

**CULTURE AND GIRL CHILD EDUCATION IN UGANDA: A CASE STUDY OF ABIM  
SUB-COUNTY, ABIM DISTRICT, KARAMOJA SUB-REGION**

**BY**

**ODOCH JIMMY ROWLAND**

**1153-06404-01756**


**A RESEARCH REPORT SUBMITTED TO THE COLLEGE OF HUMANITIES AND  
SOCIAL SCIENCES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR AWARD OF A BACHELORS DEGREE IN PUBLIC ADMINISTRATION  
AND MANAGEMENT OF KAMPALA INTERNATIONAL UNIVERSITY**

**AUGUST 2018**

### DECLARATION

I ODOCH JIMMY ROWLAND declare that this research report is my original work and has never been presented to any University for any academic award.

Signature.....



ODOCH JIMMY ROWLAND

Date.....

10<sup>th</sup> Aug - 2018

## APPROVAL

This research report was done under my supervision as a University Lecturer in Kampala International University.

Signature.....



Date.....

10<sup>th</sup> 0.8. 2018

**MRS. BIRUNGI SYLVIA**



## **DEDICATION**

To my family, wife and children for the love and care which made it possible for me to reach the climax of this level of education.

## ACKNOWLEDGEMENT

First of all I would like to express my humble thanks and sincere appreciation to the almighty GOD who showered me with good health, wisdom, and all that I need to accomplish this piece of work,

Also my sincere thanks go to my supervisor **Ms BIRUNGI SYLVIA** for the guidance and support during this course of work.

Special thanks goes to my parents for the love and moral support rendered to me and also financial support for carrying out this work.

My special thanks goes to my peers and friends, and all who labored to help me in one way or another during compiling this piece of work

Finally my sincere thanks go to all the directors and staffs of Kampala International University College of Humanities and Social Sciences who supported me morally and intellectually during these years of studies.

## TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL.....	ii
DEDICATION .....	iii
ACKNOWLEDGEMENT .....	iv
LISTS OF ABBREVIATIONS .....	ix
ABSTRACT.....	x
 <b>CHAPTER ONE.....</b>	 <b>1</b>
<b>GENERAL INTRODUCTION .....</b>	<b>1</b>
1.0 Introduction .....	1
1.1 Background of the study .....	1
1.2 Statement of problem.....	3
1.3 Purpose of the study.....	4
1.4 Objectives of the study.....	4
1.5 Research Questions.....	4
1.6 significance of the study.....	5
1.7 Scope of the study.....	5
1.7.1 Subject scope .....	5
1.7.2 Geographical scope.....	5
1.7.3 Time Scope.....	6
1.8 Conceptual Framework of the study .....	7
 <b>CHAPTER TWO.....</b>	 <b>8</b>
<b>LITERATURE REVIEW AND LITERATURE SURVEY.....</b>	<b>8</b>
2.0 Introduction .....	8
2.1 Literature review and literature survey .....	8
2.2 The prevalence of early and forced marriage in Uganda .....	10
2.3 Physical consequences .....	10
2.4 Developmental Consequences .....	11
2.5 Psychological and social consequences .....	12
2.6 Maternal Health .....	13
2.7 Infant Health.....	14
2.8 Education and Economic Status .....	14

2.9 Domestic Violence and Decision Making.....	15
2.10 Legal framework.....	15
2.11 Challenges for effective implementation of the policies and programmes .....	18
2.12 The most effective strategy for overcoming child marriage.....	20
<b>CHAPTER THREE.....</b>	<b>23</b>
<b>RESEARCH METHODOLOGY .....</b>	<b>23</b>
3.0 Introduction. ....	23
3.1 Research design. ....	23
3.2 Study population.....	23
3.3 Sampling designs.....	24
3.4 Sample size.....	24
3.5 Sampling procedure. ....	24
3.6 Study variables. ....	25
3.7 Sources of data.....	25
3.7.1 Secondary data collection.....	25
3.7.2 Primary data collection.....	25
3.8 Methods of data collection and instruments that will be used. ....	26
3.8.1 Questionnaires. ....	26
3.8.2 Interviews. ....	26
3.8.3 Observation.....	26
3.9 Data processing analysis and presentation .....	27
3.9.1 Data processing.....	27
3.9.2 Data analysis.....	27
3.9.3 Data presentation. ....	27
3.10 Limitation of the study. ....	27
<b>CHAPTER FOUR .....</b>	<b>28</b>
<b>PRESENTATION, INTERPRETATION AND DISCUSSION .....</b>	<b>28</b>
4.0 Introduction .....	28
4.1 Background characteristics of respondents .....	28
4.1.1 Respondent by sex .....	28

<b>CHAPTER FIVE .....</b>	<b>43</b>
<b>DISCUSSION OF FINDINGS, CONCLUSION AND RECOMMENDATIONS.....</b>	<b>43</b>
5.0 Introduction .....	43
5.1. Discussion of Findings.....	43
5.2Conclusion and Recommendations.....	44
REFERENCES.....	45
APPENDICES.....	48
Appendix 1 .....	48
STRUCTURED QUESTIONNAIRE FOR INDIVIDUALS AND COMMUNITIES.....	48
Appendix 11 .....	52
INTERVIEW GUIDE.....	52



## LIST OF TABLES

Table 4.1.2 showing age bracket of the respondents. ....	29
Table 4.1.3 showing education level of the respondents .....	30
Figure 2 showing the occupations of respondents.....	31
4.2 The leading causes of early marriages in Abim Sub county Abim District. ....	31
Table 4.2.1 showing the leading causes of early marriages .....	31
Table 4.2.2 showing community perception on educating the girl child in Abim Sub county Abim District. ....	33
Table 4.2.3 showing reasons for abusing girl child through early child marriage in the family .....	34
Table 4.2.4 showing how marriage institution abuses Girl child education .....	35
4.3 The extend to which cultural belief influence the education of the girl child .....	35
4.3.1 Pie chart showing cultural belief that education of the girl-child is believed to be a waste to the girl's family.....	36
4.3.2 Bar chart showing the cultural belief that the boy child is more important than the girl child hence educating the boy is preferred .....	37
4.3.3Line graph showing there is the fear that a girl send to school may become pregnant and would not be properly married.....	38
4.3.4 Bar chart showing cultural belief that educated girls stay tool long before getting married and become barren .....	39
4.3.5Pie chart showing the cultural belief that educated women do not respect theirhusband .....	40
4.3.6 Line showing some cultural groups belief that it is a taboo for parents to discuss human sexuality with their children and this negatively affects the education of the girl-child.....	41
4.3.7Bar graph showing the cultural belief that the kitchen is the highest and best place a woman can function impedes girl-child education .....	42

## LISTS OF ABBREVIATIONS

<b>AIDS:</b>	Acquired Immune Deficiency Syndrome
<b>AU:</b>	African Union
<b>CAR:</b>	Central African Republic
<b>CEDAW:</b>	Convention on the Eliminations of Discrimination Against Women
<b>CRC:</b>	Convention on the Rights of Children
<b>DAC:</b>	Day of the African Child
<b>DHS:</b>	Demographic Health Survey
<b>FGM:</b>	Female Genital Mutilation
<b>GCE:</b>	Girl Child education
<b>HIV:</b>	Human Immune Virus
<b>ICRW:</b>	International Centre for Research on Women
<b>MIS:</b>	Management Information System
<b>MoES:</b>	Ministry of Education and Sport
<b>NGO:</b>	Non-Governmental Organisation
<b>NTV:</b>	National Television
<b>SDA:</b>	Seven Day Adventist
<b>STDs:</b>	Sexually Transmitted Diseases
<b>SPSS:</b>	Statistical Packages of Social Sciences
<b>UBOS:</b>	Uganda Bureau of Statistics
<b>UDHS:</b>	Uganda Demographic health Surveys
<b>UK:</b>	United Kingdom
<b>UN:</b>	United Nations
<b>UNFPA:</b>	United Nations Population Funds
<b>UNGEI:</b>	United Nations Girls Education Initiatives
<b>UNHS:</b>	Uganda National Health Survey
<b>UNICEF:</b>	United Nation Children's Education Fund
<b>UPE:</b>	Universal Primary Education
<b>USE:</b>	Universal Secondary Education

## ABSTRACT

This research focused on the impacts of culture and early marriages on girl child education. In chapter one are the background of study, problem statement, objectives of the study, research questions, and the significance of the study was also outlined. In chapter two was laid down the related literature on the impacts of culture and early marriages on girl child education and the chapter winded up with the conceptual framework. In the subsequent chapter the researcher explored the various methods of researched used in carrying out data collection, analysis and presentation, the following chapter laid down the research findings in forms of graphs and tables. Chapter five pointed out drawn-out conclusions and recommendations. In the appendices are the questionnaires used in research among other tools of data collection, analysis and presentation. This study has clearly shown how religious and cultural beliefs negatively impact on girl-child education in Abim District. Most of the beliefs identified in the study are grounded on misconceptions that stem from the people's culturally conservative conceptualization of girl-child education as a mere means of acquiring knowledge for domestic relevance. To correct these misconceptions, all hands must be on deck. It is to this end that the following recommendations were made: The media including the television, print-media and radio should help to design enlightenment programmes in local languages as familiar as possible that will not only help to capture parents' interests in educating their children, but also help to disabuse them of the constricting misconceptions and beliefs that are inhibitions to girl-child education. The various religious groups such as Muslim, Christian and African Traditional associations should help to teach parents the true positions of their religion on girls' education. The associations should help develop programmes that would assist parents and families in educating their daughters.

## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.0 Introduction**

This chapter covers the background of the study, the statement of the problem, purpose of the study, research objectives, research questions, scope and the significance of the study.

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

Ten million girls in a year experience early or forced marriage either due to culture that forced them to marry or unwanted pregnancies, which is one girl every three seconds. Juliette and Harvey (2011) one in every three girls in the developing world is married by the age of 18 and one of out of every seven girls in the world's poorest countries is married before their fifteenth birthday. In countries like Niger, Chad, Mali, Bangladesh, Guinea and the Central Africa Republic (CAR), the rate of early and forced marriage is 60 per cent and over. It is particularly high in South Asia 46 per cent and Sub-Saharan Africa 38 percent. Although the average age at first marriage is gradually increasing worldwide, the pace of change is slow. In Nepal, Guinea, and Bangladesh, for instance, the average age at first marriage for girls still remain below 18. Twelve of the 20 countries with the highest prevalence are members of the Commonwealth. Half of the world's child brides in South Asia, accounting for more early marriages than in any other region (Juliette and Harvey, 2011).

Uganda is one of the countries with one of the youngest population in the world. According to the Uganda Bureau of statistics (UBOS) 2013 Statistical Abstract, about 70% of the population is age 24 years and below; almost half of the population 52% is below the age of 15.

