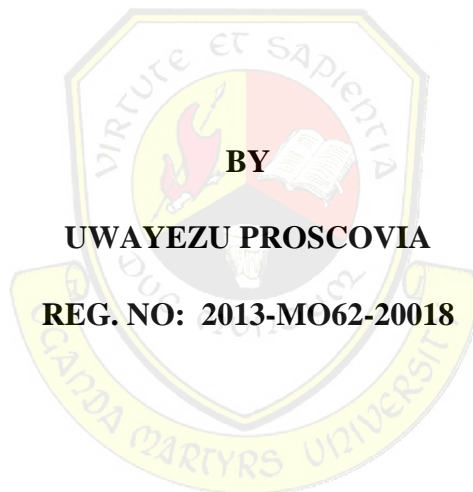


**EXAMINING THE LEVELS OF AWARENESS ABOUT VIOLENCE AGAINST  
WOMEN AMONG THE BATWA COMMUNITY IN KISORO DISTRICT**



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## **DEDICATION**

The dissertation is dedicated to Late Mr and Mrs Ntibiringirwa John Semafara, Late Apollo Mugisha, my Children (Esther, Michelle, Benitah and Mellissa), My Brothers, My In-laws and My Friends for the care and support they have shown me through-out the period of this project.

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## **LIST OF ABBREVIATIONS**

ACFODE- Action for Development  
ACHPR – African Charter on Human and Peoples’ Rights  
ADF – Allied Democratic Forces  
AICM- Africa International Christian Community  
AIDS Acquired Immune Deficiency Syndrome  
BPFA – Beijing Platform for Action  
CAT – Convention Against Torture  
CEDAW – Convention on Elimination of All Forms of Discrimination against Women  
CRC – Convention on the Rights of the Child  
CSOs – Civil Society Organizations  
CSW: Commission on the Status of Women  
EIRENE – International Christian Peace Service  
EMG – Ethnic Minority Groups  
ESCA- East, South, and Central Africa  
FGD – Focus Group Discussion  
FGM/C: Female Genital Mutilation/ Cutting  
GBV- Gender Based Violence  
GOU – Government of Uganda  
HIV – Human Immune Deficiency Virus  
ICCPR – International Covenant on Civil and Political Rights  
ICESCR – International Covenant on Economic, Social and Cultural Rights  
ICT- Information Communication Technology  
LC – Local Council  
LC I- Local Council one leader at village level  
LC III- Local Council Three leader at sub-county level  
MDG – Millennium Development Goal  
MOGLSD – Ministry of Gender Labour and Social Development  
NAADs – National Agricultural Advisory Services  
NGO – Non - Government Organization  
OC CID – Officer in Charge of Criminal Investigations Department  
PATHS – Provincial Association of Transition Houses and Services of Saskatchewan  
SDC - Swiss Development Cooperation

SGBV- Sexual Gender Based Violence  
SPSS - Statistical Package for the Social Sciences  
STDs' – Sexual Transmitted Diseases  
STI – Sexually Transmitted Infection  
SV – Sexual Violence  
UBOS – Uganda Bureau of Statistics  
UDHS – Uganda Demographic and Health Survey  
UN- United Nations  
UNBS – Uganda National Bureau of Statistics  
UNHCR-United Nations High Commissioner for Refugees  
UOBDU- The United Organization for Batwa Development in Uganda  
UPDF- Uganda Peoples Defence Forces  
VAW – Violence Against Women  
VAW&G- Violence Against Women and Girls  
WEE – Women's Economic Empowerment  
WHO –World Health Organization

## **ABSTRACT**

The research was carried out under the topic examining the levels of awareness about violence against women among the Batwa community in Kisoro District, South Western Uganda. The research was guided by the objectives of examining the levels of awareness about violence against women, how information is accessed about violence against women among the Batwa and if there is any government programme aimed at addressing violence against women. A case study design was adopted in which both qualitative and quantitative methods were used to gather information. The sampling techniques included purposive and simple random samplings supported by face to face interviews with key informants and questionnaires.

Results from the study indicated that information regarding violence against women was not adequately disseminated thus leading to the prevalence of high cases of abuse. It was also found out that the various sources of communication used to spread information about violence against women were in most cases not accessed by the Batwa community, thus creating a very big gap in the creation of knowledge or awareness on the levels of violence against women. What other communities see as a sign of violence against women, the Batwa perceive it as a sign of love and discipline within their community especially domestic and sexual violence. Thus, the study found out that any information that is passed on in any other form other than face to face meetings is not accessed by the Batwa community. Their culture is also still strong in contributing to high levels of violence against women.

The researcher recommends that efforts in a bid to ensure that violence against women within the Batwa community is addressed and it requires that all approaches and methods that appreciate the cultural set up should be embraced if the Batwa Community are to appreciate the development within their settings. This includes streamlining the performance and delivery of duty bearers within the Batwa community that seem not to offend them in realising the government concerns on violence against women.

## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.0 Introduction**

This chapter presents the Introduction Background of the Study, Statement of the Problem, Objectives of the Study, Major Objective and Specific Objectives, Research Questions, Scope of the Study, Significance of the Study, Justification of the Study Definition of Key Terms and Conceptual Framework.

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

The United Nations defines ‘violence against women’ as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”. This definition is important because it is believed that most of the acts of violence against women take place “in the dark” and are therefore not brought to the knowledge of the public with most of the perpetrators claiming that such acts are not for public consumption.

According to the United Nations violence against women takes many forms – physical, sexual, psychological and economic. These faces of violence are interrelated and affect women even before birth all through to old age. Some types of violence, such as trafficking, cross national boundaries have a link with the cultural background of looking at women as property.

Therefore, violence against women is a violation of their human rights. It has profound psychological and physical effects that can result in permanent disability and in many cases to death. More than one in three women become victims of violence in their lifetime. (UNAIDS, 2013:2) Nearly one third of all women have been physically and/or sexually violated by their intimate partner and almost 40% of all murders of women worldwide are committed by their partners (WHO, 2013).

Violence against women (VAW) is an international problem - it persists in different forms in all countries and societies of the world. It is currently estimated that over one third of all women

worldwide have been subjected to physical or sexual violence (WHO, 2013). Up to 70 per cent of women experience violence in their lifetime. The most common form of violence experienced by women globally is physical violence inflicted by an intimate partner, with women beaten, coerced into sex or otherwise abused. Women aged 15-44 are more at risk from rape and domestic violence than from cancer, car accidents, war and malaria (*ibid*).

A survey among 1,366 South African women showed that women who were beaten by their partners were 48% more likely to contract HIV than those who were not. More than half of Sub-Saharan Africa countries do not have laws to address domestic violence and over 60% do not explicitly criminalize marital rape (UN Trust Fund to End Violence against Women, 2012).

Sexual violence in conflict is a heinous, present-day atrocity affecting millions of people, primarily women and girls. It is frequently a conscious strategy employed on a large scale by armed groups to humiliate opponents, terrify individuals and destroy societies. Rape has long been used as a tactic of war, with violence against women during or after armed conflicts reported in every international or non-international war-zone. Women and girls may also be subjected to sexual exploitation by those mandated to protection (UNiTE, 2009).

Female Genital Mutilation/Genital Cutting (FGM/C) in areas where it is done has become another form of violence against women. (FGM/C) refers to several types of traditional cutting operations performed on women and girls. It is estimated that more than 130 million girls and women alive today have undergone FGM/C, mainly in Africa and some Middle Eastern countries while 2 million girls a year are thought to be at risk of genital mutilation, adding to the already existing statistics (UNiTE, 2009).

Violence against Women as indicated early takes many dimensions basing on different cultural backgrounds. Dowry murder is a cruel practice where a woman is killed by her husband or in-laws because her family cannot meet their demands for dowry; a payment made to a woman's in-laws upon her marriage as a gift to her new family. While dowries or similar payments are prevalent worldwide, dowry murder occurs predominantly in South Asia and Africa (UNiTE, 2009). Thus, in many societies, rape victims, women suspected of engaging in premarital sex, and

women accused of adultery have been murdered by their relatives because the violation of a woman's chastity is viewed as an affront to the family's honour. The United Nations Population Fund (UNFPA) estimates that the annual worldwide number of so-called "honour killing" victims may be as high as 5,000 women (*ibid*).

### **The Ugandan Perspective**

Uganda's Constitution of 1995 provides that "women shall be accorded full and equal dignity of the person with men" Article 33(1). Article 33(2) further provides that "the state shall provide the facilities and opportunities necessary to enhance the welfare of the women to enable them to realise their full potential and advancement." Article 33(6) provides that "laws, cultures, customs or traditions which are against the dignity, welfare or interest of women or which undermine their status, are prohibited by this constitution.

Ironically, violence against women and girls in Uganda is a widespread problem (Raising Voices 2008, ACFODE 2009). Although comprehensive statistics are unavailable, the Uganda Demographic and Health Survey of 2006 provides credible, nationwide data showing that about 60 per cent of women in Uganda have experienced physical violence since age 15. The government does admit that domestic violence rates are high in Uganda but because it is under-reported, and official statistics are largely absent, domestic violence rates are difficult to measure with any accuracy.

Ugandan women continue to face other forms of violence. The Uganda Demographic and Health Survey (2006), found that 39 per cent, more than one in three, women and girls aged 15-49 had experienced sexual violence during their lifetime. This includes those whose sexual initiation was against their will. Almost half, 44 per cent, of women who experienced sexual violence experienced this violence at the hands of a current husband or partner, while 22 per cent experienced sexual violence by a former husband or partner. Other perpetrators of sexual violence reported by women were a current or former boyfriend (10 per cent), a stranger (8 per cent) and a friend or acquaintance (7 per cent). Among women who have never been married,

current or former boyfriends and strangers were most commonly reported as perpetrators of sexual violence (27 per cent each).

In that respect, Uganda ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1985. The UN CEDAW Committee charged with overseeing the implementation of CEDAW, states that violence against women constitutes a violation of women's internationally recognized human rights and the denial of equal rights to women reinforces violence against them as stipulated by general recommendation (ACFODE, 2009).

Uganda is therefore under the obligation to not only protect women, but also to prioritize the eradication of all forms of violence against women. For as long as violence against women remains prevalent, and the state response is measurably inadequate, Uganda will continue to fail its international legal obligations to prevent violations of the right to physical and mental integrity, and women's equality before the law. The following instruments have been ratified and compel Uganda to do its best to eradicate violence against women. Some of the conventions include;

- African Charter on Human and Peoples' Rights (ACHPR).
- International Covenant on Economic, Social and Cultural Rights (ICESCR).
- International Covenant on Civil and Political Rights (ICCPR).
- Convention on Elimination of All Forms of Discrimination against Women (CEDAW).
- Convention Against Torture (CAT).
- Convention on the Rights of the Child (CRC).

### **Minority groups and human rights**

The Batwa under this study are a minority group, threatened by extinction and therefore in need of a special emphasis on issues of human rights with special focus on violence against women. The table below gives a fair view of their standing among the minority groups of Uganda. Source the Uganda National Bureau of Statistics population Census of 2002 as per ethnic minorities in Uganda.



Table 1. 1: Population of ethnic minority groups in Uganda of 25,000 people or less

<b>Ethnic Group</b>	<b>Population</b>	<b>%</b>	<b>Location (District)</b>
1. Venoma	119	0.001	Kapchorwa, Arua and Kayunga
2. Nyangia	332	0.001	Kotido
3. Mvuba	863	0.004	Arua and Mukono
4. Mening	1,092	0.005	Kotido
5. Ethur	2,342	0.01	Karamoja
6. Bahehe	3,358	0.01	Rukungiri and Busia
7. Batwa	6,705	0.03	Kasese, Kabale , Kisoro, and Kanungu
8. Ik (Teuso)	8,497	0.04	Kaabong
9. Basongora	10,153	0.04	Kasese
10. Lendu	11,155	0.05	Masindi, Hoima and Nebbi
11. Banyabindi	13,912	0.06	Mubende and Kasese
12. Babukusu	14,961	0.06	Masindi and Bugiri
13. Chope	20,517	0.09	Masindi
14. Batuku	20,532	0.09	Bundibugyo
15. Banyala	20,612	0.09	Kamuli and Kayunga
16. So (Tepeth)	21,527	0.09	Nakapiripirit
17. Nubi	25,118	0.1	Luweero

*Source: Uganda National Bureau of Statistics, 2002*

### ***The case of the Batwa***

The Batwa pygmies are believed to be the original inhabitants of the Equatorial forests of the Great Lakes Region of Central Africa. The Batwa Pygmies of Uganda (also known as Abayanda) live in the south-western region of Uganda with a total population of approximately 6,000. The Batwa were evicted from their traditional homelands when the Bwindi and Mgahinga forests were declared national parks in 1991. They are one of the poorest and most vulnerable communities in the region. The forest was their home. In recent decades, the establishment of game parks or national parks has led to their eviction from their traditional land that has undermined their livelihoods and culture. As a result their poverty has increased, while the discrimination they face from dominant communities has become further entrenched. The Batwa

live on the margins of society, in poor quality housing and have high levels of unemployment. Frequently, their only employment is low-paid occasional work as labourers for neighbouring communities. They are stereotyped by majority communities and resulting into segregation means that the Batwa are often not permitted to eat or sit with other communities or use wells at the same time. (Ramsay, 2010).

Batwa pygmies are considered an endangered people and culture in Africa, and they are faced with numerous challenges to both physical and cultural survival including poor access to health care, poverty and mal- under nutritional and low levels of literacy and education. Their plight is exacerbated by geographical remoteness (Deela, 2013).

Generally, in Uganda the level of violence against women is very high. A national survey conducted by the Uganda Bureau of Statistics in 2006 shows that 60% of Ugandan women had experienced physical violence while 40% of Ugandan women had experienced sexual violence (UBOS, 2007:15). It is not clear how well the pygmies' community is informed about it. This is because they hardly access the various means of communication that may be available for passing on the information related to violence against women. Due to different constraints that exist within the Batwa community for example many of them are illiterate, they are too poor to afford the price of newspapers, modern technology is unavailable due to the fact that they live in remote areas, the level of development is very limited.

## **1.2 Statement of the problem:**

Violence against women and girls (VAW&G) is one of the most widespread abuses of human rights worldwide, affecting one third of all women in their lifetime. The World Health Organization (WHO), in its research on violence against women, categorized it as occurring through five stages of the life cycle of women: "1) pre-birth, 2) infancy, 3) girlhood, 4) adolescence and adulthood and 5) elderly (WHO, 2013).

Thus, violence against women is the leading cause of death and disability of women of all ages and has many other health consequences. Violence against women and girls is a fundamental barrier to eradicating poverty and building peace. Even the most conservative estimates measure national costs of violence against women and girls in billions of dollars. (Fulu, et al, 2014: 14).

In spite of international and national efforts to rid society of this heinous vice, violence against women and girls remains widespread in most parts of Uganda. Forms of violence include rape, domestic violence, and forced and early marriages. An estimated two thirds of Ugandan households have experienced domestic violence (UDHS, 2006), with women being four times more likely than men to be targeted for both physical and sexual violence (UDHS, 2006). Violence against women is compounded by discrimination on the grounds of ethnicity, sexual orientation, creed, social status, class and age. Such multiple forms of discrimination further restrict women's choices, putting them at increased risk of violence and making it even harder for them to obtain justice.

Findings from the study made by AICM/OUBDU in 2009 showed that the level of violence against women is much higher among the Batwa than the average national level. The findings further showed that 93% of the Batwa women had been exposed to physical violence while 57% had been sexually abused (*AICM/UOBDU, 2009*). Hence, the level of violence among women in the Batwa community is high and must be regarded as a critical issue to be addressed immediately. The underlying impulse for this research was the desire to examine the levels of awareness regarding violence against women among the Batwa community in Kisoro District.

### **1.3 Objectives of the study**

#### **1.3.1 Major Objective**

The major objective was to examine the levels of awareness about violence against women among the Batwa community in Kisoro.

#### **1.3.2 Specific Objectives**

1. To find out how much information is available among the Batwa community regarding violence against women.
2. To find out how this information is accessed by the Batwa community.
3. To establish whether there is any programme meant specifically to create awareness among the Batwa about violence against women.

### **1.4 Guiding research questions**

The research questions are:

1. How much information about violence against women is available to the Batwa community in Uganda?
2. How is this information disseminated to the Batwa?
3. Is there any programme put in place by the government to create awareness among the Batwa about violence against women?

## **1.5 Scope of the study**

### **1.6 Conceptual scope**

The study covered how much information the Batwa have on violence against women and the ways in which they access it. The study specifically covered the Batwa community in South Western Uganda, a marginalized tribe who originally lived as hunt-gatherers. The information on violence against women among Batwa only covered actions within families and communities and has focused on sexual, physical, emotional and economic violence. Hence the laws, institutions and cultural practices will only be touched upon briefly. Therefore, the levels of awareness on violence against women among the Batwa were understood clearly after the study.

#### **1.6.1 Geographical Scope**

The study covered the Batwa in different sub-counties in Kisoro district that is Nyarusiza, Nyakabande, Busanza and Kisoro town council. This is because these are the areas where they are mainly concentrated.

#### **1.6.2 Time Scope**

The study covered between 1995 to December 2014. It looked at the duration of 1995, after reviewing the 1995 Constitution that is praised for observing human rights better than the past constitutions in Uganda.

