ADDRESSING GENDER INEQUALITY, HARMFUL NORMS AND GBV MANUAL.

Plot 19, Valley Road, Ministers Village, Ntinda
P.O. Box 70269, Kampala (U)
Tel: +256 414 574531 | +256 772 199374
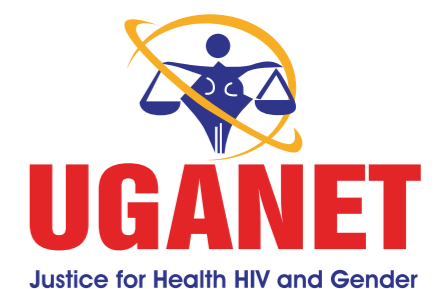Toll Free: 0800 333 123 | Email: info@uganet.org

THE AIDS SUPPORT ORGANISATION
TASO
LIVING POSITIVELY WITH HIV

UGANET
Justice for Health HIV and Gender

TABLE OF CONTENTS

ACRONYMS

AIDS	Acquired Immunodeficiency Syndrome
BCC	Behavioral Change Communication
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
DFID	Department For International Development
EOC	Equal Opportunities Commission
FGM	Female Genital Mutilation
GBV	Gender Based Violence
GF	Global Fund
HIV	Human Immunodeficiency Virus
ICESCR	International Covenant for Economic, Social and Cultural Rights
ICCPR	International Covenant on Civil and Political Rights
MGLSD	Ministry of Gender, Labour and Social Development
PDM	Parish Development Model
TASO	The Aids Support Organization.
TB	Tuberculosis
UDHR	Universal Declaration on Human Rights
UGANET	Uganda Network on Law, Ethics and HIV/AIDS.
UPF	Uganda Police Force

1.0 ACKNOWLEDGEMENTS

Uganda Network on Law, Ethics and HIV/AIDS (UGANET) appreciates The AIDS Support Organization - Global Fund (TASO-GF) for the financial and technical support rendered to facilitate the development of this manual. We also extend appreciation to the Technical Assistants who supported in the data collection. Appreciation also goes Ms. Susan Achen, the consultant who supported the development of the manual.

The members of the Legal Aid and Community Department (LACJ); Mr. Boaz Ongodia, Ms. Ruth Kisakye, Ms. Nabbosa Caroline, Mr. Andrew Baker Bukomeko, Mr. Brian Akankwatsa, Ms. Gracious Atuhaire and the Executive Director, Ms. Grace Nayiga for playing an important role in consolidating data, reviewing and providing technical input into the manual.

Further appreciation goes to all partners, individuals and institutions that participated in the interviews and verification of the data used to develop this manual.

2.0 EXECUTIVE SUMMARY

This manual has been developed with support from TASO-GF to address Gender Inequality, harmful gender norms, and Gender-Based Violence. This manual was developed for all institutions and individuals working around Human Rights, legal support services, Health and Gender.

To develop this manual, UGANET engaged Technical Assistants from 12 regions; (Rwenzori, Ankole, Bunyoro, West Nile, Lango, Acholi, Lake region, Busoga, Elgon, Bukedi, Karamoja and central region) who assisted in data collection on gender inequality, harmful gender norms and Gender Based Violence (GBV). The data collected was consolidated into regional reports that has been used to develop this manual.

The content in this manual provides guidance to individuals and institutions on technical knowledge and practical solutions to addressing gender inequality, harmful gender norms and GBV. The content in the manual is derived from responses from the different stakeholders and community voices that UGANET interacted with during the interviews and data verification exercises.

3.0 INTRODUCTION AND BACKGROUND.

According to the National Strategic Plan to Reduce Human Rights Related Barriers to HIV, Tuberculosis (TB), and Malaria Service in Uganda 2020-2024, one of the barriers to HIV, TB and malaria services and if addressed and resolved, would contribute towards improving the sustainability and impact of Uganda's National Responses to HIV, TB, and malaria while improving health equity, is the on-going challenges for gender equality and the elimination of Gender-Based Violence.

Norms are salient and often talked about as either praising those who conform to them or castigating those who do not. They help determine a collective understanding of acceptable attitudes. Norms can positively and negatively influence people's health for example, push men to perpetrate GBV.The harmful social norms are underlying causes and drivers of Gender-Based Violence because they contextually and socially derive collective expectations of appropriate behaviors. Harmful social norms portray physical violence as a domestic and private matter, as a constituent part of women's lives thereby normalizing women's experience of abuse and defines appropriate boundaries within which male partners perpetrate violence.

It is against this background that UGANET has developed a community manual which will help in providing technical knowledge, build capacity and enable individuals, institutions and communities to challenge the status quo and address gender inequality, harmful norms and GBV.

It is expected that this Manual will greatly contribute to reducing the high levels of Gender Inequality and Gender Based Violence in the country as highlighted by the National Strategic Plan to Reduce Human Rights Related Barriers to HIV, TB, and Malaria Service in Uganda 2020-2024.

4.0 Module 1: HUMAN RIGHTS: THE BEDROCK FOR GENDER EQUALITY AND SOCIAL JUSTICE.

Objective: This module will provide audiences with an understanding of human and women's rights and the corresponding legal and policy frameworks.

Definition of Human Rights.

Human rights are commonly understood as inalienable fundamental rights to which a person is inherently entitled to by virtue of being human. The concept of human rights has its foundation in the idea that human beings have these special rights because of the human dignity which is dependent on the human nature of reason and rationality. They are the great ethical yardstick that is used to measure a government's treatment of its people.