With this high proportion of young people it is not hard to imagine the challenges that young people face. One of the most pressing challenges facing young people in Uganda today is the issue of teenage pregnancy. In Uganda, twenty four percent of girls between 15 and 19 are either pregnant or has had a baby, (UDHS, 2011). The highest rates occur in East Central region at 31.6%, Eastern at 30.1%, Karamoja at 29.7% and West Nile at 26.4%. Teenage pregnancy is one

of the most devastating reproductive health challenges and has negative impacts on the girl child, community and the country at large. For most of these young women, pregnancy and childbirth are neither planned nor wanted. There are several factors that contribute to teenage pregnancy: girls may be forced to marry and bear children; some do not know how to avoid a pregnancy, or are unable to obtain contraceptives. Underlying all these issues is the fact that many young people simply do not have access to accurate information and services. Many young people become sexually active before they know how to avoid teenage pregnancies and peer pressure to conform to stereotypes increases the likelihood of early and unprotected sexual activity. (UDHS, 2011). Young people have so many myths around sex and pregnancy. According to a survey by UNFPA and Straight Talk Foundation carried out in Kampala, Mityana, Mubende and Wakiso districts, while 70% of boys and 54% of girls start sexual intercourse as early as 15 years, 50% of them believe that a girl cannot get pregnant if she has sex while standing. Forty six percent believe a girl cannot get pregnant the first time she has sex. The research was conducted in districts which are considered almost urban; imagine what the situation is like then in more rural areas like Abim district. Marriage before the age of 18 years old should not be permitted since children do not have the full maturity and capacity to act, as recognized by the expert body that monitors the Convention on the Elimination on All forms of Discrimination against Women (CEDAW) in its general Recommendation 21. According to 1995 constitution of Uganda article 31. (1) men and women of the age of eighteen years and above have the right to marry and to form a family and are entitled to equal rights in marriage, during marriage and at its dissolution.

According to the Convention on the Elimination of All forms of Discrimination against Women (CEDAW), the most comprehensive international Bill of rights for women, states that any betrothal or marriage of a child should not have any legal status. The committee that monitors this convention states further in General Recommendation 21 Article 16.(2) that the minimum age for marriage for both male and female should be 18 years, “the age when they have attained full maturity and capacity to act”.

Consent to marriage, Minimum Age for Marriage and Registration of Marriages, and 1964 Article 2, states parties to the present Convention shall specify a minimum age for marriage (“not

less than 15 years according to the nonbinding recommendation accompanying this convention). No marriage shall be legally entered into by any person under this age, except where a competent authority has granted a dispensation as to age, for serious reasons, in the interests of the intending spouses. According to Africa Charter on the Rights and Welfare of the child, 1990 Article XXI, child marriage and the betrothal of girls and boys shall be prohibited and effective action, including legislation, shall be taken to specify the minimum age of marriage to be eighteen years. The 1948 Universal Declaration of Human Rights states that marriage should be entered only with the free and full consent of intending spouses. In the majority of child marriages, however, there is often an element of coercion involved: parents, guidance or families put pressure on children or force them into marriage. Early marriage is accepted as the norm in many countries and girls may give their consent as a duty and sign of respect to their family and community. However, where one of the parties in marriage is under the age of 18 years old, consent cannot always be assumed to be free and full and is rarely in the best interest of the girl.

According to district Education report(2012) Abim district north eastern region in Uganda is one of the rural district struggling with the issue of high level of early marriages, teenage pregnancies as well as the high school dropouts especially amongst the girl child in the district and also staunch grip to culture and traditions (Abim District Local Government, 2012), Abim sub-county in Abim district is one such community that is not left out when it comes to the issues to do with teenage pregnancies and low level of education especially among the girl child; this explain why it has been chosen as a suitable case study for this research.

This research study will be done to find out the impacts of early marriages and culture on girl child education in the rural communities in Uganda and the case study for this research will be Abim sub-county Abim district.

## **1.2 Statement of problem.**

According to the UNICEP report (2007) most cultural and traditional practices affects girls resulting in denial of girl's right to education. In Uganda, such practices include Female Genital Mutilation and early marriages, which often lead to school dropout. Uganda has the highest adolescent pregnancy rate in sub-Saharan Africa: 43% of girl children are pregnant or have given

birth at least once by age seventeen (17). Partly this phenomenon is due to poverty and conflict where early marriage may be seen as a way out of poverty trap by both the young girl and her parents. Also, cases of parents insisting that girls leave schools and marry so early so that they get benefit of bride price are common. Some girls succumb to this pressure leading to school dropouts

While it is true that in Uganda, Abim district in particular is affected by the problem of early marriages, it is not yet clear how these early marriages affect girl child education in the district as such it is important to investigate whether child mothers value education of their own children later on, and also to investigate how early marriages affects the girls who remain at school?

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

The main purpose of this study was to find out the impacts of culture on girl child education in Uganda, with special focus on the rural communities in Uganda, a case study of Abim sub-county, Abim district.

### **1.4 Objectives of the study**

This research was guided by the following four objectives;

- i. To find out the leading causes of early marriages in Abim sub-county
- ii. To find out community perceptions about educating a girl child
- iii. To find out to what extent cultural beliefs influence the education of the girl-child.

### **1.5 Research Questions**

This research was guided by the following research questions;

- i. What are the leading causes of early marriages in Abim sub-county?
- ii. How are the community perceptions about educating a girl child affecting girl child education?
- iii. How does marriage institution influence Girl-Child Education?
- iv. To what extent do cultural beliefs influence the education of the girl-child?

## **1.6 significance of the study**

The research findings will be of help in the following ways;

- 1) The findings from the study will be useful in the policy makers in the district and it will especially help the education department in designing the policies to streamline the issues of girl child education.
- 2) The findings from the research will further help the social work practitioners in the district of Abim and the country as a whole.
- 3) The research will be helpful to other researchers as it will provide them with study literature for their research as well as other academicians.
- 4) The research findings will further be of help to the NGOs in the district and Donor community as a whole especially those interests in the girl child education.

## **1.7 Scope of the study**

The research study covered the subject scope, geographical scope and time scope.

### **1.7.1 Subject scope**

The study focused on the girl child; girls who are under the age of eighteen years of age, and it also focused on early marriage, that is marriages below the constitutionally and universally acceptable age of eighteen years, and the researcher also looked at how culture are affecting education of the girl child. Education here refers to the continuous acquisition of knowledge.

### **1.7.2 Geographical scope**

The research was carried in Abim sub-county, Abim District, Karamoja Region, North Eastern Uganda. The case study was purely rural community with high level of early marriages and teenage pregnancies, few schools and high level of illiteracy, where people are mostly peasant farmers who relies on subsistence production especially farming.



### **1.7.3 Time Scope**

The research was done for six months, which is from January 2018 to June 2018 which is to enable the researcher adequate data collection time. The study focused on girls married within the period from 2006 to 2017 in which there has been high level of both early marriages and teenage pregnancies in the district, precisely girls who married within the last nine or ten years.

### 1.8 Conceptual Framework of the study.

This is the schematic presentation variables on the topic under study, and their relationships.

#### Independent Variables

- Forced marriages
- Traditional beliefs in girl child education
- Source of wealth
- Source of labour
- Value of virginity

#### Dependent Variables

- High school dropout rate
- High illiteracy
- Low level of girls enrolment in schools
- Teenage pregnancies

#### Intervening variables

- School inspection
- Employment opportunity for girls
- Universal primary education
- Universal secondary education
- Universal Declaration of Human Right (1948)
- Girls Education Movement.

**Source:** Secondary Data adopted from United Nations Education Initiative in Uganda (UNGEI).

## **CHAPTER TWO**

### **LITERATURE REVIEW AND LITERATURE SURVEY**

#### **2.0 Introduction**

This chapter contains review of some of the existing research work and also surveyed some of the existing literature.

#### **2.1 Literature review and literature survey**

There is a strong association between higher age at marriage and higher education levels. A global analysis of data by the International Centre for Research on Women (ICRW) determined that girls' education is the most important factor associated with child marriage'. Another study found that in 29 countries, women who married at the age of 18 or older had more education than those who married at a younger age.

Education for girls can increase their age at marriage, confidence and their perception of their ability to make decisions about marriage and child bearing. This is especially effective when efforts are targeted at regions with higher child marriage levels and programmes are aimed at approaching the tipping point age; the age at which child marriage prevalence in a country starts to increase markedly. Education and awareness-raising on age gaps between husbands and wives can help minimize the associated negative outcomes.

In order to undermine gender discrimination and break the cycle of early and force marriage, a right-based approach to education planning and delivery is crucial. Where the education system reinforces existing gender imbalances or patriarchal power relations, children and especially girls can be pushed into marriage. This is why compulsory and post-compulsory education of good quality can play a crucial role.

According to the Plan UK report (section 3) timely enrolment and duration of education specifically transition to secondary level is crucial if schooling is to protect girls from early and forced marriage. Estimate have put the length of schooling needed to make a difference to a girls ability to have a say in the timing of her marriage and the selection of her parent at between 7 to

10 years. Getting and keeping girls in school may be one of the best ways to achieve later consensual marriage, while also contributing to delayed sexual initiation, lower rates of HIV/AIDS and other morbidities, and greater gender equality.

The term “early marriage” is used to refer to both formal marriages and informal unions in which a girl lives with a partner as if married before age of eighteen (18) UNICEF (2005). For UNFPA (2006) early marriage, also known as child marriage, is defined as “any marriage carried out below the age of 18 years, before the girl is physically, physiologically and psychologically ready to shoulder the responsibilities of marriage and childbearing”. Child marriage, on the other hand, involves either one or both spouses being children and may take place with or without formal registration, and under civil, religious or customary laws. It also refers to any marriage of a child younger than 18 years old, in accordance to Article 1 of the Convention of the rights of the child.

Forced marriage is the marriage conducted without the valid consent of one or both parties and is a marriage in which duress-whether physical or emotional- is factor. Any child marriage constitutes a forced marriage, in recognition that if a child appears to give consent, any one below the age of 18 is not able to make a fully informed choice whether or not to marry. Child marriages must be viewed within a context of forced and coercion, involving pressure and emotional black mail and children that lack the choice or capacity to give their full consent. Most early marriages are arranged and based on the consent of parents and often fail to ensure the best interest of the girl child. Early marriages often include some elements of force, (Otoo Oyortey and Pobi 2003). One in seven girls in the developing world marries before 15 (population Council, 2006). Nearly half of the 331 million girls in developing countries are expected to marry by their 20<sup>th</sup> birthday. At this rate, 100 million more girls or 25,000 more girls everyday will become child brides in the next decade (Bruce and Clark 2004). Between 2011 and 2020, more than 140 million girls will become child brides, according to United Nations Population Fund (UNFPA). If current levels of child marriages hold 14.2 million girls annually or 39,000 daily will marry too young. Furthermore, of the 140 million girls who will marry before they are 18, 50 million will be under the age of 15.

## **2.2 The prevalence of early and forced marriage in Uganda**

According to Demographic and Health Surveys DHS (2006) which provide much of the current country-level child marriage data, child marriage is most common in the world's poorest countries. The highest rates are in Sub-Saharan Africa and Asia as well as part of Latin America and Caribbean (ICRW 2006; NRC/IOM 2005).

Uganda is one of the countries with the highest early and forced marriage. 10% of girls are married off before their 18<sup>th</sup> birthday (UNICEF 2011). Around 46% of all women are married by the age of 18, according to UNICEF figures despite the law setting 18 as the legal age of marriage. (UNICEF report, 2011).

A report submitted by a journalist Mutegeki Goffrey in march 2012, in Kabarole district, 20 primary pupils have been married off in a period of three months. These include three pupils from Kibyo Primary School, five from Mahyoro Primary School in Karangura Sub-county, five from Kibaata Primary school Bunyangabu sub-county and seven from Kateebwa SDA Primary school in Kateebwa Sub-county. The research indicates that their parents aided the process in exchange of goats and some other material items.