## **1.7 Justification of the study**

Violence against women and girls is one of the most widespread violations of human rights. It can include physical, sexual, psychological and economic abuse and cuts across boundaries of age, race, culture, wealth and geographical locations. However, women have been working actively to gain better mechanisms to protect themselves.

The Batwa people of south western Uganda are one of the minority ethnic groups in Uganda. According to Lattimer, Executive Director of Minority Rights Group International (MRG), for Batwa women, the problems are doubled, including denial of education and coupled with habitual violence. The perception amongst Batwa women is that they suffer violence more than women in other communities.

Therefore, it is of paramount importance that the study was undertaken to establish whether the Batwa communities have any knowledge about violence against women and how they access the information. This would be important in trying to understand whether every information that is passed on reaches every group of people, if left out what could be the best way to reach the different people. This would mean that the government would plan differently for different people to access the necessary information needed to be accessed.

### **1.8 Significance of the study**

The study was expected to highlight awareness as an important factor that affects violence against women.

Thus the significance of the study was to find out if the Batwa benefit from various sources of communication that are made by governments and non-government organizations in sensitizing the masses about the society that is violent free.

It is therefore of paramount importance that this study was undertaken to establish whether formerly secluded Batwa communities have equal access to the information passed on in various forms of communication compared to non Batwa community. The result of this research provides valuable information, whether the Batwa have proper understanding of violence against women as a problem within their community. This will enable the communities and duty bearers to seek ways of addressing the identified loopholes not only for the Batwa but also for other EMGs.

This study would be of great benefit to the human rights activists in future since it would help in highlighting the plight of the minority groups especially the Batwa and the extent of violence against women.

The study will help in identifying the loopholes in the existing legal frameworks which would significantly help in the formulation of mitigation measures to address the gaps. For instance,

there is need to have policies and tailor made byelaws that can specifically address issues affecting the Batwa as a marginalised minority group. One major mistake has been the adoption of laws that do not address issues that are specific and peculiar to the Batwa. Such laws lack the precision and may not be efficacious in addressing the most felt needs of the Batwa community.

The study will help in the identification of the challenges faced in the operationalization of National laws and systems aimed at protecting marginalised groups.

The findings of the study also would contribute much to the existing knowledge base that will be useful to researchers and academicians who may wish to carry out further research regarding the Batwa and other marginalised groups.

## 1.9 Conceptual frame work

Assessing the levels of awareness on violence against women among the Batwa communities



**Source: Researcher**

The conceptual framework illustrates that violence against women is a multi-faceted monster that devours society from various angles. Lack of awareness is a key debilitating factor. Due to high level of illiteracy many Batwa do not have knowledge of their rights. Since many are not educated, that means they cannot read and write, thus it is difficult for them to acquire information in the media. Due to the low socio-economic status among the Batwa a few can

access radios for more information to get to know what actually happens to other communities and learn from them or get information about violence against women (dependable variable).

With modern technology, the internet is unheard of in their communities. Also due to low social economic status, women cannot make their own independent decisions, thus, much of the violence is caused by disagreements between spouses concerning money issues (independent variables). There other are conditions that further lead to violence against women (intermediate variables) among the Batwa like unfaithfulness, bride price, low level of education, seeing violence when they are children, male dominance, a culture of violence, forced marriages to mention but a few.

Thus, because of violence against women (latent variables) victims go through many problems like low self-esteem, trauma or anxiety, depression, poor performance, physical injuries, sexual transmitted diseases, unhealthy behaviour patterns to mention but a few. However, there are many other changes in society that also cause violence against women (confounding variables) like poverty, alcohol abuse, weak government policies, polygamy, culture, discrimination, weak community sanctions on violence against women to mention but a few.

## **1.10 Definitions of the key terms**

### **1.10.1 Awareness**

Awareness means knowing that something exists and is important, that is, being interested in something. It can also mean to know and understand a lot about what is happening in the world around you.

### **1.10.2 Sex**

Sex is defined as biological characteristics of males and females. The characteristics are congenital and their differences are limited to physiological reproductive functions.

### **1.10.3 Gender**

Gender is the term used to denote the social characteristics assigned to men and women. These social characteristics are constructed on the basis of different factors such as age, religion, national, ethnic and social origin. They differ both within and between cultures and define identities, status, roles, responsibilities and power relations among the members of any culture or



society. Gender is learned through socialization. It is not static or innate but evolves to respond to changes in the social, political and culture environment. People are born male or female (sex) they learn how to be girls or boys and then become women and men (gender). Gender refers to what it means to be a boy or a girl, woman or man, in particular society or culture. Society teaches expected attitudes, behaviours, roles, responsibilities, constraints, opportunities and privileges of men and women in any context. This is learned behaviour known as gender identity.

#### **1.10.4 Violence**

Violence is a means of control and oppression that can include emotional social or economic force, coercion or pressure as well as physical harm. It can be overt, in the form of physical assault or threatening someone with a weapon; it can also be covert, in the form of intimidation, threats, persecution deception or other forms of psychological or social pressure. The person targeted by this kind of violence is compelled to be having as expected or to act against her will out of fear.

An incident of violence is an act or a series of harmful acts by a perpetrator or a group of perpetrators against a person or a group of individuals. It may involve multiple types of and repeated acts of violence over a period of time, with variable durations. It can take minutes, hours, days, or a life time.

#### **1.10.5 Abuse**

Abuse is the misuse of power through which the perpetrator gains control or advantage of the abused, using and causing physical or psychological harm or inflicting or inciting fear of that harm. Abuse prevents persons from making free decisions and forces them to behave against their will.

#### **1.10.6 Coercion**

Coercion is forcing or attempting to force another person to engage in behaviours against her will by using threats, verbal insistence, manipulation, deception, cultural expectations or economic power.

### **1.10.7 Power**

Power is understood as the capacity to make decisions. All relationships are affected by the exercise of power. When power is used to make decisions regarding one's own life, it becomes an affirmation of self-acceptance and self-respect that, in turn, fosters respect and acceptance of others as equals. When used to dominate, power imposes obligations on, restricts, prohibits and makes decisions about lives of others.

### **1.10.8 Consent**

A person consents when he or she makes an informed choice to agree freely and voluntarily to do something. There is no consent when agreement is obtained through the use of threats, force or other forms of coercion, abduction, fraud, deception or misrepresentation. Threatening to withhold or promising to provide a benefit in order to obtain an agreement of a person constitutes an abuse of power. Any agreement obtained in such a way, or from a person who is below the legal (statutory) age of consent, or is defined as a child under applicable laws, is not considered to be consensual.

### **1.10.9 Perpetrator**

A perpetrator is a person, group or institution that directly inflicts, supports and condones violence or other abuse against a person or a group of persons. Perpetrators are in a position of real power or perceived power, decision making and or authority and can thus exert control over their victims.

### **1.10.10 Sensitization**

Sensitization is to give someone some experience or knowledge of a particular problem or situation so that they can notice it and understand it easily. According to this research, therefore, sensitization means creating awareness, in order to get to know whether the Batwa understand violence against women.

### **1.10.11 Ethnic Group**

Ethnic group is a human group having racial, religious, linguistic and certain other traits in common.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter presents the literature in line with the objectives of the study that is; the information available regarding violence against women and how it is accessed by the community, to establish if there is any programme meant specifically to create awareness about violence against women.

#### **2.1 The available information about violence against women**

The UN Declaration on the Rights of Indigenous peoples which was adopted by the General Assembly in September 2007, the human rights of Indigenous women are protected by all the provisions of the UN Declaration which also calls for particular attention to be paid to their rights and special needs and calls upon states to take measures to ensure that indigenous women enjoy the full protection and guarantees against all forms of violence and discrimination.

Indigenous people suffer from violence and conflict in many parts of the world. Indigenous women are particularly vulnerable to such violence both within their own communities and in the broader society. They experience many kinds of violence that include sexual violence during times of peace and war; including female genital mutilation, forced marriages, early marriages, polygamy, beating and forced labour. (United Nations, 2010)

After the evolution of a number of human rights standards building a strong international framework on violence against women in the last decades, the Commission on the Status of Women (CSW) of the United Nations only recently in its annual meeting 2013 adopted agreed conclusions on the elimination and prevention of all forms of violence against women and girls. However, despite the increasing recognition of the problem accompanied by a number of human rights standards, there is still a glaring lack of data on the issue, as well as great lack of resources and political will devoted to combat this epidemic (Bunch, 2008). In this respect, one is right to say that cultural concerns and political will within the countries assenting to the different charters and conventions are either reluctant to adjust on issues related to violence against women.

Violence against women has been glaringly absent from the MDGs, despite evidence that it is affecting and undoing progress in each area the MDGs focus on (Moosa, 2013). Many players therefore now advocate that violence against women - often termed 'the missing MDG' - be integrated into the post-2015 agenda.

Violence against women is a problem worldwide occurring to a greater or lesser degree in all regions, countries, societies and cultures and affecting women irrespective of income, class, race or ethnicity. The many forms of violence to which the women are subjected include battering, sexual abuse of female children in the household, dowry related violence and other traditional practices harmful to women, killings in the name of honour, non-spousal violence and violence related to exploitation, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women, forced prostitution and violence perpetrated or condoned by the state. (UN, 2010). This assertion by the UN is vividly in the cultural setting in the communities we live.

All these forms of violence go beyond oppressive behaviour or discrimination generally and constitute harm which results from force or coercion. Moreover, they are not examples of random victimization but are associated with inequality between women and men and strategies to perpetuate or entrench that inequality. (ibid). Physical violence per definition is any form of punishment in which physical force is used and intended to cause some degree of pain or discomfort the elaboration above is reflected in here.

Knowledge about the forms, incidences, causes and consequences of violence against women as well as measures to confront it, has greatly developed over the last twenty years. Much of this has been attributed to the work of the UN which has transformed what was once perceived as a domestic criminal problem, into an issue deserving of sustained and priority international attention. Critical to this transformation have been the efforts of non-governmental organizations with UN forums and particularly the cycle of world conferences which characterized violence against women as an issue of human rights.(UN, 2010)

For example, the World Plan of Action adopted by the first World Conference on women in Mexico in 1975 did not refer explicitly to violence but drew attention to the need for the family to ensure dignity, equality and security of each of its members. Also the 1980 Conference in Copenhagen which marked the middle of the UN decade for women adopted a resolution on battered women and violence in the family and referred to violence in the home in its final report. At the 1985, Nairobi World Conference and especially at its parallel non-governmental forum, however, violence against women truly emerged as a serious international concern. The forward looking strategies adopted by the conference linked the promotion maintenance of peace to the eradication of violence against women in both the public and private spheres. Thus, the conference included violence as a major obstacle to the achievement of development, equality and peace. (ibid)

In 1985, the General Assembly adopted the first resolution on domestic violence based on the recommendation of the commission on the status of women to the economic and social council and the outcome of the sixth UN Congress on the prevention of crime and the treatment of offenders. The implementation of the 1985 resolution included the 1986 Expert Group meeting on violence in the family with special emphasis on its effects on women. This meeting adopted concrete recommendations with regard to legal reform, police, prosecutor and health sector, training, social and resource support for the victims. It also made clear that domestic violence was a global phenomenon which was significantly under reported. (ibid)

The Committee on the Elimination of All Forms of Discrimination against women (CEDAW) was established to monitor the 1979 Convention on the elimination of all forms of discrimination against women. It makes no explicit reference to violence against women but does address trafficking in women, the exploitation of prostitution and sexual harassment in the work place. In a number of recommendations, the Committee made clear that gender-based violence falls within the meaning of discrimination against women. In 1989, the Committee adopted General Recommendation 12 on violence against women which recommended that states include information in their reports to the committee on the incidence of violence against women. In 1990, the General Recommendation 14 addressed female circumcision and other traditional practices harmful to the health of women.

In 1987, the Commission identified violence against women within the family and society as falling within the Nairobi-Forward looking strategies priority theme-peace. In 1991, the commission recommended the development of International Instrument on violence against women. The purpose of this was to develop and come up with guidelines and strategies that have to be followed while addressing Violence against Women in countries that had ratified to the different conventions, conferences and charters, needless to say this is still a challenge in Uganda irrespective of the attempts made so far.

Political violence is considered to be the worst inhuman practice that calls for concerted effort to be addressed. Kristina (2013), first introduced the concept of structural violence, indicating that “conflict is much more than what meets the naked eye as trouble, direct violence. There is also the violence frozen into structures, and the culture that legitimizes violence”. Considering the International Convention concluded under the auspices of the UNs and other specialized agencies promoting equality of rights of men and women, despite these various instruments extensive discrimination against women continues to exist.

Recalling that discrimination against women violets the principle of equality or rights and respect for human dignity is an obstacle to the participation of women on equal terms with men in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity. (CEDAW)

Under sexual and social violence against women, the internationalization of the prostitution industry for example creates billions of dollars of profits every year and is based on the notion that “the only thing of value a woman has is her so-called sexuality, which, along with her body, has been turned into a sellable commodity. Her so-called sexuality becomes the only thing that matters; her body becomes the only thing that anyone wants to buy.” (Vlachová and Biason, 2005, p.69).

While violence against women has been absent in international policy discourse for a long time, it has entered the policy agenda in the last decades and has variously been framed as a human rights issue, a development issue and a global public health issue (Lanz, et. al. ICFG, 2013).

Lanz, et al. (2013) argue that violence against women in all its forms is an intricate issue often deeply engrained in societies' culture and is therefore often deemed acceptable by both women and men. This leads to situations, where perpetrators count with being able to get away with it. Furthermore, it is important to note that most women, who experience violence, do so at the hands of their intimate partners making it in the eyes of perpetrators, victims and wider communities 'a private issue'. Women are often blamed for being subjected to violence, because they do not conform to expected gender roles i.e. wearing the wrong clothes, speaking up, being in the wrong place etc. (WHO, 2013). Use of physical violence seems to be not only widespread, but also culturally accepted. This fact represents a result of gender stereotypes. Stigmatization of victims of violence leads to a culture of silence surrounding the issue and victims being fearful and reluctant to speak of their experiences.

Intimate partner violence is the most widespread form of violence against women. It is however also the most hidden form, as it generally takes places in the 'private' sphere of the home. Women are often afraid to speak about it and to seek help. There is now however a growing body of research showing the magnitude of the problem. WHO multi-country study on domestic violence found that, worldwide between 15% and 71% of women reported physical or sexual violence by their intimate partners (WHO, 2005). The wide variations in prevalence between countries however have to be interpreted with care, as they are also related to differences in the readiness to speak about violence. The 'culture of silence' surrounding the issue might be stronger in some countries than in others (Lanz, K. 2013a).

The perspective of social violence is viewed in many structures that hinder the ability of those affected to remove themselves from abusive situations or seek support (WHO, 2008). Violence against women is most often perpetrated by an intimate partner, but it takes many other forms: violence by a family member, sexual harassment and abuse by authority figures, trafficking for prostitution, child marriages, dowry-related violence, honour killings, and sexual violence committed by soldiers during wars and so on. Health consequences of such violence range from physical injuries and unwanted pregnancies to sexually transmitted infections including HIV,

emotional problems such as anxiety and depression and (in extreme cases) homicide or suicide (WHO, 2008; Sarkar 2008; Coker 2007; Plichta 2004 & Campbell, 2002).

Therefore, the relationship between gender and violence is complex. Under culture the different roles and behaviours of females and males, children as well as adults, are shaped and reinforced by gender norms within society (UNAIDS, 2013). These are social expectations that define appropriate behaviour for women and men (for example, in some societies, being male is associated with taking risks, being tough, aggressive and having multiple sexual partners) traditional beliefs that men have a right to control women makes women and girls vulnerable to physical, emotional and sexual violence by men (Decker, et al, 2008).

Historically, violence against women has often been considered a private issue and been shrouded in silence. In many societies and communities, violence against women is also considered normal or acceptable under certain circumstances. Efforts to break the silence and challenge social norms that promote or tolerate violence are therefore one key component in addressing the problem. In recent years there has been recognition that changing individual attitudes may not be enough to end violence and a greater emphasis has been placed on more comprehensive, multi-component efforts to change social norms (Fulu, et al, 2014).

Uganda is signatory to the International Convention on the Elimination of All Forms of Discrimination and the African Charter on Human and Peoples Rights. Article 20 of the Ugandan Constitution states that ... no person shall be treated in a discriminatory manner by any person acting... in the performance of any public office or any public authority. In spite of this discrimination does exist in Uganda.

The majority of the “pygmy” people in Uganda belong to the Batwa people who live mainly in the mountainous Kabale, Kisoro and Rukungiri districts in south west. The Batwa pygmies are believed to be the original inhabitants of the Equatorial forests of the Great Lakes region of Central Africa. There are one of the poorest and most vulnerable communities in the region. At the end of the 19<sup>TH</sup> Century when what is now south west Uganda was part of the Kingdom of Rwanda, the Batwa like their counter parts in Rwanda, Kivu, Burundi were valued as court entertainers and soldiers. The Batwa were once recognised as the owners of the high mountain



forest. In the recent decades, the establishment of game parks or national parks has led to their eviction from their traditional lands, that has undermined their livelihoods and culture.

