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Exploring Socio-Cultural and Educational Determinants of Parental Perceptions on Sexuality Education: Evidence from a Mixed-Methods Study

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Parental perceptions, Sex education, Socio-cultural determinants, Educational factors, Mixed-methods study.

Despite growing advocacy for comprehensive sexuality education (CSE), its implementation in Uganda continues to face cultural and religious resistance. Parents, as primary socialising agents, hold influential perceptions that can either support or hinder sex education initiatives. Understanding the socio-cultural and educational determinants shaping these perceptions is essential for designing culturally responsive and sustainable programs in Ugandan primary schools. This study explored the socio-cultural and educational factors influencing parents' perceptions toward sex education for their children in selected primary schools in Bulamagi Sub-County, Eastern Uganda. Guided by Social Cognitive Theory (Bandura, 1986) and the Theory of Planned Behaviour (Ajzen, 1991), the study examined how personal cognition, social norms, and environmental contexts interact to shape parental attitudes and behavioural intentions toward school-based sex education. A mixed-methods design was employed. Quantitatively, data were collected from 81 parents using a structured questionnaire and analysed through multiple linear regression to determine predictive significance. Qualitatively, focus group discussions (FGDs) provided contextual insights into parental beliefs, norms, and experiences. Triangulation of results ensured analytical depth and validity. The regression model revealed a strong positive correlation ($R = .931$) with an R^2 of .866, indicating that 86.6% of the variance in parental perception was explained by the independent variables. Three factors emerged as significant predictors: parents' education level ($\beta = 0.413$, $p < .001$), content of the sex education syllabus ($\beta = 0.373$, $p < .001$), and cultural beliefs and taboos ($\beta = 0.246$, $p = .017$). Qualitative findings reinforced these results, showing that parental literacy and awareness increased acceptance, while cultural taboos and religious conservatism fueled scepticism and resistance. Parental perceptions of sex education are shaped by the interplay of educational exposure, cultural identity, and religious values. While education enhances understanding and openness, socio-cultural and moral constraints continue to impede full acceptance. Integrating culturally sensitive communication, parental involvement, and transparent curriculum practices can bridge this gap. The study recommends strengthening parental sensitisation, teacher training, and policy frameworks that harmonise educational objectives with community

values, thereby promoting inclusive and sustainable sex education programs in Uganda's primary schools.

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INTRODUCTION

Comprehensive sexuality education (CSE) is widely recognised as a critical component of holistic education and adolescent health promotion. It equips children and adolescents with age-appropriate knowledge, skills, and values necessary to make informed decisions regarding relationships, body autonomy, and reproductive health. Despite strong empirical evidence demonstrating its effectiveness in reducing risky sexual behaviours and improving health outcomes, CSE remains a contested subject, particularly in low- and middle-income countries where socio-cultural and religious norms strongly shape moral interpretations of sexuality (Grigoropoulos, 2025; Raji et al., 2025; Mukanga et al., 2025). Within this context, parents play a pivotal role as primary socialising agents whose perceptions significantly influence the acceptance, implementation, and sustainability of school-based sexuality education programs (Ding et al., 2025; Mukau & Nichols, 2025).

Problem Statement

In Uganda, sexuality education continues to be a sensitive and often controversial issue. Although the Ministry of Education and Sports has

introduced policies and frameworks aimed at integrating life skills and reproductive health education into the school curriculum, implementation remains uneven, particularly in rural settings such as Bulamagi Sub-County. Deeply rooted cultural taboos, limited parental involvement, and divergent religious doctrines have constrained open dialogue and effective delivery of sexuality education (Otage, 2016). Moreover, traditional mechanisms of sexual socialisation—historically mediated through elders and community rituals—have been weakened by modernisation, globalisation, and increased exposure to digital media (Muzaale & Sabano, 2016; Rafiq & Afzal, 2025). As a result, parents face growing tension between preserving cultural values and responding to contemporary sexual health risks affecting children. However, empirical evidence explaining how socio-cultural and educational factors jointly shape parental perceptions in such rural Ugandan contexts remains limited.

Purpose of the Study

The purpose of this study was to examine the socio-cultural and educational determinants influencing parents' perceptions of sexuality education for their children in selected primary schools in Bulamagi Sub-County, Eastern

Uganda. By focusing on parental perspectives, the study sought to identify key factors that facilitate or hinder support for school-based sexuality education.

