

**INFLUENCE OF CULTURAL PRACTICES IN THE PROMOTION OF GIRLS
AND WOMEN'S RIGHTS**

**CASE STUDY: NGORA SUB-COUNTY,
NGORA DISTRICT.**


**BY
EMMANUEL OKWENY
BSCD/45165/143/DU**

**A RESEARCH REPORT SUBMITTED TO THE COLLEGE OF HUMANITIES
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DECLARATION

I Emmanuel Okweny of Reg NO: BSCD/45165/143/DU here by declares that the information in this report is the product of my own experience, knowledge, and guidance of my supervisor and it has never been submitted to any higher institution of academic for any award.

Signature..........date 5th / sep / 2017.....
....(student).

CERTIFICATION

This is to affirm that this research report was product of my own experience under the direct supervision of University supervisor .

University supervisor;

Name.....*NATUKUNDA PEACE*.....date.....*06/09/17*.....signature.....*Natukunda*.....

...

DEDICATION

This report work is dedicated to GOD the Almighty and to my industrious siblings who carried every cross of my academic career.

ACKNOWLEDGEMENT

I want to extend my gratitude to my siblings' brother Lambert, Sister Catherine, Sister Angela, Brother Felix, and our mulamu Liz for shouldering every cross of my academic career both financially, morally, and spiritually.

Thanks are there fore due to Madam Peace for her tireless efforts that are geared towards the rolling of the students' career.

It's on this account therefore that I take this opportunity to express my sincere thanks and acknowledge my indebtedness to all those who have directly or indirectly assisted me in the production of this report.

In the same way, I want to commend the members of Kampala International University administration for their effort and commitment directed towards the rolling of education

LIST OF ABBREVIATIONS AND ACRONYMS

ILO- International Labor Organization.

CEDAW- Convention on the Elimination of All Forms of Discrimination against Women.

UN- United Nations.

UNO- United Nations Organization.

INSTRAW- UN International Research and Training Institute for the Advancement of Women.

UNIFEM- United Nations Development Fund for Women

CSW- Commission on the Status of Women.

UDHR- Universal Declaration of Human Rights

FGM- Female Genital Mutilation

UNESCO- United Nations Educational, Scientific and Cultural Organization

UHRC- Uganda Human Rights Commission

IV- Independent Variables

DV- dependent Variables

NDP- National Development Plan

NSSF- National Social Security Fund

UNFPA- United Nations Population Fund

MMR- Maternal Mortality Rate

WHO- World Health Organization

HCPs- Harmful Cultural Practices

OAU- Organization of African Unity

ICPD- International Conference on Population and Development

UNICEF- United Nations Initiative for Childrens Emergency Fund

NGOs- None Government Organization

ICT- Information Communication Technology

NAUNM- National Association of Uganda Nurses and Midwives.

FGD- Focus Group Discussions

CDO- Community Development Officer

EXECUTIVE SUMMERY

The study was set to evaluate the cultural practices and girls and women rights in Ngora sub-county Ngora District. The study objectives included the following; establishing the cultural practices that promote the rights of girls and women in Ngora Sub-County Ngora District, Find out cultural practices that violate the rights of girls and women in Ngora Sub-County Ngora District, and identifying the measures that can be used to protect and promote the rights of girls and women in Ngora Sub-county, Ngora District. The study was based on the descriptive survey research design on qualitative research approach. The study sample population was 88 respondents chosen from the cultural leaders, political leaders, civil servants, and selected population from Ngora Sub-County. The study findings were that cultural practices violate the rights of girls and women. These cultural practices have kept the people in Ngora Sub-county in bondage and nothing much has been done to eliminate them and they include; early marriages, son preference, female circumcision, widowhood practices, nutritional taboos. Besides the cultural practices promoting their rights are; formal education for girls, right to chose a partner to marry. the findings were that the need for Openly, Individuals Should Condemn the Negative Cultural Practices, Perpetrators of Harmful Cultural Practices Should be punished by Legal Action,. Traditional Rulers Should Enforce Rules against Harmful Traditional practices in Their Communities, The government should make these harmful practices illegal, Church leaders should excommunicate members who remain perpetrators of harmful Cultural practices. Based on the findings, the researcher recommends that Government through the Ministry of Gender enhance affirmative action and enforcement of laws on girls and women rights, sensitization of people through the village Elders and Chiefs and Forums.

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CHAPTER ONE

BACKGROUND OF THE STUDY

1.0. Introduction.

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

1.1. Background of the study

Women's rights are the rights and entitlements claimed for women and girls worldwide, and formed the basis for women's rights movements in the 19th century and feminist movement during the 20th century. In some countries these rights are institutionalized or supported by law, local custom, and behavior, where as in others they are ignored and suppressed. They differ from border notions of human rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls in favor of men and boys.

The Constitution of the Republic of Uganda under the National Objectives and Directive Principles of State Policy, and some of the articles stipulates as follows:-

Objective XI (i): "The State shall give the highest priority to the enactment of legislation establishing measures that protect and enhance the right of the people to equal opportunities in development".

Objective XIV (b): "All Ugandans shall enjoy rights and opportunities and access to education, health services, clean and safe water, work, decent shelter, adequate clothing, food security and pension and retirement benefits".

Chapter four of the Constitution provides for the protection and promotion of fundamental human rights and freedoms. In particular, the Constitution enjoins the State to take affirmative action in favor of marginalized groups, protect the unique and natural maternal function of

women, the rights of children, persons with disabilities, ethnic minorities and economic rights of every Ugandan (article 33) of the constitution. The Constitution further provides that men and women of the age 18 years and above have the right to marry and to found a family and are entitled to equal rights in marriage, during marriage and at its dissolution. Parliament shall make appropriate laws for the protection of the rights of the widow's property of their deceased spouses to enjoy parental rights over their children (article 31) of the constitution. The constitution still further provides and protects the rights of children. Subject to laws enacted with their best interest, children shall have the right to know or be cared for by their parents or those entitled by law to bring them up. A child is entitled to basic education which shall be the responsibility of the state and the parents of the child. No child shall be deprived by any person of medical treatment, education or any other social or economic benefit by reasons of religion or other beliefs (article 34).

At the international level Uganda has ratified the following conventions;

- United Nations Convention on the Rights of the Child (1990),
- The Organization of African Unity Charter on the Rights and Welfare of the Child (1990);
- The Convention on the Elimination of All Forms of Discrimination Against Women (1979); and
- The ILO Convention No.138 on the Minimum Age for Admission to Employment (1973) and the ILO Convention No.182 on the Prohibition of the Worst Forms of Child Labor (1999).