As a result poverty within the Batwa community has increased, while the discrimination that they face from dominant communities has become further entrenched. The Batwa live on the margins of society in poor quality housing and have high levels of underdevelopment. Child mortality is high and access to health care is low. They have poor access to education and suffer from high levels of violence. The Batwa are stereotyped by majority communities and resulting segregation means that Batwa are often not permitted to eat or sit with other communities or use wells at the same time. (Ramsay,2010)

Batwa women and girls suffer multiple or intersectional forms of disadvantage and discrimination. These cover social, physical, sexual, cultural and emotional violence among others within the communities they live therefore discriminated against for being Batwa and experience gender discrimination as majority women do. The disadvantage faced by Batwa women comes both from outside the Batwa community and within their community. For example, a prevailing myth that sex with Amutwa woman cures backache has been cited in the studies as a factor leading to rape of Batwa women by non- Batwa men. (ibid)

Women are often denied the right to make autonomous decisions regarding their own sexuality, childbearing, marriage and their children. These violations of basic rights are rationalized as necessary to ensure cultural preservation and other collective identities, which women are thought to embody. While culture needs to be understood as part of the context in which human rights abuses occur, it does not rationalize or justify these abuses. The indigenous women see the prohibition of rights violations. Article 2(f) and 5(a) in the Convention for the Elimination of All forms of Discrimination Against Women, which requires states to abolish customs and practices that violate women's human rights.

Indigenous women, therefore, face significant challenges to the full enjoyment of their human rights. They experience multiple forms of discrimination, often lack access to education, health care and ancestral land, face disproportionately high rates of poverty and are subjected to violence such as domestic violence and sexual abuse including in the contexts of trafficking and armed conflict. In spite specific challenges facing indigenous women there is often a reluctance

to address the gender dimensions of indigenous peoples issues, as to do so is seen as “interfering with culture” or “imposing western values”.(UN, 2010)

Through engendering information to the public using various modes of communication that exist in Uganda, the Information Communication Technology (ICT) sector has had phenomenal growth especially in the areas of mobile phone devices, computer applications, information processing, storage and dissemination (broad casting and internet). These developments have had a profound impact on the entire Ugandan economy, rendering information communication technology as one of the growing sectors. For example, in 1986, there were only 28,000 telephone lines, which increased to 2.2 million in 2006 and almost 9.5 million today. The radio stations have increased from one broadcasting station in 1986 to over 150 stations today while television stations have increased from one in 1986 to over 30 television stations now as evidently shown, but key question is whether the information passed on in all these modes of information reach all the people intended to receive the information.

This shows the purpose of this research, the researcher has tried to find out whether the information that is passed on, on violence against women reaches all communities in Uganda including the Batwa communities.

There are International Conventions such as the International Labour Officer Convention concerning the Indigenous and Tribal Peoples in Independent Countries; No. 169 (1989) as well as the 1995 Constitution of the Republic of Uganda, Chapter 4, “protection and promotion of fundamental and other human rights and freedoms”, that provide for protection of such groups. Like every Ugandan, the Batwa are entitled to access social services including health care and education. The Batwa have levels of education and literacy which are much lower than the majority population (*Minority Rights Group International, 2008*) and thus are likely to possess low awareness on violence against women compared to other communities.

According to Asimwe, et al (2012), Batwa women also experience intersectional discrimination by virtue of their status as women and as members of an indigenous group that is an ethnic minority in Uganda and suffer copious human rights violations including domestic violence. They also suffer negative stereotypes. Neighbouring tribes believe that sexual relations with a

Mutwa woman can cure men from backache and/ or protect them against HIV&AIDS. This puts Batwa women and girls at an increased risk of sexual assault as well as infection of STDs (Jackson, 2003).

The baseline undertaken by the Equal Opportunities Commission in (2009) further established that issues of ethnic minorities in Uganda are not regarded to be of utmost importance at a policy level. Additionally, the existing law, the Equal Opportunities Act 2007 lumps EMGs together with other marginalized groups leaving them without a legal framework that caters for their specific rights and needs. They suffer destruction of crops, plunder and rape and have never been compensated for loss of life and property. (Asiimwe et al 2012).

The intersection between race and gender faced by indigenous women was notably highlighted by two former United Nations' Special Rapporteurs on Violence; (Coomaraswamy, 2000)

The incidence of poverty among EMGs is often much higher and is exacerbated by lack of education and numerous barriers including education and language barriers. This coupled with patriarchy, prejudice and entrenched gender roles leave women highly vulnerable and in many cases, they do not own land, and lack property and inheritance rights. Women as the care givers in the home are worse affected by the lack of basic amenities such as clean water and sanitation and access to cooking fuels. (McDougal, 2011).

While EMGs like the Batwa face economic, social and political marginalization as a group, the status of women within these communities is often much worse off and women bear a double burden both as women and as members of ethnic minorities and experience multiple forms of discrimination. (Hoare, 2011).

Women within the EMGs are often common targets of violence- both as a result of domestic violence and fall out of community based conflicts for scarce resources. As a result, despite low levels of reporting, the incidence of domestic violence and HIV&AIDS are perceived to be much higher among EMGs as a result of sexual violence, retrogressive traditions and cultures that perpetuate inequality and a culture of fear and impunity (Asiimwe, et al, 2012).

The arguments regarding the availability of information lack one major ingredient! Due to paucity of data regarding the Batwa in particular available information is general and may

therefore miss out on special need for the EMGs to access information given the fact that they are already disadvantaged. Most of the literature simply hints on violence against women but fails to specifically raise the issue of minority and ethnic groups whose problem of violence against women may not only be worse but also peculiar thus requiring a special intervention. Thus, violence against women includes exploitation and sexual abuse. AICM/UOBDU Report, 2009, shows that sexual, physical and emotional violence are the major types and the most dominant acts of violence against women within the Batwa community. However, to some Batwa what is seen as violence against women in other communities to them it is a form of disciplining their wives or girls and a sign of love.

Among the Batwa sexual violence is identified as rape and defilement. Rape is the most wide spread type of violence within their community. Important to note is that, most of the Batwa women get pregnant with their first born before the age of 18 years. The Ugandan government has put in place various Acts like the Domestic Violence Act, the Prohibition of Female Genital Mutilation Act, the Prevention of Trafficking in Persons Act and the Employment Act. All these acts aim at reducing violence against women which is still rampant in Uganda .The many steps in the referral system also make the Batwa vulnerable to corruption among them. Thus, due to poverty of the Batwa, corruption becomes a greater problem when they turn to officials to help in case of any violence. Corruption at the highest level is a wide spread problem in Uganda (*Cheche, 2009*).

There is growing awareness of the links between sexual and gender based violence, health, human rights and national development in East, Central and Southern Africa (ECSA). Epidemiological evidence shows that violence is a major cause of ill health among women and girls as seen through death and disabilities due to injuries and through increased vulnerability to a range of physical and mental health problems. Female survivors of violence not only sustain physical injuries but are more likely than other women to have unintended pregnancies, report symptoms of reproductive tract infections, have multiple partners, and less likely to use condoms and other contraceptives. Research further indicates a link between maternal experience of violence and evidence of increased mortality and under nutrition among children of abused mothers. (Population council inc. 2008).

Both men and women can be survivors or perpetrators of the violence. It is important to recognize, however that although male against female violence is more common, a not significant proportion of males and especially boys suffer the various types of violence like physical, emotional, sexual and economic violence. It should also be recognized that intimate partner violence has been found to be independently associated with HIV infection. Violence and fear of violence, severely limits women's contribution to social and economic development, thereby hindering achievement of the millennium development goals and other national and international development goals.

According to Action for Development (ACFODE), violence against women is a serious problem in Uganda; nearly 60 percent of women report having been subject to physical or sexual violence by an intimate partner, while several studies have examined the prevalence, causes, effects and forms of violence, little is known about how survivors pursue justice and whether their needs are served.

Women and girls account for 80% of the 500,000 to 2 million people who are trafficked annually for prostitution, forced labour, slavery or servitude, while more than the estimated that more than 60 million women are demographically "missing" from the world as a result of sex selective abortions and female infanticide in China, South Asia and North Africa (Johnson H, 2005).

Girls are often discriminated against when it comes to access to education, some are forced to help their mothers in the household, while their brothers go to school. Furthermore it is estimated that about 6000 girls a day (more than 2 million a year) are subjected to female genital mutilation (Vlachovà & Biason 2005). Another 25,000 girls are estimated to be subjected to early marriage every day, making them more prone to sexual and physical violence later in their lives (ICRW, 2005). Adolescent girls all over the world experience sexual harassment, sometimes leading to sexual assaults and rape.

Before armed conflicts break out, gender roles are often emphasized and reinforced, that is, women as the backbones of society and men as their protectors. During wars and armed conflicts, women's work burden of looking after the family tend to increase due to lack of basic commodities and services, their vulnerability increases as they often become heads of

households (which leaves them with no male protection, and no source of income), and levels of violence against women simultaneously increase. Therefore, the research intended to find out by what means and how much of this information about violence against women is accessed by everyone in Uganda including the Batwa Communities in South Western Uganda who still experience high levels of violence against women in their communities.

## **2.2 How the information is accessed by the Batwa**

Media interventions use television, radio, the Internet, newspapers, magazines and other printed publications to reach a wide range of people and effect change within society. They aim to increase knowledge, challenge attitudes and modify behaviour. Media interventions can also alter social norms and values (for example, the belief that masculinity is associated with aggression) through public discussion and social interaction. Media campaigns have proven successful in increasing knowledge of intimate partner violence and influencing attitudes towards gender norms (WHO, 2009).

Advocacy campaigns often take the form of regional or national coalitions of individuals and organisations that are encouraged to take action to influence policy changes under the banner of a common campaign identity (Heise, 2011). Other campaign interventions take the form of 'edutainment', integrating social messages into popular and high-quality entertainment media based on a thorough research process. Finally, social norms marketing is used to try to change perceptions about attitudes and behaviours considered normal by the community, activate positive social norms and discourage harmful ones (Palluck, 2010).

There is limited awareness of rights of ethnic minorities by both minority groups and by the general public. For instance the recognition of their right to enjoy their customs and traditions as a way of life has not been integrated within the general community (Ibid). An example is within the education system. There is no or little attempt to teach minority pupils about the culture, history or traditions of their own people, or about minority rights. Among the Batwa, they are taught in Rufumbira or Rukiga and not Lutwa with little regard for their own languages (CEDAW, 2010). Further, the media has not given due attention to matters of EMGs with news reporting majorly focusing on discrimination against particular individuals rather than groups generally.

These programmes have mainly been implemented in developing countries. Although most programmes involve women (alone or with men), some community programmes work solely with male peer groups focusing on masculinity, gender norms and violence. This reflects a growing awareness of the importance of engaging men and boys in interventions, not only to redefine concepts of masculinity based on dominance and control, but also to engage them in stopping violence against women (Harvey, et al, 2007).

Using a variety of methods, including reflection on one's attitudes and behaviour, role-play and drama, it addresses issues such as gender based violence, communication about HIV, relationship skills and assertiveness. (Morrison, et al, 2009, Guedes 2004 & WHO, 2007).

School-based interventions attempt to address gender norms and equality early in life, before gender stereotypes become deeply ingrained in children and youth. A number of initiatives have been developed to address gender norms, dating violence and sexual abuse among teenagers and young adults (Hickman, et al, 2004). These target either male peer groups, or male and female youth together, and aim to increase knowledge of intimate partner violence, challenge gender stereotypes and norms and reduce levels of dating violence.

School-based interventions aim to prevent violence in schools, and also use schools as an entry point for preventing violence against women, dating violence and sexual abuse. The analysis of school based interventions is based on systematic and non-systematic reviews, and individual and multi-country evaluations. (Fulu, et al, 2014).

In-school stand-alone interventions specifically to increase students' knowledge about and attitudes toward violence include informational sessions delivered through students' curricula, school assemblies, or smaller groups sessions (Espelage, 2013).

The interventions to prevent violence against women that are directed at men have gained a momentum in the last decade, with an increased attention to measuring what works. Interventions with men are firstly based on the premises they are the ones who perpetrate this violence. Secondly, constructions of masculinity – the social norms associated with manhood and the social organisation of men's lives and relations – play a crucial role in shaping violence

against women. Thirdly, men and boys have a positive role to play in helping to stop violence against women, and they will benefit personally and relationally from this (Flood, 2013).

The majority of violence against women occurs at the relationship level with intimate partner violence being the most common form of violence against women globally. A number of cross-sectional household studies have shown that women are at increased risk of intimate partner violence where relationship discord is higher. There is some evidence to suggest that some forms of violence within relationships can be in part attributed to poor communication and conflict resolution skills. There is also an established association between witnessing partner violence as a child and either perpetrating or experiencing it in adulthood, suggesting that it may have elements of learnt behaviour that need to be challenged. Interventions at the relationship level aim to address these risk factors (Fulu, et al, 2014).

In Kisoro District, like any other district in Uganda has got various types of communication modes to pass on information to the public about various issues. Individual interaction among the Batwa women is one of the ways for passing on information from one person to the other. There is also family interaction or communication which is also common with in the Batwa community. More communication is also shared among the Batwa communities with the other neighbouring communities. The few Batwa who are educated also do a lot in regards to sharing information with the natives. The local leaders also do a lot in trying to create awareness about violence against women. More in- put is done by non-government organizations also in carrying out communication about violence against women.

### **2.3 Government Programme meant to specifically create awareness among the Batwa about violence against women**

Sexual abuse and exploitation of girls is widespread. According to the Uganda Demographic and Health Survey, 2006, 2011 almost one in four women aged 15-49 (24 per cent) reported that their first sexual intercourse was forced against their will, and more than half of these (54 percent) first suffered sexual violence below the age of 18.

Furthermore, in Uganda, sex work is a criminal offence punishable with seven years' imprisonment. The Penal Code Act makes prostitution, living on the earnings of sex work and keeping a house for sex work an offence. However there is no law against procuring the services of sex workers. This provision in effect restricts punishment to the women and not to the persons



to whom they provide the services, who are predominantly men. Additionally, since prostitution is illegal, it is difficult for sex workers to seek legal redress in case they are violated.

Also, paying bride price, in Uganda is still a popular practice which is used to some extent to legitimise domestic violence against women (Hauge, et, al 2011). Many Ugandans perceive bride price as indicating that a woman has been “bought” into the man’s household, which reduces her household decision-making role, limits independence and perpetuates unequal gender power relations (*ibid*).

Uganda has declared zero tolerance to violence against women and has implemented various interventions to prevent, respond and end impunity against this human right violation. The government has a legal framework in place specifically to address violence against women. These include

- ❖ The Domestic Violence Act (2010).
- ❖ The Prohibition of Female Genital Mutilation Act (2010).
- ❖ The Prevention of Trafficking in Persons Act (2009).
- ❖ The Employment Act (2006).

The Uganda government has executed various prevention programmes which include mobilizing communities to act on violence against women and girls through working with Men Action Groups, Faith Based Organisation, Traditional and Cultural Institutions, Schools, Media, Girl Child Education Movement to mention but a few. These initiatives continue to increase community awareness about the vice, reduce social tolerance to violence against women and ensure that perpetrators are reported and appropriate action take in accordance with the state laws.

The government of Uganda has emphasized a multi-sectoral approach particularly in provision of services to victims and survivors for example

- ❖ The health sector facilities provide emergency contraceptives, post exposure prophylaxis to prevent HIV&AIDS and general treatment to survivors.
- ❖ The Uganda Police force has established child and family protection units in all police stations to respond to violence cases and also carry out community policing.

- ❖ To increase access to justice for women and girls, the protocols together medico-legal evidence have been revised to enable health workers at community level support victims and survivors.
- ❖ Education sector has undertaken a series of interventions including training of senior teachers.

Like any other community in Uganda, the Batwa have a right to obtain information about violence against women.

## CHAPTER THREE

### METHODOLOGY

#### 3.0 Introduction

The chapter describes the research design that was used in the study. The research presented the research design, the population, sample size, sampling procedures, methods, instruments, data quality control measures, research procedure, and data analysis techniques as well as fieldwork and reporting plans, Ethical considerations and limitations of the study.

#### 3.1 Research Design

In this study, the researcher used a Case Study design in order to bring out and understand the underlying aspects and issues within the study. The researcher applied a case study design which in her judgment was the best method for obtaining the required results. As a research, the case study “is defined by interest in an individual case, (the Batwa) not by the methods of inquiry used” and that “the object of study is a specific, unique, bounded system” (Stake, 2006). In this case, the researcher had specific interest of examining the levels of awareness about violence against women among the Batwa.

A case study was the most flexible research design that allowed the researcher to retain the holistic characteristics of real events while investigating empirical events (*Schell, 1992*). The case study design was employed by the researcher since it allowed an in-depth analysis and contextual study of the bounded case. This involved both qualitative and quantitative approaches.

The quantitative component was necessary when looking at the numerical figures that were gathered using the questionnaires administered to the duty bearers. The main beneficial aspect of using quantitative approach is that it provides the means to separate out the large number of confounding factors that often obscure the main qualitative findings, allow the reporting of summary results in numerical terms to be given with a specified degree of confidence and lends greater credibility to the research findings by providing the means to quantify the degree of confidence in the research results. The qualitative component helped especially capture people’s perception and opinion about their awareness on violence against women. Thus, it was used especially when studying human behaviour and emotions of people and society.