According to a survey carried out by Joy for Children Uganda (2016) in the mountainous sub-counties of Kabarole-Karangura, Kabonero and Kateebwa inhabited mainly by Bakonjoinit was found out that child marriage is the leading cause of girls dropping out of school. At Nyarukamba Primary School in Karangura sub-county, the school dropout rate of girls for marriage was at 15% in 2009 and 10% in 2012. The young girls are married off in exchange of goats ranging from 1-5 (Joy for Children Uganda, 2013 report).

## **2.3 Physical consequences**

When a child bride is married she is likely to be forced into sexual activity with her husband, and at an age where the bride is not physically and sexually mature this have severe health consequences.

Child brides are likely to become pregnant at an early age and there is a strong correlation between the age of a mother and maternal mortality. Girls age 10-14 are five times more likely to die in pregnancy or childbirth than women age 20-24 and girls aged 15-19 is twice as likely to die. Young mothers face higher risks during pregnancies including complications such as heavy bleeding, fistula, infection, anemia and eclampsia which contribute to higher mortality rates of both mother and child. At a young age a girl has not developed fully and her body may strain under the effort of child birth, which can result in obstructed labor and obstetric fistula. Obstetric fistula can also be caused by the early sexual relations associated with child marriage, which take place sometimes even before menarche. (UNHS and UBOS Statistical Abstracts).

Good parental care reduces the risk of childbirth complications, but in many instances, due to the limited autonomy or freedom of movement, young wives are not able to negotiate access to health care. They may be unable to access health services because of distance, fear, expenses or the need for permission from a spouse or in-laws. These barriers aggravate the risk of maternal complications and mortality for pregnant adolescents. (UNHS and UBOS statistical Abstracts).

Child bride may also suffer vulnerability to HIV/AIDS. Being young and female in Africa is a major risk factor for infection and young girls are being infected at a considerably disproportional rate to that of boys. Whilst early marriages are sometimes seen by parent as a mechanism for protecting their daughters from HIV/AIDS, future husband may already be infected from previous sexual encounters; a risk which is particularly acute for girls with older husbands. The age disparity between a child bride and her husband, in addition to her low economic autonomy, further increases a girl's vulnerability to HIV/AIDS. It exacerbates the abilities of girls and women and women to make and negotiate sexual decisions, including whether or not to engage in sexual activity, issues related to the use of contraceptives and condoms for protecting against HIV infection, and also their ability to demand fidelity from their husbands. UNHS and UBOS Statistical Abstracts).

## **2.4 Developmental Consequences**

Child Marriage also has considerable implications for the social development of child brides, in terms of low level of education, poor health and lack of agency and personal autonomy. The

Forum on Marriage and the Rights of Women and Girls explains that “where these elements are linked with gender inequities and biases for the majority of young girls, their socialization which grooms them to be mothers and submissive wives, limits their development to only reproductive roles. (MOES (1995) Education Statistical Abstract).

Whilst girls in Africa are already less likely to go to attend school than boys, particularly in poorer households, the non-education of the girl child is a problem compounded by child marriage, with studies showing a strong correlation between a woman’s age at marriage and level of education she achieves. Large numbers of the girls who drop out of schools do so because of early marriage, leaving many women who married early illiterate. Early marriage plans can also discourage a girl’s parent from educating their daughter because they believe that formal education will only benefit her future family in law. (MOES (1995) Education Statistical Abstract)

A lack of education also means that young brides often lack knowledge about sexual relations, their bodies and reproduction, exacerbated by the cultural silence surrounding these subjects. This denies the girl the ability to make informed decisions about sexual relations, planning a family, and her health, yet another example of their lives in which they have no control. The cyclical nature of early marriage results in a likely low level of education and life skills, increased vulnerability to abuse and poor health, and therefore acute poverty.

## **2.5 Psychological and social consequences**

It is a huge responsibility for a young girl to become a wife and mother and because girls are not adequately prepared for these roles this heavy burden has a serious impact on their psychological welfare, their perceptions of themselves and their relationship. Women who marry early are more likely to suffer from abuse and violence, with inevitable psychological as well as physical consequences. Studies indicates that women who marry at young ages are more likely to believe that it is sometime acceptable for a husband to beat his wife, and are therefore more likely to experience domestic violence themselves. Violent behaviours can take the form of physical harm, psychological attacks, threatening behavior and forced sexual acts including rape. Abuse is sometimes perpetrated by the husband’s family as well as the husband himself, and girls that

enter families as bride often become domestic slaves for the in-laws. (UBOS 2012 Statistical Abstract).

Early marriage have also been linked to wife abandonment and increased level of divorce or separation and child brides also face the risk of being widowed by their husbands who are often considerably older. In the instances the wife is likely to suffer additional discrimination as in many cultures; divorced, abandoned or widowed women suffer a loss of status, and may be ostracized by society and denied property rights (UBOS 2012 Statistical Abstract).

## **2.6 Maternal Health**

Studies show a strong association between child marriage and early child birth, partly because girls are pressured to prove their fertility soon after marrying and they have little access to information on reproductive health or ability to influence decision making on family planning. One third of women in developing countries give birth before 20; as much as 55 percent of women give birth before 20 (Save the Children 2004).

Women who bear children at a young age may face serious health consequences. Young mothers experiences higher rates of maternal mortality and higher risk of obstructed labor and pregnancy induced hypertension because their bodies are unprepared for childbirth. (Save the Children 2016); Mathur, Greene and Malhotra 2003). Girls between 10 and 14 are five times more likely than women ages 20 to 24 to die in pregnancy and childbirth (UNFPA and the University of Aberdeen 2004). Girls ages 15 to 19 are twice more likely as older women to die from childbirth and pregnancy, making pregnancy the leading cause of death in poor countries for this age group. (Save the Children 2004). Ratio is 178 for every 100,000 lives birth of women ages 15 to 19, compared to only 32 for women ages 20 to 24. (FCI and the Safe Motherhood Inter-Agency Group 1998; CDC 2002).

Girls who have babies have a high risk of suffering from obstetric fistula, a condition in which the vagina, bladder and or rectum tear during childbirth and, if left untreated, cause lifelong leakage of urine and feces. (UNFPA and Engender Health 2003). Two million women suffer



from obstetric fistula worldwide, and an additional 50,000 to 100,000 new cases develop annually among girls (Murray and Lopez 1998).

Married girls may be more vulnerable to HIV infection because they have little option to change their sexual behavior even with knowledge about HIV (Clark 2004). Child bride also have less access to quality health care services and information compared to girls who marry when they are older (Mathur, Greene and Malhotra 2003; Mensch, Bruce and Greene 1998; Singh and Samara 1996).

## **2.7 Infant Health**

The children of teen mothers experience serious health consequences as well. A child born of a teen mother is twice as likely to die before the age of 1 as the child of a woman in her 20s. Currently, 1 million infants of young mothers die every year worldwide as a result of pregnancy and childbirth-related causes. If they survive, these infants tend to have higher rates of low birth weight, premature birth and infant mortality than those born to older mothers (Save the Children 2004). After birth, infants of teen mothers are more likely than infants born to older mothers to have poorer health care and inadequate nutrition as a result of their young mother's poor feeding behavior (Save the Children 2004; Kurtz 1997).

## **2.8 Education and Economic Status**

Child marriage is associated with lower education and economic status of girls. Child brides are less able than older or unmarried girls to access schooling and income generating opportunities or to benefit from education or economic development programs. Girls already in schools are often forced to terminate their education when they marry early (Save the Children 2004). Limited mobility, household responsibilities, pregnancy and raising children, and other social restrictions for married girls prevent them from taking advantage of education or work opportunities (Mathur, Greene and Malhotra 2003). Early childbearing and motherhood which usually accompanies early marriages, also is associated with lower levels of education and higher rates of poverty (Singh and Samara 1996; Mensch, Bruce and Greene 1998). Opportunities for young mothers to continue their education or to work often are limited because they have little

access to resources, and are responsible for childbearing and household tasks (Save the Children 2014). Thus, early childbearing, as well as early marriage tends to preclude further education and reinforce poverty.

## **2.9 Domestic Violence and Decision Making**

Girls who are married young often lack status and power within their marriages and households, and so are more likely to experience domestic violence, sexual abuse, and isolation from family and community (UNICEF 2005; Jenson and Thornton 2003). Young married girls reported experiencing sexual violence three times more often (ICRW 2005). Girls who marry young are also more likely to believe violence is justified (UNICEF 2005; Jenson and Thornton 2003). A study found that 36 percent of girls who married before 18 believe that men are justified in beating their wives, compared to 20 percent of those who married at a later age (UNICEF 2005). Lower status in the home also leaves married girls with less ability to influence decisions about their own lives (ICRW 2005; UNICEF 2005). Women who married as children are more likely to have partners who have the final say on household decisions, including their visits to family or friends, their health, their ability to work, large and small household purchases, and contraception (UNICEF 2005).

## **2.10 Legal framework**

According to 1995 Constitution of Uganda Article 31. (1) men and women of the age of eighteen years and above have the right to marry and to found a family and are entitled to equal rights in marriage and at its dissolution.

According to the Convention on the Elimination of all forms of Discrimination against Women (CEDAW), the most comprehensive international bill of rights for women, states that any betrothal or marriage of a child should not have any legal status. The committee that monitors this convention states further in General Recommendation 21 (Article 16(2)) that the minimum age for marriage for both male and female should be 18 years, the age when they have attained full maturity and capacity to act.

Consent to marriage, Minimum Age for Marriage and Registration of Marriages, and 1964 Article 2, states parties to the present convention shall specify a minimum age for marriage ( not less than 15 years according to the nonbinding recommendation accompanying this Convention). No marriage shall be legally entered into by any person under this age, except where a competent authority has granted a dispensation as to age, for serious reasons, in the interest of the intending spouses.

African Charter on the Rights and Welfare of the Child, 1990 Article XXI, child marriage and betrothal of girls and boys shall be prohibited and effective action, including legislation, shall be taken to specify the minimum age of marriage to be eighteen years. The government of Uganda launches its first ever National Strategy to end Child Marriage and Teenage Pregnancy as the country joined the rest of Africa to celebrate the Day of the African Child (DAC) on June 16<sup>th</sup> 2015. Developed by the ministry of Gender, Labor and Social Development with technical and financial support from UNICEF, the strategy outlines approaches and interventions that will end child marriage and teenage pregnancy in Uganda. The day was celebrated under the theme “25 Years after the Adoption of the African Children’s Charter: Accelerating our Collective Efforts to End Child Marriage in Africa” (Denzel Shantel June 17, 2015).

According to Ms. Evelyn Anite, the former state Minister for Youth and Children Affairs in Uganda, an adolescent girl and survivor of child marriage in Kayunga District “the strategy has been developed because for the last 30 years, there has been no change in the average age at first marriage which, in spite of multiple interventions, has remained at 17.9 years,”. With 49 percent or nearly three million women of all 20-49 years old Ugandan women married by the age of 18 and 15 percent (around 900,000 women) married by the age of 15, child marriage remains a serious issue in Uganda. Observed since 1991, the DAC provides governments, development partners and communities an opportunity to renew their on-going commitments towards improving the plight of children. The theme was is “25 years after the adoption of the African Children’s charter: Time to take action to End Child Marriage in Uganda.” And the main commemoration took place in Bbaale Sub County, Kayunga District. (New Vision June 17<sup>th</sup> 2015)

According to a speech by Mr. Jaya Murthy, UNICEF Chief of Communication, at the day of the African child 2015 commemoration event in Bbaale Sub-county, Kayunga District, the prevalence of child marriages is highest in Northern Uganda at 59%, followed by Western region 58%, Eastern region 52%, Eastern Central 52%, Western Nile 50%, Central 41%, South West 37% and lowest in Kampala 21%. While child marriage can be defined as marriage before the Age of 18 applies to both girls and boys, the practice is far more common among girls especially those in rural areas. Child marriage affects all aspect of a child's life and is a violation of their rights. The practice exposes girls to health risk associated with adolescent/early pregnancies, HIV/AIDS, sexually transmitted diseases, which negatively impacts on their physical and psychological wellbeing. More often, infants born to adolescent mothers have a higher risk of being premature, dying soon after birth or having low birth weight, which subsequently affect the infant's health, physical and cognitive development. Apart from violation of health rights, child marriages disrupt children's education and expose them to violence and abuse.