THE CEDAW: AN INTERNATIONAL TREATY FOR WOMEN'S RIGHTS

A very important stimulus was the UN General Assembly resolution of December 1972, declaring 1975 as the International Women's Year. In 1975, the first UN world conference on women, held in Mexico City, declared 1976 to 1985 as the United Nations Decade for Women. The intensive efforts and actions undertaken during the Decade included organizing more conferences on women, the creation of specialized agencies, such as the United Nations Development Fund for Women (UNIFEM) and the UN International Research and Training Institute for the Advancement of Women (INSTRAW), elevating the Branch of the Advancement of Women to a "Division" status and putting women's rights and concerns on the

agenda of other conferences and organizations. Arguably, the most important development that took place during the Decade was the preparation of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which was adopted by the Assembly in 1979. CEDAW was the culmination of a long process, but was given impetus in 1973 by the UN Commission on the Status of Women (CSW). In its working paper, the Commission stated that neither the Declaration on the Elimination of Discrimination against Women (1967) nor the legally binding human rights treaties had been effective in advancing the status of women. With 30 articles organized in six parts, CEDAW defines "discrimination against women" in its first article: "For the purposes of the present Convention, the term 'discrimination against women' shall mean any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field." And the UDHR a declaration adopted by the United Nations General Assembly on 10th December 1948. The declaration arose directly from the experience of the 2nd world war and represents the first global expression of what many people believe to be the rights to which all human beings are inherently entitled.

Cultural practice generally refers to the manifestation of a culture or sub-culture, especially in regard to the traditional and customary practices of a particular ethnic or other cultural group. In the broadest sense, this term can apply to any person manifesting any aspect of any culture at any time. However, in practical usage it commonly refers to the traditional practices developed within specific ethnic cultures, especially those aspects of culture that have been practiced since ancient times.

The term is gaining in importance due to the increased controversy over "rights of cultural practice", which are protected in many jurisdictions for indigenous peoples and sometimes ethnic minorities. It is also a major component of the field of cultural studies, and is a primary focus of international works such as the United Nations declaration of the rights of indigenous Peoples.

Since time immemorial, the rights of women have lagged behind that of male in Uganda as well as in many other developing Countries. The cultural beliefs in Uganda that women's rightful

place is in the kitchen has led to many failures by women to claim for what right ought fully belongs to them such as formal education thus leading to poor academic performance of female students in competition to male students. It's further noted that retrogressive cultural practices such as early marriages, cattle rustling and female genital mutilation (FGM) negatively affects the rights of women and their participation. World Bank (2013). Harmful tradition and cultural practices emanate from the deeply entrenched discriminatory views and beliefs about the roles and position of women in society. The differentiation and expectation on society relegate women to an inferior position from birth throughout their lives which has caused underdevelopment and poverty (UNESCO 2010).

1.2. Problem statement

In spite of the National and International affirmations on improving the lot of women in human society there still exist tenacious harmful cultural practices, which are yet to be done away with particularly as they adversely affect the rights of the women/girl-child. Till date high premium is still placed on the males while females are regarded as a household property, which can be used and manipulated at will. For example, the traditional bride price confers a property identity on a woman and also awards the husband with the implicit ownership of the wife (Obianyo, 2015).

Since time immemorial, the rights of women have lagged behind that of male in Uganda as well as in many other developing Countries. There is still a big gap in cultural practices that promote and those that violate the rights of girls and women where almost all cultural practices are against their rights. The cultural beliefs in Uganda that women's rightful place is in the kitchen has led to many failures by women to claim for what right ought fully belongs to them such as formal education thus leading to poor academic performance of female students in competition to male students. It's further noted that retrogressive cultural practices such as early marriages, cattle rustling and female genital mutilation (FGM) negatively affects the rights of women and their participation. World Bank (2013)

It may also be possible that mothers adhere to traditional harmful practices because of their religious belief, ancestral attachments; their loyalty to their deity, their husbands, limited access to education, information and essential services; rendered them powerless to boldly assert their rights even when they are maltreated. This is the reason why Ikejiani (2016) suggests the need for education of the rural population especially the secluded, invisible poor and powerless

women on pertinent gender issues. . It's based on this therefore the researcher was set to establish whether cultural practices prevalence in Uganda explains this trend hence the intended research in Ngora sub-county, Ngora district in Eastern Uganda

1.3. Purpose of the study:

The purpose of the study is to establish the cultural practices that promote girls and women's rights and those that violate the rights of girls and women in Ngora sub-county, Ngora district.

1.4 Objectives of thee study:

To establish cultural practices that promotes girls and women's rights in Ngora sub-county, Ngora district.

To find out cultural practices that violates the rights of girls and women in Ngora sub-county, Ngora district.

To establish the measures for improving and promoting the rights of girls and women in Ngora sub-county, Ngora District.

1.5. Research questions:

What are the cultural practices that promote the rights of girls and women in Ngora sub-county, Ngora district?

What the cultural practices that violate the rights of girls and women in Ngora sub-county, Ngora District?

What measures can be adopted for improving and promoting the rights of girl child and women in Ngora sub-county, Ngora district.

1.6.0. Scope of the study:

1.6.1. Content scope:

The study shall be based on the cultural practices and girls and women's rights. The basis will be on cultural practices that promote girls and women's rights, other cultural practices that violate the rights of women and girl children, and the measures that can be adopted to improve the rights of women in the cultural diversity.

1.6.2. Geographical scope:

The study shall be conducted in Ngora sub-county, Ngora district. Ngora sub-county is one of the 5 sub-counties that form Ngora district which assumed the district status on 1st July 2010. The sub-county lies centrally across the District with Kapir and Mukura bordering on the North East, while Kobuin Sub-county borders it on the South Western part and Nyero in the East. Ngora District is in Eastern Uganda. Like most Ugandan Districts, it got its name after its chief town Ngora where the District headquarters are located. Ngora district is bordered by Serere district in the North, Soroti district in the North East, Kumi District in the South, and Palisa District in west. The area is chosen because it constitutes a high cultural diversity which include Acholi, Langi, Kumam, and some Baganda and Basoga, and the Itesot the owners of the place with wonting women's rights in the place.

1.6.3. Time scope:

The study shall be conducted for a period of 3 months from June to September 2017. The researcher chose the place of study due to its appropriateness in data collection for the organization.

1.7. Significance of the study:

The study shall be of great benefit to girls and women who shall know the cultural practices that promote their rights and those that violate their rights, and also get to know their rights.