### **3.2 Study Area**

The study was carried out in Kisoro District in South Western Uganda. It is bordered by the country of Rwanda in the south, the Democratic Republic of Congo in the west, Kabale District in the east, in the north there is the Democratic Republic of Congo and Kanungu District. In the District, four sub-counties were considered and they included: Nyarusiza, Busanza, Kisoro Town Council and Nyakabande. The choice of the area of research was motivated by having the highest number of the Batwa population in the areas.

### **3.3 Population of the study**

The study population is the total members of a defined class of people, objects, places, or events selected because they are relevant to the research question. The Batwa population is approximately 6,705. The study focused on the Batwa communities in the sub counties of Nyarusiza, Busanza, Kisoro Town Council and Nyakabande. The population of respondents included Batwa men and women within the range of 18 to 70 years, with an average age of 37 years. They either had to be married or in a relationship. Another important group of people included members of the LC Is and LC IIIs, Police, and The United Organization for Batwa Development in Uganda (UOBDU) NGO-staff.

### **3.4 Sampling, Sample size and Sampling procedures**

#### **3.4.1 Sampling**

Sampling is the process of selecting units from a population of interest so that by studying the sample the researcher will fairly generalize the results back to the population from which the sample was chosen. This is done because of both limited logistics as well as effective management of the data collected.

#### **3.4.2 Sample size**

The sample size refers to the number of units that will be chosen from which data will be gathered from during the study (*Kothari, 2004*). From the study population a total of 51 respondents were involved in the study though the researcher had intended to select 120 participants but because of lack of logistics and time constraints she was able to reach out to 51 respondents.

The sample consisted of 40 Batwa men and women from the 4 sub-counties selected giving a total of 20 Batwa men, 20 Batwa women from each selected sub-counties, 11 local leaders; chairman local council I (4), and Local Council III (4) in the respective sub-counties, 2 police officers, 1 member of non-governmental organization. This was done for purposes of comparing views in order to have enriched findings and make well informed conclusions from manageable sample size. The researcher selected a total sample size of 51 respondents to be involved in the study. A sample of the respondents mainly the leaders were purposively and randomly selected given their specific roles.

Table 3. 1: Sampling frame

No	Categories of respondents	Sample	Sampling method
1	Local inhabitants	40	Simple random sampling
2	LC I	4	Purposive sampling
3	LC III Chairpersons	4	Purposive sampling
4	Police officers	2	Purposive sampling
5	Chairperson of the United Organization for Batwa Development in Uganda(UOBDU)- NGO	1	Purposive sampling
	Total	51	

### 3.4.3 Sampling Process

Sampling process is how the researcher selected the components of the sample that gave a representative view of the whole process. The researcher used purposive sampling techniques and simple random sampling techniques as explained below.

#### 3.4.3.1 Purposive sampling technique

Purposive sampling technique was used to select the key informants who have substantial knowledge about violence against women. In the purposive technique a total of eleven respondents were selected. Purposive sampling was used to enrich the previous data collected. This sampling technique was used to select the duty-bearers within the four sub-counties that is

LCIs (4) and LCIIIs (4), two members of the Police, and one staff of the non-governmental organization from The United Organization for Batwa Development in Uganda (UOBDU).

Purposive sampling was used among the local leaders specifically to get the right persons with the information needed by the researcher to enrich the findings as intended.

#### **3.4.3.2 Simple Random Sampling Techniques**

The researcher also employed the simple random sampling technique to select the participants for the research. The targeted participants were the Batwa men and women from the four sub counties of Nyarusiza, Busanza, Kisoro Town Council and Nyakabande. All members were invited to a meeting. After explaining the purpose of the meeting, the researcher wrote numbers on different papers and the papers were put in two baskets after which the participants were invited to randomly pick a paper and the researcher read out the number since the participants are illiterate. The picking was stopped after the required number of 40 respondents was reached. Therefore a total of 40 participants were interviewed in the study.

### **3.5 Data Collection methods**

For purposes of the study, the researcher used both the qualitative and quantitative methods in collection of data. Qualitative research method was used to give an in-depth understanding of the topic. It helped in description, explanation and prediction during analysis of findings. While quantitative research method was used when looking at the numerical figures that were gathered using the questionnaires. Therefore, it was used to allow the reporting of summary results in numerical terms to be given with a specific degree of confidence in the research results. Both qualitative and quantitative supplemented each other for better and rich quality results. This is also supported by Greene (2005) that mixed research data collection methods are advanced to enable better understanding of studies than in methods bounded by single methodological design.

### **3.6 Sources of Data**

A source of data refers to origins of information for research, (Booth, 2008). In this research study the researcher used both primary and secondary sources in collecting data. Both sources were used to complement each other and confirm the results. The secondary sources included available literature about violence against women among the Batwa and elsewhere while the primary sources were the communities, the police and LCs.

### **3.7 Research Instruments**

These are tools used in collection of data. In this particular research, the researcher used the following:

#### **3.7.1 Questionnaire**

The questionnaire is a set of questions designed in accordance with the main themes of the study. The questionnaire was adopted to obtain data from mainly the duty-bearers. The term duty-bearers refers to local leaders, for example local council I, III, Police officers, and non – government organizations. This gave the opportunity to duty-bearers to respond to answers at appropriate time within the agreed period as well as consulting records where necessary. In this study a set of structured questions were prepared in line with the objectives of this study.

#### **3.7.2 Guided Interviews**

Face to face interviews were conducted with the local Batwa respondents. An interview is a verbal interaction between the person seeking information (interviewer) and the person supplying the information (interviewee). Structured interview were used because they are least subject to interview bias and subjectivity (Musaaazi, 2006).

Interviews were held in the local language and within the Batwa homesteads which allowed relaxation and free flow of information. They were conducted on, one on one basis to give in-depth information in a more comfortable but constructive manner which enabled the respondents to be free and open during the process. The researcher designed an interview guide which was used as an enabler in face to face conversations with the interviewee. It also gave respondents a chance to answer questions unlimitedly and flexibly and therefore was an appropriate method to use to collect data from key informants. Important to note is that the LC1s were also interviewed since they could not read or write like the other duty bearers. The structure of the interview guide is attached as (Appendix 1).

### **3.8 Quality Control Measures**

In order to ensure quality of data, the researcher had to test the validity and reliability of the data collection tools. By validity the researcher sought to ensure that questions included in the tools were logically sound and on spot. To do so the researcher consulted the supervisor and other consultants whose expertise helped in improving the tools. In order to ensure reliability of the questionnaires, the researcher had to conduct a pilot test with 10 participants to establish whether

questions were clear, understandable and relevant to the study. Once the test was done, necessary adjustments were done and the final copy was printed and thereafter headed for data collection.

### **3.9 Data Processing**

Data processing refers to the refining of raw data that has been collected from the research study (Booth, 2008). The raw data collected was carefully handled, inspected and edited according to the sample category.

### **3.10 Qualitative Data Analysis**

#### **Thematic data analysis:**

In qualitative data analysis, thematic analysis was used. Therefore it was used to emphasize, pin point, examine and ensure effective recording of patterns within the data, that is, the themes used in the research. For example violence against women was described basing on information access, knowledge, services provided, education to mention but a few in order to get specific responses on violence against women.

### **3.11 Quantitative Data Analysis**

**Statistical data analysis:** It should be noted that quantitatively, data was analysed statistically by means of approved statistical approaches and packages. Data was analysed basing on statistical data analysis approaches that incorporated frequency distributions, measurement of central tendencies (graphs, tables, pie-charts, histograms, and pictures).

Data was still analysed with frequencies and percentages distributions. The statistical Package for Social Scientists (SPSS) version 12.0 for windows was used to formulate frequencies, percentages, pie charts, and graphs of the manually coded data. The frequencies and percentages were used given the fact they are good for analysis of data that is numeric, discrete or continuous.

### **3.12 Research Procedures**

This refers to the steps and flow of the events in this research study (Booth, 2008). Pre-arrangements plan, before engaging in the actual field, the researcher got clearance first from the department and in particular the supervisor that the proposal is in a good shape and worth for the



research. The researcher then pre-tested the instruments. This was to test the reliability and validity of all the instruments. All instruments were tested and necessary adjustments were made.

The researcher made a courtesy call on the duty bearers to declare her presence and the aim of the research. The researcher then identified and selected respondents as described in the sampling procedure. After selection, the researcher embarked on collection of data. All information given by respondents was kept confidential and only used for the purposes of research. The data collected was carefully handled, coded and analysed. A draft report was produced and discussed with the supervisor. Thereafter a final report with all recommendations was produced and submitted.

### **3.13 Ethical considerations**

Ethical considerations are the best practices the researcher ensures to meet and keep the good standards of research. (*Walliman, 2011:42-45*), explains the importance of ethical considerations and therefore the researcher under-took the following considerations to ensure the study is trusted.

#### **Confidentiality;**

The researcher acquired an introductory letter from the Dean; Faculty of Humanities and Social Sciences that authorized her to carry out research.

The letter was to facilitate convenience in collecting data. The researcher formulated a consent form to the respondents that was attached to the questionnaires promising informants of confidentiality with which the information given was to be handled. The researcher kept secrets about the confidential information that was given by the respondents and informants.

**Anonymity:** The researcher offered freedom of choice to the respondents to either write or offer their names or the option to leave out their names. This was to protect the anonymity of the respondents so that nobody could easily trace details of a given family. The respondents and informants names were not mentioned in the report so as to keep them protected.

**Consent:** The researcher sought the respondent's consent to information and did not get any finding without their consent. Further still, the researcher sought for informed consent of the respondents in order to give the information without forcing or coercing them to give the information.

**Honest in presenting findings:** The researcher was honest in presenting the findings and did not manipulate issues that are familiar to him. To maintain objectivity, the writer represented data without corrupting it.

**Right to privacy:** The researcher respected the respondents' rights and did not coerce or force them to offer information.

The researcher ensured that various forms of intellectual property, she gave credit where it was due, gave proper acknowledgement or credit for all contribution to research and avoided plagiarism.

### **3.15 Limitations of the study**

Among the challenges that were faced was accessing the areas where the Batwa stay since most of them are in remote areas that are difficult to access. Finding those who understood the research was difficult since most of them were illiterate. Actually most of them gave a concern of their own problems like land issues that they say that the government was neglecting yet to them it was the biggest cause of all the poverty that which eventually caused violence amongst them and made them fail to access the necessary information. The researcher was able to overcome this challenge mainly because she worked with the local leaders. Additionally, she also worked with research assistants from within the community which reduced suspicion and made interaction easier.

The other challenge was failing to open up since some people have used them for their own benefit. They expected a lot from the researcher in terms of economic benefits. They looked at it as a source of earning which was completely different from the intentions of the researcher.

However, the researcher's openness and honesty helped eliminate most of the challenges that were faced in the research. Also the researchers' ability to speak the language of the Batwa also tried to reduce on the challenges.

## CHAPTER FOUR

### PRESENTATION ANALYSIS AND DISCUSSION OF FINDINGS

#### 4.1 Introduction

This chapter explores the state of the levels of awareness about violence against women among the Batwa community. The findings are guided by the research objective that is; finding out how much information is available among the Batwa community regarding violence against women; finding out how this information is accessed by the Batwa community and establishing whether there is any programme meant specifically to create awareness among the Batwa about violence against women. Basically information analysed in this chapter is from two categories of people that is the Key informants (Batwa community) and the Duty- Bearers

#### Summaries from the Key Informants within the Batwa Community Members

Table 4. 1 Gender of the respondents (informants within the Batwa community-locals)

Gender	Frequency	Percent
Male	20	50.0
Female	20	50.0
<b>Total</b>	<b>40</b>	<b>100.0</b>

*Source: Primary Data (2015)*

The respondents in table4.1 indicate that the male and female were in equal numbers, each representing 50%. The findings in table 4.1 therefore indicate that the respondents were well balanced by gender thus reducing out the possibility of one group overshadowing the other.

Table 4. 2: Showing the age bracket of the respondents

Age	Frequency	Percent
20-30yrs	7	17.5
30-40yrs	11	27.5
40-50yrs	6	15.0
50-60yrs	10	25.0
60+	6	15.0
<b>Total</b>	<b>40</b>	<b>100.0</b>

*Source: Primary Data (2015)*

According to the respondents in table 4.2, the age brackets of 30 – 40 years were the biggest representing 27.5%. However, a closer look at the ages also reveals that the respondents in the age bracket of 50 – 60 years represented 25%. This implies that there was a fair representation of both the middle and late ages. These age segments guaranteed the authenticity of the information gathered. This means that on average respondents were old enough and possibly responsible thus accessing information would be easy and clear to understand amongst them.

Table 4.3 The levels of education of respondents

Education	Frequency	Percent
Never attended school	32	80.0
P7	03	7.5
O Level	01	2.5
A Level	2	5.0
Certificate	2	5.0
Diploma	00	00.0
Total	40	100.0

*Source: Primary Data (2015)*

The majority of the respondents in table 4.3 indicate that 80% of the respondents were illiterate.

This implies that their level of perception of violence against women is limited and if it happens the possibility of aiding the victim is minimal. Further accessing and utilization of the information on violence against women in printed form becomes a nightmare. Therefore the conduct of the Batwa community in understanding violence against women is affected.

To achieve the above guided interviews were mostly used during the process of gathering information since most of the respondents could not read or write. The research was localised among the Batwa. Therefore for any information about violence against women that is passed on and needs reading or writing, it is not accessed by the Batwa community fully since most of them cannot read and write.

This is in confirmation with what several studies have found that there is a strong association between low level of education and domestic violence, both the perpetration and the exposure to violence (Ackerson et al.,2008; Boy& Kulczycki,2008; Brown et al.,2006; Dalal, et al, 2009).

Thus, the very low education level among the Batwa might be a contributing factor to the violence against women among them.

### SUMMARIES FROM THE DUTY-BEARERS WITH IN THE FOUR SUB-COUNTIES:

Table 4: 4 Social demographic information from duty bearers

<b>What is your sex?</b>	Frequency	Percent
Male	5	45.5
Female	6	54.5
<b>Total</b>	<b>11</b>	<b>100.0</b>
<b>What is you designation?</b>	Frequency	Percent
LC I	4	36.4
LC III	4	36.4
police officer	2	18.2
NGO officer	1	9
<b>Total</b>	<b>11</b>	<b>100.0</b>
<b>What is your level of Education</b>	Frequency	Percent
<b>Never attended school</b>	4	36.4
Primary	00	0.0
O LEVEL	00	0.0
A LEVEL	00	0.0
Graduate	6	54.5
Post Graduate	1	9.1
<b>Total</b>	<b>11</b>	<b>100.0</b>

**Source: Primary Data (2015)**

The social demographic information from the duty bearers in the table above was intended to give a picture on the perception and conceptualization of the subject matter (violence against women) the difference indicates that the level of vulnerability by the victims is glaring among the Batwa community as indicated in the summary below:

The information in table 4.4 indicates that among the duty bearers, the females represented 54.5% while the males represented 45.5%. The LC I and III both represented 36.4%, while the NGOs were the least representing 9.1%. Regarding the levels of education, those who never attended school, primary school leavers, “O” and “A” “level” leavers as well as the graduates represented 90.9%, while the least were those bearing post graduate qualification representing

9.1%. The findings indicate that among the duty bearers the uneducated were LC I while the rest were educated. This means that the levels of illiteracy among the LC I necessitated the researcher to use a face to face interview with them while interpreting the questionnaire for them and writing down their respondents. This also indicated that it is not easy to disseminate printed information using such duty bearers.

### **Perception of violence against women among the Batwa community**

The researcher used perception as one of the variables to test on violence against women because it is necessary for one to survive in an environment, this simply indicates how women in the Batwa community are always perceived as property and being subordinates to men's activities. This therefore is in tandem with the Batwa cultural practices when it comes to treating women with less respect and mistreatment. One of the respondents who had a son married but in a violent relationship had this to say *"Yes, he beat his wife seriously and also the wife beat him, they even use knives to cut each other. There was a time when the wife bit off the lip of the husband"* Nyirabwufire (not her actual name) talking about her son's marriage. Nzabonimpa who preferred his name to be mentioned had this to say *"When we pay bride price for the woman after marrying her, she becomes a property of the man. That is why she has to do what I want because she belongs to me. If she refuses to do what I want it is a sign of disrespect and that means that I will treat her how I want to make her do what I want. I even end up beating her."*

For example what the public sees as violence against women, the men see it as a sign of discipline and love whereas the women see themselves as subordinates or slaves to the activities of the men. This shows that, there is a lot of violence against the women within the Batwa community and it takes many forms like domestic, physical, sexual, emotional, economic and cultural violence within the society. In short, therefore, the incidence of violence against women is determined by the perception, where by men do not regard their activities as violence against women but hide in culture, love, discipline, hence a ground to abuse women at all levels. Therefore violence against women becomes a big problem to address right from the background of the perpetrators. Important to note, therefore, is that, the Batwa traditional culture contributes a lot in promotion of violence against women.

According to the Country Report on Human Rights Practices (MGLSD, 2009) one of the major obstacles to the prevention, reduction and eradication of violence against women is that it

remains largely invisible and its victims largely silent, due to both a wide socio-cultural acceptance of this form of violence as well as the stigma attached to the victims of Violence. As such violence against women is difficult to quantify, meaning that there is no reliable way to measure the extent of the problem or the progress made in preventing and reducing the problem.

