PRACTICING PEACE GUIDEBOOK
FOR WOMEN AND COMMUNITY LEADERS
ON PEACE BUILDING AND CONFLICT RESOLUTION

2021

PRODUCED BY

WITH SUPPORT FROM

UN WOMEN

Women's Peace & Humanitarian Fund
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ACKNOWLEDGEMENT

Paradigm for Social Justice and Development (PSD) is a Non-Profit Organization that was formed by a group of women lawyers and human rights activists committed to advancing social justice and development of the youth and women to be able to take shape of their destiny. PSD was registered as a company limited by guarantee in 2019 and as a Community Based Organization in Wakiso in 2020. PSD envisions a society without injustice, violence and poverty with a mission to work with vulnerable communities to address social injustices, alleviate poverty and violence. Our areas include; Strengthening Women’s Access to Justice; Peace and Security; Human Rights and Good Governance; Economic Empowerment for women and youth; Sexual and Reproductive Health Rights and Research.

PSD wishes to acknowledge and appreciate the financial contribution from Women’s Peace and Humanitarian Fund (WPHF) and UN Women towards the production and dissemination of this guidebook.

The purpose of this guidebook is to; promote women’s participation to lead in effective early warning and conflict prevention mechanism through outreach activities; to familiarize women and leaders with peace and development perspectives and the human-security framework and serve as a user-friendly tool for officials to ensure development plans are conflict-sensitive and peace-promoting.

PSD is equally thankful to the individuals and institutions for their contribution towards the production of this guidebook. Special thanks to Musa Ntambi the Consultant who led the facilitation and production of this guide book, Peace coordinators from the Project implementing location of Wakiso District who contributed a great deal of their indigenous knowledge and experiences, PSD Board that reviewed this guide book and staff notably Hadijah Nansubuga (Project Coordinator) for the technical support and timely efforts towards having this guide book produced.

Zurah Asanda
Executive Director
PSD

DISCLAIMER: The author’s views expressed in this publication do not necessarily reflect the views of the Women’s Peace and Humanitarian Fund and the UN Women
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FOREWORD

Since the year 2000, after establishing that women to a large extent were often excluded from the peace process in the aftermath of a conflict, the UN Security Council endorsed the groundbreaking Resolution 1325 (UNSCR 1325) on Women, Peace and Security (WPS). The Global understanding of the gendered nature of conflict and peacebuilding has grown substantially because this exclusion of women in peace processes is a threat to peace itself (Bell and Orourke). Currently, not only do we know that conflicts are experienced differently by women and girls than by men and boys, but also that their roles in conflict and peacebuilding are varied and complex.

With the endorsement of UNSCR 1325, there have been some improvements in how States protect and include women during and after conflict. However, women around the globe continue to suffer severely. In an effort to learn from the efforts to implement UNSCR 1325, in 2015 the UN Secretary General published a Global Study on the Implementation of United Nations Security Council Resolution 1325 ("Global Study"). The Global Study revealed that while the women, peace and security agenda had contributed to significant changes in international norms surrounding women’s political leadership and decision-making on peace and security, its effect on the lives of women at local levels has been limited; yet, Women’s participation in conflict prevention and resolution can improve outcomes before, during and after conflict; and women are often times excluded from formal peace processes.

In Uganda, women often times participate in conflict resolution processes but their role has not been clearly recognized and appreciated which makes them invisible in the peace processes. Women’s voices and decisions have been erased and discarded yet they play an important role in fighting injustices. For example, in 2012, women in Amuru District protested the potential sale of land to Madhvani Group (Lawino 2012); in 2018, women in Bulambuli District protested against government-planned relocation after a landslide (Kirinya 2018) and during the LRA war, Acholi women demanded that leaders end the conflict. However, the government has not appreciated the efforts of these women in peace building processes and instead labeled “collective naked protests”.

Women have diverse issues and proposals to voice, they however, do not have suitable fora to present their ideas since they are constantly left out from various conflict resolution activities. Specifically, they are generally given inadequate space to articulate themselves in meetings. Efforts should also be made to create more spaces for grassroots women to participate in peace processes through strengthening the capacity of less educated rural women. It is on the above background that, PSD under its project supported by Women’s Peace and Humanitarian Fund (WPHF) and UN Women aimed at increasing meaningful participation of women in decision-making, conflict prevention processes and response in Wakiso District has in partnership with women and community leaders developed this guide book as a creative and innovative way or tool to better draw on the talents women and leaders bring to preventing such conflicts above, sustaining peace and act as a bridge and the gap between policy makers and local women, and equips women with a voice in the daily peace and security of their community.

ZULA NAMUBIRU

PSD BOARD CHAIRPERSON
# LIST OF ACRONYMS

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>ASK</td>
<td>Attitude Skills and Knowledge</td>
</tr>
<tr>
<td>ATIP</td>
<td>Access to Information &amp; Privacy</td>
</tr>
<tr>
<td>CEWS</td>
<td>Community-Based Early Warning Systems</td>
</tr>
<tr>
<td>CDO</td>
<td>Community Development Officer</td>
</tr>
<tr>
<td>CPPB</td>
<td>Conflict Prevention and Peace Building</td>
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<tr>
<td>ECOSOC</td>
<td>Economic Social and Cultural Rights</td>
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<tr>
<td>GBV</td>
<td>Gender Based Violence</td>
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<tr>
<td>HIV</td>
<td>Human Immune Deficiency</td>
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<tr>
<td>LC</td>
<td>Local Council</td>
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<tr>
<td>NGO</td>
<td>Non-Government Organization</td>
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<tr>
<td>PSD</td>
<td>Paradigm for Social Justice and Development</td>
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<tr>
<td>PEP</td>
<td>Post Exposure Prophylaxis</td>
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<tr>
<td>RDC</td>
<td>Resident District Commissioner</td>
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<tr>
<td>SGBV</td>
<td>Sexual Gender Based Violence</td>
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<tr>
<td>STD</td>
<td>Sexually Transmitted Diseases</td>
</tr>
<tr>
<td>UNSC</td>
<td>United Nations Security Council</td>
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<tr>
<td>VAWG</td>
<td>Violence against Women and Girls</td>
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<td>WSRs</td>
<td>Women’s Situation Rooms</td>
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<td>WPHF</td>
<td>Women’s Peace and Humanitarian Fund</td>
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<td>WPS</td>
<td>Women Peace and Security</td>
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<tr>
<td>UNSCR</td>
<td>United Nations Security Council Resolution</td>
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<td>WPG</td>
<td>Women Peace Group</td>
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<tr>
<td>SACC0</td>
<td>Savings and Credit Cooperative Organisation</td>
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<tr>
<td>STI</td>
<td>Sexually Transmitted Infections</td>
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INTRODUCTION

Peace building processes provide a critical opportunity to reshape the political, security and broader socio-economic landscape of a nation. However, women’s participation in mitigating conflicts, mediating disputes and building trust - from the community to the national level in Uganda and beyond have long been neglected in processes to building peace. This neglect can establish a pattern of marginalization that lasts long into the post-conflict period. Five UN Security Council Resolutions 1325 (2000), 1820 (2008), 1888 (2009), 1889 (2009) and 1960 (2010) and the United Nations Secretary General’s reports on mediation support (2009) and women’s participation in peace-building (2010) have repeatedly called for the inclusion of greater numbers of women in peace processes as well as in negotiations and mediations. Women’s participation in peacemaking is not only a matter of gender equality. Women are crucial partners in shoring up three pillars of lasting peace: economic recovery, social cohesion and political legitimacy.