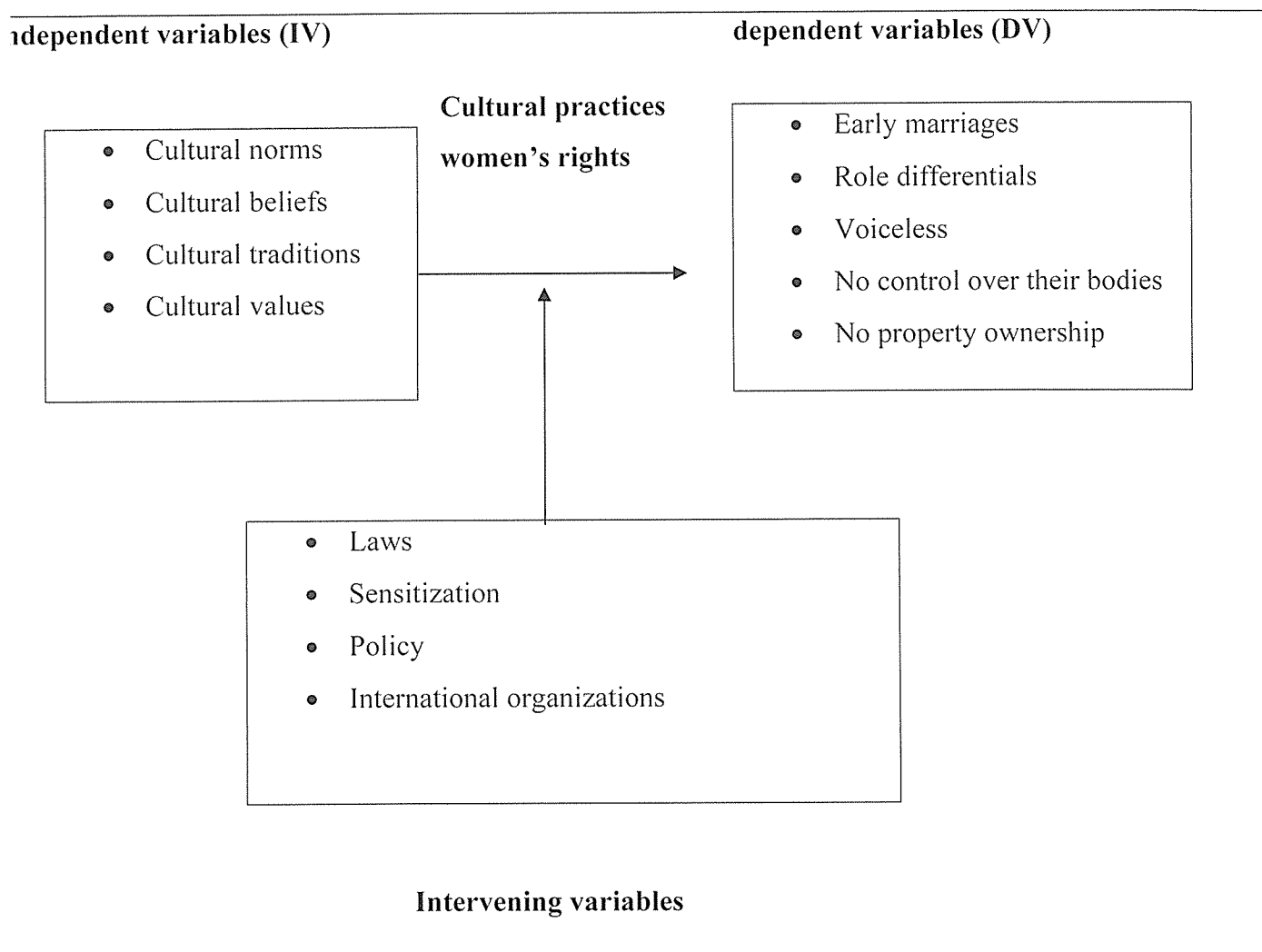
The research shall help the Human Rights advocates such as UHRC to come up with the good mechanisms that help the Government to strengthen on its policies on Human Rights.

Other academic researchers may use the data that shall be collected to come up with better mechanisms of managing cultural practices that violate the rights of girls and women. of human rights especially among women and girl children.

The study findings will help to create awareness among community members about the harmful cultural practices that violate the rights girls and women and other vulnerable groups, those cultural practices that promote the girls and women's rights. This may help to improve on the observation, respect and strength of human rights in Ngora District.

1.8. Conceptual framework:

Figure 1: conceptual framework showing the relationship between the variables, cultural practices and women's rights.



Source: researcher devised, 2017

The conceptual framework above shows the linkages between the independent variables (IV) cultural factor and dependent variables (DV) women's rights. The cultural practices in this case are viewed in form of values, norms, beliefs, and traditions. The prevalence of favorable/positive cultures towards women's rights is a favorable condition to the women and the reverse is true. The intervening factors in their positive prevalence will influence culture positively that will have the same bearing rights and the reverse is true.

1.9. Operational definition of the key terms:

Culture is defined as an integrated system of learned behavior patterns created and possessed by people. It's argued that when people become confined to their culture such that they can't reason beyond, then culture becomes what is known as a tradition.

Cultural practices refer to the manifestation of a culture or sub-culture, especially in regard to the traditional and customary practices of a particular ethnic or other cultural group. In the broadest sense, this term can apply to any person manifesting any aspect of any culture at any time, However, in practical usage it commonly refers to the traditional practices developed within specific ethnic cultures, especially those aspects of culture that have been practiced since ancient times.

Women's rights are the rights and entitlements claimed for women and girls worldwide, and formed the basis for the women's rights movement in the nineteenth century and feminist movement during the 20th century. In some countries, these rights are institutionalized or supported by law, local custom, and behavior, whereas in others they are ignored and suppressed. They differ from broader notions of rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls, in favor of men and boys

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter presents secondary data and finds a comprehensive review of the issues and factors that shall be explored and studies in the empirical and theoretical existing literature on cultural practices and women and girls rights.

2.1. Legal and policy framework in Uganda:

The Social Protection Policy is premised on the provisions of the Constitution of the Republic of Uganda, laws that address issues of risks and vulnerabilities as well as Regional and International Instruments the country is party to. It is also consistent with other National Policies and Planning Frameworks.

2.1.1 Legal Framework

The Constitution of the Republic of Uganda under the National Objectives and Directive Principles of State Policy, stipulates as follows:-

Objective VII: “The State shall make reasonable provision for the welfare and maintenance of the aged”.

Objective XI (i): “The State shall give the highest priority to the enactment of legislation establishing measures that protect and enhance the right of the people to equal opportunities in development”.

Objective XIV (b): “All Ugandans shall enjoy rights and opportunities and access to education, health services, clean and safe water, work, decent shelter, adequate clothing, food security and pension and retirement benefits”.

Chapter four of the Constitution provides for the protection and promotion of fundamental human rights and freedoms. In particular, the Constitution enjoins the State to take affirmative action in favor of marginalized groups, protect the unique and natural maternal function of women, the rights of children, persons with disabilities, ethnic minorities and economic rights of every Ugandan. There are specific laws that provide for various aspects of social protection and they include:-

- i. Employment Act No. 6 (2006), which provides for rights of workers and employers' obligations, including the duty to give maternity and paternity leave, prohibits any kind of work that is dangerous or hazardous to a child's health;
- ii. The Children Act (Cap 59) gives a legal framework for the rights and duties of parents, protection of children's rights, and protection from harmful customary practices and harmful employment. It emphasizes the right of a child with a disability to have early diagnosis, treatment and rehabilitation, the legal powers to make care and supervision orders, juvenile justice provision including possibilities for diversion;
- iii. The Land Act (Cap 227) provides for restrictions on transfer of family land and states; "that no person shall sell, exchange, transfer, pledge, mortgage or lease any family land, enter into any contract for the sale, exchange, transfer, pledging, mortgage or lease of any family land, or give away any family land, involves, or enter into any other transaction in respect of family land, except with the prior consent of his or her spouse".