Table 4: 5; Table indicating different categories of violence against women in the area?

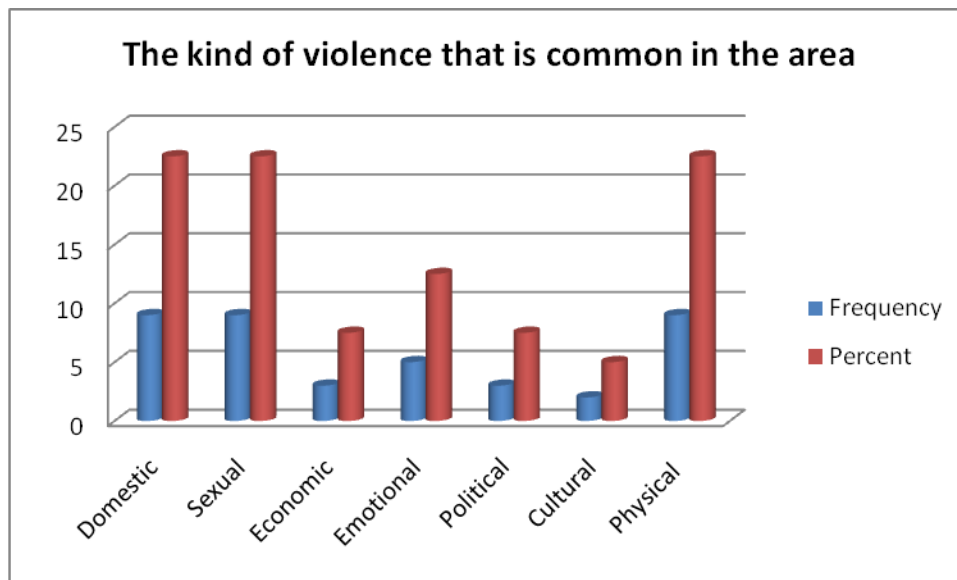
What kind of violence is common in your area?	Frequency	Percent
Domestic	9	22.5
Sexual	9	22.5
Economic	3	7.5
Emotional	5	12.5
Political	3	7.5
Cultural	2	5
Physical	9	22.5
<b>Total</b>	<b>40</b>	<b>100.0</b>

*Source: Primary Data (2015)*

The respondents in table 4.5 were asked to identify the commonest type of violence in their area. These included domestic, sexual and physical violence each representing 22.5%, in addition emotional violence was the other common form of violence with 12.5%, while the least were political and cultural violence each representing 7.5 and 5% respectively. This means that women go through different forms of violence within the Batwa community. They are mainly battered, coerced into sex most especially by an intimate partner. This means that they are not different from other tribes much as for them they see it as a sign of love and discipline. To the women within the Batwa community, it is a man’s right to discipline his wife at any cost. One of the respondents who preferred her name not to be mentioned had this to say “*We fight over children. When am at home, then he comes and begins beating up children when they have done nothing wrong, so when I begin telling him that he should not beat the children then he uses the opportunity to fight me, because sometimes he comes when he really wants to fight with me*”. The findings do not differ from (WHO, 2013) which indicates that the most common form of violence experienced by women globally is physical violence inflicted by an intimate partner,

with women beaten, coerced into sex or otherwise abused. Women aged 15-44 are more at risk from rape and domestic violence than from cancer, car accidents, war and malaria.

Figure 4.1 The most common violence within the Batwa Community



Source: Primary Data (2015)

Table 4.6 Showing the common source of information in the area

Name of the source	Highest Scores in terms of access	Scores in terms of popularity	Percentage
Radios	14	3	21.4
Trainings	14	8	57.1
Meetings	14	7	50
News paper	14	1	7.1
Internet	14	0	00
Others (churches, weddings, funeral services)	14	1	7.1

Source: primary data 2015

When asked the main source of information, trainings/seminars and use of word of mouth was the most applied medium of communication representing 57.1%, followed by meetings accounting for 50% and radios 21.4%, while others represented 7.1% respectively. The findings



indicate that hosting meetings with local communities was the commonest medium of communication if the Batwa were to access any information about violence against women. Any effective communication would therefore consider other means to be at the periphery.

Poverty was used to facilitate the internalization in details on the status of the households in providing and accessing the basic needs of a family to enable appreciation of the social wellbeing of the members. It is always highlighted that poor families are always associated with domestic violence, hence its usage in the research.

It should be noted that other sources of information like radios were seen as being expensive in buying and maintaining them due to the extreme poverty that they live in. Byunveuhore one of the respondents had this to say *“I cannot buy a radio or batteries because I need to buy food for my family. There is no way I can go to the shop to buy batteries of a radio when they have no salt or food to cook.”* Nzita one of the respondents had this to supplement *“When I buy my batteries and go to do casual labour, when I return and I find when they have played the radio and my batteries are finished. We begin from there. There is no one who will sleep in the house we shall fight till morning”*

In an assessment, therefore, poverty affected them in one way or the other especially in creating awareness about violence against women or gaining justice by the victims of violence. Due to poverty, they are unable to buy the other forms of communication and even where an injustice occurs, they are unable to cover the various costs involved in obtaining justice.

Figure 4.2 The most common source of information on violence against women in the Batwa community

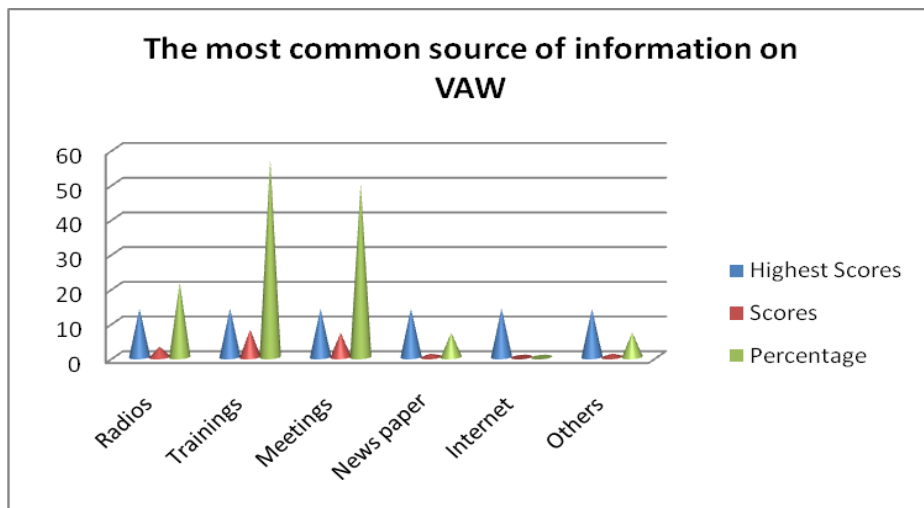


Table 4. 7: Do parents fighting in their homes affect the children?

<b>Fighting at home affects children</b>	<b>Frequency</b>	<b>Percent</b>
Strongly agree	17	42.5
Agree	11	27.5
Not sure	6	15.0
Disagree	3	7.5
Strong disagree	3	7.5
<b>Total</b>	<b>40</b>	<b>100.0</b>

*Source: Primary Data (2015)*

***Concepts in the table above***

Strongly Agree- This is intended to portray the levels of perception of the targeted beneficially to high light on fighting in a home as a scale from 0%-100%, The scores in the table indicated that 42.5% was the highest in affecting children under violence against women: while agree indicated a fairly moderate extreme as indicated by the percentage. Strongly disagree similar but opposite to strongly agree the percentage score portrayed that fighting in a home has no effect to the children.

The respondents in table 4.7 were asked if fighting in their homes affected the children. 42.5% strongly agreed that fighting had an effect while those who disagreed were the least representing 7.5%.At the individual level factors among the respondents that may increase the likelihood of an individual to become either a perpetrator of or victim to violence was found to be witnessing violence as a child or being abused during childhood.

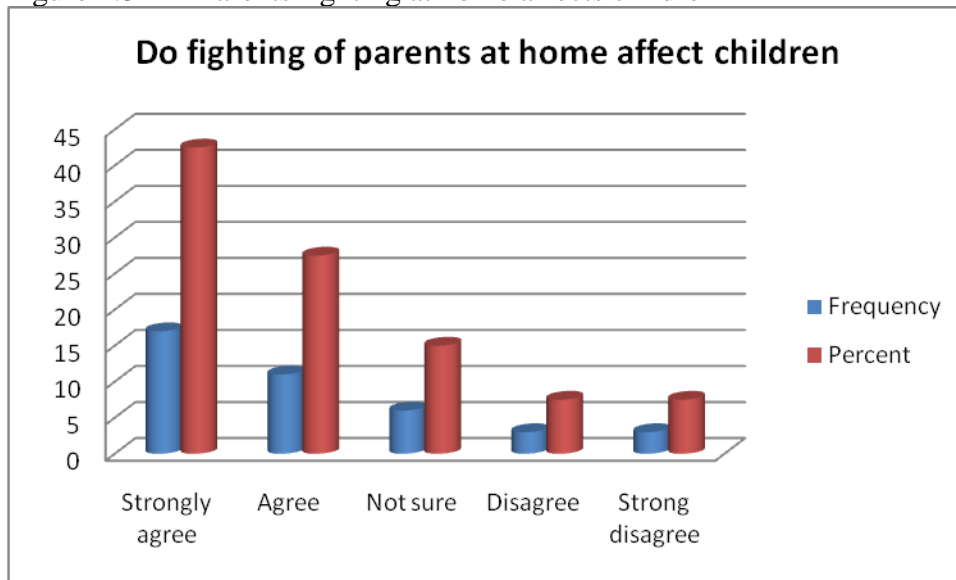
According to the research, it was observed that most relationships were violent and that it affected the children. Some relationships had mild violence while others had excessive violence; whether mild or excessive violence, it affects the children. The child who grows seeing parents fighting finds it normal to fight when they grow. In case of any misunderstanding fighting becomes normal since to them fighting is part of life.

Many studies indicate that exposure to violence as child increases the likelihood of committing intimate partner violence by three or four fold when compared with men that grew up without being exposed to violence. The same high number is also found when focusing on victims of violence against women (Gil-Gonzalez,et al., 2008; Heise, Garcian-Moreno, 2002).

Also many pieces of research investigating the individual-level risk factors to violence against women designates that exposure to violence during childhood may lead to acceptance of violence either as a perpetrator or victim in future relations and increase the likelihood of using violence as a reaction when facing conflicts (Rumbold, 2008; Andersson, N.et al., 2004). Hence, the high percentage of Batwa witnessing violence in their childhood was a risk factor that was contributing to increased violence within the Batwa community.

From the study the respondents had experienced marital violence in their childhood and several of the respondents knew that their mother-in-law and father-in-law were also involved in fighting. Hence, a high percentage of the Batwa had witnessed family violence as children.

Figure 4:3 Parents fighting at home affects children



Institution popular in the Batwa Community that are providing information about violence against women

**Institutions listed by the participants during the research study:**

- The United Organisation for Batwa Development in Uganda (UOBDU).
- Mabuyemeru Adventist Welfare Association.
- Care international Uganda.
- The Batwa Trail.
- African International Christian Ministry (AICM).

Table 4.8 Indicating case of defilement in the area

Types of defilements	Total score	Frequency	Percentages
Child defilement	14	10	71
Teenager	14	4	29

Source: primary data 2015

The information in the table above was obtained from duty bearer’s office as they record them in their records. They include police and the LC’s. The purpose of getting information from the duty-bearers was aimed at supporting the other source of information and drawing a picture that can inform the research objective as designed.

According to the research two types of defilement were obtained, that is, child defilement where it occurs to children below twelve years. Teenager defilement where it occurs to children between 13-17 years old.

Figure 4.4 Incidences of Defilement within the Batwa Community

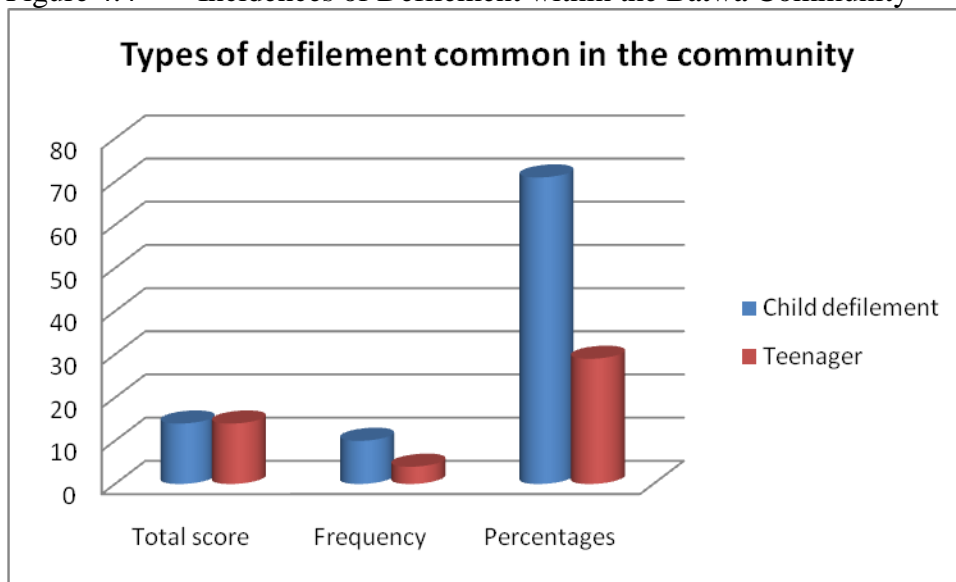


Figure 4.4, shows the different types of defilement common with in the Batwa community. From the findings the majority of the respondents agreed that there is child defilement with 71% and teenager defilement at 29%. The concern is that the Batwa community perceive defilement when an older person say 65 years and above rapes a child of less than 5years of age while the teenager defilement is an issue which the perpetrators believe is part of life experience when it comes to girls being welcomed to maturity that is why it has the lowest score percentages. This type of defilement has increased the rate of forced marriages, which are also abusive in nature within the

Batwa Community. The background to this is that once a girl is raped, will lose her virginity and cannot get someone to marry her after that experience.

The findings are in agreement with the Uganda Demographic and Health Survey, 2006, 2011 which indicates that almost one in four women aged 15-49 (24 per cent) reported that their first sexual intercourse was forced against their will, and more than half of these (54 percent) first suffered sexual violence below the age of 18. Similarly (UNCHR, 2003) contents that most of the Batwa women get pregnant with their first born before the age of 18 years.

In support to the above findings in figure 4.4 the respondents had to complement on teenage pregnancies as indicated below.

Table 4. 9: Is there a lot of teenage pregnancies in community?

<b>Is there are a lot of teenage pregnancies in community?</b>	Frequency	Percent
Strongly Agree	9	22.5
Agree	17	42.5
Not sure	9	22.5
Disagree	4	10.0
Strongly disagree	1	2.5
Total	40	100.0

*Source: Primary Data (2015)*

Strongly Agree- This is intended to indicate the levels of perception of the community on teenage pregnancies from the respondents .it highlighted that though strongly agree was the climax of perceiving teenage pregnancies in the community by the researcher to the contrary agree took the centre stage on the matter under a scale of 0%-100%, The scores in the table indicated that 42.5% was the highest while strongly agree at 22.5%: Strongly disagree was the least with 2.5%.

According to the responses in table 4.9, 42.5% of the respondents agreed that the cases of teenage pregnancies are rampant among the Batwa. This shows the reason why most of the young girls within the Batwa community give birth to their first born before the age of 18 years. The respondents who strongly disagreed were the least representing 2.5%. The findings are also

in agreement with figure 4.4 which indicates that there are many cases of defilement. Teenage pregnancies therefore stem from the many cases of defilement in the community.

### **What do you have to say about teenage pregnancies**

The following were the responses of the Batwa when asked to comment about Teenage pregnancies

- In our culture as Batwa such statements are not there
- Once a girl grows breasts, she is supposed to marry
- It is you who is seeing it as a problem because you're coming from another tribe
- Education has spoilt you, do you have girls? Is that what you're telling them? Where do you come from, please leave us.
- Did you consult our leaders to ask us such questions, don't you think you're going to cause problems to us

The above responses indicate that teenage pregnancies are common within the Batwa community. Due to their cultural background they do not see it as a problem. Also because of various challenges like poverty and high levels of illiteracy parents marry off young children below 18 years in order to meet family obligations or necessities. During the research, it was recognized that teenage mothers were many, this was attributed to lack of knowledge of laws concerning defilement. This, therefore, means that there is need to educate the Batwa community about laws concerning defilement and the various acts that have been passed in relation to violence against women.

### **Attitude on issues of rape**

It should be noted that attitude is based on individuals' background and it gradually grows as the environment in which an individual lives supports or favours it. Therefore by definition attitude is a settled way of thinking or feeling about someone or something, typically one that is reflected in a persons' behaviour. Therefore, it is a predisposition or a tendency to respond positively or negatively towards a certain idea, object, person or a situation. This implies that attitude is made up of what one thinks, one does, and feels. It is all around and impacts on ones' behaviour which is an expression of favour or disfavour towards a person, place, a thing or event.