According to Hon. Muruli Mukasa, in his speech, He stated that Minister of Gender Labor and Social Development officially launches the "National Strategy to end Child Marriage and Teenage Pregnancy" at the Day of the African Child 2015 commemoration event in Bbaale Sub-county, Kayunga District. It is also noted that "while a number of national and international legal instruments have been put in place and ratified by the government of Uganda to protect the fundamental right of children to not be married before the age of 18, including the national Constitution, the Convention on the Rights of the Child (CRC) and the convention on the Elimination of Discrimination Against Women (CEDAW), more needs to be done to ensure they are fully adhered to", says Ms. Aida Girma, UNICEF Representative. To effectively launch the African-wide campaign in Uganda, a two week media campaign dubbed #EndChildMarriageUG was run on NTV. The campaign was intended to raise awareness on the causes and consequences of child marriage in Uganda, particularly its impacts on adolescent girls. Uniquely, the campaign called for the public to share their stories of actions taken to end child marriage within their communities and feature some of the most compelling and inspiring stories at the end of June. In 2014, in close partnership with the Ministry of Gender, UNICEF launched the national child helpline SAUTI 116 a platform that is utilized by the public to report all forms of violence and

child abuse. According to statistics in 2014, the helpline received 166 child marriage cases, of which 92 were followed and successfully closed.

### **The campaign against culture to end child marriage been launched**

In addition, using U-report, a free SMS-based system supported by UNICEF, young people across the country have reported cases of child marriage within their communities. In January 2015, 13,000 U-reporters across the country said child marriage is a big issue in their communities. They mentioned a number of measures underway in their community to prevent child marriage; sensitization through media, monitoring by district and local governments, initiatives by Non-Governmental/community based organizations, support from religious and cultural leaders and peer support and youth networks. It is also noted that ending child marriage not only break an intergenerational cycle of poverty but also allows girls to participate more fully in society thereby contributing towards the development of their country.

### **The Day of the African Child**

The Day of the African Child is commemorated every year on 16 June by member states of the African Union (AU), and its partners (in accordance with Resolution CM/Res.1290 (XL)). This occasion is firstly a commemoration to recall the 1976 uprising in Soweto, when a protest by school children in South Africa against apartheid-inspired education resulted in the public killing of these unarmed young protestors by police officials. The DAC further presents an opportunity to focus on the work of all actors committed to the rights of children on the continent, to consolidate their efforts in addressing the obstacles for realizing these rights.

### **2.11 Challenges for effective implementation of the policies and programmes**

It is common phenomenon in Uganda that is the policies, by laws and programmes made by local government remains on paper. Most local government structures and some Non-government organisations facilitate workshops and retreats for policy making and do not facilitated the implementation processes. Policies and by laws remains not known to the local communities and this escalates the problem. For instance, most people do not know the laws in the constitution of Uganda because it was not translated in their local languages for those who can read.

### **Traditional Belief**

The marriage to a much older-sometimes even elderly- man is a practice common in some societies. In traditional societies in Uganda, a man is given another wife (a sister to the first wife) from the same family if the first one is dead or disabled. In the case of a girl in Rwebisengo sub county Ntoroko district is one of many cases of girls who are married off at a very young age due to traditions and culture. In 2011, a thirteen-year-old girl's secondary education was terminated and married off to a 40-year old man in order for the family to maintain traditional ties. The previous wife of the man died of AIDS. This was in arrangement with the local leaders and girl's parents. In other traditional societies-where infant mortality was very high and survival depended on family ability to produce its own food or goods for sale-child marriage helped to maximize the number of pregnancies and ensure enough surviving children to meet household labor needs. (Mathur 2003).

### **Socio-cultural and religious values**

In communities where child marriage is prevalent, there is strong social pressure on families to conform. Failure to conform can often result in ridicule, disapproval or family shame. Invariably, local perceptions on the ideal age for marriage, the desire for submissive wives, extended family patterns and other customary requirements, are all enshrined in local customs or religious norms. In many contexts child marriage is legitimized by patriarchy, and related family structures, which ensures that marriage transfers a father's role over his girl child to her future spouse. The marriage or betrothal of children in some parts of Uganda is valued as a mean of consolidating powerful relations between families, for sealing deals over land or other property, or even for settling disputes (UNIFPA, 2006).

### **Values of virginity and protection of young girls**

Early marriage is one way to ensure that a wife is protected, or placed firmly under male control; that she is submissive to her husband and work hard for in-laws' household; that the children she bears are legitimate, (UNICEF 2001, Mathur, 2003 and Nour 2006). On the other hand, for many societies that prize virginity before marriage, early marriage can manifest itself in a number of

practices designed to 'protect' a girl from unsanctioned sexual activity. In the eastern and north eastern part of Uganda, control may include the practice of female genital mutilation (FGM) to restrict sexual pleasure and temptation. Some parents withdraw their girls from school as soon as they begin to menstruate; fearing that exposure to male pupils or teachers put them at risk. These practices are all intended to shield the girl from sexual male attention, but in the eyes of concerned parents, marriage is seen to offer ultimate protection measure.

In wars and civil conflicts parents or caregivers resort to child marriage as a protective mechanism or survival strategy. Displaced populations living in refugee camps may feel unable to protect their daughters from rape, and so marriage to a warlord or authority figure may provide improved protection. For the young girl's orphans or separated with their parents or relatives the only way to survive and to get protection is to get married (De Smedt 1998).

## **2.12 The most effective strategy for overcoming child marriage**

Studies strongly show that higher level of schooling for girls decrease their risk of child marriage (NRC/IOM 2005; UNICEF 2005). Girls with eight or more years of education are less likely to marry young than girls with zero to three years of school (NRC/IOM 2005). Education is widely credited as the most significant factor for delaying girls' age at marriage (Mathur, Greene and Malhotra 2003; United Nations Commission on Population and Development 2002). Over the last several decades, parents have come to value education for their children, and to be willing to postpone the marriages of their daughters so they can attain a higher education level (Schuler et al 2006). It is thought that education enhances girl's autonomy, giving them negotiation skills in choosing a partner and influencing the timing of marriage (Lloyd and Mensch 1999; NRC/IOM 2005). Education also is believed to increase girl's aspirations and extend the process of finding a suitable marriage partner (Lloyd and Mensch 1999). More studies have shown the important role that education must play in efforts to eliminate child marriage. Research by UNICEF shows that the more education a girl receives, the less likely she is to be married as a child. Improving access to education and eliminating gender gaps in education are therefore important strategies for ending the practices of child marriage.

**Early Marriage:** (the Convention on the Rights of the Child): marriage is a formalized, binding partnership between consenting adults. Child marriage, on the other hand, involves either one or both spouses being children and may take place under civil, religious or customary laws with or without formal registration. Children are people under the age of 18 years old.

**Premature Pregnancy:** child bride almost always bear children before they are physically or emotionally ready.

**Maternal Mortality:** girls younger than 15 are five times more likely to die during child birth or pregnancy than older women. Pregnancy-related deaths are the leading cause of mortality for girls aged 15 to 19 worldwide.

**Infant Mortality:** mortality rates for babies born to mothers under the age of 20 are almost 75% higher than for children born to older mothers. The children that survive are more likely to be premature, have a low birth weight, and are more at risk of contracting HIV/AIDS.

**Health problems:** premature childbirth can lead to a variety of health problems for mothers, including fistula, debilitating condition that causes chronic incontinence. Girls with fistula are abandoned by their husbands and ostracized by society. There are approximately 2 million girls living with fistula, and 100,000 new cases every year.

**HIV/AIDS:** married girls may be more likely to contract sexually transmitted disease, including HIV/AIDS, than unmarried girls. Young girls are more physically susceptible to STD's, have less access to reproductive education and health services and are more powerless to demand the use of contraceptives.

**Illiteracy:** child brides are often pulled out of school and denied further education. Their children are also more likely to be illiterate.

**Poverty:** child brides-already poor-are isolated and denied education and employment opportunities, making it difficult for them to break out the cycle of poverty.

**Abuse and Violence:** child brides are more likely to experience domestic abuse, and violence than their peers who marry later.



**Mental Health:** violence and abuse can lead to post traumatic stress and depression.

**Isolation and Abandonment:** child brides are often isolated from their peers and abandoned if they develop health problems like fistula.

## **CHAPTER THREE.**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction.**

This chapter describes the techniques and procedures which were used by the researcher in conducting the study and accumulating the data from the study. It comprises of the description of the study population, sampling techniques, sample size, sources of data, method of data collection and method of data analysis and testing hypothesis.

Methods referred to techniques that were used to portray the wanted results. For this case the methods that were used includes; observations, questionnaires, interviews, and equipment such as note books, excel, and others were used in data collection

#### **3.1 Research design.**

The study was carried out using cross sectional survey design, a data collection method that incorporate both the use of interviews and questionnaires method basing on the use of qualitative and quantitative approaches that was adopted to establish the impacts of early marriage and culture on girl child in Uganda. The design was used for profiling, defining, segmentation, estimating, predicting, and examining associated relationships.

#### **3.2 Study population.**

The population used in this study covered about 60 respondents including leading cultural leaders, child mothers, school girls and different people from various organization concerned with the protection of the rights of girl child, mothers and children and both leading government stakeholders concerned with girl child education in Uganda .

The population sample was designed to obtain adequate and diverse views on the impacts of early marriages and culture on girl child education in Uganda through using Abim sub-county as the case study. At least 30 males, 20 females and about 10 different key informants.

### 3.3 Sampling designs

The study mainly used two sampling methodologies. These were stratified sampling and simple random sampling methodologies. Stratified sampling is a method of sampling that involves the division of a population into smaller groups known as strata (Trochim and William 2006).

Simple random sampling is defined as any sampling that ensures that all possible variables within a given sample size have the same probability of being selected. Alternatively one can say that every element of the population have the same probability of being selected for inclusion in the sample in one extraction.

In this sampling method, the probability,  $P_i$ , of selecting an element,  $I$ , from a finite population of size  $N$ , is;

$$P_i = \frac{I}{N}$$

There are two ways to take a simple random sample; either the elements are selected with replacement of the element into the population after each extraction, or without replacement.

For the purpose of this research, the sample will be selected without replacement and those who miss to respond will be considered as non-respondents.

### 3.4 Sample size

The sample size used in this study consisted of 60 respondents mostly child mothers, teenagers, some cultural leaders, Non-Governmental Organisations and various district officials in Abim sub-county. This sample size was assumed for research to be enough representatives of the entire population.

### 3.5 Sampling procedure.

Here the population was divided into groups basing on relevant characteristic such as gender , age group, culture, occupation and level education among others and then selected participants

within those groups. Stratified random sampling was also used to ensure adequate representation of both males and females.