Human rights differ from other rights in two respects. Firstly, they are characterized by being:

• Inherent in all human beings by virtue of their humanity alone (they do not have to be purchased or to be granted);

• Inalienable (within qualified legal boundaries); and universal

Secondly, the main duties deriving from human rights fall on states and their authorities or agents, not on individuals.
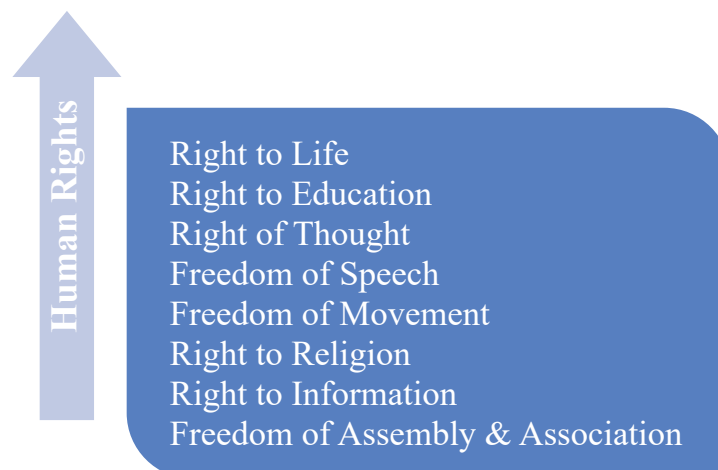
One important implication of these characteristics is that human rights must themselves be protected by law ('the rule of law'). Furthermore, any disputes about these rights

should be submitted for adjudication through a competent, impartial and independent tribunal, applying procedures which ensure full equality and fairness to all the parties, and determining the question in accordance with clear, specific and preexisting laws, known to the public and openly declared.

According to Section 5 of the Vienna Declaration and Programme of Action, human rights are inherent in all human beings, inalienable within qualified legal boundaries, universal, interdependent, indivisible and correlated.

The idea of basic rights originated from the need to protect the individual against the (arbitrary) use of state power. Attention was therefore initially focused on those rights which oblige governments to refrain from certain actions. Human rights in this category are generally referred to as 'fundamental freedoms'. As human rights are viewed as a precondition for leading a dignified human existence, they serve as a guide and touch-stone for legislation.

- Human rights are rights we have because we are human beings.
- All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (Article 1. UDHR).
- Human Rights are not granted by government; every person is born with human rights.
- Human rights apply to every human being and are important to us all, regardless of nationality, sex, national or ethnic origin, colour, religion, language, or any other status. (Article 2. UDHR).
- All human beings are equal before the law and are entitled without any discrimination to equal protection of the law. (Article 7. UDHR).
- Human rights range from the most fundamental rights such as; the right to life, liberty and security of person- (Article. 3 UDHR), prohibition of torture, cruel, inhumane and degrading treatment– (Article. 5) - to those that make life worth living, such as the rights to property (Article 17), work (Article 23), food, health (Article. 25), and education (Article. 26), etc.

Human Rights

Right to Life
Right to Education
Right of Thought
Freedom of Speech
Freedom of Movement
Right to Religion
Right to Information
Freedom of Assembly & Association

4.1 Principles of Human Rights.

→   Human rights are inalienable, i.e., they should not be taken away, except in specific situations and according to due process. For example, the right to liberty may be restricted if a person is found guilty of a crime by a competent court of law and is sent to a legally designated prison to serve a sentence.

→   The principle of non-discrimination cuts across all international human rights law. This is present in all major human rights treaties. It also provides the central theme of two core instruments: International Convention on the Elimination of All Forms of Racial Discrimination, and the CEDAW.

Classification of human rights: First, second and third generation rights.
The division of human rights into three generations was first proposed by Karel Vasak at the International Institute of Human Rights in Strasbourg. His division follows the principles of Liberté (LIBERTY), Égalité (EQUALITY) and Fraternité (SOLIDARITY) of the French Revolution.

First generation rights are related to liberty and refer fundamentally to civil and political rights. The second generation rights are related to equality, including economic, social and cultural rights. Third generation or 'solidarity rights' cover group and collective rights, which include, inter alia, the right to development, the right to peace and the right to a clean environment. While the classification of rights into 'generations' has the virtue of incorporating communal and collective rights, thereby overcoming the individualist moral theory in which human rights are grounded, it has been criticized for not being historically accurate and for establishing a sharp distinction between all human rights. Indeed, the concept of generations of rights is at odds with the Teheran Proclamation and the Vienna Declaration and Programme of Action, which establish that all rights are indivisible, interdependent and interrelated.

Some rights apply to individuals, such as the right to a fair trial: these are called individual rights. Others apply to groups of people, such as the right to a healthy environment: these are called collective rights.

4.2 Legal and policy instruments.
International and regional legal instruments on human rights and women's rights demand commitments made by Government to be respected, promoted and observed. These commitments are reproduced in international, regional and national laws and policies.

4.3 International Laws on Human Rights and Women's Rights.

1. The Universal Declaration of Human Rights (UHDR), 1948, is the first document also referred to as the foundation of human rights laws. It set out the fundamental human rights to be protected world over. The UDHR, together with the two covenants make up the International Bill of Rights.
2. International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966
3. International Covenant on Civil and Political Rights (ICCPR), 19664.
   Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), 1979
5. Beijing Declaration and Platform for Action (BPfA) 1995
6. Convention on the Rights of the Child (CRC), 1990
7. International Conference on Population and Development (ICPD) 1994
8. Declaration on Elimination of Violence against Women, (DEVAM) 1993
9. United Nations Security Council Resolutions on Women, Peace and Security (UNSCRs 1325, 1820, 1888, 1889, 1860, 2106 and 2122
10. ILO Gender Equality Conventions
11. Sustainable Development Goals (SDGs) specifically Goal 5 on Gender Equality

Regional Instruments.

1. African Charter on Human and People's Rights ("Banjul Charter"), 1981
2. Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (Maputo Protocol), 2003
3. Maputo Declaration on Gender Mainstreaming (2003)
4. Solemn Declaration on Gender Equality in Africa, 2013
5. International Conference of the Great Lakes Region (ICGLR) Protocol (2006) on Prevention and Suppression of Sexual Violence against Women and Children
6. African Charter on the Rights and Welfare of the Child

National Legislation.