In response to this, men and women portrayed different attitudes in response towards a case in question (violence against women). Men rape Batwa women under falsehood that they can heal someone's back ache it is practiced to form maturity of a man hence leading to early marriages, due to poverty men lack enough money to meet the expectations and aspiration of women and resort to raping them. While women see it that they are being admired hence a sign of love, further they see it as part of cultural practice that must be embraced by all women. On this, Margate one of the respondents had this to say, *"It is a common practice for women to be raped, but it all happens because women become irresponsible, they go to bars, drink until late in the night. While the men also are drinking, so when these women drink too much and are not able to control themselves, then the men take them and rape them"*. On this Yudi complemented that, *her husband buys alcohol for women in the bar and always rapes them on the way home.*

Over drinking within the Batwa community was seen as the major cause of rape. It was observed that women in most cases were raped because of over drinking. Others were raped because of poverty that is failing to buy their own local brew. This was found to be in relation to the report of AICM/UOBDU, 2009 that also shows over drinking as one of the causes of rape within the Batwa community.

In the process of collecting data, the following were the responses on rape from the respondents. Men interpreted it as part of cultural practise that indicates graduating from young to adulthood; therefore they did not see it as a concern since it was a process they went through in their current marriages. They thus saw it as a sign of prestige and they are always proud of telling such stories and even wondering what the young generations will tell to their siblings as things of the past since government is against it. Whereas on the side of the women, they feel timid and ashamed talking about it since culture embraces it and that it is a practise where their grandees encourage them to go through though not interested, therefore most married women are in favour of the practice because of fear for their marriage to break. This makes them complacent to the practise yet it is not their interest and wish for their daughters to go through. This is in relation to MoGLSD (2008), Sexual violence is a wide spread problem in Uganda: 39% of women have ever experienced sexual violence, compared to 11% for men and 59.6% of women have ever experienced physical violence since the age of 15, compared to 53% for men.

Sexual abuse and exploitation of girls is widespread. According to the Uganda Demographic and Health Survey, 2006, 2011 almost one in four women aged 15-49 (24 per cent) reported that their first sexual intercourse was forced against their will, and more than half of these (54 percent) first suffered sexual violence below the age of 18.

The 2009 report by AICM/UOBDU indicates that the wide spread problem, of Batwa women being raped while drunk is also identified. This is in favour of the researchers findings on perception ,culture, education and information access that indicated that Batwa community practice violence against women in a manner attributed to lack of government programmes to address the vice.

### **Education about violence against women**

In response to this, a total number of forty (40) participants participated 20 women and 20 men. The results indicated that, irrespective of the levels of awareness of the violence against women, to the Batwa women 16 out of 20 confirmed that they always experience violence by their husbands in any form and any time. While four women who expressed that awareness can help to address violence against women also experience it but not to the same extent as those who are not aware of the practice.

On the side of men 12 out 20 believed that violence against women is something which they live with and practice it to some extent as it is acceptable in the Batwa community. These men are the ones who at one time were sensitised about violence against women. While 8 out 20 men believed that awareness on violence against women if it is done on a wider scale the practice can be addressed.

To some extent therefore, one is made to believe that low awareness on violence against women favours violence against women among the Batwa community since they are much engrained within their cultural practices as seen above on attitude toward violence against women. The findings indicate an inadequacy or lack of education about violence against women thus explaining why there are such huge knowledge gaps regarding violence against women. The Batwa have low levels of education and literacy which are much lower than the majority population (Minority Rights Group International, 2008) and thus are likely to possess low awareness on violence against women compared to other communities.



Table 4. 10: What advice do you give regarding violence against women?

<b>Advice to the government about violence against women:</b>	<b>Frequency</b>	<b>Percent</b>
Enact laws	11	27.5
Implement laws	10	25.0
Punishments for the culprits	8	20.0
Sensitizing people	6	15.0
All the above	5	12.5
Total	40	100.0

*Source: Primary Data (2015)*

The respondents in table 4.10, made suggestions about what the government needed to do. Enactment of laws attracted the biggest number of responses representing 27.5%. However, 12.5 % of the respondents suggested a combination of interventions which included enacting laws, implementing the already existing laws, punishing the culprits and sensitizing the people. The first concern, however, is that even the existing laws, they are not aware of them, so there should be creation of awareness first of the already existing laws concerning violence against women. However, in punishing the culprits there is a lot of compromise, hence creating little or no justice to the victims of violence against women. Poverty still hinders deliverance of justice also to the victims of violence.

Although most programmes involve women (alone or with men), some community programmes work solely with male peer groups focusing on masculinity, gender norms and violence. This reflects a growing awareness of the importance of engaging men and boys in interventions, not only to redefine concepts of masculinity based on dominance and control, but also to engage them in stopping violence against women (Harvey, et al, 2007).

Other interventions could include school-based interventions that attempt to address gender norms and equality early in life, before gender stereotypes become deeply ingrained in children and youth. A number of initiatives have been developed to address gender norms, dating violence and sexual abuse among teenagers and young adults (Hickman, et.al, 2004). These target either male peer groups, or male and female youth together, and aim to increase knowledge of intimate partner violence, challenge gender stereotypes and norms and reduce

levels of dating violence. However, this can only be effective if the Batwa children are encouraged to attend school.

**What should the government do in addressing violence against women within the Batwa community?**

According to the respondents the following were put forward as advice to the government:

- a) The government should do mass sensitization on violence against women among the Batwa.
- b) Respect their culture.
- c) Removal of some fees charged like transport fee charged by the police since the Batwa are unable to meet costs due to poverty.
- d) Help address the issue of discrimination against them by the other communities or some duty bearers.

In assessing the above suggestions, it means that looking at the situation within the Batwa community, indeed there is need to create more awareness about violence against women by using the means of communication that can easily suit their needs especially face to face meetings, ways of economically empowering the women to eliminate the various problems associated with poverty.

**Have you ever had any government programme on violence against women in your community?**

The responses on being aware of any government program for creating awareness about violence against women, the findings indicated a low profile in perceiving the government's effort as they could not differentiate between Non-government organisation and the government programmes. This may however be attributed to lack of effective communication mechanisms.

### Responses from duty bearers

Table4: B1 From the interaction you have had with the Batwa do they know about violence against women?

Local leaders	Yes	No
LC I	0	4
LC III	4	0
Police Officers	2	0
NGO's	1	0

*Source: primary data 2015*

From the table above the findings indicate that the LCI's who are Batwa, themselves, do not believe in violence against women as the outside community believes (4 out of 4). This makes the victims more vulnerable in case they run to their offices for assistance. To the Batwa LCI's what other people see as violence against women, for them they see it a sign of love and discipline in their culture. However, other local leaders like LCIII's, Police and NGO's believe that there is a high rate of violence against women within the Batwa Community.

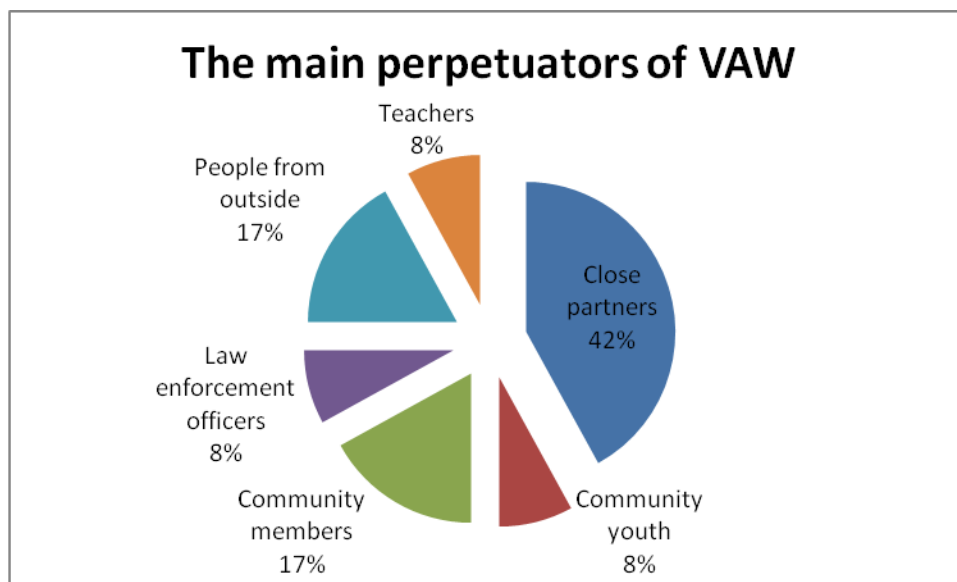
This means that there is need to do a lot of sensitization about violence against women especially among the Batwa leaders. They should be able to understand it in order to help victims of violence. They should be made to understand that their culture should not encourage abuse against their companions. Thus, they should be made to understand that marriage is an institution that breeds happiness within the couple and not an institution of slavery, torture and all the other misunderstandings that go with it.

Table 4.B 2 Who are the main perpetrators of violence against women

Perpetrators	Total Scores	Scores	Percentages
Close partners	11	5	42
Community youth	11	1	8
Community members	11	2	17
Law enforcement officers	11	1	8
People from outside	11	1	17
Teachers	11	01	8

*Source: primary data 2015*

Figure 4. B 1 The main perpetrators of violence against women



*Source: Primary Data (2015)*

The respondents in figure 4. B 1 were asked to name the perpetrators of violence against women, the results indicate that close partners were the key culprits representing 46%, while strangers were the least representing 9%. The above findings are also in relation to a multi-country study on domestic violence carried out by WHO (2005). The study found out that 15% and 71% of women worldwide reported physical or sexual violence by their intimate partners.

The findings are not different from the UN General Assembly, (2006) which indicates that the perpetrators of violence may include the State and its agents, family members (including husbands), friends, intimate partners or other familiar individuals, and strangers.

According to the Uganda Demographic and Health Survey (2006), Ugandan women continue to face other forms of violence with 39% occurrences in more than one in three, women and girls aged 15-49 had experienced sexual violence during their lifetime. This includes those whose sexual initiation was against their will. Almost half, 44 per cent, of women who experienced sexual violence experienced this violence at the hands of a current husband or partner, while 22 per cent experienced sexual violence by a former husband or partner. Other perpetrators of

sexual violence reported by women were a current or former boyfriend (10 per cent), a stranger (8 per cent) and a friend or acquaintance (7 per cent). Among women who have never been married, current or former boyfriends and strangers were most commonly reported as perpetrators of sexual violence (27 per cent each).

### **The Batwa and information about violence against women**

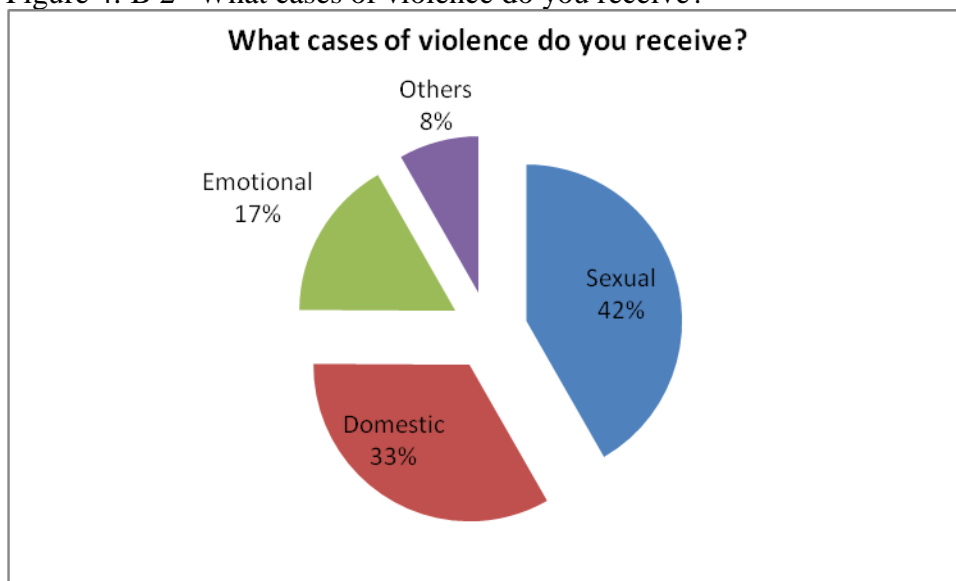
The duty bearers were asked if the Batwa community gets access to information about violence against women and to indicate how well the Batwa accessed information regarding violence against women. 6 leaders out of 11 (54.5%) indicated that the Batwa do not access information while those who indicated that they access information is 45.5%. The findings from the duty bearers are not so different from the other respondents. This is because the most common types of medium of communication used by the society to pass on the information were not fully accessed by the Batwa community. Therefore due to their cultural background and social setting accessing information passed on in the various forms of communication like Newspapers, Radios, Television and Internet was not easy or possible. This depicts that the Batwa only benefited if workshops or seminars or trainings were organised to meet the Batwa face to face in passing on the information.

Table 4. B 3 The cases of violence received by the duty bearers.

<b>Type of violence against women</b>	<b>Total score on different cases of violence</b>	<b>Final scores by participants of the cases</b>	<b>Percentages</b>
<b>Sexual</b>	11	5	42
<b>Domestic</b>	11	4	33
<b>Emotional</b>	11	2	17
<b>Others</b>	11	1	8

*Source: primary data 2015*

Figure 4: B 2 What cases of violence do you receive?



The findings in the pie chart and the table above, show that the cases of violence highlight sexual violence as the highest with 42% and the least being others with 8%. Sexual and domestic violence are the commonest cases recorded with the duty bearers while the list categorized as others seem not to be of great concern since the duty bearers could not also list them for the researcher to take position on what they mean.

Table 4: B 4 How do you handle such cases?

How do you handle such cases?	Frequency	Percent
Through arbitration	2	18.2
Through Negotiation	3	27.3
Refer to courts of law	1	9
We leave those involved to decide	2	18.2
All the above	3	27.3
Total	11	100.0

*Source: Primary Data (2015)*

The duty bearers in table 4.B 4 were asked about how they handled cases of violence against women, 27.3% handled the cases through negotiation while also 27.3% handled cases through various approaches like arbitration, negotiation, reference to the law, and leaving those involved to decide. Reference to courts of law was the least representing 9.1%. This means that in analysis, corruption among the duty bearers makes them act differently from what the law expects them to and that has a big consequences on their deliveries of services. For example, LCI

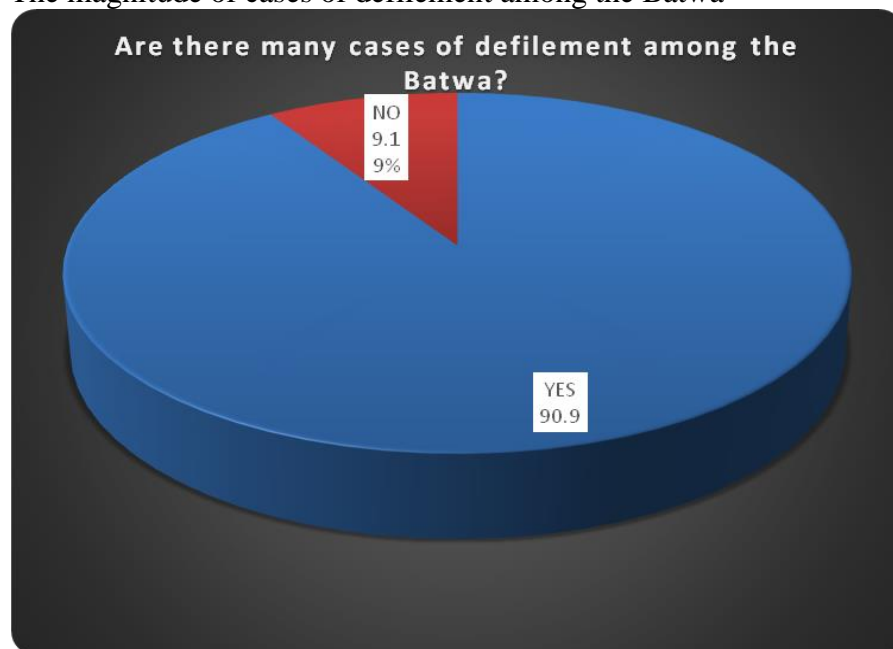
chairmen often choose to solve cases of violence themselves by fining the perpetrators and keeping the fine themselves instead of referring the case to police. This limits access to proper justice and support for survivors of violence. Thus, it shows how the victims of violence do not access justice. Various issues therefore were noted like fear of corruption tendencies, lack of knowledge about the services they can get, poverty to mention but a few, that all affected delivery of services or justice to survivors of violence within the Batwa community.