Women in Uganda have often times participated in conflict resolution processes. For instance, in 2015, the land conflict in Apaa region, women and children sat along the road with men seated behind and these were wailing protesting against eviction. It was reported that women were seated in the front because the community wanted to show that they are not violent and none of the men stood up despite the fact that soldiers and the Police had surrounded the crowd with machine guns and empty trucks.

The memories of 2017 of the 40 and more gruesome and unsolved murders and kidnap of women that took place in Uganda’s Wakiso district, where Entebbe International Airport and State House are located are resurfacing in many Ugandan minds today. The mystery of who was killing the women and dumping them by the roadside deepens, and frustration mounting at the failure of the security agencies to stop these never-ending crimes. On June 30th 2018, a Women’s match was organized by group of Women where protestors held placards stating women lives matter and that Ugandan women are sick of living in fear. They also demanded for answers and accountability for the murders of more than 40 women in Wakiso district.

Similarly, increasing levels of domestic violence and the specific vulnerability of women to Gender-Based Violence (GBV) within and outside the home often reflect growing tensions and militarization in society as a whole. These specific issues can be valuable indicators and sources of information if captured as elements of early warning mechanisms for preventive action, including for the prevention of conflict related sexual violence.

The political sphere in Uganda is male dominated, with very few women participating in political and security decision-making; with existing social norms, growing conservative attitudes, prevailing gender stereotypes and socio-economic hardship hinder women’s participation at positions of influence.
Whereas efforts to foreground the perspectives of women in peace processes and to prevent GBV have met with limited success, women’s participation in conflict resolution and peacebuilding is limited by a number of factors, including:

- Cultural pressures against women putting themselves forward, which pressure women to refrain from travel, and not to engage in important public arenas. Where women do participate, they may not have the required education or training.

- Sex-specific violations: increased reports of rape and domestic violence; trafficking and abductions; gender-motivated killings and disappearance of men and women.

- Increased control of women’s public movements, dressing, agency, and growth in fundamentalist views of women.

- Women’s movements do not have established mechanisms to monitor and evaluate the implementation of the gender agenda in post-conflict settings. For example, in Uganda male-dominated structures have not seen the need to implement agreed affirmative action.

There are obvious reasons why supporting women who have a deeper understanding and insight of the needs on the ground to become agents of change of peace is important. For example, they constitute half of every community and the difficult task of peacebuilding must be done by men and women in partnership. Women are also the central caretakers of families and everyone is affected when they are excluded from peacebuilding. Inclusion of women in peace building processes, can build the credibility of the process and increase local ownership and results.

Lastly, the guide book also aims to familiarize women and leaders with a peace and development perspective and the human-security framework. It also serves as a user-friendly tool for officials to ensure development plans are conflict-sensitive and peace-promoting.

**Structure of the Guide book**

**The guide book is divided into five sections:**

- Definitions/ Clarifications of acronyms.
- Brief explanation of the gaps and roles women play in promoting peace and gender equal societies.
- Definition of Conflict, Peace, Peace building, Violence, Gender, Gender Based Violence, civic rights, etc.
- Conflict Management mechanisms: This section will focus on how women and other actors can prevent, resolve and transform conflicts.
- Understanding Civic participation; citizenship, rights and responsibilities.
- Referral pathways: This section will focus on service providers available to handle victims of gender-based violence and conflict response in Wakiso district.
- Exploring the role of community leaders in promoting women participation in conflict resolution.
How to use the Guide book

The Guide book is a reference material to Peace Coordinators and Women Peace Group members in outreaching their communities through community mobile awareness such as clinics, dialogues and Community Radio talk shows among others. The Peace Coordinators and Women Peace Groups will outreach the community on the sub topics as simplified and arranged in this guide book.
TOPIC 1: UNDERSTANDING CONFLICT AND VIOLENCE

Part 1: Understanding Conflict

1.1 What is Conflict?

When two or more individuals, groups or organizations differ in thinking, ideas, perceptions, feelings and they cannot agree on what one of them should get.

- It is a natural thing that happens in relationships, in families, communities and societies.
- Conflicts are an inevitable part of life. They are a part of our daily experiences. There is potential for conflicts within and around us.
- Conflicts are not inherently negative or positive. A positive point enables us to use it as a source of positive change. A negative view means that conflict becomes a source of misery and suffering.
- There isn’t one right way to handle conflict and we cannot assume that all people and societies think and deal with conflicts in the same way.

Peace building assumes that conflict is a natural part of human existence, and that the goal is to transform the destructive ways we deal with conflict to lead to more constructive outcomes.

- Conflict involves a clash or struggle between groups who perceive that their needs, goals or strategies are incompatible and mutually exclusive.
- Conflict can involve contestation around demands, interests, collective memory, emotions, perceptions, values, beliefs, history, culture, religion, behaviors, actions, symbols and power.
- Conflict can manifest from micro interactions to macro systems. It is a natural outcome of normal human interaction. Conflict is often powerfully destructive to individuals, relationships, groups, societies and nations. However, research and observation show that the expression, process and outcomes associated with conflict may alternately be destructive, constructive or both, in any given social context.
1.2 Levels of Conflict

There are different levels at which conflict occurs:

**Intra-personal conflict:** those inner struggles that one person may experience. One needs to work on their own inner struggles and issues in order to be constructive in social conflicts.

**Interpersonal conflict:** having a difference in thinking, interests, methods etc. between individuals or small groups of people. For example, my spouse and I do have differences and disagreements; or people from two neighbors (mothers) disagree on children’s use of the bathrooms.

**Intra-group conflict:** differences happening within a particular group, whether it is a family, clan, tribe, religion/faith, an association e.g. Coffee farmers association or a village savings and loans association. It is important to be able to manage the conflicts within your own group, and be able to communicate with others within your group.

**Inter-group conflict:** refers to conflicts occurring between large organized social or identity groups. For example, a difference between Bantu (e.g., Baganda) and Luo (e.g., Langi) or, Kenyans and Ugandans.

Illustrations for the different types of conflicts in our community
Intra group conflicts; conflict within a VSLA group

Important Note: To have peaceful lives, relationships, families, communities we need to have the skills for conflict management. This outreach is about understanding and identifying these skills.

1.3 Conflict Analysis

- Conflict analysis means finding out what is causing the conflict, where it might lead to or result into and then using this information to identify the opportunities for managing or resolving the disputes without the use of violent action.
- It is important in understanding who is involved, what are the issues and therefore what can be done to prevent violence from occurring.

The seven questions of finding out what is causing the conflict are:

1. What is the conflict about? (Likely more than one factor)
2. What is the history of the conflict in the area being assessed?
3. What groups are involved in the conflict and the Programmes?
4. What divides these groups?
5. What connects these groups?
6. Where are the conflict-affected areas and the Programme areas geographically located?
7. Does conflict get worse at any particular time or period?
Incorporating Gender in Conflict Analysis

Specific ways to effectively incorporate a gendered perspective into conflict analysis include:

- Disaggregate conflict analysis data collected by age and gender.
- Ensure meaningful participation of women and girls in developing analysis measures, and in the conflict analysis process. Keep in mind that ‘participatory activities’ do not automatically ensure that girls’ voices are heard or that their perspectives are considered.
- Analyse obstacles for women and girls to participate in social settings, in leadership and in decision-making, and actively work to minimize these obstacles during the analysis.
- Occasionally segregate some activities by age and gender to allow for more open and honest sharing.
- Carefully convene mixed group interactions, which can also be important, as they provide insight into important dynamics between sex and ages. They also serve as opportunities to observe and analyse conflicts and tensions that may exist among different genders and varying age groups. Mixed group interactions, however, should be facilitated with care and conflict sensitivity to avoid breaking and disrespecting social norms between males and females.
- Provide spaces for voice and representation of both women and girls.
- Ensure that all activities are conducted in a gender-sensitive way.