At the national level Uganda has translated its international and regional commitments into several national laws all aimed at promoting the respect and observance of human rights, women's rights and enhancing access to justice.

1. 1995 Constitution of the Republic of Uganda as amended is the supreme law of Uganda. Chapter Four and Objective XIV specifically spell out human rights.
2. Domestic Violence Act (DVA) 2010 and its Regulations 2011
3. Prohibition of Female Genital Mutilation Act 2010 and regulations
4. HIV/AIDS Control and Prevention Act 2010
5. Prevention of Trafficking in Persons Act 2009
6. Penal Code Act, Cap 120
7. Children Act Cap 59 as amended
8. International Criminal Court Act 2010 – aims at enhancing women and girls

assess to justice among others.

9.   Succession Act 2022
10.   Equal Opportunities Commission (EOC) Act, 2007
11.   Land Act Cap 227 and its Regulations 2004;
12.   Employment Act, 2022 and its Regulations
11.   National Action Plan III on Women, Peace and Security 2021-2025, 2021
12.   National Policy and Action Plan on Elimination of Gender Based Violence, 2016

NOTE. From a survey done by UGANET across the country, it was found that most of these laws are not known both by the ordinary citizens and their leaders which makes implementation and observance of the same difficult. There is therefore need to popularize the existing laws to ensure that communities know them, use them and shape them.

5.0 Module 2: UNDERSTANDING GENDER AND ITS RELATED CONCEPTS.

Objective: This module is intended to build audiences (respondents) comprehension of gender.

Gender is defined as the "socially constructed roles, behaviour, activities, and attributes that a given society considers appropriate for men and women." Gender is mainly about the characteristics and roles that societies attribute to women and men. Gender is not predetermined but constructed by societies. Gender shapes a person's behaviour experiences, limitations, potential, and their opportunities. It is also not static, changing across cultures, space (regions) and time. For example:

a)   In the Karamoja region of north-eastern Uganda, houses are built by women, unlike the rest of the country where this task is the responsibility of men.

b)   In India, dowry (marriage gifts) is given by the bride's family to the groom's family. This is very different from Uganda where, dowry (also known as bride price) I instead given to the bride's family by the groom's family. This is a common and highly cherished practice across most tribes.

c)   150 years ago, most young girls and women in Uganda were prepared for a life of marriage and child bearing and they remained confined to the domestic setting. The passage of time has changed with most families educating daughters with the intention that they will become competitive in the job market/employment. Indeed, in the past 100 years, women have increasingly emerged into the public sphere and are active in leadership, business, and are sustaining households.

d)   The stakeholders in different regions assert that communities believe women are meant to look after children while men's role is to provide for their families. In some cases, even the women who work have to submit their earnings to the man to plan for them.

e)   Uganda's first Parliament, the Uganda Legislative Council (LEGCO) which was established in 1920, got its first female representative after 30 years of existence in 1956. At the inauguration of the 11th Parliament in 2021, there were a total of 189 females representing different categories of Ugandans.

f)   Socialization has changed so much that more females are entering fields in Science, Technology, Engineering and Mathematics (STEM), previously assumed to be only for males.

5.1 Key gender concepts.

Gender equality: According to the United Nations, gender equality means that females and males enjoy the same rights to protections, opportunities, and resources. Gender equality is a human right.

Gender imbalance and inequality: Very simply, it is the idea that males and females are not equal. It is the unequal treatment or perception of a person or individuals because they are male or female. It stems from differences in gender roles. **Males are seen as superior to females and this manifests through preference of boys to girls and unfair distribution of property where the boys take a lion's share**

Gender gap: This means the differences between the sexes. This difference or gap between males and females is obvious in education, respect, household chores, choice of academic studies, jobs, income, economic opportunity, inheritance, responsibilities, etc.

Patriarchy: This is a social system, organization or arrangement in which males are held supreme and superior to females. Males are placed at the head, e.g., Father heads the home, eldest son becomes heir, clans are headed by males not females.

Gender roles: These are social and behavioral norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex. These often determine the traditional responsibilities and tasks assigned to men, women, boys and girls. Gender-specific roles are often conditioned by household structure, access to resources and other locally relevant factors. Gender roles can be identified as productive, reproductive, and community roles.

Gender parity: Gender parity is a numerical concept concerning relative equality in terms of numbers and proportions of men and women, girls and boys. Gender parity addresses the ratio of female-to male values (or males-to females, in certain cases such as education, health care access among other sectors).

Gender bias: This is the action of discriminating or preferring one gender over the other. It underpins gender inequality.

Gender blindness: This is the inability or failure to take into account the different roles and responsibilities of men/boys and women/girls, assigned to them in specific social, cultural, economic and political contexts and backgrounds. Gender blindness doesn't recognize disparities between females and males and their diverse needs and in that way, it is characterized by a 'one size fits all', approach in working with communities.

5.2 Gender and Sex: Understanding the difference.

Objective: This session is intended to enable an understanding of the difference between sex and gender.

Sex is based on biological differences between women and men. The World Health Organization defines sex to mean, biological and physiological characteristics of males and females, such as reproductive organs, chromosomes, hormones, etc. **Gender on the other hand refers to** "the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men. It varies from society to society and can be changed. While most people are born either male or female, they are taught appropriate norms and behaviour – including how they should interact with others of the same or opposite sex within households, communities and work places.

Exercise on differentiating sex and gender

Ask the audience to create a table with two columns labeled 'Women' and 'Men.' Under each column let the audience list the jobs, chores or responsibilities done by women and men. Once that is complete, go down the list, asking if a specific job/chore under the 'Women' can be done by men. Repeat the process under the column labeled 'Men,' asking if women can take on jobs/chores typically done by men. Use the responses to facilitate a discussion on whether the roles are assigned by sex or gender to emphasize the difference. The figure below can be used to further illustrate the differences.