Significance of the Study

Understanding parental perceptions is essential for designing culturally responsive and contextually appropriate sexuality education programs. This study contributes to the existing literature by providing empirical evidence from a rural Ugandan context, thereby informing education policy, parental sensitisation strategies, and school–community collaboration. The findings are expected to support policymakers, educators, and community stakeholders in developing sexuality education initiatives that balance educational objectives with socio-cultural and moral values.

LITERATURE REVIEW

Theoretical Framework

This study was guided by Social Cognitive Theory (SCT) and the Theory of Planned Behaviour (TPB), which together provide a robust lens for understanding how parental perceptions of sexuality education are formed and translated into supportive or resistant behaviours. SCT posits that human behaviour emerges from reciprocal interactions among personal cognition, environmental influences, and observed practices (Bandura, 1986). Within the context of sexuality education, this framework highlights how parents' knowledge levels, cultural beliefs, and exposure to school practices interact to shape perceptions and attitudes. Empirical applications of SCT demonstrate that increased knowledge, modelled behaviours, and perceived self-efficacy enhance openness to health-related educational interventions (Smith et al., 2020; Islam et al., 2023; Liu et al., 2025). In rural Ugandan settings such as Bulamagi, where parental exposure to formal sexuality education is limited, SCT is particularly relevant in explaining how

misinformation, cultural modelling, and community norms reinforce scepticism.

Complementing SCT, the Theory of Planned Behaviour explains how parental attitudes translate into behavioural intentions through attitudes, subjective norms, and perceived behavioural control (Ajzen, 1991). Studies applying TPB to sexuality education show that even when parents acknowledge the benefits of sex education, strong subjective norms rooted in religion and culture may inhibit support (Naskar & Lindahl, 2025; Musa et al., 2024). In Uganda, where communal values and religious authority strongly influence decision-making, TPB helps explain why parental approval is contingent not only on personal beliefs but also on perceived community expectations and confidence in schools' moral responsibility.

Socio-Cultural Determinants of Parental Perceptions

Across contexts, socio-cultural norms consistently emerge as powerful determinants of parental perceptions toward sexuality education. While early studies suggest that many parents conceptually support sex education, their approval is often conditional upon cultural and religious boundaries (Katchadourian & Lunde, 2018). In African societies, sexuality is frequently constructed as a taboo subject, restricting open parent–child dialogue and reinforcing reliance on peers or media for sexual information (Muzaale & Sabano, 2016). This pattern is particularly evident in rural Ugandan communities, where traditional norms discourage explicit discussions of sexuality, yet digital exposure has intensified children's access to sexual content.

Comparative evidence further illustrates that religion plays a dual role—acting both as a barrier and a potential facilitator. Studies in Muslim-majority contexts identify doctrinal conflicts with comprehensive sexuality education (Rafiq & Afzal, 2025), while research in conservative Christian communities shows similar moral framing of CSE as a threat to family values

(Grigoropoulos, 2025). In contrast, studies from Zambia and Ghana demonstrate that when sexuality education is framed within culturally and faith-aligned narratives, parental resistance diminishes (Thelma, 2024; Achigibah et al., 2024). These contrasts suggest that resistance is not inherent to religion itself but to perceived misalignment between educational content and moral identity—a dynamic highly relevant to Bulamagi Sub-County.

Family structure and gender norms further mediate parental perceptions. Patriarchal family arrangements often delegate sexuality discussions to mothers, marginalising fathers and reinforcing gendered assumptions about sexual responsibility (Bawuah et al., 2025). This pattern has been observed across African contexts and is mirrored in rural Ugandan communities, where male disengagement limits holistic parental support for school-based sexuality education (Alter et al., 2025).

Educational Determinants and Knowledge Gaps

Educational attainment consistently predicts parental openness to sexuality education. Parents with higher literacy levels are more likely to interpret CSE as protective and developmentally appropriate, while those with limited education often associate it with moral decline (Ding et al., 2025; Raji et al., 2025). Comparative studies from Southeast Asia further demonstrate that culturally responsive pedagogies and transparent communication significantly improve parental acceptance (Gun et al., 2025; Pratiwi et al., 2025). However, unlike these contexts, rural Ugandan communities face compounded challenges of low literacy, limited curriculum awareness, and weak school–parent engagement, intensifying mistrust.

