girl education in Bukhalu sub-county
- 5 Whether the sub-county or any form of administration has tried to intervene in girl child education in Bukhalu sub-county
- 6 How do you compare the influence of cultural than other factors
7. What interventions have been established in your sub-county?
8. Comment on their level of appropriateness of the interventions?
9. What should be done to improve the state of affair?

### **APPENDICE 3: WORK PLAN**

Period in months

#### **Activities**

Proposal     May

Data collection June

Data analysis     July

Report writing     August

Report submission September

**APPENDICE 4: BUDGET**

CATEGORY	ACTIVITIES	UNIT COST	QUANTITY	AMOUNT
stationary	Ream of paper	20000	2	40000
	Pens	500	6	3000
	Pencils	100	5	500
	Ruler	1500	1	1500
	Stapling machine	7000	2	6000
	Stapling wires	3000	1	7000
	file	3000	1	3000
Flash drive	Storage devices	35000	1	35000
allowances	Transportation	20000	4	80000
	Breakfast	3000	15	45000
	Lunch	7000	15	105000
	supper	5000	15	7500
Information and communication	Airtime	25000	-	25000
	Internet bundles	30000	-	30000
miscellaneous				50000
<b>TOTAL</b>				<b>506000</b>

Source: primary data (2024).

APPENDIX 5: PLACEMENT LETTER



**UGANDA CHRISTIAN UNIVERSITY**

A Centre of Excellence in the Heart of Africa  
**MBALE UNIVERSITY COLLEGE.**

Office of the Academic Registrar

To THE SUB-COUNTY CHIEF  
BUKHALU SUB-COUNTY

*The student has been received and allowed to carry out her research in the sub county*



Dear Sir/Madam,

Re: Academic Research

Christian greetings!

We are honored to introduce to you Mr. Mrs. /Miss NABUZALE CHRISTINE  
Of Registration Number: T22/MUC/18/PAM/1024 pursuing a Masters' Degree/Postgraduate Diploma / Bachelor's Degree

in Public Administration and Management

He/ she is required to carry out academic research on the topic The Influence of Cultural Practices on girl child Education in Bukhalu Subcounty, Bulambuli district

and thereafter produce a well bound hard cover research report (MAROON) in color for undergraduate and three (BLACK)copies for Postgraduate students as a university requirement for the award of a degree/diploma in the academic discipline that he / she is pursuing.

We shall be grateful for the help you may offer to him or her accordingly.  
Thank you.

Yours faithfully,

  
Mr. Akampurira Timothy  
Academic Registrar



A Complete Education for a Complete Person

P.O Box, Mbale, Uganda, email: academicregistrar@mbale.ucu.ac.ug