Sex characteristics	Gender characteristics
• Females menstruate while males cannot	• Women and girls typically do more housework than men because home care is assumed to be a woman's work
• Men have testicles while women have ovaries.	• Colours are categorised as 'feminine' and 'masculine': pink for girls and blue for boys.
• Females conceive babies and carry them for nine months before giving birth	• Females are perceived to be better child care givers because of their maternal roles
• Generally, men are by nature physically stronger than women because of their hormonal make up.	• Across the world, men earn more money than women
• Women produce milk from their breasts and can feed babies, men cannot.	• Men with multiple partners gain a reputation of being strong and powerful.
	• Real men do not show pain; that is a sign of weakness.

6.0 Module 3: INTRODUCTION TO GENDER INEQUALITY, GENDER AND SOCIAL NORMS.

Objective: This module is intended to explain Gender Inequality, gender/social norms. It also explains how they affect human behaviour and how they can be addressed.

6.1 What is Gender inequality?

Gender inequality is discrimination on the basis of sex or gender causing one sex or gender to be routinely privileged or prioritized over another.

How does Gender equality manifest in communities?

Gender Inequality in many communities in Uganda manifests through prioritization of one sex over the other. For example, in Bukedi sub-region, boys are prioritized when paying school fees because the communities think that boys are the ones who need empowerment to be able to sustain their families in future.

Inequality also manifests through political structures. For example, in Acholi sub-region and many other regions as well, most political leaders are men. According to cultural leaders, this is attributed to the fact that men are the leaders in homes and should therefore occupy bigger community positions.

Furthermore, gender inequality manifests through community misconceptions about gender roles. In Karamoja, the role of building a home is left to women.
This is creating inequality because women are charged with so many other domestic care responsibilities.

Other ways in which Gender inequality manifests in many Ugandan communities are:
- Women are denied ownership of property
- Harmful cultural practices for example Female Genital Mutilation (FGM).
- Difference in the nature of roles given to boys and girls
- Cultural practices like widow inheritance which still happens in some communities such west Nile sub-region and others.

6.2 What are stakeholders doing to challenge Gender Inequality? What can we learn?

● Some cultural leaders have utilized clan gatherings to promote gender-neutral education for all children.

● Religious leaders ensure sermons in the church condemn gender inequity and encourage girl child education.

● Government affirmative action in ensuring that most development initiatives and job opportunities are made available to both men and women women.

● Enforcement of existing laws to ensure that those who engage in offenses that promote gender inequality are apprehended and held accountable.

● Community departments in different districts are sensitizing communities and disseminating policies on Gender inequality.

● Civil Society Organizations (CSO) are supporting vulnerable communities to access justice where inequalities are causing human rights violations.

Institution and individuals working for gender inequality can explore some of the above solutions to achieving Gender Equality in communities.

6.3 Social norms

Social norms are rules of behaviour that exist in different communities. Social norms are based on shared expectations of individuals or groups about how people should behave. When a social norm exists, most people see others conform to it and feel a social obligation, or pressure to equally conform and believe they will be subject to a form of social punishment if they do not. (Bicchieri, 2010).
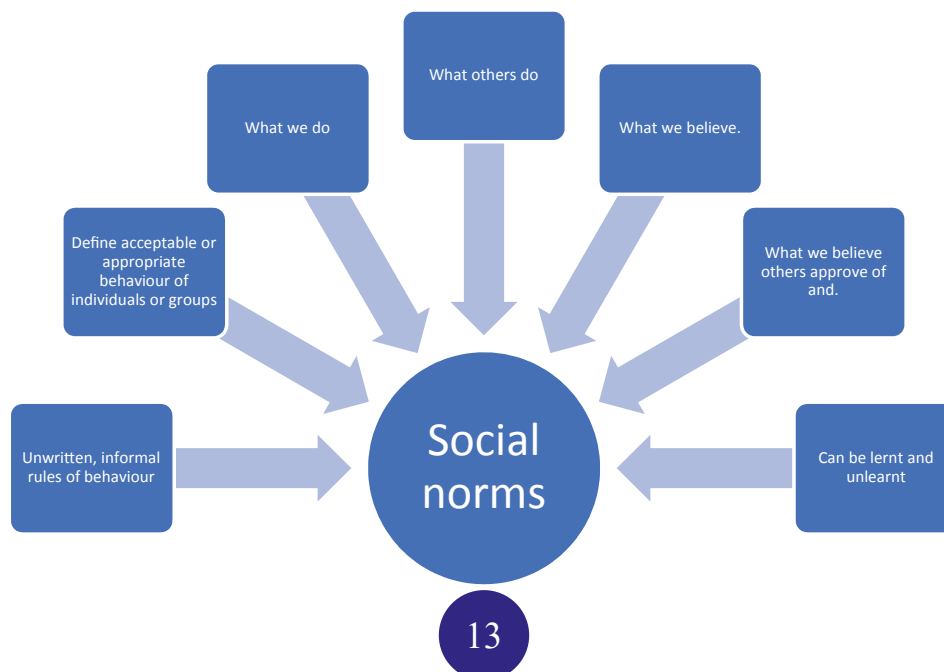
As such norms are powerful motivators either for, or against individual and group attitudes and behaviour. Community members who conform to social norms often experience rewards or positive reinforcement such as social status and acceptance in the group. For example, in Buganda, when a girl finds a man to marry her, she is socially accepted. Those who deviate from group expectations normally face shaming, disapproval, penalty or sanctions by others who are important to them. In this way, social norms act as informal social laws to regulate behaviour within a given social group . For example, in some parts of Sebei sub-region where FGM still occurs, girls who refuse to undergo the procedure are considered as outcasts in their family. Social norms consist of culture, customs, traditions and practices most of which are typically unwritten, yet they inform beliefs, behaviour and attitudes towards different categories of people in a community.

6.4 Gender norms.

These are ideas about how men and women should be and act. They are the standards and expectations to which gender identity generally conforms, within a particular society, culture and community and at a particular point in time. Gender norms start early in life, dictated by socialization and stereotypes. It is key to note is that these can be learnt, and unlearnt. Some cultural institutions are encouraging men and women to share roles without pointing fingers at who supposed to carry out such a role.