Examples of where conflicts come from are:

- Struggles for power or difference in ideas on how to run government or politics
- Struggles for power or difference in doctrine in religious individuals or groups.
- When traditions compete for one to be more popular or powerful than the other
- When some people can have a lot of land while others cannot and the ones with little feel they are being left out intentionally.

1.4 Knowing the Conflict dynamics

Conflict is destructive when:

- People and relationships are harmed (through direct structural or cultural violence), and grievances, injustice and exclusion are active and left unaddressed;
- Misunderstandings increase;
- Communication breaks down;
- Trust and interaction are degraded;
- Root causes of conflict are ignored or inflamed.
NOTE: As a Peace Coordinator your role is to promote peace between conflicting individuals, within homes/families, within our community by helping the two opposing sides to know and understand each other’s position, interest and needs. With this knowledge the two sides are helped to find areas of a common ground which may provide chance for finding a solution that serves both sides on a win-win basis.

Part 2: Introducing what violence is

1.5 What is Violence?

Any behavior, attitude, or condition that reduces, over controls or destroys others and ourselves is violence.

When there is conflict, violence can occur because of the following:

- The more powerful party in the conflict uses it to force their interests upon the less powerful party.
- The weaker conflict party uses it to express their interests especially if they do not know or have any other ways.
- When conflict parties fail to find other ways of managing their conflicts.
- Solutions have not been found to prevent the situation from moving from bad to worse between conflicting parties.

1.6 Types of Violence

Johan Galtung says that there is: cultural, structural and direct violence.

- Direct violence is what we see but it has its roots in our cultures and structures.
- At the same time direct violence gives strength or power to violence that is structural and cultural. This is how the three types of violence are connected to each other.

Violence Triangle

![Violence Triangle Diagram]
What do these three words mean?

a) Direct violence is the easiest to see.
   - Physical violence: like hitting, slapping, or striking with objects, killing or torture, beatings, war, and genocide.
   - Psychological abuse: acts and omissions that cause mental or emotional pain or injury including verbal aggression, statements that humiliate, insults, threats of abandonment.
   - Sexual violence: e.g. rape, sexual assault, defilement etc.

It is also called personal violence because it is about one person causing harm to another person. Here, the perpetrator and victims can be clearly identified, at least in principle.

b) Structural violence is much less easy to see or notice but it can be as deadly, or deadlier, than direct violence.
   - This kind of violence is a part of the way (structure) our human social, political and economic institutions work. A whole network of structures and responsibilities are involved.
   - No particular person or persons can be held directly responsible for it.
   - Sometimes there may even be no one intending to exert this violence e.g. industrial pollution where factory smoke pollutes the environment or a law that makes one section of the population left out or disadvantaged.
   - It is usually invisible because it looks normal therefore it is hard to think of it as a form of violence. This is why we accept its presence as a "normal" and even "natural" part of how we see the world.

c) Cultural violence is the attitudes and beliefs that control us which we have been taught since childhood and that surround us in daily life about the power and necessity of violence.
   - Gender Based violence e.g. discrimination against women is based on culture.

NOTE: Working to eliminate structural violence is a better option because it is the root of violence that is seen.

1.7 How Conflict develops into Violence?

Conflict is something that changes with time.

A good example to show this is Fire. Let us see how conflict and fire are similar:

a) Gathering fire sticks is like the 'before conflict': It is in this stage that people usually suffer from structural violence e.g.
v When there is injustice whereby individuals or groups are not allowed to enjoy their rights and responsibilities; or

v They are treated unequally within a social, political or economic institution.

As a result, the differences between the 'haves' and 'have nots' becomes too much to endure.

b) Fire beginning to burn is like 'conflict emergence'. In this stage, the parties begin to confront each other e.g. a riot in the school. This riot is an open communication to the other party that the structural violence (mentioned above) is being rejected publicly.

c) Burning full fire is like 'crisis or stalemate'. In this stage the conflicting parties often turn to the use of actions that are done purposefully to harm, hurt or kill others. This is violence. E.g.

v When the youth begin to participate in violent riots in the Universities, colleges etc.

v This shows that they are frustrated, scared and believe there is no other way of achieving their goals/desire for change in school administration

d) Coals are like 'conflict resolution'. At this stage, the violence between the parties is dying out, or, if the triggering causes continue then violence will emerge or return.

e) Fire out is like the 'after conflict'. In this last stage, the conflict is finally out.

v This is the time to focus on other things besides the conflict, and to build again and help to replace what was lost to the conflict.

v If, at the second last stage, we took actions that addressed the injustices of structures and systems well enough, there will be a chance for reconciliation (making up with one another), regeneration (putting back what we lost) and renewal (making things new again).

v But, regeneration (putting back what we lost) takes years and years.
Illustration below shows a conflict regarding dust from quarrying activities of a Company resulting into violence in a community.

1.8 Conflict Actors

It takes someone gathering sticks, lighting the match, adding more firewood or not for the fire to burn and either die out or continue burning. This shows that there are people (Conflict actors) that determine whether the fire continues to burn or dies out.

There are four categories of people taking actions in the conflict and how it is changing over time:

- **Primary and Key stakeholders**: The individuals or groups who are directly involved in the conflict. Example: the husband and wife; the Head teacher and the students; the two political parties.

- **Secondary stakeholders**: These are individuals or groups who are indirectly involved in the conflict because they will be directly affected by the decisions of the primary and key stakeholders above. Example: children of the conflicting wife and husband; parents of the students and owner of the school; and, members of each of the political parties.

- **Intervening parties**: These are individuals or groups with power, resources (money, equipment etc.), and formal and informal mandates to influence the conflict or the conflicting parties. Examples: Elders of the clan; the priest/sheikh that married the couple

- **Facilitating Agents**: Professional or informal or trained facilitators or mediators respected by and acceptable to the conflicting parties. Examples: Peace Coordinator; Women Peace Groups that have been trained by PSD and are in the community.

“Conflict analysis and Data collection tool has been developed to guide WPGs in collecting and analysis of data on conflicts identified in the community. The tool also provides for part on development of local solution.”
TOPIC 2: UNDERSTANDING GENDER BASED VIOLENCE

2.1 What is Gender?

Gender refers to the social differences between males and females that are learned. Though deeply rooted in culture, social differences are changeable over time, and have wide variations both within and between cultures. “Gender” determines the roles, responsibilities, opportunities, privileges, expectations, and limitations for males and for females in any culture.

2.2 Sex vs. Gender: What is the difference?

Gender. This refers to the socially constructed roles and responsibilities assigned to men and women by society. These roles are learned; they vary between cultures, and they change over time. Gender is a word that is used to talk about how people express masculine (traits/characters most people think of as male) or feminine (traits/characters most people think of as female) traits.

Sex: This refers to biological attributes of Men and Women; these attributes are universal and cannot be changed.

Gender Vs Sex

<table>
<thead>
<tr>
<th>Gender</th>
<th>Sex</th>
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<tbody>
<tr>
<td>Caring &amp; nurturing of babies is the responsibility of women</td>
<td>Women give birth to babies</td>
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<tr>
<td>Women are emotional and men are rational</td>
<td>Only women breast feed babies</td>
</tr>
<tr>
<td>Women cook, clean &amp; do house work</td>
<td>Women only Menstruate</td>
</tr>
<tr>
<td>Only boys were shorts and climb trees</td>
<td>Boys change their voice at puberty</td>
</tr>
<tr>
<td>Man heads the family</td>
<td>Men have different genital parts from women</td>
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Gender concepts

Gender Equity is the process of being fair to women and men. To ensure fairness, measures must be taken to compensate for historical and social disadvantages that prevent women and men from operating on a level playing field. Gender Equality is the state or condition that gives women and men equal enjoyment of human rights, socially valued goods, opportunities, and resources.
The illustration below shows a community that was given access to fruits or services and explains equality and equity.