2.1.2 Policy Framework

The Uganda Vision 2040 underscores the importance of social protection to address risks and vulnerabilities. Government recognizes the need to provide assistance to people who are vulnerable either by age, social class, location, disability, gender, disaster or who do not earn any income. The Vision envisages a social protection system that includes a universal pension for older persons, public works schemes for vulnerable unemployed persons and social assistance to vulnerable children, persons with disabilities and the destitute. The Vision also identifies universal health insurance as one of the key strategies for alleviating the high cost on health care by households and enhancing access to affordable health services for all. The National Development Plan (NDP) also highlights Social protection as one of the key strategies for transforming Uganda from a peasant society to a modern and prosperous Country

Other related policies are summarized below:

- i. The National Orphans and Other Vulnerable Children Policy (2004) provides for survival, development, participation and protection of vulnerable children and obliges Government to design appropriate instruments to achieve this;
- ii. The National Child Labor Policy (2006) provides a framework for addressing child labor and actions that need to be taken to deal with child labor;

- iii. The National Employment Policy (2010) supports provision of social security for workers in the formal sector especially those who are able to contribute to social security schemes such as the NSSF, private pension or health schemes. It also specifies responsibilities of employers to provide contingencies for their workers such as paid maternity, paternity and sick leave;
- iv. The Uganda Gender Policy (2007) promotes gender equality and women's empowerment in all spheres and provides guidance for engendering social

In addition, The Fourth World Conference on Women, Beijing (1995) identified “women and rights” as one critical area of concern in the platform for action which had five strategic objectives. The objectives covered a range of cultural and traditional practices, which affect women/girls negatively, prevention of these practices harmful to the rights of women, promoting positive cultural practices including delayed childbearing, safe sex, adequate nutrition and ways to eliminate such negative practices affecting the rights of women.

2.2. Cultural practices that promote the rights of girls and women

Female Cultural Traditional Education

Obyanyo and Bota (2012) argue that traditional education is of most importance among the Itesot because it was meant to be for life. Over seventy years earlier Young (2010) argued to the effect that the Itesot women are rigorously bound to traditions and were the most difficult to persuade into any modernization within the women's sphere. The fear that Itesot culture might be eroded is another interesting aspect that could be a reason for the dereliction of the education of the girl (Tembo, 2013; Obyanyo and Bota, 2012). Rasing (2015) further argues that the Easterners have a tendency of teaching young girls of pubescent age explicit marital information. Kelly et al claim that while in some parts of the Eastern part it is prohibited to withdraw a female student from school for the purpose of undergoing an initiation rite

2.3. Cultural practices that violate girls and women's rights:

Early Marriage

Marriage is a union between a man and woman traditionally and socially sanctioned to become partners for life for the purpose of procreation. Marriage itself, according to Nwanunobi (2011) is a good social union that is well contracted by people who are matured and have good understanding of what marriage is all about. But when marriage is contracted by teenagers and people who are not matured with or without the consent of the parents, it is called early marriage. Obilade (2010) also noted that it is absolutely against the several legal instruments, resolutions and declarations drawn up by the Universal Declaration of Human Rights 1948 which stated vividly in the first two parts of Article 16 that:

1. Men and women of full age without any limitation due to race, nationality or religion have the right to marry and to found a family. They are entitled to equal rights as to marriage and at its dissolution.

2. Marriage should be entered into only with the free and full consent of the intending spouses.

Often time's parents encourage their daughters to go into such marriage so that they can earn respect in the community and also be a grandparent early. UNFPA (2015) report show that early marriage is a common practice all over the world with 50 percent for African women, 40 percent for Asian women and 30 percent for Latin American women who are married very young. For these categories of women childbearing starts early and may continue till late. Early births increases the risk of women dying from pregnancy due to underdeveloped reproductive organs, too little spacing in between pregnancies as they are often not involved in decisions concerning timing of pregnancy and births. UNO (2014) database report show that in Africa 18 percent of girls aged 11 – 13 years become pregnant each year, adolescents account for nearly 25% of the currently high maternal mortality rate (MMR) of over 600 per 100,000 live births are found in many African Countries. Similarly WHO (2016) report revealed that adolescent girls have a 20 to 20 percent higher risk of dying from pregnancy-related causes than adult women; the younger the girl, the higher the risk.

. Hence, UNFPA (2015) stated that no girl should become pregnant before the age of 18 because she is not yet physically ready to bear children as there is a great risk to the young mother's own health. Norton and Moorman (2013) observed early marriage and teenage pregnancy are

impediments to the education, economic empowerment, quality life and social status of these girls. However, if the political will of a country is strong, if their innovative approaches are tried and their resources are judiciously used for human capacity development by way of compulsorily enforcing completion of primary and secondary education by girls; the prevalence of early marriage may drop considerably.

Polygamy

Polygamy is a marriage in which a man has more than one life partner at the same time. Aguene (2012) opined that polygamy is a marriage relationship that brings about social order in the community. He went further to say that by this, cases of prostitution and cases of unwanted pregnancy among teenagers are not equally heard. Supporting the above view, Nze (2011) opined that polygamy helps in reducing the ratio of girls to men in the community, giving no room to prostitution or other social ills found among unmarried girls; thus every woman has a husband.

Uzor (2013) contends that more wives automatically bring about extending a family relationship to many in-laws who may help a man to bringing up his children socially culturally and economically.

Obianyo (2014) contends that the aim of marriage should be harmony and happiness but most women in polygamous homes even though they are blessed with both male and female children, are never loved, free, healthy or happy. She also stated that instead of their husbands giving harmony to their wives they threaten them with divorce or sleeps out with other women.

Chukwuezi (2016) confirmed from his studies that polygamy promotes contamination and dissemination of sexually transmitted diseases such as Candidacies, Escherichia Coli, and Staphylococcus aureus and vaginal warts. Due to women's powerlessness and dependence on their husbands they are not able to refuse sexual advances from their husbands or protect themselves from infections or prevent unwanted pregnancies.

Apart from sexually transmitted disease, Kisija (2001:25) observed that most women in polygamous homes pass through psychological, mental and emotional trauma arising from childlessness, powerlessness, maltreatment and rejection by husbands and other co-wives.

Female Genital Mutilation (Circumcision)

(i) Female genital mutilation (FGM) or female circumcision as it is sometimes erroneously referred to as one of the harmful traditional practices associated with many cultural groups in Africa (Ras-work, 2012). The concept FGM has been defined by WHO (2016) as one of the several practices embraced, practiced and institutionalized in many societies of the world; deeply rooted in their traditions and carried out for several reasons. This must have been why most people describe it as an age-old practice which is perpetuated in many communities around the world simply because it is customary. Some say it forms an important part of the roles of passage ceremony for some communities, marking the coming age of the female child. Obviously the origin of FGM has not yet been established but available records show that the practice predates Christianity and Islam in practicing communities of today.

FGM could be regarded as the equivalent of the male circumcision referred to in the Holy Bible Gen. 17:10-14 where the male prepuce or foreskin is carefully removed without any damage done to the male organ. But in female circumcision part of an organ (the Clitoris) is chopped off. FGM has no biblical backing but just a practice emanating from nowhere within the society.