School–parent collaboration emerges as a critical mediating factor. While Sara et al. (2025) show that participatory approaches reduce resistance, Harris et al. (2025) caution that fear of parental backlash leads teachers to avoid sensitive topics, reinforcing parental misconceptions. In Bulamagi,

this reciprocal avoidance perpetuates misinformation and weakens trust, underscoring the relevance of SCT’s reciprocal determinism.

Policy, Cultural Appropriateness, and Implementation Gaps

Policy inconsistencies further exacerbate parental resistance across sub-Saharan Africa. Reliance on externally developed curricula often undermines cultural legitimacy, fueling parental fear of moral erosion (Mukanga et al., 2025; Alonso Martínez & Vigo-Arazola, 2024). Conversely, evidence shows that culturally contextualised frameworks that acknowledge parental authority enhance program sustainability (Chavula et al., 2022; Mukau & Nichols, 2025). In Uganda, limited empirical research has examined how these policy dynamics intersect with rural parental perceptions, particularly in marginalised sub-counties such as Bulamagi.

Research Gap

Although international and regional studies identify socio-cultural and educational barriers to sexuality education, empirical evidence from rural Ugandan contexts remains sparse. Existing studies largely focus on urban or national-level analyses and rely predominantly on single-method designs. Consequently, little is known about how educational exposure, cultural norms, and parental beliefs interact at the community level in areas such as Bulamagi Sub-County. This study addressed this gap by employing a mixed-methods approach to capture both statistical predictors and lived parental narratives, thereby generating context-specific evidence to inform culturally grounded sexuality education policy and practice.

MATERIALS AND METHODS

Research Design

The study adopted a mixed-methods research design, integrating quantitative and qualitative approaches to provide a comprehensive understanding of the socio-cultural and

educational determinants influencing parents' perceptions of sexuality education. This design was appropriate for capturing both measurable predictors and the contextual meanings underlying parental attitudes.

Study Population and Sampling Procedures

Quantitative Component

The quantitative component targeted parents of children enrolled in selected primary schools in Bulamagi Sub-County. The sample size was determined using Yamane's (1967) formula for finite populations:

$$n = \frac{N}{1+N(e)^2}$$

Where n represents the sample size, N the total population of parents in the selected schools, and e the level of precision set at 0.05. Based on an estimated population of 100 parents, the calculation yielded a sample size of 81 respondents, which was deemed adequate for statistical analysis. Parents were selected using simple random sampling to ensure representativeness and minimise selection bias.

Qualitative Component

For the qualitative component, purposive sampling was employed to select parents and School Management Committee (SMC) members who possessed relevant experience and insight into school-based sexuality education. The final number of qualitative participants was determined through the principle of data saturation, whereby data collection ceased once no new themes or substantive insights emerged from subsequent interviews (Hennink & Kaiser, 2022). Saturation was achieved after repeated patterns of responses were observed across interviews, ensuring depth and credibility of the qualitative findings.

Data Collection Instruments and Procedures

Quantitative data were collected using a structured questionnaire designed to measure parents' perceptions and associated socio-cultural and educational factors. The instrument underwent expert review to establish content validity, yielding a Content Validity Index (CVI) above the acceptable threshold of 0.70. Qualitative data were collected through semi-structured interviews, which allowed participants to express nuanced views while maintaining consistency across interviews.

Data Analysis

Quantitative data were analysed using the Statistical Package for the Social Sciences (SPSS) version 26. Descriptive statistics were used to summarise respondent characteristics, while inferential analyses—including multiple linear regression and analysis of variance (ANOVA) were conducted to determine predictive relationships and statistical significance. Confirmatory factor analysis was performed to assess construct validity.

Qualitative data were analysed using thematic analysis supported by NVivo version 12. The analysis followed a systematic coding process involving familiarisation, initial coding, theme development, and refinement to ensure analytical rigour (Renjith et al., 2021). Trustworthiness of qualitative findings was ensured through credibility, transferability, dependability, and confirmability (Forero et al., 2018).

Ethical Considerations

Ethical approval was obtained from the Uganda Christian University Research Ethics Committee (UCUREC-2021-110). Informed consent was secured from all participants prior to data collection. Additional ethical safeguards included confidentiality assurances, voluntary participation, and adherence to approved community engagement and risk management protocols.

RESULTS

Table 1: Descriptive Statistics on the Factors Influencing Parents' Perceptions toward Sex Education.