Equality = Sameness: it is when a person or community is given access to the same service or good regardless of their needs and status.
Equity = Fairness: It is when a person or community is fairly given access a service or good.

2.3 What is Gender Based Violence?

Gender-based violence (GBV) is violence targeted at individuals or groups on the basis of their gender. While violence against women is defined as any act of gender-based violence that results in physical sexual or psychological harm or suffering to women, the term is often used interchangeably with GBV as it is mainly inflicted by men on women and girls.

Isolated case studies have documented how women experience multiple types of violence as a result of conflict.

Evidence also suggests that while women and girls are more likely to be victims of sexual and gender-based violence (SGBV), SGBV against men and boys is also widespread during conflict. Stereotypes surrounding masculinity and a culturally permissive approach towards violence against men may lead to under-reporting and reduced health-seeking behavior.

The long-term impacts of SGBV committed in conflict situations are rarely addressed. Such impacts include undermining reconciliation efforts and rehabilitation (particularly of victims), fueling retributive violence, and higher rates of sexual disease, including HIV/AIDS, among rape/defilement victims.

Reducing gender-based violence in post-conflict situations requires action to: increase educational and economic opportunities and the accountability of the criminal justice system, minimize substance abuse, and improve the coping mechanisms of families and individuals exposed to extreme violence.
The GBV Tree

One way of demonstrating – and understanding – gender-based violence is to illustrate the issues using a drawing of a tree. This method is useful with communities in the field and is a simple way to understand GBV.

Roots represent the causes; trunk represents the contributing factors, and the leaves represent the examples of GBV.

Some of the types of Violence:

- Domestic violence: Violence or other abuse in a domestic setting, such as in marriage or cohabitation. It is committed by a person in the family or home against a person in the same home.

- Sexual violence: Any sexual act performed on an individual without their consent. Forms of sexual violence include; rape, defilement, attempted defilement, forced sodomy and forced prostitution.

- Economic violence: Is included as an act of violence where one experiences limited access to funds and credit, denial of household items, refusal to pay rent related to a shared house, controlling access to health care, employment, education, including agricultural resources, excluding from financial decision making, and discriminatory traditional laws on inheritance, property rights, and use of communal land.
- Physical violence: This means any act or conduct which can cause bodily pain, harm or endanger one’s life. It includes; physical assault (beating, punching, kicking, biting, killing), forced labour or services, slavery and removal of organs.

- Emotional violence: This refers to a pattern of humiliating behavior towards the victim of violence such as verbal abuse, insults, name calling, making threats to cause fear, jealousy, lack of privacy, isolating a person from friends, denying basic expenses for family survival, degrading and restriction of the right to free movement.

### 2.4 Effects of Gender Based violence

The effects of gender-based violence can be devastating and long lasting. They pose a danger to women’s reproductive health and can scar a survivor psychologically. They include:

- Infection with HIV and other sexually transmitted infections
- Unwanted pregnancies
- Psychological and emotional trauma
- Depression and aggressiveness
- Physical injury and illness
- Death
- Family breakup
- Reduced productivity leading to poverty

### 2.5 GBV prevention Strategies

Provision of material assistance: an individual form of assistance that aims at supporting vulnerable women and girls unable to access services. The assistance is called material support because it refers only to items and money. These include:

- Dignity kits distribution: These include dignity kits, sanitary towels (disposable and re-washable), hygiene kits, slippers, culturally appropriate clothing (adults and children), buckets, water bottles, breastfeeding kits, kits for teenage girls.

- Post-delivery kits (for mother and baby), clean delivery kits.

- Provision of health care and medical services to GBV survivors: Provision of clinical management of rape for survivors of GBV. This includes all the medical assessments and investigations, treatment, provision of PEP, emergency contraception and antibiotics for STI treatment.
- Primary health care (both in and out patient).
- Medical referrals and rehabilitation including fistula repairs.
- Post treatment care and support including rehabilitation.
- Provision of case management support for GBV survivors: GBV Case Management is a collaborative, multi-sectoral process which assesses plans, implements, coordinates, monitors and evaluates available resources, options and services to meet an individual survivor’s needs.
- Provision of mental health and psychosocial support to GBV survivors and vulnerable women, men, girls and boys:
TOPIC 3: UNDERSTANDING CONFLICT MANAGEMENT

3.1 Conflict prevention

Conflict prevention is a broad term that refers to a variety of activities and strategies within the field of peacebuilding that are deployed to pre-empt and subsequently lessen potential triggers to widespread violent conflict.

Conflict prevention includes all activities done to stop or lessen the potential of violent conflicts

3.2 Conflict resolution

Conflict resolution is a way in which two or more parties find a peaceful solution to a disagreement between or among them. The disagreement may be personal, financial, political, or emotional. When a dispute arises, often the best course of action is negotiations to resolve the disagreement.

In conflict resolution, a peace coordinator should analyse the 5W’s:

a) Who? Conflict comes from relationships that are not working smoothly. Can these people work things out for themselves? Who can be trusted to add to the tension and who can be trusted to help calm the troubled waters?

b) What? Figuring out the underlying issues is critical to a resolution of conflict. Sometimes what presents itself as “the problem” is only a symptom of something deeper or greater in need of resolution or intervention. Will a “band-aid” work or will surgery be required to bring some health and healing to the situation?

c) Where? Can the tension be addressed in a one-on-one conversation or will it require a meeting of the staff? Will a retreat off site and away from all the other distractions be necessary to get the people involved and focused on the issue?

d) When? Can this be put off any longer? How long has the issue been brewing? When was the last time something like this happened? When do you need a third party who has no “dog in the fight” to assist you in dealing with issues that are about to blow up?

e) Why? Issues arise all the time. They’ll resolve themselves, won’t they? Unfortunately, the answer is no. In fact, when left unresolved, issues and conflicts seem to multiply and, when conflicts appear, they take an enormous amount of people’s time and attention. Sometimes it’s not the original issue itself, but the ripple effects that are so debilitating. When a problem arises that is affecting people’s ability to focus on their work, you’ve got to intervene.
3.3 Conflict Transformation

Conflict transformation involves turning a conflict into something hopeful and restoring relationships through negotiation and mediation. Conflict transformation is also an approach that seeks to transform the very systems, structures and relationships which give rise to violence and injustice. It is a long-term, gradual process which must involve wide-ranging and comprehensive actions and actors across different sectors of society as they work together to develop strategic goals for change.