6.5 Examples of social and gender norms that support Gender-Based Violence.
- A man has a right to assert power over a woman and is considered socially superior.
- A man has a right to physically discipline a woman for "incorrect" behaviour.
- Physical violence is an acceptable way to resolve conflict in a relationship.
- The culture of silence around Intimate Partner Violence is a "taboo" subject.
- Divorce is shameful.
- Sex is a man's right in marriage.
- Sexual activity (including rape) is a marker of masculinity.
- Girls are responsible for controlling a man's sexual urges.

6.6 How social and gender norms develop and persist.

Social norms develop or spread through socialization as individuals are introduced to gendered identities. This is the concept of gender socialization, that is, the process of girls and boys, women and men learning social roles based on their sex, which leads to different behaviors and creates differing expectations and attitudes by gender. Some examples are that girls and women do more household chores, such as cooking and cleaning, while boys and men do more work out of the home.

Social norms are also spread through ritualized behaviour that is performed within daily interactions (e.g., kneeling/bowing before elders, wearing long dresses). They are spread and upheld through reward when complied with, or sanctions when a person acts in contravention or violation. They persist because of routine performance or repetition of the action or behaviors.

7.0 Module 4: GBV IN ITS VARIOUS DIMENSIONS: DEFINING TYPES AND FORMS OF GBV.

Objective: The objective of this session is to enable audiences understand the various forms and manifestations of Gender-Based Violence

7.1 What is the meaning of Gender-Based Violence?

Gender-Based Violence (GBV) is abuse perpetrated against a person and is entrenched in power imbalances between the different gender, i.e., between men and women, and the non-conforming genders. GBV is violence directed at a person because of that person's gender, or violence that affects persons of a particular gender disproportionately. One important thing to note is that violence of any form and manner undermines the dignity, safety and wellbeing of that person.

7.2 Causes of GBV.

The imbalance of power between women and men is at the root of Gender Based Violence. The power imbalances manifest through:
1. Social norms that see GBV as a private matter,
2. Male control of women,
3. Male sexual entitlement,
4. Inequitable gender attitudes,
5. Ideals of femininity that promote women's subordination to men and expectations of women to submit to male partner's sexual desire and needs,
6. Women having less power in relationships.

7.3 Drivers/contributing of GBV:

The damage caused by harmful social and gender norms is accelerated by a myriad of factors such as alcohol, poverty, armed conflict, natural disasters and weak or inadequate policy, justice, law and order protections. Other drivers include displacement, societal tolerance of harmful practices, norms and corruption. All exacerbate the prevalence and impact of GBV and harmful practices.

A recent but fast-growing driver of GBV is Information and Communications Technology (ICT) which exacerbates existing forms but poses new and complex forms of violence. Knowing these drivers is crucial to the design of prevention and response interventions for the protection of vulnerable and marginalized populations.

7.4 Dimensions of GBV.

Domestic Violence (DV) - This is any act or threatened act of abuse within a domestic setting by or directed to a spouse, partner, child or other family member, or domestic help. Domestic violence is any aggressive, abusive or intimidating behaviour towards any person within a home setting.

Violence Against Women and Girls (VAW/G) – VAW/G is form of discrimination against females and it includes any act, or threatened action that results in or is likely to result in physical, sexual or psychological harm to any woman or girl.

7.5 Harmful Social and Gender Norms and Violence Against Women and Girls.

VAW/G blatantly discriminates against women and girls, is steeped in culture and social norms; accordingly, most acts of abuse are termed as Harmful Traditional Practices (HTP). In Uganda these include acts such as child, early and forced marriage, widow inheritance, Female Genital Mutilation (FGM), forced abortion, denial of inheritance, denial of education, marital rape, ritualized rape (commonly known as courtship rape) and bride price-related violence.

Ask the audience to name some types of technology-facilitated acts of VAW/G that they know. Compare their responses against the list here below and explain each.
- Sextortion - blackmail by threatening to publish sexual information, photos or videos
- Image-based abuse - sharing intimate photos without a woman's consent
- Doxxing - publishing private personal information
- Cyberbullying
- Online gender and sexual harassment
- Cyberstalking
- Online grooming for sexual assault
- Hacking
- Hate speech
- Online impersonation
- Misuse of technology to locate survivors of abuse in order to inflict further violence, among many others.

With the rapid development of internet technology in Uganda has also emerged a new avenue for violence predominantly directed against women. **Online or technology -facilitated violence** is committed, assisted, aggravated, or amplified by the use of information communication technologies or other digital tools, that results in or is likely to result in physical, sexual, psychological, social, political, or economic harm, or other infringements of rights and freedoms. It occurs online or offline through the use of technological means. Some categories of women are more susceptible to technology-facilitated violence: women in the public eye such as entertainers, journalists, human rights defenders, female activists and politicians.

Violence against Children in Schools: This has been defined by the Committee on the Rights of the Child (CRC) as all forms of physical or mental violence, injury and abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse against a person aged below 18 years.

Intimate Partner Violence (IPV) refers to violence between intimate (romantic) partners or former partners that results in sexual, physical, emotional or economic harm. Some examples of this include physical bodily harm, sexual coercion, psychological abuse and controlling behaviors.

7.6 Forms of Violence.
Objective: To learn to identify the different forms of GBV.
GBV occurs in four ways; it can be sexual, physical, mental/emotional/psychological, and economic. It also includes threats of violence, coercion and manipulation.

1) Physical violence: Physical violence inflict bodily harm or injury on a person through acts such as burning, slapping, beating, boxing, pulling parts of a person's body (lips, hair, ears), shooting, twisting arms, biting, cutting.