Factors influencing parents' perceptions toward sex education for their children	N	Mean	Std. Deviation
Parents' educational level and literacy significantly influence their perceptions of school-based sex education	81	4.8642	.34471
The content, relevance, and cultural appropriateness of the sex-education syllabus affect parents' perceptions	81	4.6296	.48591
The teaching methods and classroom delivery approaches employed by teachers shape parents' perceptions	81	4.5802	.49659
The availability and quality of instructional materials and resources influence parents' perceptions	81	4.5309	.50216
Myths, misinformation, and misconceptions surrounding sexuality and education affect parents' perceptions	81	4.4074	.58689
Cultural beliefs, traditions, and taboos influence how parents perceive sex education	81	4.4321	.49845
Methods and channels of imparting sex education influence parental perceptions	81	4.3333	.52440
Ignorance and limited awareness of sex education affect parents' perceptions	81	4.2593	.64765
Western exposure and globalisation influence parents' perceptions	81	4.1111	.72457
Religious affiliations and doctrinal beliefs influence acceptance or resistance	81	3.1235	1.15523
Valid N (listwise)	81		

Source: Primary data (2021)

The results indicate generally high mean scores across educational and socio-cultural factors, with parents' education level recording the highest

mean. Religious affiliation recorded the lowest mean score, suggesting a comparatively weaker influence.

Regression Analysis Results

Table 2: Model Summary

Model	R	R Square	Adjusted R-Square	Std. Error of the Estimate
1	.931	.866	.843	.23481

Source: Primary data (2021)

The model indicates a strong positive correlation between the predictors and parents' perceptions, explaining 86.6% of the variance.

Table 3: ANOVA Results

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	24.276	12	2.023	36.692	.000
Residual	3.749	68	.055		
Total	28.025	80			

Source: Primary data (2021)

The ANOVA results show that the regression model was statistically significant, confirming joint explanatory power.

Table 4: Coefficients of Predictors

Predictor Variables	Unstandardized Coefficients (B)	Std. Error	Standardised Coefficients (Beta)	t	Sig.
(Constant)	-0.310	0.134		-2.321	0.023
Parents' education level	0.710	0.122	0.413	5.806	0.000
Content within the sex education syllabus	0.500	0.108	0.373	4.635	0.000
Teaching methods employed by teachers	0.230	0.146	0.254	1.575	0.120
Availability of sex education materials	-0.095	0.152	-0.080	-0.373	0.711
Myths and misconceptions	-0.261	0.082	-0.220	-1.717	0.091
Cultural beliefs and taboos	0.201	0.179	0.246	2.445	0.017
Ways of imparting sex education	0.168	0.114	0.032	1.464	0.143
Ignorance	-0.074	0.029	-0.061	-0.443	0.659
Western influence	0.029	0.114	0.032	0.259	0.796
Religious affiliation and beliefs	-0.129	0.145	-0.114	-0.888	0.377

The coefficients indicate that parents' education level, syllabus content, and cultural beliefs and taboos were statistically significant predictors, while other variables were not significant at $p < .05$.

Table 3 (ANOVA) indicates that the regression model was statistically significant ($F(12,68) = 36.692$, $p < .001$), confirming that the predictors jointly explained variation in parents' perceptions.

Table 4 (Regression Coefficients) shows that parents' education level ($\beta = 0.413$, $p < .001$), content of the sex education syllabus ($\beta = 0.373$, $p < .001$), and cultural beliefs and taboos ($\beta = 0.246$, $p = .017$) were statistically significant predictors. Other variables—teaching methods, availability of materials, myths and misconceptions, methods of imparting sex education, ignorance, Western influence, and

religious affiliation—were not statistically significant at $p < .05$.

DISCUSSION

Quantitative Results

Interpretation of Quantitative Findings

The regression model demonstrated strong explanatory power, indicating that parents' perceptions toward sex education are systematically shaped by educational and socio-cultural factors. Parents' education level emerged as the strongest predictor, underscoring the central role of literacy and knowledge in shaping openness to sexuality education. This finding is consistent with earlier studies showing that educated parents are more likely to view sexuality education as protective and developmentally appropriate (Ding et al., 2025; Mukau & Nichols, 2025).