3.4 The Role of Women in Conflict Prevention

Despite the existence of patriarchy, there are some widely accepted reasons why women’s participation is important to all peace building processes.

a) Women's full participation in political and economic systems helps to address the root causes of conflict. Women's perspectives and experiences are important for early warning that can prevent conflict and its resurgence. In practice however, there is a lack of early warning information gathering from and about women.

b) The United Nation’s Security Council Resolution 1325 created a mandate to include women in peacebuilding; women now have the opportunity to use this policy to open doors to new opportunities for women in peacebuilding.

c) Women are important because they constitute half of every community, and the task of peace building, which is so great, must be done in partnership with both women and men.

d) Women are the central caretakers of families in most cultures, and everyone is affected when women are oppressed and excluded from peace building. Therefore, it is essential that women be included in the peace building process.

e) Women play important roles in the process of peace building, first as activists and advocates for peace and women wage conflict nonviolently by pursuing peace and human rights protection.

f) Women can act as peacekeepers and relief aid workers; women contribute to reducing direct violence.

g) Women can work as mediators, trauma healing counselors, and policymakers, women work to ‘transform relationships’ and address the root causes of violence.

h) Lastly, as educators and participants in the development process, women contribute to building the capacity of their communities and nations to prevent violent conflict. This is made possible as a result of socialization processes and the historical experience of unequal relations and values that women bring to the process of peace building.
3.5 Community Based Early Warning Systems (CEWS)

A Community-Based Early Warning Systems (CEWS) is a system developed, managed and maintained by the community itself that empowers individuals and communities threatened by hazards to act in sufficient time and in an appropriate manner in a bid to reduce the possibility of personal injury, loss of life, damage to property, environment and loss of livelihood.

The CEWS involves collection and monitoring of information on potential conflicts through alerts that consider context or situation on ground, actors, and events to prepare profiles and baselines for assessing vulnerability.

The Actors in Community Early Warning System include;

- Communities – the CEWS is built around local ownership, the input and design of the system are based on the specific context of the communities in Wakiso district. The people should be should be aware and able to respond ultimately to the warning received.

- Local governments – The local authorities in Wakiso district have considerable knowledge of the conflict dynamics in the area and should be involved in the design and maintenance of the CEWS. They are in a good position to understand the signals and be able to communicate the message to the local people to ensure safety and prevent loss of resources.

- Non-Profit organizations – The role of non-Profit organizations in Wakiso district is crucial in raising awareness among individuals and organizations involved in the implementation of early warning systems, particularly at the community level. These efforts should be encouraged, duplicated and scaled up.

Leaders may develop mechanisms;

- To collect up-to-date information on tensions, hate speech, incitement, threats, and violence throughout the community.

- To relay that information to security or local institutions and local peace committees best positioned to undertake the appropriate actions, including mediation.

- Trained Peace coordinators can facilitate an immediate response to conflict.

Note: Women participation in early warning mechanisms can help mitigate violence triggered by perceptions of cultural customs, values and the political tensions.
The stages of CEWs are:

a) Information Collection
b) Information Analysis
c) Dissemination and Communication of Warning
d) Response Capability
e) Evaluation

The figure below shows the stages of CEWS:

- **Collect information**
  - Data are collected from direct observation, monitoring of various sources, and information from delegates in the field.

- **Analyse the information**
  - The information is processed and recorded in a database using a predetermined set of indicators.
  - After the initial data are recorded, an analysis is made by interpreting the indicators by means of conflict analysis tools, and the context is then evaluated.
  - As a result, the possibility of crisis of escalation of violence in the context of the conflict is determined and the need to inform decision makers is established.

- **Warn the decision makers**
  - A warning is issued, determining the seriousness of the threat and its possible impact.
  - Early warnings are sent to decision makers through pre-established channels.

- **Formulate proposals for action**
  - EWRS analysis identify options for sustainable conflict management.
  - Typically, recommendations are sent together with the early warnings.

- **Evaluation**
  - EWRS teams assess the impact of the warning and the equality of responses for two purposes: to identify noncompliance that could lead to reactivation of the conflict, and to improve overall system efficiency.
**Tips for Engaging duty bearers**

- Plan your contact with the duty bearers strategically to be able to first build rapport with them.

- Work the “grass tops.” If a group member has a strong relationship with a key public official, ask that member to help make the appeal. Using these “grass tops” relationships can advance the initiative quickly.

- Choose your ambassadors carefully. Bring a small group with you to any advocacy meeting, including the person who knows most about the initiative, well-prepared young people, and people who have relationships with the policy maker.

- Show your connections. If you have a well-connected community coalition, be sure to highlight the variety of sectors and important agencies represented -- but don’t overstate your situation, or you’ll risk losing credibility.

- Make your pitch brief and to the point. You may not have a lot of time in your advocacy visit. Give each person a role in making the case, and practice together. Bring handouts showing the reach of your initiative, your achievements, your goals, and the importance of the policy maker’s collaboration - but be sure your handouts and presentations are concise and engaging.

- Inspire! Combine your vision of what positive youth involvement can achieve with concrete examples of what it looks like, or will look like, on the ground in your community. Make it memorable. Do you have a story that creates a memorable image of what you are striving for, and what you believe is possible?

- Combine this with specific requests.

**Advantages of Early Warning**

- It helps prevent disputes, unnecessary deaths, escalation of conflicts and suffering

- Reduces intervention cost

- Inculcate a culture of conflict prevention in women where we are alert to problems as open to early warnings

- Develops women institutional capacities in peace building

- It enables early preparedness amongst women in the community

- It helps in enabling information to be collected in a systematic way/fashion

- It allows a systematic tracking of conflict trends
TOPIC 4: UNDERSTANDING PEACE BUILDING

4.1 Definition of Peace building and Related Terms

Peace is a concept of societal friendship and harmony in the absence of hostility and violence. In a social sense, peace is commonly used to mean a lack of conflict (such as war) and freedom from fear of violence between individuals or groups.

Peace building was described as ‘action to identify and support structures which tend to strengthen and solidify peace to avoid relapse into conflict (Boutros-Ghali 1992:5). Peace building is now understood to do more than just react to conflict dynamics to prevent the resurgence of violence, creating what Galtung (1985) termed ‘negative peace’, described as a situation in which there is an absence of violence. Instead, peacebuilding actors now actively work to strengthen the development of local social institutions so that societies develop the self-sustainable and local resilience needed to manage their own tensions as well as external influences and shocks.

This is what Galtung (1970) terms ‘positive peace’ – the causes of conflict have been removed and resilient social institutions have emerged, with the result that violent conflicts, as well as the threat of the same, are absent. In essence, when peacebuilding is channeled towards securing positive peace, it aims to address the problem of structural violence. Here, peacebuilding consists of programs that:

- Empower marginalized groups
- Encourage inclusive access to resources and institutions
- Redistribute land ownership and income
- End discrimination against any group of people (Curtis 2013)

4.2 Five Operating Principles for Peacebuilding

- **Local ownership.** Putting local people at the heart of building peace
- **Building trust.** Trust is the keystone of peace.
- **Reaching out to all groups.** Building peace involves everyone.
- **Long-term commitment.** Building lasting peace takes time.
- **Process matters.** The process determines the result.
4.3 Who are the actors in Peacebuilding?

A number of actors need to be considered for a successful peacebuilding strategy which inherently relies on a multi-stakeholder engagement process. Here we look at only those directly involved in conflict and peacebuilding e.g.

- **Community (Women, men and Youth)**
  - Local business owners and private sector.
  - The United Nations

- **State/government**
  - Civil society organisations
  - Community Groups (VSLA, POWESA)

- **Local council and religious leaders**
  - Community Based Organisation
  - Financial institutions

4.4 Identifying peaceful/analytical and practical skills for peace builders

The following are some of the skills identified for being peaceful/analytical and practical for peace builders:

- **Communication.** This involves active listening, the use of de-escalating language and non-verbal communication.

- **Its sub-skill of inter-cultural communication.** Additionally, stressing open-mindedness, sensitivity, respect and adaptation to local contexts as well as cultural rules for non-verbal forms, in order to avoid miscommunication.

- **Anti-discrimination.** Being the active challenging of stereotypes, prejudices, and discrimination and power imbalances, while creating spaces to empower marginalized people.