2) Sexual violence: This refers to any sort of harmful or unwanted sexual behaviour that is imposed on someone. It includes acts of unwanted/unconsented sexual contact, forced engagement in sexual acts, attempted or completed sexual acts without consent such as sodomy, rape, defilement, incest, sexual harassment and bestiality. It also includes forced prostitution, sexual exploitation, sexual slavery. among others. The lack of consent is the cornerstone of sexual offenses. It also consists of coercive sexual behaviour; all non-consensual acts are acts of sexual violence

3) Psychological/Emotional/Mental: This type of abuse doesn't involve physical violence, though it might involve threats of violence. It's characterized by a person's words, 'silent treatment,' actions, and the consistency of these behaviors. It includes threats, verbal insults, derogatory language, mockery, isolation, bullying and the use of nicknames to refer to a person. It also encompasses patronizing or condescending behaviour, public humiliation, yelling, dismissiveness,

4) Economic violence: This is any action that causes denial or deprivation of economic or financial resources to which a person is entitled. It is behaviour that controls and in essence limits a victim's ability to access, acquire, own, use, and maintain , thus threatening her or his economic security. Some examples of economic violence include: a) Denial of inheritance rights or inequitable distribution of property such as land b) Denial of opportunities necessary for attaining economic independence such as education, work/ employment, education, health care, decision-making, etc. c) Theft of a person's earnings or proceeds of work (e.g. harvests).

8.0 Module 5:
THE INTERSECTION BETWEEN GENDER EQUALITY, SOCIAL NORMS & GBV.

Objective: Through this session, audiences will appreciate the relationship between gender inequality, Harmful social norms and GBV.

Gender is simultaneously the most persistent cause, consequence and manifestations of power relations. Gender shapes power relations at all levels of society. The set of roles, behaviour and attitudes that societies define as appropriate for men and women is the most persistent cause, consequence and mechanism of power relations from the intimate sphere of the household to the highest levels of political decision-making.

The socially prescribed roles for women and men have a direct effect on gender equality and equity because gender determines the opportunities, privileges and benefits of women and men. The National Population and Housing Census Report of 2014, revealed that literacy among Ugandan women is 68% compared to 77% for men . 68% of women as compared to 74% of men engage in work outside the home.

In the context of unequal gendered power relations, women are less likely than men to have knowledge of their rights, as well as the related GBV prevention and response and justice pathways. This pushes them to the margins of society increasing their vulnerability to rights abuse and inequality. Studies the world over demonstrate the organization of the family unit on the basis of hierarchy and gender inequality, where the rights of women to equal status are restricted in marriage, and gendered power relationships dictate that women and girls are treated as subordinate to men and boys. The husband is considered the head of the family (and the household), and the wife (and girl) may suffer discrimination, and therefore inequality on account of their gender.

GBV is a huge obstacle to protection and promotion of human rights, especially women's and girls' rights, and therefore the achievement of gender equity and equality. GBV is deeply rooted in gender inequality and it remains one of the most pervasive rights violations in the world. Understanding the nexus between GBV, gender equity and requires a deeper interrogation of the social motivations that could explain violent behaviour common to a particular group, i.e., social norms.

Social norms in Uganda's context are influenced by moral, cultural and religious dictates, some of which are out rightly negative, while others are prone to abuse. Culture and religion are highly cherished by the Uganda people, in spite of their ability to perpetuate VAW/G.

Social norms can be positive or negative and they guide or constrain individuals' or groups' behaviors. Positive norms can be leveraged to maintain law and order, foster respect, responsibility, reconciliation and harmony. In this way they can be used to prevent GBV. Accordingly, while social norms are widely renown to define boundaries within which GBV typically occurs they also present a vehicle through which to raise awareness, address wrong perceptions and strengthen deterrents and penalty against GBV.

Social and gender norms have the potential to be harmful. Negative social and gender norms exist in an environment of unequal power. People, most commonly women and girls are expected to behave in a certain way with the result that those who do not, are forced into submission through violence and other societal sanctions. That is what forms GBV in all its forms. For women and girls, negative norms historically operate in deeply entrenched patriarchy placing females in a position of inferiority and disadvantage. The result of this is VAW/G.

A 2023 assessment confirmed the crippling impact of social and gender norms on the right to equality and protection from harmful practices and GBV. Data was collected across the Karamoja, Ankole, Acholi, Busoga, Bunyoro and Tooro sub-regions of Uganda. The figure below shows verbatim excerpts from some respondents which clearly reveal norms occasion inequality and violence.

Karamoja

"Men have a right to discipline women for incorrect behavior like cooking untasty food."

"Women shouldn't run for politics because men will fear them."

"It's not rape. Women must not deny their husbands sex."

Acholi

"Women in the Catholic reigion have to fast for their husbands and children."

"Women cannot make decisions."

"Women must not eat certain foods such as eggs, chicken, or gizzard."

"Men who do housework are "half men.""

Ankole

"HIV in our community is spread by women."

"Women aren't taken to hospital to give birth because they are seen as strong when they give birth at home."

" Produce of high economic value like cows and trees are for men."

Busoga

"Women aren't allowed to work because they get into adultery when they leave home."

"Producing only girls makes you not respected."

"At a girl's first menstruation, she is considered ready for marriage."

Bunyoro

"Men should have children outside marriage because such children are blessed."

"Women can't be leaders."

"Women shouldn't hold or plan for money."

Tooro

"Women just write their names as witnesses not buyers when buying land."

People don't report cases for fear of ashaming family members."

"Women shouldn't sit in front in gatherings."

8.1 How social norms affect the efficacy of law and policy.

In an ideal world where positive social and gender norms exist side-by-side with formal law, and policy, states would be able to strengthen protections for vulnerable populations from GBV, and ultimately advance towards gender equality. However, in most societies globally, social and gender norms impede uptake and compliance with formal law and policy. In Uganda's case, there is widespread perception that formal law and policy are imported western concepts intended to erode African traditional values and laws. Most of Uganda's social and gender norms have historically thrived on women's subordination and male dominance, which formal law and policy seek to correct. Accordingly, despite boasting of a robust legal and policy framework, many populations in Uganda specifically women and girls experience discrimination, inequality and violence.