The United Nations (UN) 2010 report show that in Africa and especially in many parts of developing countries, Uganda inclusive, the age at which FGM is carried out varies from area to area. It is performed on infants as young as a few days old on children from 7 to 10 years old, as well as on adolescent. For example, the study earlier conducted in some communities in eastern parts of Uganda by Keke (2012) revealed that the Sebei circumcise their girls within 7 or 8 days. He noted that for the Sebei, FGM is mandatory for every girl-child; even where she escapes it alive she will go through the procedure when she dies. WHO (2016) report showed that FGM seem to be a global issue because it's a practice that cuts across social, economic and cultural distinctions, practiced by both Christians, Muslims, educated, illiterate, the rich and the poor and so not particular to Uganda.

Nutritional Taboos/Myths

WHO (2016) records that all societies have traditional beliefs regarding harmful and beneficial foods for women and girl-children. There are also beliefs regarding optimal amount of food to be taken during pregnancy for a successful reproductive outcome. Studies have shown that the food taken by a large number of pregnant women in developing countries are deficient in caloric

content (protein and other nutrients), simply because of the sanction placed on some foods as taboos during pregnancy/lactating.

To buttress this assertion, Villar (2011) and Tinker, (2013) posits that in various communities throughout Africa, there exist myths/taboo which dictate specific foods which may not be eaten by girls and women especially pregnant and/or lactating mothers because of the myths/taboo placed on some nutritional valuable foods that are needed for strength, energy, body building, protection and bone formation of both mother and child which are often excluded from the diet. Obianyo (2014) confirmed that in Uganda, there are certain foods that women abstain from not by choice but by imposition. For example women are not supposed to eat some parts of animals like gizzard, liver, heart and male organ of an animal. These parts are exclusively reserved for the head of the family but particularly meant for the oldest man in the family. She also noted that the unfortunate aspect of all the myths and superstitious surrounding food which are of nutritive values are the dis appropriation ate effects they have on women which can be attributed to certain food denial to females right from birth.

Widowhood Practices

Among the persistent practices that consider a woman to be no more than property, is the obnoxious widowhood practice. It is amazing that when a married woman dies and perhaps the spouse (husband) is live efforts are made by relations and close friends of the family to provide help and comfort to the bereaved. Such assistants include food, which is prepared by different female relations and well-wishers from time to time; aiming at rehabilitating him mentally, emotionally and psychologically. Then one may be inquisitive like the researcher to know why the story is different when a man (husband) dies.

Obianyo (2014) noted that the hatched heartrending grief associated with widowhood has become a well recognized phenomena which has refused to be dealt with in spite of efforts at national, local and International Conferences, Seminars and Workshops on the plight of widows and how best to redress the situation.

In essence, widowhood practices endanger the health and social well-being of the Ugandan women as they are in a vulnerable position. Ugandan widowhood rights according to Owasanoye (2015) constitute a gross abuse to womanhood and the human rights of women. The widow is

not only tormented and subjugated but also denied financial resources (land) and nobody stands out boldly in the community to challenge such maltreatments on her behalf.

Although these harmful cultural practices vary from one community to another as most widows are no longer subjected to these extreme conditions as was in the past. The reason being that some enlightened widows and those with more economic endowment stand their grounds to resist oppressive widowhood policies (Oluwole, 2016). Continuing, she remarked that empowering women educationally and economically will expose them to taking up the challenges to advocate for cultural change in an oppressive environment which has reduced women to an insignificant level in the society. And so, she concluded by saying that education and enlightenment programs can bring profound changes and relief for widows under these oppressive conditions

Son preference:

This is still a powerful tradition that results in neglect deprivation and discriminatory treatment of daughters to the damage of their physical and mental health as well as female infanticide and prenatal sex selection. Son preference adversely affects girls through inequitable allocation of food, education and health care, male preference begins early in life. Parents with fewer resources may feel it's more important for male children to survive and be educated as they will carry the family name. Girls in such settings are often fed after boys and they receive food of lower nutritional value. Despite significant increases in the number of women who have attained at least 7 years of education, there are far fewer females than males enrolled in secondary schools in many countries. This disparity between males and female access to education leads women in life long position of disadvantage

2.4. Measures against harmful cultural practices on women's rights

Harmful cultural practices, such as early marriage, female-female marriage and widowhood practices among others have received global attention due to their severe negative consequences on the health and well-being of women. WHO, (2000) report revealed that cultural traditions are powerful and only careful efforts will eliminate harmful ones. For example, in the past women groups and human rights activities tackled three (3) harmful cultural practices that have received

global scrutiny namely, female genital mutilation, son preference and early marriage. With regard to early marriage which is on the increase in most places in developing world; like in Uganda laws outlining minimum age/s for marriage have been enacted by some countries like Morocco; with reductions in adolescent marriage and according to WHO, (2000) the prevalence of early marriage in sub-Saharan Africa and South Asia have remained low.

Based on global concern, the critical issues about HCPs and their consequences on women have been taken up by various groups at both national and international levels and yet it has continued to reoccur daily at every discussion, signifying deep resentment with its rooted impact on individuals, communities and society. Notably, among the various moves to eradicate all forms of HCPs was the first seminar organized by WHO, in 1977 in Khartoum during which a decision to eradicate HCPs (like early childhood marriage, nutritional taboos, practices related to delivery and female circumcision) were taken. A follow up to this meeting was the forum of African legislators in Dakar in 1998 where they endorsed a plan to end FGM, by the year 2005.

According to Marshal (2004) FGM is still practiced almost exclusively in Africa and the Middle East in spite of the active mediation, campaign and open condemnation by numerous international conventions. It is worth mentioning here that the inter African committee in collaboration with Economic Commission for Africa, OAU, WHO and UNICEF have made tremendous efforts since 1987 to eliminate all forms of HCPs directed on women. Also, United Nations Commission on Human Rights drafted pertinent petitions for the dehumanizing effect of HCPs on women and in 1993 their petitions began to yield some positive results. As a matter of fact, following the 1999 Regional Conference attended by participants from 28 African countries, it was confirmed that more and more mothers turned away from the practices particularly female genital mutilation (FGM). Similarly, Ghana, Sweden and United Kingdom outlawed various forms of genital cutting, while Sudan, Burkina-Faso and Djibouti forbid infibulations, which had already been performed on more than 98% of women.

In Egypt according to Khafegi (2001) the concern for FGM eradication started during and after the international conference on population and development (ICPD). The ICPD created public awareness and questioned the support for FGM. Presently, in Egypt, activities especially on awareness raising and advocacy to discourage the practice of FGM are included in most community development, gender development and health programs. Also, many NGO's are

diligently addressing FGM issues within their varied activities. As a result of the activities of these NGO's the minister of health and population issued a ministerial decree banning doctors or any other person from performing FGM. Moreover, In Tanzania, the health authorities in Glasgow co-financed a big publicity campaign against FGM and domestic violence called "Zero Tolerance" Campaign. The result of the campaign showed that there was lack of support institutions for women who experience violence and they looked for ways to improve the lots of women through meaningful Information Communication Technology (ICT) programs.

One of the important advantages of ICT is the ability to link individuals and organizations to discuss ideas and share advocacy and strategies in a relatively quick and cost effective ways such as the Internet. In the context of human rights, the critical role of the Internet in disseminating information on rights violations has been widely acknowledged.