### **3.6 Study variables.**

The independent variables are early marriages and culture; while the dependent variables is girl child education. That's to say the assessment of the impacts of early marriages and culture on girl child education in Uganda.

### **3.7 Sources of data.**

Two sources of data were used for the purpose of this research. These included primary data and secondary data.

#### **3.7.1 Secondary data collection**

According to Roston (2001) secondary data refers to the kind of data that is available, already reported by some other scholars. Secondary data includes policy documents and abstracts of the various scholars relating to the topic of discussion in question. Secondary data for this study were got from sources like libraries, archived records from cultural sites, and records of selected research findings, online information, text books, and unpublished research reports. This is readily available and easier to comprehend as they are comprised of extensively researched work.

#### **3.7.2 Primary data collection.**

According to Roston (2001) primary data is the kind of data that has been gathered for the first time, it has never been reported anywhere. It was used to overcome the shortcomings of secondary data sources such as out datedness and inadequacy in terms of coverage. Self administered questionnaires were used and this was to enable the researcher to cover a large population quickly and at a reasonable cost.

### **3.8 Methods of data collection and instruments that will be used.**

#### **3.8.1 Questionnaires.**

A questionnaire is a written set of questions to which respondents records their answers, usually within rather closely defined alternatives (Sekaran2003). The questionnaires were used on the basis that the variables under study cannot be observed for instance the views, opinions, perceptions and feelings of the respondents. The questionnaire was equally used because the information to be collected is from a large sample in a short period of time yet the respondents could read and write. The questionnaire were used in collection of data from respondents especially child mothers, school girls, leaders and some people in the community. The questionnaire consisted of both open and closed ended questions administered to respondents and key informants.

#### **3.8.2 Interviews.**

The data were also collected through administering interview guided as data collection tool. An interview is a dialogue between an interviewer and interviewee. It is an organized conversation aimed at gathering data about a particular topic. This is a method where a researcher interviews respondent to obtain information on the issue of interest. In this case , the interviews during this research were specifically administered to teenage mothers, school girls, cultural and government leaders and other stakeholders from Abim sub-county in Uganda .

#### **3.8.3 Observation.**

Observation is the basic method of getting into about any event. It becomes a scientific tool for research when observation is used in a systemic manner with a scientific attitude. It implies accurate watching of events as they occur in nature with regard to cause and effect relationship. In observation the researcher went to places where the events were taking place and recorded the findings. Observation involves seeing something without altering it or any variables involved. Here the researcher just recorded what he observed without interfering with it in such a way that the outcome might have been changed. This provided qualitative data.

### **3.9 Data processing analysis and presentation**

#### **3.9.1 Data processing.**

Data that were be collected were checked for completeness, categorized, coded and entered into a computer where they were summarized into frequency tables, charts and graphs.

#### **3.9.2 Data analysis**

The data were analyzed using statistical package for social sciences ( SPSS). Linear correlation index were used to correlate the impacts of early marriages and culture on girl child education. The index was simply selected because it helps to measure the degree and direction of the relationship between variables.

#### **3.9.3 Data presentation.**

Quantitative data were presented in form of descriptive statistical frequency tables.

Qualitative data were sorted and grouped into themes. The researcher thereafter evaluate and analyze the adequacy of information in answering the research questions through coding of the data, identifying categories and parameters that had emerged in the responses to the variables of the study. Qualitative data were presented using narrative text.

### **3.10 Limitation of the study.**

Financial constraints ;financing the research study was too costly in terms o buying airtime, transport cost, feeding , consultation fees and processing of the report.

Limited time; Adequate time frame is needed for detailed research study. Comprehensive research study involves a great deal of collecting, analyzing and processing data that require a lot of time.

Non response; respondents were sometimes very busy attending to their activities and in most cases were not able to spare time for answering questions for the research , whereas some were just disinterested in the research.

## **CHAPTER FOUR**

### **PRESENTATION, INTERPRETATION AND DISCUSSION**

#### **4.0 Introduction**

This chapter presents the findings of the study on culture and early marriages on girl child education in Abim sub county, Abim District. The findings are presented in different sections related to the specific objectives of the study namely, to find out the leading causes of early marriages in Abim sub-county, to find out community perceptions about educating a girl child, to find out how marriage institution influence Girl-Child Education and to find out to what extent cultural beliefs influence the education of the girl-child. The chapter begins by describing the demographic characteristics of the respondents and later focuses on the different specific objectives in their order as listed above.

#### **4.1 Background characteristics of respondents**

The information about the background characteristics of respondents presented in this section includes sex, age, education level, occupation, family size among others. In the first instance the study was conducted among 68 respondents from among the community members of Abim District.

##### **4.1.1 Respondent by sex**

Sex was one of the background characteristics considered in this study. This was because it was believed that different sexes influences child abuses and also sees children's education differently and also issues of gender equality in research was also considered. As a result questionnaires were administered to both male and female. Figure 1 below shows the proportion of respondents involved in this study by sex.

Respondents by Sex

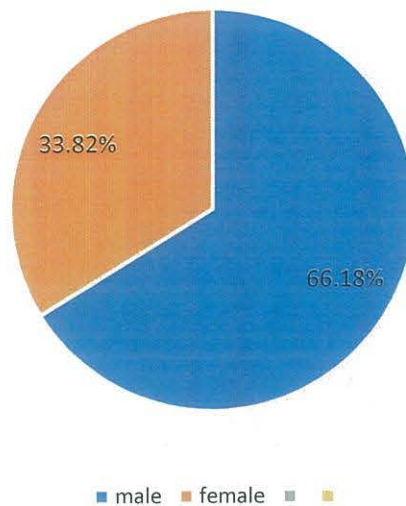


Figure above show that 33.82% of the respondents were female and 66.18% of them were male. This implies that the research study were conducted in consideration of gender issue, thus it was a fair representation of the views of both sexes and therefore gave a valid data.

**Table 4.1.2 showing age bracket of the respondents.**

Age	Frequency n=68	Percentage %
18-25	3	4.4
26-30	11	16.2
31-35	18	26.5
36-40	25	36.8
41-45	6	8.8
46 years and above	5	7.3

**Source: Field Data, 2018.**



From the figure 1 above majority of the respondents were middle aged that is 36 to 40 years, 26.5% were aged between 31 to 35 years and 16.2% were aged between 26 to 30 years and the least respondents were aged between 46 and above. Thus the biggest percentages of the respondents in the study were mature thus the information got was valid and reliable.

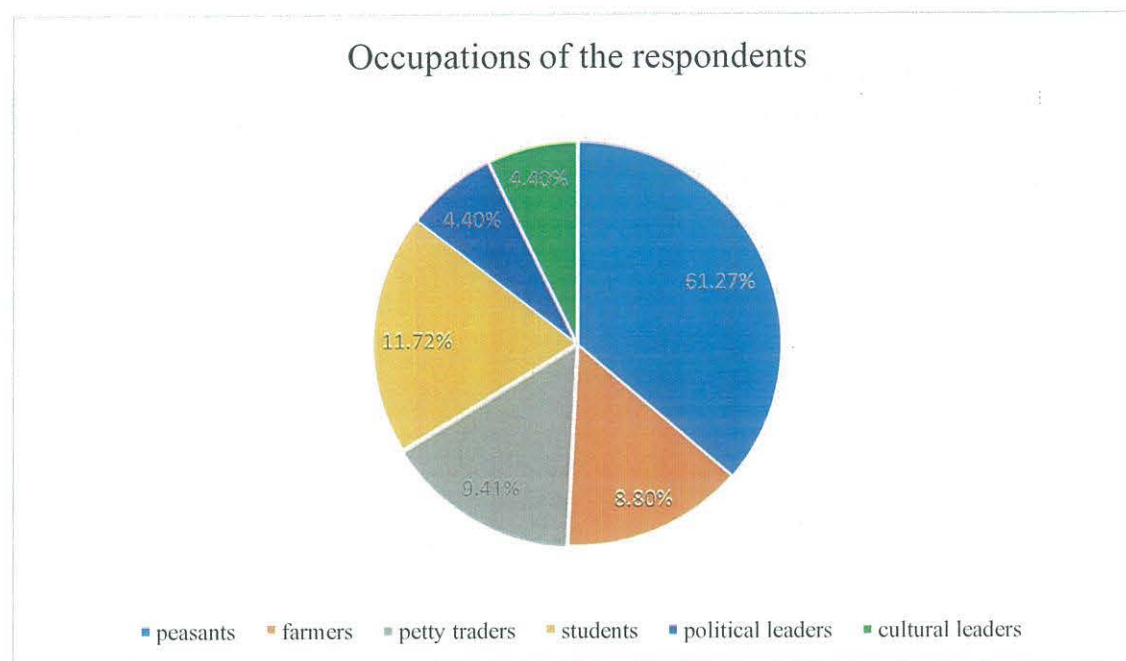
**Table 4.1.3 showing education level of the respondents**

Level of education	Frequency n=68	Percentage %
Primary	26	38.2
Secondary	26	38.2
Tertiary/ university	11	16.2
None	5	7.4
Total	68	100

**Source: Field Data, 2018.**

As illustrated in table 4.2 above the majority of the respondents 38.2% had attained primary and secondary education, the least 7.4% did not have any formal education. This implies that the respondents understood the study and provided valid and reliable data.

**Figure 2 showing the occupations of respondents.**



**Source: Field Data, 2018.**

Figure 2 shows that majority of the respondents 51.27% were peasant farmers followed by petty traders and the least 4.40% were leaders. This implies that the respondents were rural dwellers and therefore provided the much needed target group for the research and therefore provided valid and reliable data.

#### **4.2 The leading causes of early marriages in Abim Sub county Abim District.**

This section presents the leading causes of early marriages in Abim sub county Abim District.

**Table 4.2.1 showing the leading causes of early marriages**

Causes of early marriages	Frequency n=68	Percentage %
Parents give out their girl-child in exchange for money, which prevents them from acquiring good education	25	36.75

The girl-child is given out in marriage to reduce family burden	25	36.75
Poverty is the major factor hindering girl child from acquiring formal education	18	26.5
Girls are given out as house help to train the boys and solve family problems		0

**Source: Field Data, 2018.**

From the study above majority of the respondents 36.75% stated that Parents give out their girl-child in exchange for money, which prevents them from acquiring good education and the least an equal percentage of the respondents also stated that the girl-child is given out in marriage to reduce family burden and 26.5% of the respondents said Poverty is the major factor hindering girl child from acquiring formal education. This might have been factored by the fact that there is rampant domestic violence in most families due to poverty and HIV/AIDS. This implies that the communities of Abim sub county still have poor means of addressing the problems that affect them thus spill up to the children in the family in form of abuses, early marriages inclusive.

**Table 4.2.2 showing community perception on educating the girl child in Abim Sub county Abim District.**

Response	Frequency (n=68)	Percentage (%)
The belief that if a woman is very educated, she will dominate her husband impedes girl child education	26	38.2
Some parents do not invest in the education of their female children because they believe they will not benefit from it.	22	32.3
The opinion of some parents that female children that have attained puberty age are to cater for their financial needs negatively affects the educational aspiration of the girl-child	12	17.6
Some persons believe that women are less competent than men and less worthy to be given formal education.	10	11.9.

Source: Field Data, 2018.

The study showed that the belief that if a woman is very educated, she will dominate her husband impedes girl child education showed by 38.2% of the respondents, 32.4% of the respondents said Some parents do not invest in the education of their female children because they believe they will not benefit from it, 17.6% of the respondents believed that the opinion of some parents

that female children that have attained puberty age are to cater for their financial needs negatively affects the educational aspiration of the girl-child, 11.9% of the respondents believed that some persons believe that women are less competent than men and less worthy to be given formal education.