- **Self-care.** Putting emphasis on the ever-present need for personal safety, resilience, work-life-balance and health.

- **Stress management.** That is, the ability to deal with stress using various strategies like meditation, breathing exercises, music or sports.

- **Reflection.** To be conducted upon oneself (as described above concerning one’s attitudes and behavior) and upon relationships, employers, co-workers etc.
Gender awareness and gender mainstreaming. Including addressing stereotypes related to gender, the promotion of women’s empowerment and participation, the fight of gender-based violence, and the assurance of the gender lens in all work activities.

And lastly, conflict and cultural sensitivity. Referring to building relationships with local stakeholders, assessing needs and designing suitable interventions inflicting least potential harm, as well as mainstreaming this sensitivity to all activities.

**WPGs will use the conflict analysis and data collection tool to develop community early warning responses and local solutions to the tools identified.**
TOPIC 5: CIVIC PARTICIPATION

For democratic government to function properly, citizens need to participate actively in decision-making, policy formation, and service delivery. Citizens also need to understand their rights and ways to use them effectively.

Civic power is derived from the constitution which is the supreme law of the land. It purposely assigns specific citizen powers to all Ugandans and specific powers to those traditionally marginalized from decision-making in their communities and government.

- **Article 1 of the Constitution; Power belongs to the people**
- **Constitution outlines the rights a citizen has to enjoy and responsibilities to perform.**

5.1 Citizenship

A citizen is a person who has the legal right to belong to a particular country.

A person to enjoy his or her civic power must be a citizen of the country. Citizenship denotes the link between a person and a state. There is nothing as fulfilling as knowing that you belong somewhere; that you have a place that you call home.

Can you imagine a situation where you have no country to belong to; no state or nation to be associated with!

Citizenship gives you an automatic right to live, work, and participate in the political activities of your country. To enjoy these rights and benefits, you need to be recognized by the state as a citizen of that country.

**Types of Citizenship:** The law that governs citizenship is contained in Chapter Three of the Constitution and The Citizenship and Immigration Control Act; Cap 66 as amended (Laws of Uganda). The law categorizes citizenship as follows:

- **By Birth;**
- **By Foundlings and Adoption;**
- **By Registration;** and
- **By Naturalization.**

a) By Birth; a person born in Uganda one of whose parents or grandparents is or was a member of any of the indigenous communities existing and residing within the borders of Uganda as at the first day of February, 1926 and a person who was born in or outside Uganda one of
whose parents or grandparents was at the time of birth of that person a citizen of Uganda by birth.

b) By foundlings and adoption; A child of not more than five years of age found in Uganda, whose parents are not known, shall be presumed to be a citizen of Uganda by birth. A child under the age of eighteen years neither of whose parents is a citizen of Uganda, who is adopted by a citizen of Uganda, shall on application, be registered as a citizen of Uganda.

c) Birth by registration; A person who was not born in the country and has no relative or family member who is a Ugandan can apply to be registered as a citizen.

Who can apply to be registered as a citizen;

- A person who has lived continuously in Uganda since independence.
- A person who has been married to a Ugandan citizen for three years
- A person who has legally and voluntarily migrated to and has been living in Uganda for at least ten years.
- A person who, on the commencement of this Constitution, has lived in Uganda for at least twenty years.

d) Citizenship by naturalization; A person wishing to become a citizen by naturalization must apply to the National Citizenship and Immigration Control Board and is required to have:
Resided in Uganda for an aggregate period of twenty years;

Resided in Uganda for two years before the date of his/her application;

Adequate knowledge of a prescribed vernacular language or English;

A good character; and

An intention of continuing to live in Uganda permanently and take oath of allegiance to the Constitution.

5.1.1 Democracy

Democracy is a form of governance under which the ultimate power rests with the citizens. It is based on the will of the people. In democratic governance, people have the power to freely choose their leaders and decide on how they are governed. People hold their leaders accountable for their policies and conduct in office.

Under Democracy, all eligible people participate equally; either directly or through their elected representatives

Systems of government

There are two systems of government under representative democracy. These include:

1. Parliamentary system

This is a system of government in which people elect representatives to parliament. The party with the majority members of parliament elects their leader as the head of government and he or she is normally called a Prime Minister. The government is appointed by, or can be removed by representatives.

2. Presidential system

This is a system where the people elect the President through free and fair elections. The president is the head of state and leader of government. In Uganda the president is elected for a period of five years after which fresh elections are held. Elections in Uganda have a fixed date and cannot easily be changed. The president appoints the cabinet members and he/she has control over them.

Importance of democracy

- Democracy is important in many ways, and these are:
  - Election of leaders: Enables people to elect leaders of their choice.
  - Control of power: Controls government power and prevents people who hold power from abusing it.
  - Leaders are held accountable: Leaders are answerable to the people for their actions.
Citizens Participation: Lets the people participate and have their say in political processes.

Decision making: Helps people to influence government decisions and make decisions that reflect their aspirations.

Promotion of rights and freedoms: Guarantees people's rights and freedoms and enjoyment of human rights.

Promotes equity, justice and fairness: Everyone is equal before and under the law.

It provides fair treatment and justice to all people.

Respect of the rule of law: No one is above the law.

Promotes peace and stability: Provides clear procedures for change of government.

Conflict resolution: Conflicts are resolved through negotiations, debates and compromise.

Human Dignity: Enriches the lives of citizens and recognises their dignity.

Service delivery: Promotes government response to people's needs.

5.1.2 Duties and responsibilities of a citizen

It is the duty of every citizen of Uganda—

(a) to respect the national anthem, flag, coat of arms and currency;

(b) to respect the rights and freedoms of others;

(c) to protect children and vulnerable persons against any form of abuse, harassment or ill-treatment;

(d) to protect and preserve public property;

(e) to defend Uganda and to render national service when necessary;

(f) to cooperate with lawful agencies in the maintenance of law and order;

(g) to pay taxes;

(h) to register for electoral and other lawful purposes;

(i) to combat corruption and misuse or wastage of public property; and to create and protect a clean and healthy environment.
5.1.3 Registration of births, Marriages and deaths

It is your responsibility to provide information on births, marriages and death to the government and it is the duty of the government to register every birth, marriage and death occurring in Uganda. Citizens can register births, marriages and deaths at the offices of the following:

1. Sub County Chiefs;
2. Chief Administrative Officers;
3. City Divisions;
4. Town Clerks and
5. The Uganda Registration services Bureau (URSB).

After registrations, certificates are issued.

In order to be issued with National Identity Cards all citizens are required to be registered. It is important that every birth, marriage and death is registered according to the law.

Below is the importance of registration.

- This information helps to keep proper records.
- This information is used in the inheritance and acquisition of property.
- This information is used by government for planning purposes.
- Registration certificates help citizens to quickly acquire travel documents like passports and Visas.
- Birth certificates are needed for admission into schools, colleges and universities.
- Birth certificates are also necessary for acquisition of national IDs and Voters’ cards.
- This information also helps fight crime with proper identification.
- Birth certificates help to prove the age of a candidate seeking to stand for a political post such as MPs.
Birth certificates help to prove the age of retirement from public service or other service.
This information is also needed to process the retirement benefits of a person.

5.2 Human rights

Human Rights are those rights that belong to every individual - man or woman, boy or girl, infant or elder - simply because he/she is a human being.