Hamm (2001) viewed cyber discussions made possible by e-mail, listeners' telnet and teleconferencing as having played critical roles in furthering understanding on HCPS. It is also of interest to note that since 1982, France have been partners in the eradication of harmful cultural practices. For example, she has prosecuted parents of more than 30 families in the last 15 fifteen years for genitally mutilating their daughters (Azuatatam, 2001). Nevertheless, some analysts still have their misgivings about passing a law on retrogressive traditional practices. According to them, there is need to have laws to back up actions that all concerned groups would want to take but enforcing it may be difficult due to traditional demands. Surprisingly, in Uganda, in spite of the efforts made by local and international NGO's like Inter African Committee on HTP and National Association of Uganda Nurses and Midwives (NAUNM) coupled with various communication programs advocating for the eradication of female genital mutilation the expectations are still not encouraging. Even in one state, in Yoruba land the association introduced a symbolic dress to replace the traditional scaring used to mark the passage into womanhood (Adebajo, 1990). From available literatures on HCPs the prevalence of early marriage, widowhood practices and FGM is still very high in developing countries like Nigeria. For example, according to Akumadu (2001), the 1999 National Baseline Survey show that FGM prevalence in Uganda is 21% with the highest in Eastern. There is also no record of any government legislation for prosecuting offender. With this development one can deduce that the eradication process of HCPs affecting the rights of women requires intensified long term

campaign for changing the attitudes of men and women. In essence all hands must be on deck. Hersh (2000) opined that the collaboration of governments, NGO's, religious leaders, traditional and community leaders etc. is indispensable

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter focuses on the methodologies that will be used for the study that include; the research design, study population, sampling strategy, research instruments, data collection procedure, data analysis and limitations of the study.

3.1 Research Design

The study will use descriptive research design and this design will help in understanding the relationship between cultural practices and women's rights among families in Ngora sub-county, Ngora district. The design will use qualitative method. Qualitative method will include use of respondents' responses as themes will be developed based on the research questions.

3.2 Study population and Sample Size

The respondents will include the residents in Ngora sub-county, Ngora district. These respondents will include girls, men and their wives, probation officer in addition to the local leaders in the area. The researcher will use these categories in the study since the researcher assumes that such respondents in this category have the information needed to complete the study in time. The study will obtain data from the respondents that will be selected from the study area. The minimum number of the proposed sample size of respondents shall be used by the study as in the table 1.

Table 1: Showing sample population of the respondents

Category of respondents	Frequency	Percentage
Women		
Men		
Probation officers		
Local leaders		
Total		

3.3 Sampling techniques

The researcher will employ purposive Sampling during the process of selecting study respondents. It will use purposive sampling method during the selection of residents. This purposive sampling method will be used because it allows the selection of a sample with experience and knowledge about the study variables of cultural practices and women's rights such as cultural leaders, and clan leaders.

3.4 Research procedure

The researcher will get an introduction letter from the department of Applied Psychology seeking permission to conduct the study. This letter will be presented to the respondents in the study area for permission to conduct the study. Once the permission is granted, the researcher will have to distribute the questionnaires to the respondents in addition to interviewing them.

3.5 Data collection instruments

The study will use the following data collection methods and tools during data collection at the time of the study as the researcher will use both primary and secondary data as explained below:

3.5.1 Questionnaires.

The questionnaire method of data collection will be used because of being cheap and that the method collects responses with minimum errors and high level of confidentiality since the respondents will be allowed to answer the questions at their convenient time

3.5.2 Interview guide

The researcher will conduct interview on local leaders and police officers in Ngora sub-county-Ngora district. The interview guide will have open ended questions so as to allow the study respondents to give more answers during data collection process. The researcher will use this tool during collection of primary data because it will enable to ask respondents since it will involve interactions between the interviewer and the interviewees.

3.5.3 Others

These include the following: focus group discussions (FGD) interviews that is; girls and women, in-depth interviews that is girls and women, key information interviews.

3.6 Ethical considerations

When human beings are used as study participants in research investigations, care must be exercised in ensuring that the rights of those respondents are protected. Informed consent, privacy and confidentiality shall be employed. The researcher will respect human dignity by not revealing the identity of the respondents in the study..

3.7 Data analysis

Data will be analyzed in relation to the themes of the study: cultural practices that promote the rights of girls and women and cultural practices that violate their rights.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION OF THE STUDY FINDINGS

4.0. Introduction.

This chapter presents the interpretation and analysis of the data collected with a view to answering the research questions. The chapter therefore provides the basis upon which logical and meaningful conclusions shall be drawn. It also provides a platform to formulate appropriate recommendations for improving the influence of culture on the rights of girls and women in Ngora Sub County, Ngora District.

The results presented in this study are based on structured interviews with a random sample of 88 respondents and 38 key informants. It was not possible for the researcher to meet 35 key informants as the original plan was. This was due to the tight schedule of some of the key informants and others were not present in the community by the time the interviews took place as has been indicated in the limitations of the study.

4.1 Background information

This section is concern with describing the category of respondents by sex, age group and educational level of the respondent this will help in finding out how culture has promoted or violated the rights of girls and women in Ngora Sub County, Ngora District.

4.1.1 Category of respondents.

The researcher categorized the respondents into six categories that was; the elderly men, elderly women, youth, local leaders, community development officers (CDO) and civil society organization as shown in the figure blow;

The information reveals that the majority of the respondents were the elderly women with 53% since they are the once who know many things about culture and they have seen how the cultural practices has affected the rights of girls and women in Ngora sub county. The second highest

group were elderly men (18%) followed by the youth with 11% and the purpose was to get their views on the influence of culture on the promotion of the rights of girls and women in Ngora sub county, Ngora District.

The third were the civil society organizations with 6% they were selected by the researcher because they are working with communities and they have seen how girls and women's rights has been affected by culture.

The next were the local leaders with 2.3% this was done because they are the ones who stay in the community and they know how girls and women are suffering due to cultural practices.

The last group were community development officers and in every sub county, with only 2.3% community development officers.

Source: Primary data 2017

4.1.2 Respondents by gender.

This section shows the sex composition of the respondent in terms of male and female:

The findings show that the majority of the respondents with 37% were 31-40, followed by 27% with 41-50 years, the third were 20-30 with 25% and lastly 51 and above with the percentage of 10%. The lowest percentage was because the researcher was basing on elderly who know more about culture and they were the right people who emphasis on culture. This was good because it would help in getting information and after the information is disseminated and they are made to know about the negative and positive influence of culture on the promotion of the rights of girls and women.

Source: Primary data 2017

4.1.3. Respondents by highest education achieved

This section handles the respondents' level of education; the researcher classified the respondents into four educational levels, namely Certificate, Diploma, Degree and Masters.

The information shows that the majority of the respondents were degree holders with 34.6% , followed by certificate holders with the percentage of 30.6%, diploma 28.3% and lastly master holder with 7%. The level of educations is not very high because culture has influenced the level of education especially for girl child.

Source: Primary data 2017

4.2. The cultural practices that violate the rights of girls and women

One of the objectives of the study was to find out the cultural practices that violate the rights of girls and women in Ngora sub county.