**Table 4.2.3 showing reasons for abusing girl child through early child marriage in the family**

S/N	Statement	Frequency n=68	Percentage (%)
1	Parents give out their girl-child in exchange for money, which prevents them from acquiring good education	25	37.7
2	The girl-child is given out in marriage to reduce family burden	22	32.3
3	Poverty is the major factor hindering girl child from acquiring formal education	21	30

**Source: Field Data, 2018.**

From the study above shows that girl children under goes abuses inform of early marriages in the communities of Abim District due to family needs for financial assistance to fight poverty 30%, 37.7% of the respondents said some families gives their children off in for early marriage in exchange for monetary assistance, other family gives their children off in marriage to reduce family burden this was represented by 32.3% of the respondents. This implies that the causes of child abuses in the communities of Abim District is still deeply rooted in the mind of people as children are seen as burden and source of financial support.

**Table 4.2.4 showing how marriage institution abuses Girl child education**

S/N	Statement	Frequency (n=68)	Percentage (%)
1	Family marry girl-child to their sons prevents the girl from acquiring good education	23	33.8
2	Early marriage prevents the girl from acquiring good education	27	39.7
3	Girls are given out as house help to raise money train the boys and solve family problems	18	26.5

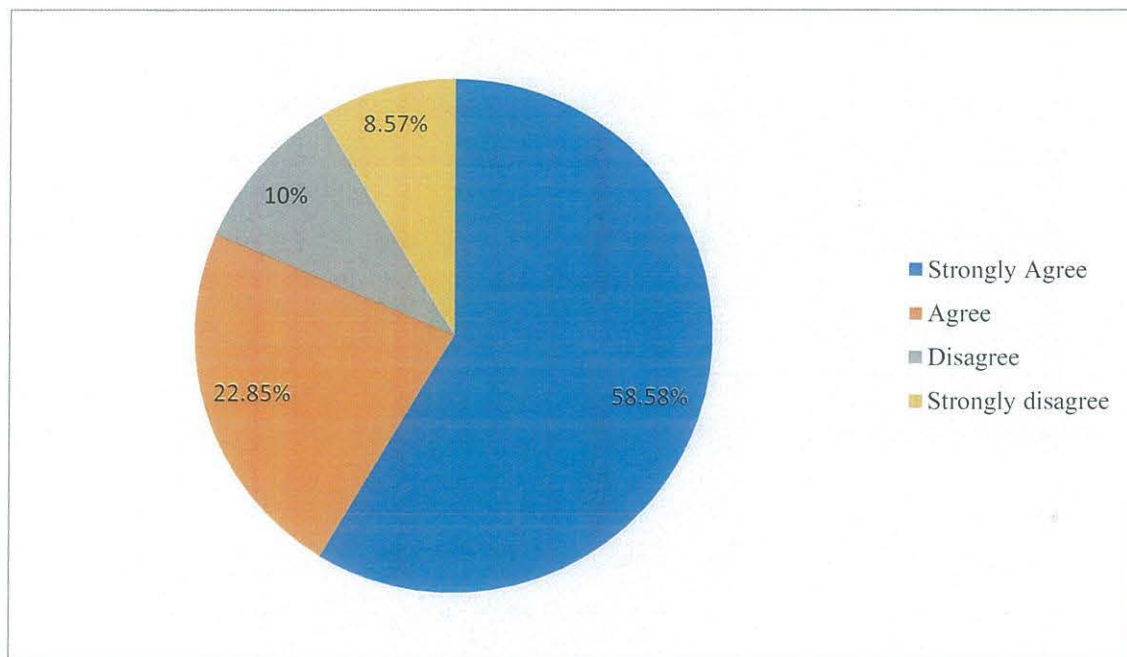
**Source: Field Data 2018**

The study in the table above showed that marriage institutions also contributed to abuse of girl children by denying them from acquiring further education after marrying; 33.8% of the respondents said families into which a young girl is married to prevent the girls child from acquiring education, 39.7% of the respondents said the cultural marriage institution promotes early marriage which prevents the girl from acquiring education and the least number of respondents 26.5% said that families of the girls gives them off to work as house help where they are abused instead. This implies that some forms of child abuses are perpetrated by weak cultural institutions that promote early marriages and abuse of children.

#### **4.3 The extend to which cultural belief influence the education of the girl child**

This section presents the information on the extend to which cultural belief influence girl child education in the communities of Abim sub county, Abim District.

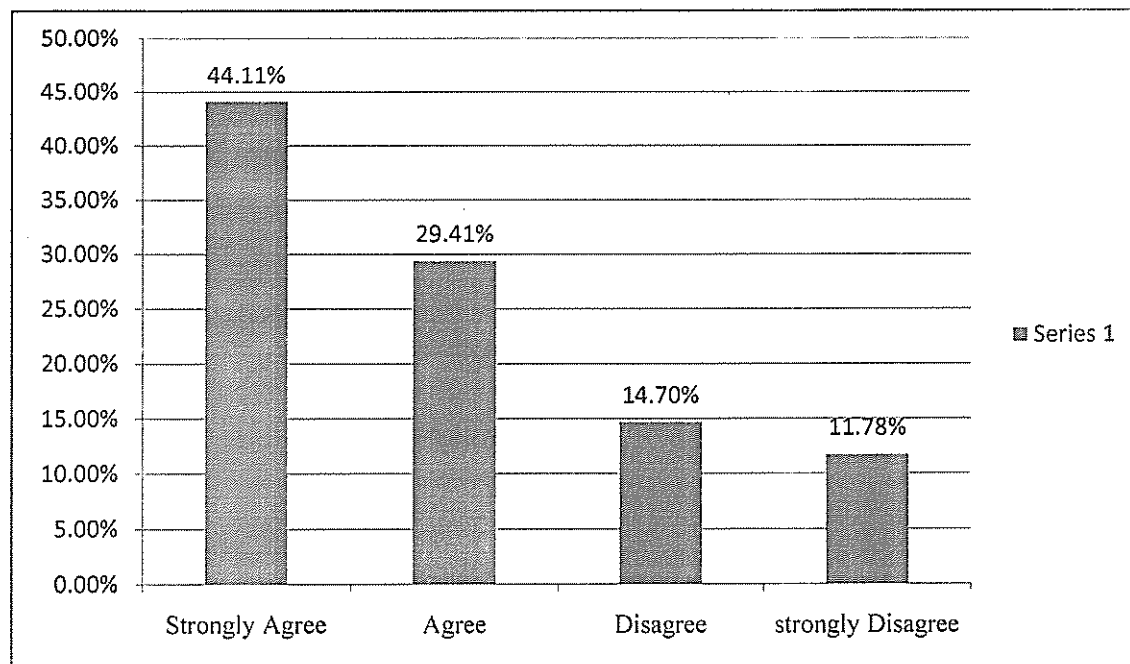
#### 4.3.1 Pie chart showing cultural belief that education of the girl-child is believed to be a waste to the girl's family



**Source: Field Data, 2018.**

From the figure above it shows that 58.58% and 22.85% of respondents agreed that education of the girl-child is believed to be a waste to the girl's family, the least percentage of the respondents disagreed. This implies that the local communities still lacks knowledge on the benefits of educating the girl child.

#### 4.3.2 Bar chart showing the cultural belief that the boy child is more important than the girl child hence educating the boy is preferred

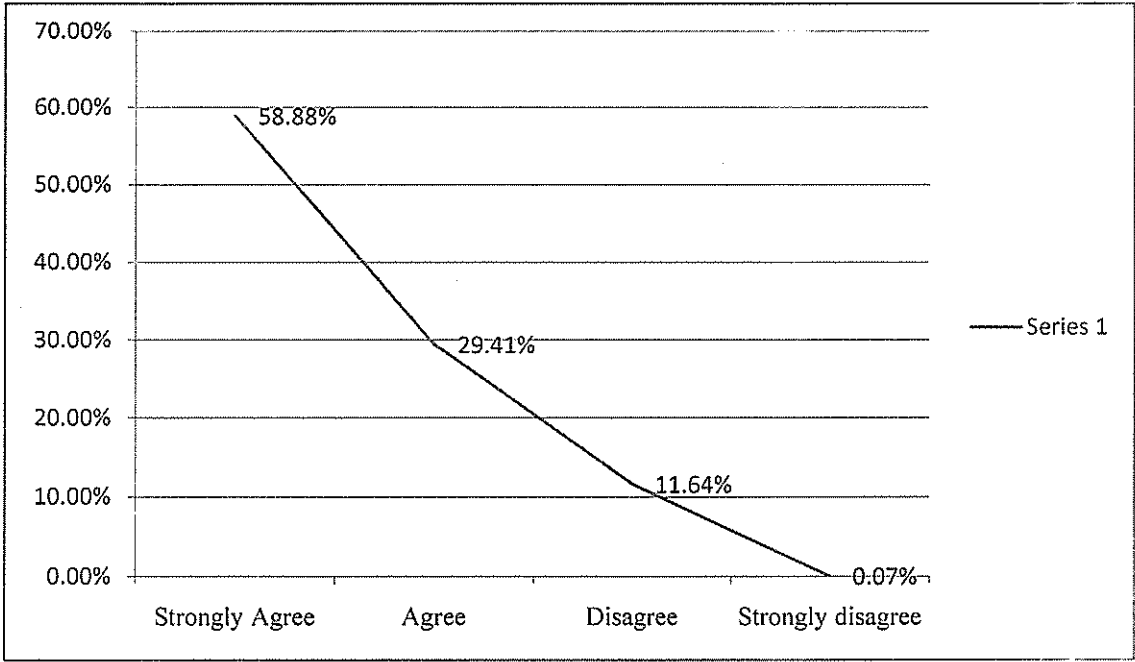


Source: Field Data, 2018

The graph above showed that 44.11% of the respondents strongly agreed that the boy child is more important than the girl child hence educating the boy is preferred, the least number of respondents disagreed 11.78%. This implies that the majority of people still believed that educating a girl child education in the family is not that important.