Table 4. B 5 Cases of Defilement within the Batwa Community

Responses	Number of respondents	Respondents Scores	Percentages
Yes	11	10	90.9
No	11	1	9.1

Source : primary data 2015

Figure 4. B 3 The magnitude of cases of defilement among the Batwa



Source: Primary Data (2015)

The respondents in figure 4.B 3 were asked if there were many cases of defilement. The majority of the respondents 90.9% indicated that the cases of defilement were rampant. The great majority of the Batwa women are married and get pregnant with their first child before the age of 18

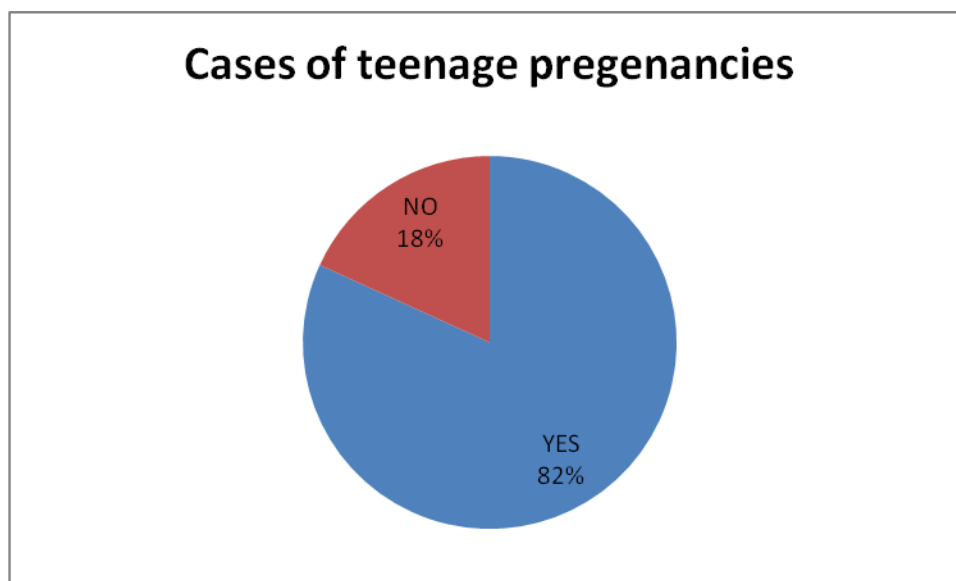
(AICM/UOBDU 2009 Report). This is considered to be defilement as the minimum age limit for first sexual intercourse is 18 years in Uganda. Yet the respondents do not view this as defilement. As already noted, according to the research two types of defilement were obtained; that is child defilement that occurs to children below twelve years and teenager defilement that occurs to children between 13-17 years. The respondents are more concerned about child defilement. While teenager defilement is culturally seen as something very normal since parents are found of marrying off young children due to various challenges. However, they noticed that it was the major cause of high death rates of young mothers within the Batwa community.

Table 4. B 6 Cases of teenage pregnancies?

<b>Do you experience many cases of teenage pregnancies?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	9	81.8
No	2	18.2
<b>Total</b>	<b>11</b>	<b>100.0</b>

*Source primary data 2015*

Figure 4. B 4 Experience on teenage pregnancies



*Source: Primary Data (2015)*

The findings in table 4. B 4 indicate that the cases of defilement are rampant representing 81.8% while those who said the cases were few represented 18.2%. The fact that it is a community of people who have not yet fully embraced modern education, they still have a high rate of teenage



pregnancies. Due to poverty, parents are forced to marry off their children at a young age in order to obtain basic needs of their families.

Table 4: B 7 The social and legal challenges of defilement, teenage pregnancies

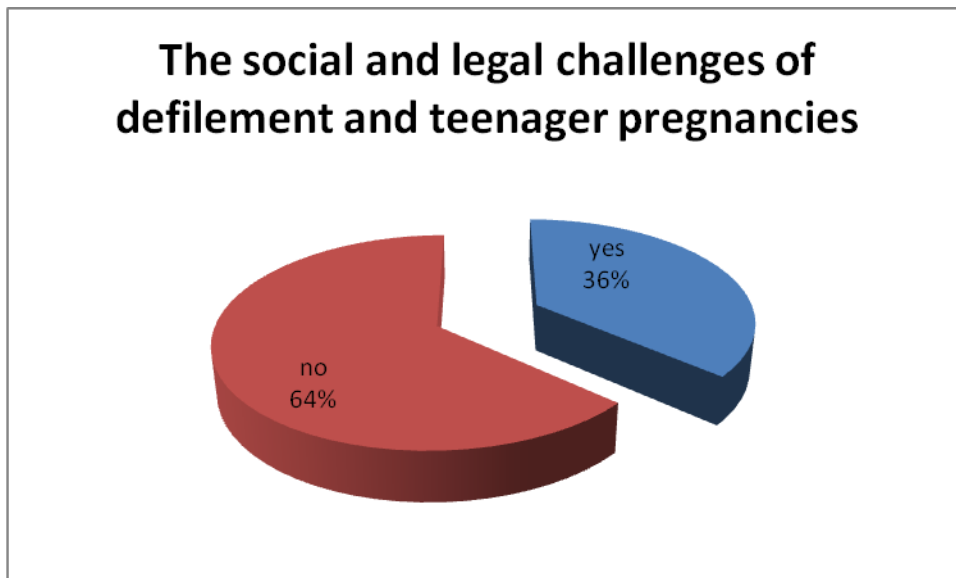
<b>Do Batwa identify defilement, teenage pregnancies as social &amp; legal challenge?</b>	Frequency	Percent
Yes	4	36.4
No	7	63.6
Total	11	100.0

*Source: Primary Data (2015)*

The majority of the respondents 63.6% in table 4. B 7 indicate that defilement and teenage pregnancies were not considered to be a social and legal problem.

According to the findings from the study, the Batwa value their virginity and by the time a girl grows breasts to them it is seen as if the girl can marry that is why they marry off their children at a young age. If the girl is raped or defiled then, that girl is forced to marry the person who has done the defilement or the rape because they believe that it is not easy to get another person to marry after such incidents. So that is why in most cases they are forced into marriage and are also forced to keep in abusive relationships with no alternative of making an independent decision of leaving an abusive relationship.

Figure 4. B 5 Identifying defilement and teenage pregnancies as a social moral and legal challenge



## **Government and NGO sensitisation of the Batwa about violence against women**

The researcher found out a mismatch on this. Police, LCIII and NGO's believe that sensitisation on violence against women among the Batwa Community is being implemented, except that the Batwa are much engrained within their culture, beside levels of education that dictates their mode of conduct on issues that are between men and women. While the LCI's noted that there is no sensitisation being done in the interest of violence against women, therefore a need to promote awareness on violence against women. One of the chairperson LCI made it clear that they received many visitors who talked about many issues but less of violence against women. To him, he felt that they were concerned about other issues and not violence against women, yet they believed that violence against women was still a hindrance to their development.

The findings indicate that the government and NGO's efforts towards sensitisation and awareness creation on violence against women among the Batwa community is very low. In that interest, 7 out of 11 participants believe that the NGO's and government carried some sensitisation in other spheres. However it was noted that nothing is being done on the ground to address violence against women, while 4 out of 11 did not agree that there is some training.

### **Work shop held with the aim of sensitising people**

The majority of the respondents indicated that 64% of the workshops held among the Batwa are for other purposes, not aimed at sensitizing the Batwa about violence against women. Many of the respondents asked the NGOs and the Government plus other stakeholders to arrange for more training since those that were called, were for other purposes but not sensitizing them about violence against women. Generally the sensitization about violence against women was very low according to the findings of this research.

Table 4. B 8 Advice to the victims of violence

<b>What advice do you give victims of violence</b>	<b>Frequency</b>	<b>Percent</b>
Use arbitration	5	45.4
Negotiation with culprits	2	18.2
Refer all cases to courts of laws	2	18.2
All the above	2	18.2
Total	11	100.0

*Source: Primary Data (2015)*

According to the responses in table 4. B 8, 45.5% of the respondents advocated for use of arbitration while negotiation and referring cases to court with 18.2%. According to the research, Batwa women rarely report cases to the police, only a few know that the police are the official body with the authority and responsibility to act upon the cases of violence against women. Many victims report to their neighbours preferably because they do not charge fees like the local councils. The Batwa men only report violence inflicted on them by other men but not their spouses, as women are expected to be a weaker sex.

However, for justice to be recognised various measures need to be used by the duty bearers and as leaders, they should see to it that justice is done to the victims of violence against women. The roles and responsibility of all duty bearers when a survivor of violence reports a case is in detail and well described in the Ugandan laws (UWONET, 2011).

### **Advice to the victims of violence**

The respondents proposed the following as a way to address/mitigate violence against women especially to the victims:

It was noted that the use of arbitration between two parties, negotiation with the perpetrators in order not to heighten interpersonal relationships within the Batwa communities. Failure on the two issues of court comes in to address the problem. However in some instances, the applicability of all requires to be guided by the competent officers within the jurisdiction.

Table 4. B 9 The best channel for passing information to people?

<b>What channel is the best for passing information to people?</b>	<b>Frequency</b>	<b>Percent</b>
Training and workshops	4	36.3
Through radios	2	18.2
Through Television	1	9.1
Through news papers	1	9.1
Others	1	9.1
All the above	2	18.2
Total	11	100.0

*Source: Primary Data (2015)*

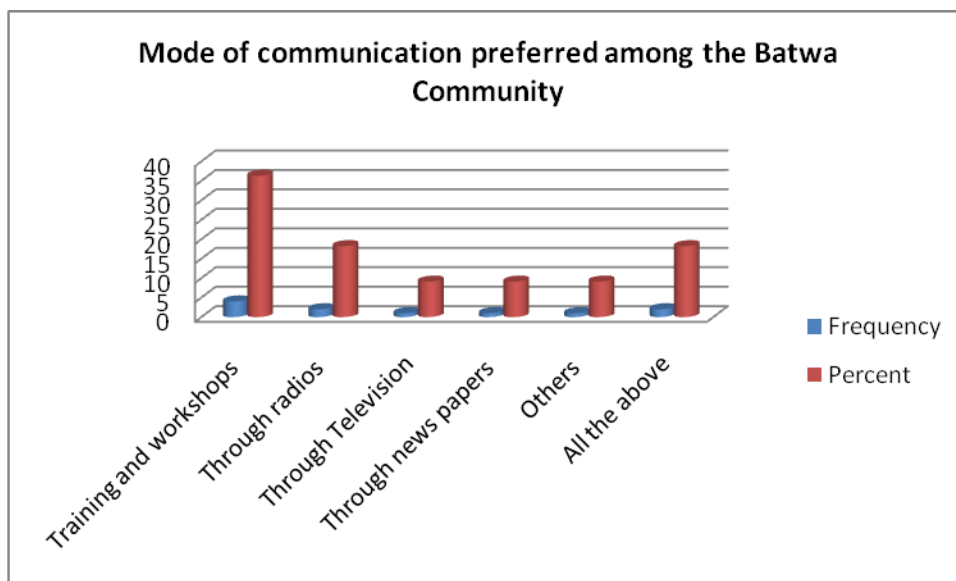
According to the findings in table, 4. B 9, 36.3% of the respondents indicate that the best way to pass on information within the Batwa community is through training and workshops. This is

because the other sources of media interventions may not reach the Batwa community due to the various challenges that they go through as a community and the fact they go through as a community and the fact that they live in remote areas. For example, they live in extreme poverty, are illiterate, still attach strong values to the forest and culture to mention but a few that all affect media interventions in their society.

According to WHO (2009), Media interventions use television, radio, the Internet, newspapers, magazines and other printed publications to reach a wide range of people and effect change within society. They aim to increase knowledge, challenge attitudes and modify behaviour. Media interventions can also alter social norms and values (e.g. the belief that masculinity is associated with aggression) through public discussion and social interaction. Media campaigns have proven successful in increasing knowledge of intimate partner violence and influencing attitudes towards gender norms.

Other campaign interventions take the form of ‘edutainment’, integrating social messages into popular and high-quality entertainment media based on a thorough research process. Finally, social norms marketing is used to try to change perceptions about attitudes and behaviours considered normal by the community, activate positive social norms and discourage harmful ones (Palluck, 2010).

Figure 4. B 7 Mode of communication that best suit the Batwa community in passing on information about violence against women

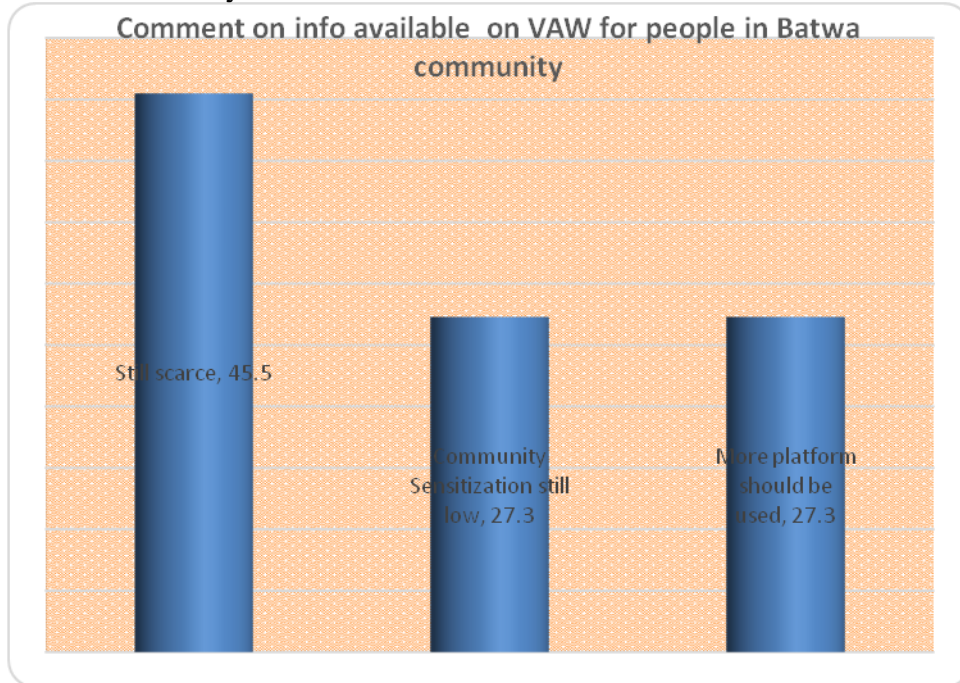


### **Rating the levels of awareness among the Batwa community about violence against women**

The duty bearers were asked to rate the levels of awareness among the Batwa community about violence against women. According to the findings, the duty bearers showed that the levels of awareness among the Batwa community about violence against women was still scarce and they attributed it to low community sensitisation. The duty bearers therefore suggested that, there is need to use more platforms in order to increase the levels of awareness about violence against women within the Batwa community. *“Batwa community is engrained in their culture, to the extent that they hardly appreciate their conducts towards women in any form. Therefore issues concerned with violence against women are not among their vocabulary”* (Mr. Muntuki Didas Chairperson LCIII Busanza Sub-County). 8 of the respondents out 11 agreed that the information was really scarce and attributed it to different factors.

Therefore, the findings indicate that awareness among the Batwa community on violence against women is still wanting by the institutions responsible to sensitize and pass on the necessary information to address the problem. In essence more platforms through different arrangements needs to be observed among the Batwa community which may include, talk shows, church missions, organising and inviting guest speakers etc. in order to create awareness on violence against women.

Figure 4. B 8 Comment on the levels of awareness about violence against women within the Batwa community



*Source: Primary Data S(2015)*

The respondents in figure were asked about the availability of information, 45.5% of the respondents in figure 4.B 8 indicated that information about violence against women among the Batwa was still scarce.

There were many factors that were contributing to lack of information like poverty, high levels of illiteracy, strong attachment to their cultures to mention but a few. Many issues need to be addressed in order to sort out the problem of accessing information about violence against women. The government and stake holders need to carry out more campaigns, sensitization, and trainings about violence against women.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### **5.0 Introduction**

This chapter presents in detail the conclusions and recommendations from the study.

#### **5.1 Perception of violence against women in the Batwa community:**

According to the findings, violence against women is perceived differently basing on sex (married men and women). This is in line with the definition of the perception which state that it is a belief or opinion often held by many people and based on how things seem to be. This is why the Batwa cultural practice favour violence against women as interpreted to mean love, discipline, maturity and respect as one enters marriage institution. In clustering it was noted that forced sex is interpreted as an individual's promotion from childhood to adulthood especially for the girl child. In summary acts of violence against women, especially married women is interpreted to mean a sign of love, discipline, pride, and that is why it is not a concern to the Batwa community.

#### **5.2 Findings on the different categories of violence against women in the Batwa community:**

The results as the data collected indicate that the commonest type of violence against women among the Batwa community include domestic, sexual and physical all scoring 22.5%. This indicates that the trend of domestic violence in the three dimensions in comparison to political, cultural and others carries the great impact which is retrogressive at the national level of promoting gender, equity and equality of the marginalized group of people within the community. This implies that stakeholders in the promotion of rights and interest of such people need to improve in addressing violence against women by using approaches and methods that can be appreciated by the culture of the Batwa community.

#### **5.3 The common source of information among the Batwa community**

It should be noted that the common source of information identified through the data collected were radios, trainings and meetings that took the biggest percentage within the Batwa community. However, this does not mean that the information passed through these media is

specifically in the interest of addressing violence against women. If it was so, then violence against women among the Batwa community could not be pronounced as indicated in this research. Some of the mediums like radios are dominantly controlled and managed by men, whose interests are totally different when it comes to sharing information. Perhaps, this is the foundation why married women and young girls cannot come out to fight or resist against violence against women activities within the Batwa community. Further still though meetings and trainings seem to be targeting married women and young girls, their availability and presence in these meetings is determined by parents (fathers) hence, a hindrance to women and girls in accessing this vital information against violence against women.