1. Early marriage as quoted by the respondents that “though allowed to marry a person of their choice at their wish but go beyond her maturity and in turn it endangers her life and also makes her grow older at a young age”.
2. Nutritional taboos. Many of the respondents quoted that women are prohibited from eating “emany” (leaver) and “itou emong and ekoroi” (testis for the bull and he-goat) for reasons associated with reproduction of children of the same sex.
- 3 .Female-female marriages. One respondent “a girl was impregnated by her fellow girl friend in Ngora High School of girls in 2012” but the practice is not supported by the culture.
- 4 .Teenage-surrogate motherhood. The respondents quoted that this is happening in polygamous families where a woman after her co-wife dies or divorcing, the older born for the deceased takes the responsibilities of taking care of the siblings.
- 5 .Female circumcision. The practice exposes girls in pain according to the many respondents.
- 6 .Widowhood practices. The widows are inherited by the only the relatives of the family not anybody outside the family. The respondents commented that the practice regards them as

property for men, and they further urged that dowry should not be paid by men so as to eliminate the ideology.

The information shows that widowhood, female circumcision, early marriage, nutritional taboos are being practiced in many communities according to the respondents that participated in the study. However, female-female marriage and teenage-surrogate motherhood are not commonly practiced in some of the communities from where the respondents were drawn. The finding therefore shows that culture has greater negative impact on the rights of girls and women in Ngora sub county.

Source: Primary data 2017

4.3. The cultural practices that promote the rights of girls and women

The second objective of the study was to identify the cultural practices that promote the rights of girls and women in Ngora sub county, Ngora District.

- 1. Right to choose a husband to marry so as long as they have reached an agreement of marriage they themselves.
- 2. Attaining formal education. The respondents quoted that when you educate the girl child, you have brought development in to the family but for boys you are developing the inlaws.
- 3. Freedom to food diet. The respondents stated that women are allowed to eat all foods the emphasis is from the health sector and they quoted that “ a pregnant woman requires all food values to sustain the pregnancy right from the mother to the child”.

Source: primary data 2017

The findings above shows that majority of the respondents agreed that girls now have the right to attend formal education with 40%. Freedom to food diet and right to choose a partner to marry is also another benefit to girls and women according to the respondents with 30% each respectively in Ngora sub-county.

4.4. What measures can be adopted for improving and promoting the rights of girl child and women in Ngora sub-county, Ngora district.

This sections emphases to the remedies to the cultural practices that violate the rights of girls and women in Ngora sub-county Ngora district;

The findings here indicates that 10% of the respondents agreed that avoiding gender discrimination will help many women and girls to realize that they have been denied there equal right and dignity.

Other 15% of the respondents also agreed that equal economic and political rights can help women and girls to greatly participate in the work place, advocate for their rights and improve their financial security.

The 08% of the respondents still supported the idea of women liberation movement and said that it will help in eradicating the traditional beliefs that say that women's' role should be limited to home making.

Eradication of gender polarization which had 06% of the respondents in support of the statement and said that the biology of the sex becomes miner presence with complete depolarization.

Openly, Individuals Should Condemn the Negative Cultural Practices 09% accepted.

Perpetrators of Harmful Cultural Practices Should be punished by Legal Action 07% supported.

Traditional Rulers Should Enforce Rules against Harmful Traditional practices in Their Communities 11% accepted.

The government should make these harmful practices illegal 20% supported.

Church leaders should excommunicate members who remain perpetrators of harmful Cultural practices 10% supported.

I have no idea. 04% unaccepted.

This information shows that all the six items identified to be intervention strategies for eliminating HCPs are acceptable to the respondents.

CHAPTER FIVE

DISCUSSIONS, RECOMMENDATIONS, CONCLUSION AND SUMMARY

5.0 Introduction:

This chapter presents discussion of results presented in the proceeding chapter, implications of this work, recommendations and suggestion for further research. The conclusion and recommendations were made in regards to the findings in chapter four.

5.1. cultural practices that violate the rights of girls and women.

The study findings reveal that majority of the respondents stated that, the cultural practices violating the rights of girls and women in Ngora Sub County include; . Early marriage, Nutritional taboos, Female-female marriages, Teenage-surrogate motherhood, Female circumcision, Widowhood practices.

The study has found out that there are various ways in which people think about sexes in terms of traits, others think about gender by constructing images of different types of images instead of thinking about women in general but we think of more specific categories of women such as mothers and men as business men[holland and skinner 2009].

It has been found out that politicians, intellectuals and development planners are resistant to women great in economic and political activities owing to the defined role of women. Many men assume that the role of women is child bearing and the women place is at home thus they should be economically dependent on men. This traditional division of rights and responsibilities based on sex place women in an inferior position socially, economically, legally and politically.

Cross cultural research finds out that, core elements about gender stereotype are quiet similar in many countries John Williams and Deborah best [2012] studied gender stereotypes among college students in 25 countries around the globe including Nigeria, Spain , Newsl Zealand, India, Japan, Canada and Brazil.

Stereotypes influences society's attitudes towards men and women. This is applied as standards to evaluate people, they tend to lead to prejudice and discrimination against particular sex. Most

stereotypes applied to males are positive and they give them greater opportunities for advancement than applied to women. Stereotypes influence decision making about the distribution of resources for example political power and productive resources like land, credit, education, training and employment.

The research has also found out that assumption about the social responsibility of men and women affect employment practices in both public and private sector. It is for instance assumed that only men support families rather than women and women or sometimes even women alone. This leads to the idea that women's income is supplementary to that of her husband and consequently women's wages are generally lower than those of men. This assumption leads to government policies failing to recognise role played by women in the economy

5.1.1 cultural practices that promote the rights of girls and women in Ngora sub-county.

The findings showed that the majority of the respondents agreed that, Right to choose a husband to marry, Attaining formal education, and Freedom to food diet as the major benefits of culture towards the rights of girls and women in Ngora sub-county.

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consequently women's wages are generally lower than those of men. This assumption leads to government policies failing to recognise role played by women in the economy.

5.1.2 measures that can be adopted for improving and promoting the rights of girls and women in Ngora sub-county.

The research finding has found out that, avoiding gender discrimination, equal economic and political right and women liberation movement is the best way to make the public aware of gender inequalities which will help women in securing their rights to education which will at the end make them gain the confidence and be able to join the work place and take the advantage of new social and economic opportunities. This will give women the chance to participate in decision making process, This therefore make this policies more responsive to the people and be able to meet their demands in the right way.

Gender responsive planning is one of the key requirement for policy implementation to promote gender equity. Administration powers have been allocated to local governments at the district level, so that they have powers over sectors like education, recruitments of staff in various fields, financial management and managing various programmes

5.2. Conclusion

One of the major indices of development in any society is good health for its citizenry. To achieve this, every government make frantic efforts towards such goal attainment. Such efforts become share waste. If the root cause of the health problem is still inherent in the people. As such any positive effort towards solution to such problem should first of all appraise in totality the situation on the ground in order to be equipped with adequate information that can lead to its solution.