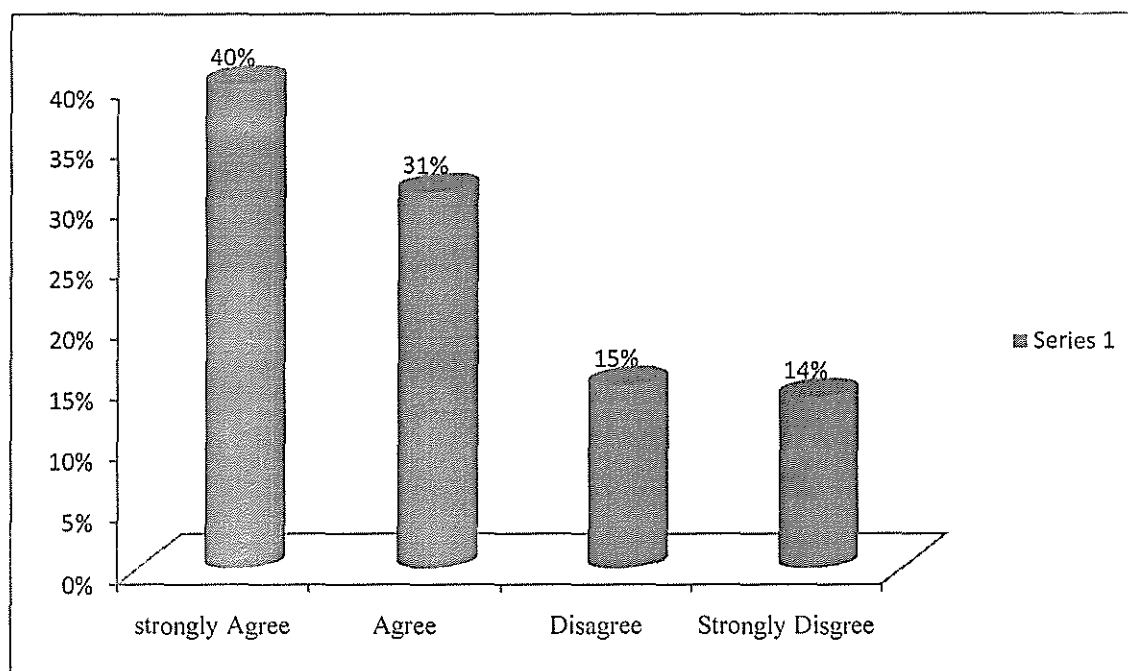
4.3.3Line graph showing there is the fear that a girl send to school may become pregnant and would not be properly married



Source: Field Data, 2018

The graph in figure above show that the majority of the respondentsstronglyagreed that there is the fear that a girl send to school may become pregnant and would not be properly married. The least number of respondents 11.64% and 0.07% disagreed. This implies that the locals culturally belief that educating a girl child is risky and even when educated they don't make happy homes.

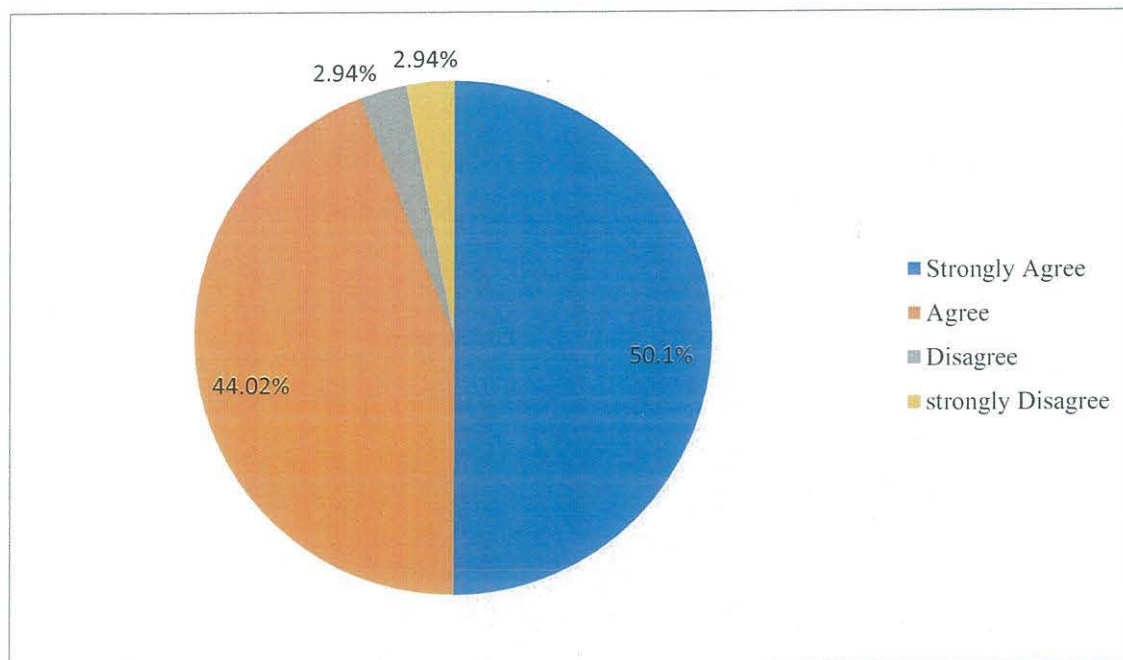
#### 4.3.4 Bar chart showing cultural belief that educated girls stay too long before getting married and become barren



Source: Field Data, 2018

According to the chart above majority of the respondents 40% strongly agreed that cultural belief that educated girls stay too long before getting married and become barren, the least number of respondents 15% and 14% especially the educated ones disagreed. This implies that ignorance is still a major problem to deal with in the community of Abim sub county impeding development in many areas girl child education inclusive.

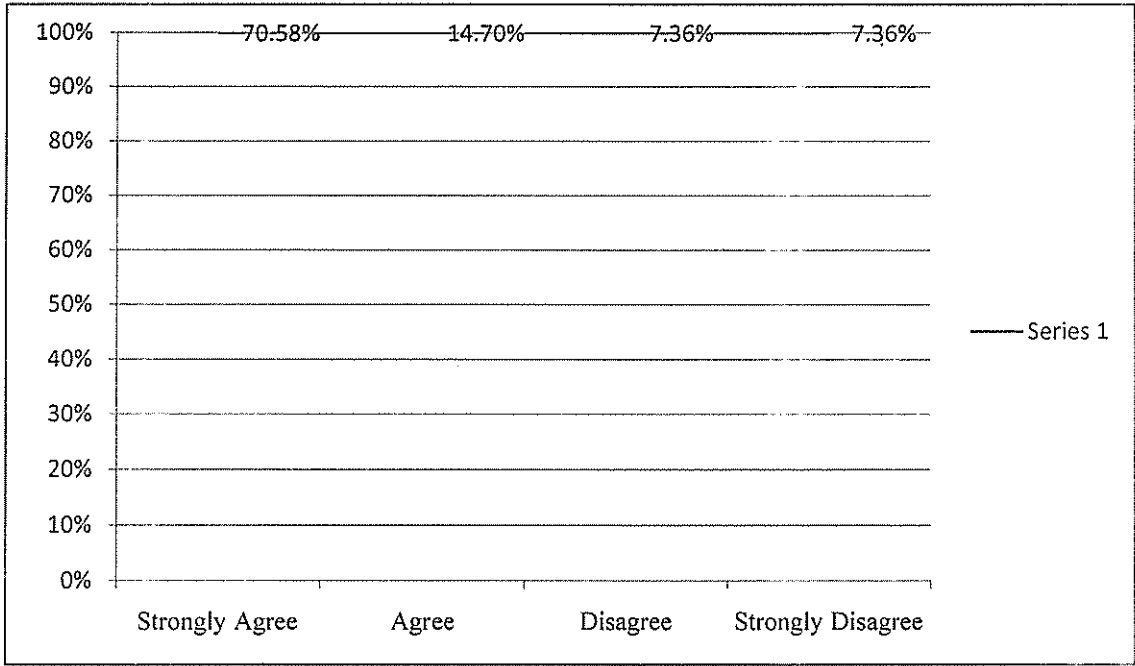
#### 4.3.5 Pie chart showing the cultural belief that educated women do not respect their husband



**Source: Field Data, 2018**

The pie chart above shows that majority of the respondents 50.1% strongly agreed that Educated women do not respect their husband. The least percentage of the respondents 2.94% disagreed. This implies that the local community still believed that in order for the community to have happy and stable homes with respect then women should not be educated.

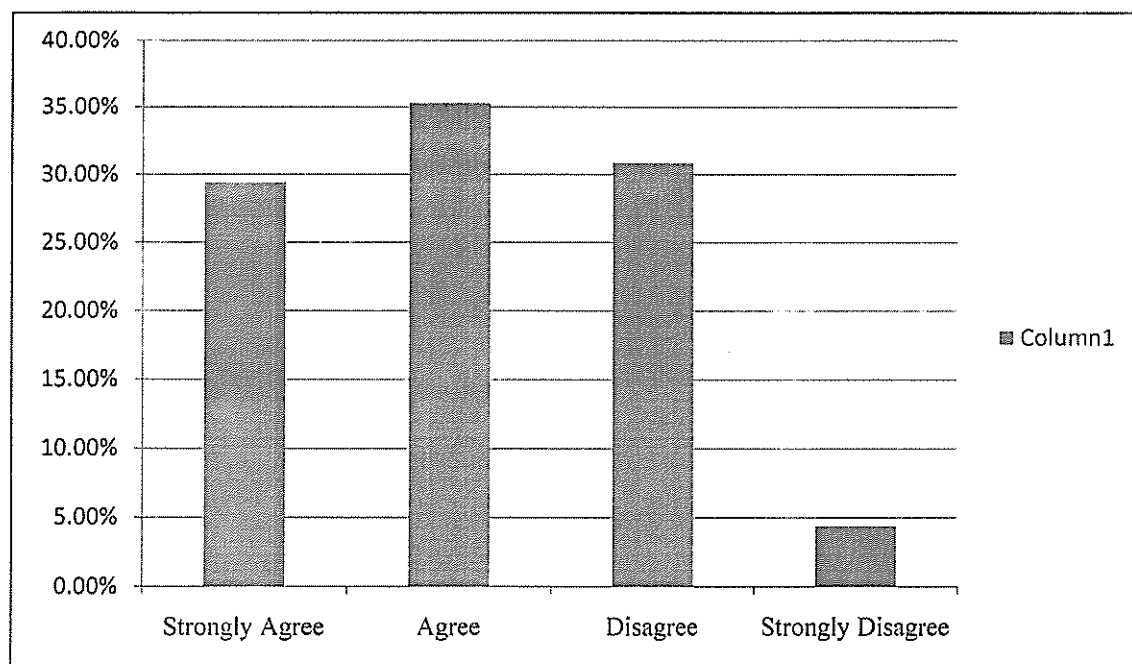
4.3.6 Line showing some cultural groups belief that it is a taboo for parents to discuss human sexuality with their children and this negatively affects the education of the girl-child.



Source: Field Data, 2018

The line graph above show that the majority of the respondents 70.58% strongly agree believed that it is a taboo for parents to discuss human sexuality with their children and this negatively affects the education of the girl-child. Totally zero percentage of the respondents disagreed. This implies the culture of taboo is still strongly rooted in the minds of the locals thus impeding the education of the girl child.

**4.3.7 Bar graph showing the cultural belief that the kitchen is the highest and best place a woman can function impedes girl-child education**



**Source: Field Data, 2018**

The bar graph above shows that almost equal proportion of the respondent agreed and disagreed that the cultural belief that the kitchen is the highest and best place a woman can function impedes girl-child education. This kind of mixed findings implies that the locals are ignorant of the benefits of educating a girl child.

## **CHAPTER FIVE**

### **DISCUSSION OF FINDINGS, CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

This chapter contains the discussions of the findings, conclusion and recommendations.

#### **5.1. Discussion of Findings**

The findings of this study revealed that early marriage impedes girl-child education; that early pregnancy is a hindrance to girl-child education; that girl-child education is negatively affected by the belief that if a woman is very educated, she will dominate her husband, and that misunderstanding of the position of culture on the education of girls impedes girl-child education especially in the Abim central. These findings are consistent with Okojie et al (1996), Sandhu et al (2005), Bunyi (2004a) and Idabawa (2004) who had earlier and rightly observed that the belief that education makes women to look down on men negatively impacts on female education and that old customs, traditions, caste systems, rural community and wrongly understood religious knowledge have denied female children quality formal education.