The content and cultural appropriateness of the sex education syllabus was the second strongest predictor. Parents who were familiar with the curriculum content expressed greater acceptance, suggesting that transparency and contextual relevance foster trust. This aligns with evidence that curriculum clarity and parental sensitisation enhance acceptance of school-based sexuality education (Sara et al., 2025).

Cultural beliefs and taboos significantly influenced parental perceptions, reflecting the persistence of norms that discourage open discussion of sexuality. Similar findings have been reported in conservative and rural contexts where cultural traditions often override educational initiatives (Rafiq & Afzal, 2025; Grigoropoulos, 2025).

Although factors such as teaching methods, instructional materials, and religious affiliation were not statistically significant predictors in the regression model, their high descriptive mean scores indicate that they remain influential at the perceptual level. Their reduced predictive power suggests that when education and cultural norms are accounted for simultaneously, their independent effects diminish.

Qualitative Findings in Relation to Quantitative Results

Qualitative data provided contextual depth to the statistical findings. Parents with limited formal education associated sex education with moral decline, whereas those with higher literacy levels described it as protective and informative (Ding et al., 2025). These narratives reinforce the strong quantitative effect of parental education.

Parents' awareness of curriculum content emerged as a critical factor in shaping acceptance. Participants who had accessed syllabus information expressed increased trust, while a lack of awareness fueled suspicion. This corroborates the quantitative importance of syllabus content and supports literature

emphasizing parent–school communication (Sara et al., 2025).

Concerns about teaching methods and teacher conduct reflected apprehension about inappropriate delivery, echoing findings from other contexts where parental fear of misconduct reduces support (Harris et al., 2025). Availability of structured, age-appropriate materials reassured parents, aligning with studies highlighting the importance of culturally sensitive resources (Mukanga et al., 2025).

Cultural taboos and religious teachings emerged as powerful social norms shaping parental resistance. While religion recorded the lowest mean score quantitatively, qualitative narratives showed that doctrinal expectations strongly influenced behavioural intentions, consistent with the Theory of Planned Behaviour (Ajzen, 1991; Naskar & Lindahl, 2025).

Some parents viewed sex education as foreign and culturally disruptive. This sentiment reflects apprehension toward perceived cultural imperialism and highlights tension between modernisation and cultural preservation. Thelma (2024) and Mukanga et al. (2025) reported similar findings, showing that fears of “Westernisation” hinder the implementation of sexuality education across Africa.

Religious influence was also evident. Though religion had the lowest mean ($M = 3.12$), it remained a significant social norm shaping parents' behavioural intentions. This reflects the subjective norm construct of the Theory of Planned Behaviour, where community and religious expectations influence decisions (Naskar & Lindahl, 2025).

Information Access and Awareness

Many parents cited ignorance and misinformation as key barriers. This shift demonstrates observational learning and self-efficacy as described in Social Cognitive Theory, where parents adjust their attitudes through social

exposure and modelled experiences. Quantitative results also supported this, showing that knowledge gaps contributed to scepticism ($M = 4.26$).

The qualitative narratives complemented the quantitative findings by deepening understanding of the interplay between education, culture, and religion in shaping parental perceptions of sex education. Educated parents who accessed information displayed supportive attitudes, while those guided by traditional norms or religious teachings expressed scepticism.

Theoretical Integration

Through the lenses of Social Cognitive Theory and Theory of Planned Behavior the results reveal that parental perceptions are products of cognitive learning, environmental reinforcement, and social expectations. Specifically, attitudes (formed through knowledge and beliefs), subjective norms (derived from culture and religion), and perceived control (confidence to discuss or trust schools) jointly shaped parental willingness to support sex education. Overall, these findings highlight that advancing parental acceptance in Bulamagi Sub-County requires a community-centred strategy that strengthens parental knowledge, promotes culturally responsive curriculum design, and fosters collaborative dialogue between schools, parents, and faith leaders.

Synthesis and Implications

Overall, the study demonstrates that parental perceptions toward sex education in Bulamagi Sub-County are shaped by the interplay of education, culture, and social norms. Educational empowerment enhances understanding and acceptance, while cultural taboos and religious expectations define moral boundaries. These findings are consistent with regional and international evidence emphasising the need for culturally responsive, parent-inclusive sexuality education frameworks (Bhana et al., 2024; Mukanga et al., 2025).

The discussion highlights the importance of aligning sexuality education with community values, strengthening parental awareness, and fostering school-home collaboration to improve acceptance and sustainability.