Law, policy and related reforms can be a useful tool in changing gender norms when it builds on changes in behaviour or attitudes that are already starting to occur. It can help people defy deep-rooted norms, help shape new norms and set standards against which actors can be held to account. There is significant evidence that the fear of disruption of centuries of particular social order which has been set by norms has also curtailed the effective implementation of law and policy as well as legal reforms. For instance, Uganda's efforts to include an offence of marital rape in the marriage law reforms and laws to address sexual violence all met heavy resistance because of beliefs such as 'husbands cannot rape their wives,' or 'women must not deny their husbands sex.

Efforts to dismantle GBV seem to fail due to the culture of silence. Studies show that communities have a huge preference for other corrective actions than reporting cases to authorities such as the Police. A 2021 nationwide study on access to justice revealed that nearly 90% of the Ugandan population preferred the use of informal justice systems and remedies to address their complaints, than reporting the matter to Police. This resonates with revelations from studies on social norms where communities believe that reporting spouses perpetrating GBV exposes the family to curses.

Evidence further shows that many leaders do not want to be seen to be at odds with religious and cultural authorities who are the gatekeepers of social 'values'. A 2019 study on Evidence-Based Communication for a Progressive Women Rights Agenda revealed that Ugandan policy makers held cultural and informal justice leaders in higher esteem than even the President and Speaker of the Parliament of Uganda. The reluctance of leaders to invoke justice, law and order protections to stop GBV may explain why negative social and harmful norms continue to thrive creating injustice and inequality.

9.0 Module 6: SOCIAL AND GENDER NORM CHANGE.

Objective: This is to provide some practical direction for cultivating norm change. Social and Gender Norm change can be done in several ways in communities. It is however key for communities to focus on mindset change because it is the foundation upon which there can be a paradigm shift in the inequities manifested through social and gender norms.

9.1 The DFID Framework for Social Change.

The DFID Framework for Social Norm Change Source provides good steps through which social norm change can be influenced. These includes:

Step One: Change social expectations.

a. If inaccurate beliefs are present then raise awareness to dispel misconceptions.

b. Shift individual attitudes towards harmful behaviour. A change in attitude on its own is not able to shift social norms, and so additional support is needed to deal with attitudes. Attitudes towards a particular behaviour can be tackled in a number of ways, including through:

● Debunking falsehoods, myths and inaccuracies, e.g., sex with a young girl can cure HIV.

● Illustrating the danger that behaviour can cause, e.g., connect the dots between child marriage/pregnancy on the health of the adolescents.

● Raising knowledge and awareness of contradictions with other norms. One way is to tap into faith-based/religious teachings on mutual respect and love between couples.

● Revisiting the messaging/framing of the issue to give audiences a new perspective. For example, instead of using the women's rights approach which sometimes creates apathy, show the gains for men and boys if they embrace peaceful means of conflict resolution and fairness to women.

● Highlighting the direction of change within the community, e.g., amplify changes such as more men are taking their daughters to school, challenging the norms that deny girls education.

c. Promote public debate and deliberation around the norm. An intervention may be successful at changing individual attitudes in private (e.g. through individual and couple counselling, home visits, etc.), but may not shift social expectations (i.e. an individual may be unaware that others' attitudes have also changed). Therefore, public debate and deliberation is important to shift social expectations so individuals can see and hear from others in the community group who may similarly be changing their attitudes towards VAWG.

d. Promote a positive alternative. Norms exist for a reason; they provide rules for how to belong to a group. Harmful social norms that are not replaced with more positive norms are likely to return.

e. Provide opportunities for public and collective commitment to change. Public pledges help to create trust among participants and onlookers in those who are creating change. They directly address individual beliefs about what forms acceptable behaviour in that community.

In his or her community committing to prevention of GBV, they may be less likely to think that others are perpetrators and will strive to conform to socially acceptable behaviour. Therefore, pledges and public commitments should follow, rather than precede, activities to change individual attitudes, promote public debate and alternative norms.

STEP TWO: Publicize the change.
a. Publicize role models and benefits of new behaviour. Successful social norms campaigns realize and promote the power of role models in the change process. Role models may persuade people to adopt new norms, condemn existing norms and/or simply make an alternative seem feasible.

b. Avoid reinforcing negative behaviour. Sometimes, Behavioral Change Communication (BCC) amplifies harmful behaviour and in the process reinforces or normalizes negative norms.

c. Develop a strategy to catalyse broader societal change. Most GBV prevention and response actors are constrained by logistical and technical resources for scaling interventions to larger populations to shift social norms. For interventions to have impact beyond direct beneficiaries, the theory of change should specifically address not only how individuals and groups go through a process of social norm and behaviour change, but also how this change can be scaled up beyond the direct beneficiaries.

STEP THREE: Catalyse and reinforce new positive behaviors and norms.
a. Provide opportunities for new behaviour: A social norms intervention is more likely to be successful if it not only provides clear guidance on a new norm but also opportunities and ways of behaving in accordance with that new norm.75 New behaviour need to be practiced to become normal.

b. Create new rewards and sanctions: In order for new norms to be sustained, sufficient penalties and rewards systems must be in place. For instance, rewards could take the form of new responsibility, or a sense of belonging to a group of role models. Whereas the introduction of new laws might not necessarily create immediate new sanctions, they can send an important signal, and give individuals who disagree with a social norm an excuse for not adhering.