The study further revealed that girl-child education is inhibited by some parents' belief that female children are less competent than male children and less worthy to be given formal education; that the cultural belief that the kitchen is the highest and best place a woman can function impedes girl-child education and that the belief among some cultural groups that it is a taboo for parents to have an intimate discussion on human sexuality with their children has a way of inhibiting the educational aspiration of the girl-child. These findings are in agreement with the opinions of Imogie (2010), Osagie (2008) and Ekwukoma (2014) that there is a cultural subjugation of the girl-child to the boy-child, and that the society does not view the capacities and potentials of the woman beyond the kitchen.

Lastly, the study also revealed that the belief that holds sway among some cultural groups that domestic chores are the basic responsibilities of female children is an inhibition to girl-child education; that some parents do not invest in the education of their female children because they believe they will not benefit from it, and that the notion by some parents that grown up female

children are to cater for their financial needs has a way of negatively impacting on the educational aspirations of female children. These findings are consistent with the findings of several authors that gendered domestic duties and the fear of not benefiting from the investment on the education of girl-children inhibit girl child education (Ekwukoma, 2014; Onochie, 2008; Chimombo et al, 2000; Osagie, 2008; Iruloh, 2008 and Idabawa, 2004a).

## **5.2 Conclusion and Recommendations**

This study has clearly shown how religious and cultural beliefs negatively impact on girl-child education in Abim District. Most of the beliefs identified in the study are grounded on misconceptions that stem from the people's culturally conservative conceptualization of girl-child education as a mere means of acquiring knowledge for domestic relevance. To correct these misconceptions, all hands must be on deck. It is to this end that the following recommendations were made:

- The media including the television, print-media and radio should help to design enlightenment programmes in local languages as familiar as possible that will not only help to capture parents' interests in educating their children, but also help to disabuse them of the constricting misconceptions and beliefs that are inhibitions to girl-child education.
- The various religious groups such as Muslim, Christian and African Traditional associations should help to teach parents the true positions of their religion on girls' education. The associations should help develop programmes that would assist parents and families in educating their daughters.

## REFERENCES

- Abdi, A. 1998. *Economic liberalization and women's education: Prospects for post-apartheid South Africa*. McGill Journal of Education 33: 71–84.
- Abdullahi, K. (2010). *Understanding Garowe and its Dynamics*. Garowe: East African
- Avalos, U.O. (2003). *Women Education and Development*, unpublished.
- Bandura, A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice Hall.
- Bellanycf Obanya O. (2003). *Education of Women and Girls; Selected Readings*; EDS Publication.
- Brock, C. (1991). *Factors Affecting Female Participation in Education in six developing countries*. London: ODA.
- Coser, A. (1974). *Master of Sociological Thoughts; Ideas in Historical and Social Context*. Harcourt Bruce Journal.
- Desimone, L. (1999). Linking par mone, L. (1999). *Linking parent involvement with student achievement: Do race and income matter?* Journal of Educational Research,
- DOI: 10.9790/0837-2205077885 www.iosrjournals.org 85 | Page
- Emile D. cf. Dala, J. (2008). *Trends Analysis of Girl-Child Education for all in Bayelsa and Rivers State*. Unpublished Work.
- Ersado, J. (2011). *Putting the Girls First in Education*. Kathmandu: Killian Books.
- Hunt, F. (2007) *Schooling Citizens: A study of policy in practice in South Africa*. Unpublished DPhil thesis. Brighton: University of Sussex.
- Ijah, C.N. (2008). *Towards Promoting Gender Equality and Women Empowerment for Sustainable Development*. Journal of International Gender Studies (4) 229-230.
- Ikwuazo, A. (1996). *The Girl-Child: The Second Creation* Universal Press, Ibadan.



- JazairycfWokem, D. (2002). *The Impact of Culture on the De-enrolment of the Girl-Child*, unpublished.
- Juma MN (1994). “*Determination of Female Participation in Primary Education: A Survey of*
- Kimondo, M. W. (2013). *Factors Influencing the Academic Performance of Girls in Secondary Schools: A Case of Embakasi District, Nairobi County, Kenya*.
- King, E and Hill S. (2007). *Women’s Education in Developing Countries: Barriers, Benefits and policies*. Baltimore: D-John Hopkins University Press.
- Kombo, D.K., & Tromp, L.A. (2006). *Proposal and thesis writing*. Nairobi: Paulines Publications Africa
- Kwale and TaitaTavetaDistricts*.”Unpublished Doctor of Philosophy Thesis, Kenyatta University, Nairobi
- Kwesiga, C.J. (2002). *Women’s access to higher education in Africa: Uganda’s experience*. Kampala: Fountain publishers Ltd.
- Mackenzie, N. (2013). Research dilemmas: Paradigms, methods and methodology. Issues In
- Murphy, S., Belmonte, W., and Nelson, J. (2009). *Investing in Girls’ Education: An Opportunity for Corporate Leadership*. Harvard Kennedy School Corporate Social Responsibility Initiative.
- Nur, Z. (2010). *Forum for African Women Educationalists, Somalia Chapter*. Report is prepared for UPR.
- Nwankwo, Y. (1986). *Education and Women Empowerment in Nigeria*, Lagos Diamond Press.
- Ocho, L.O. (2005). *Issues and concerns in education and life*. Enugu: Institute of Development Studies, University of Nigeria.
- Omokhua, E. (2006) *Hindrances to Women Education and Empowerment*, unpublished.

- Oyinloye, cIfgweshi, B.N. and Benwari, N.N. (2001). *Gender Equity in Education: A Panacea for Sustainable Development* Journal of International Gender Studies, (5) 103-110.
- Psacharopoulos, G. (1973) *Returns to Education: An International Comparison* (Amsterdam, Elsevier)
- Puhan, G. (2010). *A comparison of chained linear and post stratification linear equating under different testing conditions*. Journal of Educational Measurement, 47, 54–75.
- Ray, R. & G. Lancaster (2003). *Does Child Labour Affect School Attendance and School Performance?* Multi Country Evidence on SIMPOC Data. Unpublished Report. ILO/IPEC.
- Sandhu, T. A; Chandhry, A; Akbar N and Ahmad, I. (2005). *Effects of socio-economic factors on the female education in rural areas of Faisalabad* (Pakistan). Journal of agriculture and social sciences, 1 (1)
- Schultz, T. W. (1971). *Investment in Human Capital*. New York: Free Press.
- Sen, A. (2000) *Development as Freedom*. New Delhi: Oxford University Press.
- Sifuna, D.N. (2005). *Increasing Access and participation of pastoralist communities in the primary Education in Kenya*. Review of Education 51.499-516.
- Tiruneh and Petros (2014) *Factors affecting female students' academic performance at higher education: The case of Bahir Dar University, Ethiopia*. African Educational Research Journal Vol. 2(4), pp. 161-166.
- UNESCO (2002). *Gender Equality in Basic Education*, Paris, UNESCO.
- UNICEF (2000). *Gender and Development Awareness and sensitization*, University Press.
- Vygotsky, L. S. (1997). *The collected works of L. S. Vygotsky, Vol. 4: The history of the development of higher mental functions* (R. W. Rieber, Vol. Ed; M. J. Hall, Trans.). New York: Plenum Press.
- ehmier, R. (2000). *Education, Key to a Sustainable Development*, New Delhi, U.K Press.
- World Bank (1993). *Report on Education of Girl and Women*, World Bank
- World Bank. 2001. *Engendering Development through Gender Equality in Rights, Resources, and Voice*. World Bank Policy Research Report. New York: Oxford University Press.
- Yamane, Taro. (1967). *Statistics: An Introductory Analysis*, 2nd Ed. New York: Harper and Row.

## APPENDICES

### Appendix 1

#### STRUCTURED QUESTIONNAIRE FOR INDIVIDUALS AND COMMUNITIES

I ODOCH JIMMY ROWLAND a student of **Kampala International University** pursuing **Bachelors in Public Administration and Management**. I am currently carrying out research on *“the impacts of early marriage and culture on girl child education: a case study of Abim subcounty, Abim District, Karamoja sub region”*. I humbly request you to spare a minute of your busy schedule to fill in this structured questionnaire to enable me to accomplish this task. The information you will provide will be treated with utmost confidentiality. Please answer all the questions by ticking the most appropriate box.

#### Consent,

Would you mind helping us answer a few questions?

Yes                      continue to interview

No                        thank the respondent and terminate the questioning

**Section A: Demographic characteristics of primary Respondents.**

No.	Questions	Response	Code	Skip
1	Sex (observe)	Male	1	
		Female	2	
2	How old are you?	18-25	1	
		26-30	2	
		31-40	3	
		41-46	4	
		46 years and above	5	
3	What is the highest level of education you have attained?	Primary	1	
		Secondary	2	
		Tertiary/university	3	
		None	4	
4	What is your current occupation?	Peasant	1	
		Commercial farmer	2	
		Salaried/ employee	3	
		Petty traders	4	
		Student	5	
		Others	6	
		(specify).....	7	

**Section B: I would like ask you some specific questions about the causes of early marriages in your community**

7	The girl-child is given out in marriage to reduce family burden	Strongly Agree	1	
		Agree	2	
		Disagree	3	
		Strongly Agree	4	
8	Parents give out their girl-child in	Strongly Agree	1	

	exchange for money, which prevents them from acquiring good education	Agree Disagree Strongly Agree	2 3 4	
9	Poverty is the major factor hindering girl child from acquiring formal education	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	
10	Cultural marriage institutions support early marriage of girl child	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	
11	Children are given off to work as maids to raise money for the family	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	

**Section C: I would like to ask you specific questions on the community perception on educating the girl child in Abim Sub county Abim District.**

14	The perception that if a woman is very educated, she will dominate her husband impedes girl child education	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	
15	Some parents do not invest in the education of their female children because they believe they will not	Strongly Agree Agree Disagree		

	benefit from it	Strongly Disagree		
16	The opinion of some parents that female children that have attained puberty age are to cater for their financial needs negatively affects the educational aspiration of the girl-child	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	
17	Some persons believe that women are less competent than men and less worthy to be given formal education.	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	

**Section D: I would like to ask you some specific questions on the reasons for abusing girl child through early child marriage in the family.**

18	Family marry girl-child to their sons prevents the girl from acquiring good education	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	
20	Cultural marriage institutions promotes early marriage which prevents the girl child from acquiring good education	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	
21	Girls are given out as house help to raise money train the boys and solve family problems	Strongly Agree Agree Disagree Strongly Disagree	1 2 3 4	

**Thank you for your cooperation.**

## Appendix 11

### INTERVIEW GUIDE

I ODOCH JIMMY ROWLAND a student of Kampala International University pursuing Bachelors in Public Administration and Management. I am currently carrying out research on *“the impacts of early marriage and culture on girl child education: a case study of Abim District Karamoja sub region”*. I humbly request you to spare a minute of your busy schedule to fill in this key informant interview guide to enable me to accomplish this task. The information you will provide will be treated with utmost confidentiality. Please answer all the questions by writing in the space provided.

#### Consent,

Would you mind helping me answer a few questions?

Yes                      continue to interview

No                        thank the respondent and terminate the questioning

1. What are the various causes of early marriages you have seen in your community?
2. What are the community perceptions on educating the girl child
3. Do you think there are some of the cultural beliefs and taboos that hinders the education of the girl child in your community
4. Most people believe education of the girl child is a waste of family resources because they might end up being pregnant before finishing education, according to you how true is this statement?
5. Educating the girl child doesn't benefit the paternal family but the family in which she is going to get married, to what extent do you agree with this statement?
6. Educated women under look at their husband in the family, to what extent is it true
7. Women are viewed as less competent than men at work place thus families invest more in educating the male child, is it true to the best of your knowledge

**Thank you for your cooperation**