- Human rights are universal (they are the birthrights of every person. No one has to earn or deserve human rights).
- Human rights are inherent (they can neither be given nor taken away by any other person or state).
- Human rights are inalienable. This means that you cannot lose them, because they are linked to the very fact of human existence.
- Human rights are interdependent and interrelated. Each one contributes to the realization of a person’s human dignity through the satisfaction of his or her developmental, physical, psychological and spiritual needs. The fulfilment of one right often depends, wholly or in part, upon the fulfilment of others. For instance, fulfilment of the right to health may depend, in certain circumstances, on fulfilment of the right to development, to education or to information.

- It is your responsibility to know your rights.
- All rights and freedoms which are guaranteed by the Constitution should be equally enjoyed by women without discrimination.
- Children also have rights – Avoid child abuse.
- All human beings are born free and equal in dignity and rights.
- Exercising your right should not interfere with another person’s rights.
- Report all human rights abuse and violation to relevant authorities.
- Discriminating a person on grounds of age, race, religion and sex is a human right abuse.
- There are legal limitations to the enjoyment of some rights.
- Respect the rights, beliefs and opinions of others.
- It is your responsibility to promote human rights.
- It is the fundamental duty of the state to promote and respect human rights of its citizens.
Categories of rights

**Civil and political rights**

They include the right to life, freedom of movement, association, thought, religion, expression and access to information, the right to vote and be voted for, right to protection and others.

**Economic, Social and Cultural rights (ECOSOC)**

These rights seek to protect the condition of human beings within a society. They include the rights to work, education, food, health care, shelter, own property, and to form and belong to trade unions.

Group rights

These are the third-generation rights that groups, communities or people enjoy collectively. They include the right to development, a clean and healthy environment as well as protection from environmental destruction, the right to peace and the right to self-determination. Group rights also include those of vulnerable groups such as women, refugees, persons with disability, minorities, workers, prisoners, elderly refugees and minors (children).

**Women’s rights**

Women’s rights reflect the fact that men and women have very different experiences, and the fact that women and girls often face gender-based discrimination that puts them at increased risk of poverty, violence, ill health and poor education.

There are some rights that require particular focus owing to their gender roles. The majority of violations of women’s rights happen in private especially where men dominate. When rights of women are ignored, then the rights of over half of our population are abused because they form majority of the population.

Examples of women’s rights are contained in Article 33 of The Constitution and they include the following:

- Women shall be given full and equal dignity of the person, and equal opportunities in political, economic and social activities with men.
- The State shall provide for the facilities and opportunities necessary to improve or realize women’s full potential and advancement.
- The State shall protect the rights of women, taking into account their unique status and natural maternal functions in society.

Other laws include; Penal Code Act, Domestic Violence Act, Female Genital Mutilation Act all protect women’s rights.
Children’s rights

The children’s rights are contained in Article 34 of The Constitution. The Constitution defines children as people under the age of 18 years. The rights of children are implemented in their best interest.

Children’s rights include:

- The right to be cared for by their parents or those entitled by law to bring them up.
- The right to basic education provided by the state and the parents.
- The right to medical care.
- The right to be protected from social or economic exploitation.

Besides rights, children also have responsibilities which include:

- Working hard at their studies;
- Participate fully in family, cultural and social life;
- Respecting parents, elders and other children;
- Using their ability to help the community.

Key abuses of children in Uganda include:

Child sacrifice, Defilement, Child trafficking, Neglect and starvation, Cruelty, Corporal punishment, Abandonment (including street kids), Child Labour and Child prostitution.

Rights of persons with disabilities

The rights of persons with disabilities are contained in Article 5 of the Constitution.

Persons with disabilities have a right to respect and human dignity and the State shall take appropriate measures to ensure that they realize their full mental and physical potential.
5.2.1 Human Rights protection in Uganda

In Uganda, Government structures that are concerned with promotion and protection of human rights include:

- **Parliament**: It makes laws that enforce human rights and freedoms
- **Human Rights Commission**: It serves to monitor and advance Human rights. It also hears human rights complaints.
- **Local Council courts I-III**: Courts have powers to dispense justice at the community level. This is the lowest structure that protects your rights.
- **Police**: Keep Law and order. People should report cases of human rights abuse and violation to them.
- **Courts**: The court structure starts with LCI Courts and in hierarchical form and stops at the Supreme Court.
- **Non-Governmental Organizations (NGO)**: There are many NGOs and civil society organizations at national and international level which are involved in the protection of human rights.

**Limitation to enjoyment of Human Rights**

The rights and freedoms are limited by law and by the requirement to respect the rights and freedoms of others and the demands of public interest. Limitation should be acceptable and justifiable in a free and democratic society. For instance; freedom of movement is now restricted to prevent the spread of corona virus.

There are rights that cannot be limited and these include;

1. Freedom against torture, cruel, inhuman and degrading treatment
2. Freedom from detention without trial

5.3 Forms of Civic Participation

- Searching for information in newspapers, magazines, radio and television. While getting information from media, citizens should always remember that sometimes media workers present their own personal opinions.

- Get information from officials and government departments. Examples of such information are government plans, budgets, policies, Commission of Inquiry Reports, record of debates in parliament (Hansards) etc.

- Participating in a public or private political discussion or debate on issues; In a debate all the parties must have the chance to speak and must have the opportunity to persuade others.
that their views are correct. If a person is shouted down or prevented from speaking then that person’s basic right is being violated. The main benefit of debate is exchange of ideas.

- Convincing a Member of Parliament or local elected leader to vote a certain way for an issue important to the community;
- Signing a petition on a desired government action or policy;
- Writing letters or emails to elected officials to express your opinion on an issue of concern;
- Contributing money to a political party or candidate you would like to see elected into government; attending public meetings or rallies to learn, discuss or support an issue of concern to you;
- Campaigning for a political candidate or issue that will be voted on by the public;
- Demonstrating a position on an issue, cause or government policy through marches, boycotts, sit-ins, or other forms of peaceful protest; contesting as a candidate for elected office;
- Volunteering in the community or holding State office;
- Serving the country through military or other service to the country;
TOPIC 6: RESOLVING CONFLICTS THROUGH DIALOGUE AND MEDIATION

Mediation and Dialogue are specific conflict resolution strategies. Both methods consist of a third-party assisting in the resolution of the conflict through controlled communication.

6.1 Dialogue

Dialogue is an open-ended communication between conflict parties that is facilitated or moderated by a third party, in order to foster mutual recognition, understanding, empathy and trust.

The parties to a dialogue aim not to defeat one another, but to enlighten one another. It is not a conflict, but a shared inquiry. Dialogue permits both parties to emerge from their discussion enriched. Both can benefit from a shared pursuit of enlightenment.

In a dialogue;

- finding a common ground is the goal and one has to listens to the other side(s) in order to understand, find meaning and find agreement.
- two or more sides work together towards a common understanding.
- enlarges and possibly changes a participant’s point of view.
- reveals assumptions for re-evaluation.
- opens the possibility of reaching a better solution than any of the original solutions.
- creates an open-minded attitude: an openness to being wrong and an openness to change.
- one submits one’s best thinking, knowing that other people’s reflections will help improve it rather than destroys,
- dialogue calls for temporarily suspending one’s beliefs in order to be receptive to other points of view.
- one searches for strengths in the other positions.
- assumes that many people have pieces of the answer and that together they can put them into a workable solution.

6.2 Mediation

Mediation is a process in which a neutral third party assists two or more disputants to reach a voluntary, negotiated settlement of their differences. The mediator: facilitates communication, promotes understanding, assists parties to identify interests, uses creative problem-solving techniques enables parties to reach their own agreement.
Mediation is one of a number of approaches to conflict resolution. Mediators may employ a variety of strategies or approaches to achieve a settlement. The literature suggests that there are five main activities which mediators should employ:

- a) Investigation - questioning to (1) obtain information and (2) to point out the holes in a particular party’s point of view;
- b) Empathy;
- c) Persuasion;
- d) Invention - creating solutions; and
- e) Distraction - to avoid parties from assuming a set position.