This study, in the same vein, found out information that if purposefully utilized can lead to a lasting solution to HCPs in Ngora sub-county Ngora District. The study has contributed to knowledge and information on HCPs in the following ways:

- 1) The study was able to ascertain the harmful cultural practices (HCPs) in Ngora sub-county Ngora District.

2) The study found out the cultural practices that promote the rights of girls and women in most areas..

3) The study also identified intervention strategies for eliminating HCPs affecting the health of the women in communities studied.

5.3. Recommendations

To the community

Parents should pay attention to the education of their children irrespective of the sex. It is believed that the dividends accruing from education of our children will help us to face the present and the future challenges. There is need to empower women educationally through comprehensive and intensive formal, informal and non-formal education awareness raising programme. This is because education of women will pave way to more access to their social, economic and political empowerment.

Enthusiasm for literacy education should be generated by the Agency for Adult and non-formal education in Ngora Sub-County, Ngora District so that viable literacy centres are established in all rural communities. This will enable women to integrate into the whole spectrum of development programme.

To the policy makers

There is need to employ qualified adult educators in our rural community literacy centres so as to meet the demand of both the non-educated and functionally illiterate adults to improve themselves educationally; which guarantees a leverage to better livelihood.

The Ministry of Women Affairs Ngora sub-county Ngora District should intensify their efforts on the re-orientation of women about their rights, their prospects as women and to refrain from cultural beliefs/practices which are harmful to the health of women or the girl-child so that they can live a free, full and productive lives. The poverty cycle tends to promote these HCPS and so through Non-formal education useable skills for attracting improved finances can be acquired; then voice will be given to the voiceless poor.

Also, women should be sensitized on the health implications of some cultural beliefs/practices which constitute a serious violation and infringement on the privacy of women and their right to human dignity.

There is need for government, non-governmental organizations, church and other stakeholders to demonstrate their commitment to the elimination of HCPs by enforcing laws prohibiting such practices. Women should be encouraged to vie for leadership positions so that they can be part of the decision making process especially on the protection of rights of women and the extinction of marginalization and discriminatory behaviors against women.

Finally, the researcher also recommends that laws and policies prohibiting HCPs should include the public exposition of offenders so that such publicity will serve as a deterrent to both visible and invisible perpetrators.

5.4. Suggestions for further Research

- (1) A comparative study on the impact of the Interventions to Harmful Cultural Practices on women in communities Ngora sub-county Ngora District.
- (2) Assessing the pre-independence impact of cultural practices on girls and women in rural areas.

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APPENDICES

APPENDIX A: QUESTIONNAIRE SCHEDULES.

Dear respondent,

I, Emmanuel Okweny a student of Kampala International University is carrying out a research on cultural practices and girls and womens rights in Ngora Sub-County, Ngora District. Please all information given will be used for academic purpose only and confidentiality will be kept.

Section A: Background Information.

1. Age	20-30 year	<input type="checkbox"/>	31-40 years	<input type="checkbox"/>
	41-50 years	<input type="checkbox"/>	51 and above	<input type="checkbox"/>
2. Sex:	Male	<input type="checkbox"/>	Female	<input type="checkbox"/>
3. Religion:	Moslem	<input type="checkbox"/>	Christian	<input type="checkbox"/>
4. Marital Status:				
	Single	<input type="checkbox"/>	married	<input type="checkbox"/>
5. Highest Level of education				
	Certificate	<input type="checkbox"/>	Diploma	<input type="checkbox"/>
	Degree	<input type="checkbox"/>	Masters	<input type="checkbox"/>

Section B.

Socio-cultural related questions.

5. It has been alleged that women are weaker and inferior?

Agree ☐

Strongly agree ☐

Disagree ☐

7. It is deep rooted in African Culture that, if women obtain political power, the world will be in chaos and women themselves will suffer?

Agree ☐

Strongly agree ☐

Disagree ☐

8. Cultural practices in most parts of Uganda hold women not as equal partners to their counterparts but subordinates.

Agree ☐

Strongly agree ☐

Disagree ☐

9.What are the cultural practices that promote the rights of girls and women in Ngora Sub-County?

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10.What are the cultural practices that violate the rights of girls and women in Ngora Sub-County?

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11.Cultural stereotypes portrays that women are less competent than men?

Agree	<input type="checkbox"/>
Strongly agree	<input type="checkbox"/>
Disagree	<input type="checkbox"/>

12.It has been alleged that in many cultures consumption patterns are gender marked?

Agree	<input type="checkbox"/>
Strongly agree	<input type="checkbox"/>
Disagree	<input type="checkbox"/>

13. What interventions have been esterblished in your Sub-County?

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14.Culture has demonstrated gender bias in performance evaluation?

Agree	<input type="checkbox"/>
Strongly agree	<input type="checkbox"/>

Disagree ☐

Section C

Economic related questions.

15.Many rural development programmes perceived women as peripheral to agricultural economy
their role ignored in planning and policy making?

Agree ☐

Strongly agree ☐

Disagree ☐

16.It is being said that women are discriminated in the labor market?

Agree ☐

Strongly agree ☐

Disagree ☐

17. The bias in economic development always worsens women position in development?

Agree ☐

Strongly agree ☐

Disagree ☐

18. It has been said that transition from domestic realm to the work place will improve women
economic opportunities?

Agree ☐

Strongly agree ☐

Disagree ☐

19. Women are said to be the ones who determine the functioning of economic mechanism?

Agree ☐

Strongly agree ☐

Disagree ☐

20. Does Equal Rights Amendment prohibit all forms of discrimination on the basis of gender?

Agree ☐

Strongly agree ☐

Disagree ☐

21. Has women liberation movement help women increase their, skills, confidence and achievement economically?

Agree ☐

Strongly agree ☐

Disagree ☐

22. Are men more assertive in their homes because they are income earners?

Agree ☐

Strongly agree ☐

Disagree ☐

Section D

Political related question

23. Does lack of confidence, skills and unwillingness to participate in local council by women result from their inability to read and write?

Agree ☐

Strongly agree ☐

Disagree ☐

24.Does domestic responsibility prevent women from participating in politics?

Agree ☐

Strongly agree ☐

Disagree ☐

25.Does religion and culture dictate women participation in public sphere?

Agree ☐

Strongly agree ☐

Disagree ☐

APPENDIX C: BUDGET

This is the estimated costs and expenses that the research will meet during the course of the study.

ITEMS	QUANTITY [QTY]	UNIT COST	AMOUNT
Stationary			
Ream of ruled papers	2	8000/=	16000/=
Pens	5	300/=	1500/=
Pencils	3	100/=	300/=
Note books	2	1500/=	3000/=
Transport	LUMP SUM	LUMP SUM	120000/=
Preparing/interview guide			30,000/=
Printing and binding	3 copies	50,000	150,000/=
Air time			10,000/=
Motivation and refreshments			40,000/=
Miscellaneous			30,000/=
TOTAL			400,800/=

APPENDIX B: TIME TABLE

		DURATION MONTH			
ACTIVITIES	MAY 2017	JUNE 2017	JULY 2017	AUGUS T 2017	SEP 2017
A Pilot study					
Study analysis					
Proposal design					
Proposal development					
Submission of proposal for approval					
Final report writing and submission					