9.2 Case studies of social norm change.
The SASA! Methodology.
SASA! aims to prevent VAW and HIV in Uganda through mobilizing communities to lead their own change by assessing their acceptability of violence and gender inequality. It supports trained community activists to engage with family, friends, neighbors and key stakeholders, including local and religious leaders, the police and health workers. For close to two decades, activists have led over 11,000 activities, including community conversations, door-to-door discussions, quick chats, training, public events, poster discussions, community meetings, film shows and soap opera groups in order to engage a variety of community members. Type of norms being challenged: Social acceptance of physical violence in relationships among both women and men; and women cannot refuse sex from her partner. SASA! promotes injunctive norms such as 'non-violent relationships are happier and healthier rather than descriptive norms such as "men use violence against women"

Best practice:
1. Using the language of power rather than gender and women's rights to make messages more relevant to community members.
2. Influencing public priorities by engaging local leaders, policymakers and journalists to make VAW and its connection to HIV a popular media topic and a catalyst for new policies and practices.
3. Use of a wide range of creative, accessible and generally appealing materials.
4. In-depth training modules for use in workshops or short training sessions to support individuals to explore their potential as activists.

9.3 What are different stakeholders in the community doing to influence social norm change in the communities? What can we learn and implement?

Cultural institutions: The Bugishu cultural institution and clan heads have considered alternatives to the usage of women and girls for male cleansing, and the institution is currently looking into the use of herbs.

District structures: The district Human Rights committees meet once a month to discuss support for social function and the status of reporting on situations of gender disparity.

Government: Women and girls are engaged in government programs. Initiatives like Emyooga and the Parish Development Model (PDM) have been made available to girls and women. This is changing the social norms that undermine the place of women in society.

Civil Society Organization: Awareness creation and legal support provided to vulnerable communities.

Religious leaders: Preaching against gender inequality and advocating for protection of women girls and children from harmful social norms and practices.

Law Enforcement authorities: Ensuring enforcement of laws and policies that protect rights of persons from harmful social norms and practices. Police officers also play a vital role in ensuring that there is information dissemination on laws and policies.

10.0 Module 7: REPORTING HUMAN RIGHTS VIOLATIONS ARSING FROM GENDER INEQUALITY, HARMFUL SOCIAL NORMS AND GENDER BASED VIOLENCE.

Objective: The objective of this module is to enable audiences, know where to seek help in case of Human Rights Violations.

Whereas many communities discourage reporting to authorities when gender related violations are committed, sometimes these violations can be life threatening and negatively impact to victims and survivors. It is therefore important to report human rights violations.

Who has the responsibility to help?

1. Family members & Friends: Family members play a big support function in helping survivors of violence and human rights violations. It is therefore your responsibility as a family member to support your loved one to access support and justice.

2. Local Leaders: Local leaders can play an oversight role in ensuring that harmful practices and inequality does not happen in the communities they lead. They can also assist in ensuring that violators are held accountable. A local leader should enable community members access justice by supporting them to report and cautioning violators.

3. Cultural leaders: It is the work of the cultural leaders to ensure that customs that cause gender inequality are done away with. Cultural leaders create awareness, create cultural laws, and create an enabling environment for human rights violations to be identified and reported.

4. District Probation and Community Development Offices: Every district has a Department of Community-Based Services that hosts Community Development officers and probation officers. These are charged with the responsibility of intervening in community issues such as violence and abuse of children. In case of a violation, one can reach out to the CDO of their community or the probation officer in their district.

5. Civil Society Organizations: CSOs play a vital role in creating awareness as well as supporting victims and survivors to access justice. Some CSO's like UGANET provide free legal services and can support survivors to access justice.

6. Uganda Police Force (UPF): The Police is mandated with the responsibility to investigate, arrest and provide evidence for prosecution of violators. Police officers also play an important role in sensitizing communities about existing laws.

7. Courts: Courts are in charge of listening and determining cases brought before them. Courts are the custodians of justice and their decisions are binding on all individuals. In many instances, courts have made decisions that have helped to shape social norm change in communities in Uganda.

REFERENCES.

Busara Center for Behavioral Economics/Uganda Women's Network (2019). Evidence-Based Communication for a Progressive Women Rights Agenda.

Children Act Cap 59

Cristina Bicchieri, (2006). The Grammar of Society: The Nature and Dynamics of Social Norms, Cambridge: Cambridge University Press.

Constitution of the Republic of Uganda (1995)

Domestic Violence Act (2010)

European Commission. 'What is Gender-Based Violence? ' https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/gender-equality/gender-based-violence/what-gender-based-violence_en

HIV/AIDS Control and Prevention Act (2010)

International Criminal Court Act (2010)

National Action Plan III on Women, Peace and Security 2021-2025, Ministry of Gender, Labour and Social Development, (2021)

National Policy and Action Plan on Elimination of Gender Based Violence, Ministry of Gender, Labour and Social Development, revised edition, August (2016)

OXFAM Research Reports (2016). 'Let's stop thinking it's normal:' Identifying Patterns in Social Norms Contributing to Violence Against Women and Girls across Africa, Latin America, the Caribbean and the Pacific. https://oi-files-d8-prod.s3.eu-west-2.amazonaws.com/s3fs-public/file_attachments/rr-lets-stop-thinking-normal-evaw-social-norms-251118-en.pdf

Penal Code Act, Cap 120

Prevention of Trafficking in Persons Act (2009)

Prohibition of Female Genital Mutilation Act (2010)

Raising Voices (2008). The SASA! Methodology. https://raisingvoices.org/women/sasa-approach

Succession (Amendment) Act (2022) https://bills.parliament.ug/attachments/The%20Succession%20(Amendment)%20Act,%202022.pdf

The Proclamation of Teheran (1968)

Uganda National Bureau of Statistics, (2016). National Population and Housing Census Report, (2014)

Uganda Network on Law, Ethics and HIV/AIDS (2023) Study on Gender Inequality, Harmful Gender Norms and GBV

UN Women. FAQs: Types of violence against women and girls. https://www.unwomen.org/en/what-we-do/ending-violence-against-women/faqs/types-of-violence

Uganda Women's Network (2021). Interrogating the Factors Hindering Access to Justice for Women and Children in Uganda. https://www.uwonet.or.ug/download/uwonet-national-research-report-april-2021

Vienna Declaration and Programme of Action (1993)

World Health Organization. (2023). Gender and Health. https://www.who.int/health-topics/gender#tab=tab_1