#### **5.4 Do parents fighting in their homes affect the children?**

In reference to parents fighting and its impact on children, the findings indicates that 70% on the total respondents agreed that fighting of parents greatly affects children while 15% disagreed with the statement. In summary fighting of parents should be a matter of concern to any organization whose interests is to address violence against women amongst the Batwa community since it affects the future character of children. Therefore, the notion of love, discipline and respect among the Batwa community needs to be readdressed within their cultural setting since there fighting is based on these notions. However, 15% of the respondents were not sure whether fighting or not fighting has a link on violence within the Batwa community. This may imply that hope is not lost against the marginalized group (women and girl child).

#### **5.5 Institutions known within the Batwa Community in providing information on violence against women**

According to the findings it was noted that the presence of NGOs within the Batwa community is 87.5%, while the perception on government is 12.5%.The concern however is, what do NGO's do in addressing issues of violence against women among the Batwa community. This therefore implies that there is a gap in the activities implanted by the NGOs and yet they are supposed to compliment on government in service delivery in the communities where government lacks or is incapacitated. This however gives us a lesson that though NGOs exist indifferent communities with a notion of helping the marginalized group of people, it should not be taken for granted hence a concern to government in either improving coordination and supervision on the performance of NGOs.



## **5.6 Defilement cases within the Batwa community:**

On this, the findings indicated that defilement is common within the Batwa community and it is one of the ingredients within violence against women. Therefore addressing violence against women calls for a multidisciplinary approach that covers both young ones and married women, this indicates that violence against women does not have a limit on age and status of an individual.

It was also noted that within the Batwa community teenage pregnancies is high at 63% based on the raw data collected within. And only 12.5% were not in favour. This indicates perception of violence against women within the Batwa is misinterpreted basing on their cultural back ground.

## **5.7 Attitude on issues of rape:**

In line to attitude on issues of rape, this was an interesting part when ascertaining violence against women within the Batwa community. The most interesting part is perception. According to the Batwa community what is perceived as violence against women is a cultural practice with connotations of love, respect, discipline, and sign of maturity among others. This implies that any attempt in addressing violence against women one has to appreciate their culture first, hence giving ground on how to address it on all fronts by the key actors (cultural institutions, clan heads, opinion leaders and family heads) .Therefore, a call by the governments to mainstream issues of violence against women in the interest of the Batwa understanding (laws and by-laws).

## **5.8 Education about violence against women within the Batwa community:**

The findings indicated that both men and women irrespective of their status (married, not married, widow, widower) 55% agreed that they have ever been educated on violence against women; however the challenge is what makes them not to stop the vice. Needless to say, issues of culture could be the leading cause to say why violence against women is common amongst the Batwa community. This can be supported by the belief and attitude whereby to them any abuse or violence against women is termed as a sign of love, respect, discipline and promotion from childhood to adulthood. That is why perhaps even young girls and boys are still practising it irrespective of being taught about violence against women.

### **5.9 Advice given in regards of violence against women to government:**

The findings indicated that respondents are interested in the government to enact laws, implement, and punish the culprits and also carry out mass sensitization within the Batwa community to appreciate the developments that the practise of violence against women something of the past. And this will help to up lift the formally marginalized group (women and girls) to realize their potential and contribution to the national development. For example access to education, participation and leadership geared in the interest of the women issues.

#### **In addition to the above the respondents listed the following:**

- a) The government should do mass sensitization on violence against women among the Batwa.
- b) Respect their culture.
- c) They also advocated for the removal of some fees charged like transport fee charged by the police.
- d) The government should help address the issue of discrimination against them by their neighbouring communities or some duty bearers.

### **5.10 Awareness of government programmes on violence against women:**

According to the findings and the data collected it was noted that 95% of the respondents were not aware of any government programme in addressing violence against women amongst the Batwa community, while 5% were aware. This finding shows that the responsibilities of NGOs in contributing to government programmes, has a big gap. And one wonders what type of development programmes in the interest of government they implement. Right from popularization NGOs presence within the Batwa community is widely known at all different levels but their contribution to the government seem not to be there.

### **5.11 Duty- bearers understanding of violence against women among the Batwa community:**

From the findings, perception of violence against women and its existence within the Batwa community is popular within NGOs, police officers and LC IIIs while LC Is do not believe in it. This implies that the concern of addressing violence against women without the primary stake holders, needs much more effort and clear approaches that favour LC Is to interpret violence against women like other duty bearers (NGO and Police). In short, the primary stakeholders (LC

Is) though they are duty bearers too they seem not concerned in addressing violence against women since they are also Batwa. For this to carry a human face, it may require a sensitization and capacity building of all the duty bearers to understand violence against women in the same perception. In regard to how the Batwa access information about violence against women, the duty bearers believed that the Batwa accessed information through trainings radios, televisions and media print, yet in actual sense the Batwa cannot read and write and they do not own televisions, which means that there is a big misconception of the Batwa receiving information about violence against women while in actual sense they do not. The surrounding communities are the ones who benefit from the various sources since they are able to afford the various source of communication other than the Batwa community.

#### **5.12 The main perpetrators of violence against women:**

According to the findings and the data collected it was noted that close partners (spouses), community members and law enforcement officers take the biggest share in promoting violence against women in the Batwa community. In line with the culture of Batwa close partners seem to be fulfilling cultural practices that they should beat their partners under the disguise of instilling discipline and promoting respect while their victims seem to attach it with love as the common saying goes that if you are not beaten by your husband in the African tradition then he has no love for you. Therefore, the researcher believes that violence among the Batwa community is not always based on their cultural setting but African tradition too has a connotation.

#### **5.13 How cases of violence against women are handled amongst the Batwa community:**

According to the research and data collected the most common approach pointed out by the respondents were through negotiation, this was followed by arbitration as the best in dealing with violence against women, though they seem to be the best to the Batwa community but as a researcher i see loop holes especially in the arbitration. The process of arbitration is not done as the law requires. It is between the perpetrator and the family of the victim where I see compromise since culture has no strong sentence to the culprit. Therefore, justice to the victim seems not to be promoted that is why teenage pregnancies and early marriages are common within the Batwa community.

#### **5.14 Conclusions**

In conclusion, therefore the researcher found out that the levels of awareness on violence against women among the Batwa community is very low since they are enclaved in their strong culture. What the world today sees as violence against women to them culturally is a sign of love, discipline and maintaining integrity. The feeling that the way violence against women information is spread in Uganda through media print, radios, Televisions, Internet and Workshops, do not regularly benefit Batwa community due to the various challenges that they go through.

#### **5.15 Recommendations**

If the Batwa are to benefit or obtain information about violence against women, there should be regular workshops, trainings or meetings to meet the Batwa face to face, this means that using other means of communication, the Batwa do not access information passed on because of the various challenges like high levels of illiteracy, poverty, discrimination, strong cultural attachment, living in remote areas among others.

The government should look for ways of economically empowering the women within the Batwa community since poverty contributes greatly to violence against women. For example, it is because of poverty that some parents marry off their children at a young age in order to meet the basic necessities of life. It is the same poverty that keeps the couples in abusive relationships since their parents are unable to refund the dowry paid to them by their in-laws. Finally, it is the same poverty that makes the victims of violence fail to obtain justice that is they fail to meet the various costs involved in the process of obtaining justice.

Thus, the social economic development of indigenous women should ultimately lead to the realization and enjoyment of indigenous peoples rights. The right to self determination of indigenous women will create a favourable environment for the empowerment of all indigenous peoples.

The NGOs that work in the Batwa community should put in more efforts, to enlighten the Batwa about violence against women. According to the research they do other activities and put little

emphasis on violence against women. The government should also put some programs to educate the Batwa community about violence against women. Currently there is no government program within the Batwa community concerned about violence against women. Therefore, various activities need to be done like eradication of poverty and sensitization about violence against women within the Batwa community.

There is need to educate non-violent Batwa to become role models that through a peer-to-peer approach, they can discuss issues of violence against women with other men in bars, trading centres, at household level in order to create a behaviour and attitude change of men in communities.

There is need to implement men as partners to women. In order to stop violence against women and work for gender equality, there is need to include husbands in some development initiatives. For example arrange meetings where both spouses can reflect on issues related to violence against women. Also involve men who have important positions in the communities to advocate against traditional use of harmful behaviour towards women.

All efforts should be made in a bid to ensure that violence against women within the Batwa community is addressed with approaches and methods that appreciate the cultural set up of the Batwa. Values, norms and cultural practices should be refined, re-defined, re-interpreted and even modified by indigenous women and their communities in order to remove any negative impact on the development of indigenous women. The indigenous women's cultural practices and norms should be affirmed and used as source of their empowerment and advancement.

There is need to streamline the performance and delivery of duty bearers within the Batwa community and this must be in line with government programmes so that there is no gap in what is taking place. For example, the duty bearers should arrange conflict management trainings that both spouses in the relationship should attend. The trainings should focus on giving tools to solve conflicts at a relationship level.

Information dissemination among Batwa must depict their status, language, education, culture for which they can appreciate whoever is passing on the message. Issues of newspapers, Internet, televisions to mention but a few, seem not to be the ideal as an outsider thinks that they are getting the message on violence against women. If at all they get, some little information about violence against women, it is through meetings, workshops, trainings and radios.

Since the Batwa are illiterate and their background is bush. This implies that there is a big gap in appreciating the laws. Therefore, it calls for a need to interpret laws for them especially the laws that deal with violence against women.

Arbitration and negotiation within the Batwa community on violence against women are the ideal approaches with which they seem to be comfortable .However there is need to improve on the way it is conducted and the personnel engaged must be of professional nature. If done so issues of justice to the victims will be realized. Outside this, violence against women will continue to take precedence since culture embraces it among the Batwa.

On the issues of social and the implementers of the law there is need to build synergies in apprehending the perpetrators since they are living within the same community whose social attachment does not favour the law. This will call for sensitization, skills development, counselling skills that can help the implementers to perform their work diligently.

On the issues of the perpetrators of violence against women within the Batwa community, stern measures and penalties should be taken to the perpetrators and agents of corruption, which has led to failure of police in implementing their duties in the interest of justice.

All this shows that information about violence against women is in and out and can be easily accessed by the public however, there is need for special consideration for the Batwa whose state of marginalisation and levels of illiteracy further limits their access to information about violence against women

#### **5.16 Areas of further research**

There is need to do further research in the following areas

- Possible ways of sustaining endangered ethnic minorities.
- More research is needed in the area of violence against men.
- The social, economic and cultural practices that endanger the lives of ethnic minorities
- Further research is needed to explore how to circumvent negative programs aimed at women empowerment.

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## APPENDICES

### INTERVIEW GUIDE FOR THE BATWA COMMUNITY

**Background:** Hello.....My name is UWAYEZU PROSCOVIA, a student at Uganda Martyrs University – Nkozi, from the Faculty of Humanities and Social Sciences pursuing a Masters Degree in Human Rights. I am carrying out research about information about violence against women in our Community (the Batwa community).

#### General Instructions:

1. There is no true or wrong answer to this questionnaire, but just your opinion to the questions.
2. This questionnaire is anonymous and confidential therefore you are requested to be honest and diligently answer the questionnaire as instructed.
3. Please answer all the questions.
4. By responding to these questions, you have consented to taking part in this study

#### **SECTION A: Background information *{Tick as appropriate}***

1. Gender: Male:  Female
2. Age: A 20-30  B 30-40  C: 40 – 50  50 – 60  BC: 60 and above
3. Your highest educational level: : (a) P7  (b) O level  (c) A level  (d) Certificate  (e) Diploma  (f) Bachelor's degree  (g) Master's Degree

## **SECTION B: AWARENESS ABOUT VIOLENCE AGAINST WOMEN**

1. What do you understand when someone talks about violence against women?
2. Amongst the following categories identify the most common violence against women in the Batwa community
  - a. Domestic
  - b. Sexual
  - c. Economic
  - d. Emotional
  - e. Political
  - f. Cultural
  - g. Physical
3. What is the most common source of information on violence against women in the community?
4. Parents fighting at home are not good, and it affects children. What comment do you have to say?
5. List some institutions you know that are providing information on violence against women?
6. What do you have to comment about cases of defilement being rampant in our community?
7. What do have to say about teenage pregnancies in our society?
8. What is the community perception on issues of rape?
9. What comment do you have to make regarding exposure of information on violence against women?
10. Have you ever been educated about violence against women?
11. What advice do you give regarding violence against women?
12. What should the government do in addressing violence against women within the Batwa community
13. Have you ever had any government programme on violence against women in your community?

Thank you

## QUESTIONNAIRES FOR DUTY BEARERS:

My name is UWAYEZU PROSCOVIA, a student at Uganda Martyrs University – Nkozi, Faculty of Humanities and Social Sciences, pursuing a Masters Degree in Human Rights. I am carrying out research about information about violence against women among the Batwa community in Kisoro District. All the information from this study will not be for any other purpose other than academics. Your responses will be held with utmost confidentiality.

### Instructions:

- Please tick only **ONE** appropriate answer.
- Kindly respond to all available sections
- Indicating your name is optional.

By taking part in filling this questionnaire, you freely consent to participate in this Research.

Name:.....(optional)

### SECTION A: SOCIAL DEMOGRAPHIC DATAS

NO.	QUESTIONS	RESPONSES
A1	Sex	Male ..... <input type="checkbox"/> Female ..... <input type="checkbox"/>
A2	What is your designation	Counsellor or Social Worker .....1 Local Councillor .....2 Police Officer .....3 Probation Officer...4 Others; please specify .....5
A 3	Level of education	Un Educated.....1 Primary.....2 O-Level.....3 A Level.....4 Graduate.....5 Post graduate.....6



A 4	Range of working experience in years	0 – 5.....	1
		6 – 10.....	2
		11 – 15.....	3
		Above 15 years.....	4

**SECTION B: VIOLENCE ABOUT WOMEN AMONG THE BATWA**

NO.	QUESTIONS	RESPONSES AND FILTERS
B1	Various reports show that violence against women among the Batwa is very high. From the interaction you have had with the Batwa community, do you think they understand violence against women?	Very well.....1 Well.....2 Somehow.....3 Not at all.....4
B2	Who are the main perpetrators of violence against women?	Close partners.....1 Community youth.....2 Community members.....3 Law enforcement officials.....4 People from outside our communities (visitors).....5 Teachers.....6
B3	How do the Batwa community get information regarding violence against women?	
B4	What cases of violence do you receive?	..... .....
B5	How do you handle such cases?	Though arbitration .....1 Though negotiations.....2

		We refer them to courts of law.....3 We leave those involved to decide .....4 All the above.....5
B6	Are there many cases of defilement among the Batwa?	Yes .....1 No .....2
B7	Are cases of teenage pregnancies common within the Batwa community?	Yes .....1 No .....2
B8	Do the people among the Batwa community identify defilement and teenage pregnancies as a social, moral and legal challenge?	Yes .....1 No .....2
B9	Have you ever had sensitization on violence against women by government or NGOs?	Yes .....1 No .....2
B10	Are there any workshops or seminars that are held within the Batwa community to sensitize them about violence against women?	Yes .....1 No .....2
B11	To those who are victims of violence, what advice do you give them?	Use arbitration .....1 Negotiate with culprits.....2 Refer all cases to courts of law.....3 Others please specify.....4
B12	Which mode of communication would best suit the Batwa community in passing on any information about violence against women?	Trainings and sensitization.....1 Through the radios.....2 Through television .....3 Through print media.....4 Through internet.....5

		All the above.....6 Others; please specify.....7
B13	On ranging the levels of awareness about violence against women among the Batwa community, what comment do you have to make on the information available among the Batwa community?	

Thank you

**Budget**

<b>ITEM</b>	<b>AMOUNT (UG Shs)</b>
Stationary	500,000/=
Photocopy and printing	500,000/=
Binding	500,000/=
Airtime	200,000/=
Data collection (2 research assistants)	2,000,000/=
Data analysis	500,000/=
Transport, meals and accommodation	2,000,000/=
<b>Subtotal</b>	<b>14,000,000/=</b>
Contingency (10% of subtotal)	440,000/=
<b>Grand total</b>	<b>4,840,000/=</b>

**Report approval form**

Print name of student: ...UWAYEZU PROSCOVIA .....

Title of research project/study

...EXAMINIG THE LEVELS OF AWARENESS ABOUT VIOLENCE AGAINST WOMEN  
AMONG THE BATWA COMMUNITY IN KISORO DISTRICT.

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

I hereby accept this research report for the above research study/project and approve it for submission

Supervisor

Signature .....

Date.....

Approval:

Designation:.....

Signature:.....

Date.....

**Consent form**

I the undersigned acknowledge that the researcher has fully explained to me the nature and purpose of this research. I have voluntarily unconditionally accepted to take part in this study. I hereby sign on this form as a sign of my consent.

Name:.....

Signature:.....

Date:.....

I have explained to the best of my knowledge the purpose of this study to the respondent she has consented freely.

Name:.....

Signature:.....

Date:.....

### Ghant Chart

<b>Activity</b>	<b>Period March 2015 – Oct 2015</b>																							
	<b>March Week</b>				<b>May Week</b>				<b>Jun Week</b>				<b>July Week</b>				<b>Sept Week</b>				<b>Oct Week</b>			
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
Proposal writing and submitting																								
Making corrections and re-submitting for approval																								
Data collection																								
Data entry and analysis																								
Writing and Submitting a draft thesis																								
Making corrections and re-submitting for examination																								