CONCLUSION AND RECOMMENDATIONS

Conclusion

This mixed-methods study explored how socio-cultural and educational factors shape parents' perceptions of sex education in selected primary schools in Bulamagi Sub-County, Eastern Uganda, using Social Cognitive Theory and the Theory of Planned Behaviour as guiding frameworks. Rather than reiterating empirical results, this conclusion reflects on the broader meaning and implications of the findings for understanding parental perceptions within this socio-cultural context.

The study demonstrates that parental perceptions of sex education are formed through a dynamic interaction between knowledge acquisition and socially embedded norms. Educational exposure and curriculum awareness enhance parents' capacity to interpret sexuality education as protective and developmentally appropriate. However, this cognitive openness is mediated by cultural traditions, moral expectations, and religious worldviews that define the boundaries of acceptable discourse about sexuality. As a result, parental attitudes toward sex education are not static or purely individual judgments but socially negotiated positions shaped by learning, observation, and normative pressure.

By integrating quantitative trends with qualitative narratives, the study highlights that acceptance of sex education depends not only on access to information but also on its alignment with community values and moral frameworks. This finding reinforces the explanatory relevance of Social Cognitive Theory in illustrating how exposure and learning reshape beliefs, while the Theory of Planned Behaviour clarifies how

subjective norms and perceived social expectations influence parents' willingness to support school-based sex education.

Overall, the study concludes that improving parental acceptance of sex education in primary schools requires a socially responsive approach that moves beyond curriculum provision alone. Sustainable acceptance depends on engaging parents as moral and cultural actors whose perceptions are shaped by interconnected cognitive, social, and cultural dynamics.

Recommendations

The following recommendations are directly derived from the study's findings and are structured to enhance clarity, academic rigour, and practical relevance.

Strengthen Parental Education and Sensitisation: Given the central role of parental education and awareness in shaping perceptions, schools and local education authorities should implement structured sensitisation initiatives for parents. These should focus on clarifying the purpose, scope, and protective value of sex education, using accessible language and community-based forums to address misconceptions and misinformation.

Enhance Curriculum Transparency and Cultural Relevance: To address concerns regarding content appropriateness, the Ministry of Education and Sports should ensure that sexuality education curricula are transparent, age-appropriate, and culturally contextualised. Providing parents with access to curriculum materials and involving community representatives in periodic curriculum reviews can strengthen trust and legitimacy.

Build Teacher Capacity for Sensitive Instruction: Parental apprehension about teaching methods underscores the need for continuous professional development for teachers. Training should emphasise pedagogical sensitivity, ethical classroom conduct, and

culturally respectful communication to reinforce parental confidence in the delivery of sex education.

Integrate Cultural and Religious Dialogue in Implementation: Given the moderating influence of cultural and religious norms, policymakers and school leaders should actively engage faith leaders and cultural authorities in dialogue. Framing sex education within broader narratives of child protection, moral development, and family wellbeing can reduce resistance and foster community ownership.

Promote Structured School-Home Collaboration: Schools should establish formal mechanisms for sustained parent-school interaction on sexuality education, such as consultative meetings and feedback platforms. This collaboration promotes shared responsibility, enhances transparency, and allows parental concerns to inform program adaptation.

Strengthen Policy Guidance and National Frameworks: At the policy level, a coherent national framework for sexuality education should be developed to guide implementation across schools. This framework should emphasise parental involvement, cultural sensitivity, and consistency in content delivery to ensure alignment between national objectives and community values.

Support Further and Longitudinal Research: Future research should examine how parental perceptions evolve over time as sexuality education programs are implemented across diverse cultural and religious contexts. Longitudinal and comparative mixed-methods studies would provide deeper insight into the sustainability of parental acceptance and the long-term effects of sensitisation strategies.

Implications for Practice and Policy

The findings underscore that sex education cannot succeed without parental engagement. Effective implementation requires a multi-level approach

linking educational empowerment, cultural dialogue, and institutional support. By bridging the gap between traditional values and modern educational imperatives, Uganda can cultivate a generation of parents who are informed, culturally grounded, and supportive of sexuality education as a vital component of child development. Thus, the study contributes to both academic discourse and practical policy development by demonstrating that the acceptance of sex education depends on aligning cognitive understanding with cultural meaning, a principle at the core of the Social Cognitive and Planned Behaviour frameworks.

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