The mediator should question and investigate not just the issues in dispute, but the underlying conflict. Mediators have little chance of “steering” the parties to a settlement without understanding the hidden objectives of the parties. Mediators should avoid sympathy with either party. Nonetheless, a degree of empathy is required in order to build trust with the parties. Persuasion is required in order to drive the mediation forward, as is a degree of inventiveness and the ability to provide distraction. In this context, distractions refers to the ability to take the parties onto another related subject in order to explore settlement possibilities from another angle. These techniques may be sued to avoid the polarization of positions which is frequently adopted by many during conflict.

The purpose of mediation is neither to judge guilt or innocence, nor to decide who is right or wrong. Rather, its goal is to give the parties the opportunity to:

- open and diffuse feelings,
- clear up misunderstandings,
- determine underlying interests or concerns,
- find areas of agreement, and, ultimately,
- incorporate these areas into solutions devised by the parties themselves.

**Mediation is also an avenue for:**

- a) Allowing parties to express how they feel about a dispute and how they wish to resolve it;
- b) Parties to consider solutions that a court may not be able to order;
- c) Practical solutions to be agreed as between the parties;
- d) Underlying issues like the desire for an apology or admittance of wrong doing can be dealt with;
- e) Continued and working relationships can be maintained between the parties;
- f) Settlement terms can be kept private and confidential; and
- g) Time and money can be saved out of court and the process is more flexible.
A mediator—unlike a judge, or an arbitrator—has no legal power to render a judgment. Nor is a mediator a lawyer acting as an advocate for one side. Rather, a mediator is a neutral third party who helps the parties talk out their problems, unrestrained by evidentiary rules. S/he can help the parties to focus more on the true basis of their dispute and on future remedies than on punishment, revenge, or responsibility for past events.

In any mediation, a mediator should attempt to:

- Make the proceedings manageable;
- Develop an atmosphere conducive to problem solving negotiations;
- Gather all the information available about the interests of the parties;
- Help the parties to create options;
- Help the parties narrow the options and move towards agreement; and
- Help the parties make rational decisions between agreement and pursuing a claim.

What Mediators do not do:

- Mediators do not make decisions for others or tell them what to do;
- Mediators do not seek power over the lives of others;
- Mediators do not have answers over other people’s problems;
- Mediators do not bear the responsibility if mediation fails;
- Mediators do not take credit for success.

Role of the Disputants:

- Listen carefully to the other person’s perspective
- Inform own issues and concerns
- The ultimate decision makers in the process
6.2.1 Phases of Mediation

Phase 1: Planning

Before the mediation process begins, the mediator helps the parties decide where, when they should meet and who should be present.

Phase 2: Mediator’s introduction and dialogue

This may include;

a) Introductions

b) The roles of the mediator and the disputants

c) Explaining the mediation process:

- Mediator will first listen to both sides one at a time
- Three-way dialogue focused on coming to a mutual understanding
- Problem-solving phase where creative solutions will be explored

d) Explain Outcomes:

- May be tangible (e.g. an agreement) or intangible (e.g. a new understanding)
- Not forced on the participants

e) Explain Voluntary/Confidential/ Guidelines

- Process is voluntary and is not being imposed
- Examine issues/concerns of confidentiality
- Explore behaviors that will contribute to a constructive process
- Ensure understanding of the process of mediation
- Establish guidelines
Following the mediator’s introduction, each side has the opportunity to present its view of the dispute without interruption. In addition to describing the issues they believe are at stake, they may also take time to vent their feelings.

- Allow for enough heat from emotions to keep things moving; not so hot that people get hurt or so cold that people seem distant. The Emotions may include; anger, fear, sadness, shame, love and enjoyment

- Be on the lookout for critical points/transformative moments (i.e. apologies, feelings, core needs, etc) during disputant dialogue and draw attention to them if the participants don’t notice them.

- Restrain yourself from trying to control the situation. The participants will turn to you for help when they get frustrated or if things get out of control.

- Consider taking notes or using a crib sheet in order to capture key concepts as they emerge from the participants’ dialogue.

**Phase 3: Joint discussion**

After each side presents its opening remarks, the mediator and the disputants are free to ask questions with the goal of arriving at a better understanding of each party’s needs and concerns.

Because disputing sides often have difficulty listening to each other, mediators act like translators, repeating back what they have heard and asking for clarification when necessary. If parties reach an impasse, mediators diagnose the obstacles that lie in their path and work to get the discussion back on track.

During this stage, the mediator attempts to understand why the two sides have such different views of the dispute. The mediator tries to find the middle or common ground.

**Phase 4: Caucuses**

If emotions run high during a joint discussion, the mediator might split the two sides into separate rooms for private meetings, or caucuses.

Often, but not always, the mediator tells each side that the information they share in caucus will remain confidential. The promise of confidentiality can encourage disputants to share new information about their interests and concerns.

The mediator can also highlight the weaknesses and strengths of each disputant’s case.
Phase 5: Negotiation/Resolution

When parties come back from Caucus, then with the guidance of the Mediator, the parties may agree to resolve the conflict. When parties reach an agreement, it should be documented.

Parties with the Mediator sign an agreement and where they fail, the Mediator can refer the parties depending on the nature of conflict to;

- Religious leaders
- Local Council leaders
- Police station/post
- Legal aid Service Provider
- District leaders (Probation Officer, Resident District Commissioner)
- Courts of law

In summary, the main elements of mediation are:

1. That it is voluntary in the sense that the parties participate of their own free will.
2. A neutral third party assists the parties towards a settlement.
3. The process is non-binding unless an agreement is reached.
4. The process is private, confidential and conducted without prejudice to any legal proceedings.
5. Assisted or facilitated negotiation
6. Flexible (relatively unstructured)
7. Self-determining
8. Creative and practical
9. Future focused
Benefits of mediation

Many consider that mediation offers a range of benefits when compared to the traditional formal adjudicative processes such as litigation and arbitration. These benefits include:

1. Reductions in the time taken to resolve disputes;
2. Reductions in the costs of resolving disputes;
3. Providing a more satisfactory outcome to the dispute;
4. Minimizing further disputes;
5. Opening channels of communication;
6. Preserving or enhancing relationships; and
7. Empowering the parties.

NOTE: Not all conflicts are mediated. Remember conflicts violate or abuse rights and freedoms and thus punishable under the law. Conflicts that threaten the relationship and social harmony of individuals can be mediated. These include; land conflicts, contractual obligation (debts, sale of goods, construction, employment), tenants and landlords’ conflicts, conflicts between neighbors etc. Criminal cases are not mediatable, these include; murder, theft, rape, defilement, robbery, assault etc.
7.1 REFERRAL PATHWAY FOR GBV

The Gender Based Violence Referral Pathway

NOTE:

1. Written Referral highlights: This should be given when the person who committed GBV is NOT doing it for the first time, the perpetrator is likely to further harm the victim; and, the nature and degree of the violence requires involvement of the Police and the court.

2. LCs must always find out whether there are children involved in the domestic relationship. In case there are children in the domestic violence case, then the LC should write to the Probation and Social Welfare Office requesting the office to make an inquiry into the welfare of the children or child.

3. In case the LC member has reason to believe that there is domestic violence act taking place in the area where she/he stays, but it has not been reported, then the LC member should request the Probation and Social Welfare Office to make inquiries and take action.

4. Reporting to Police: There are a number of Police posts and Stations within the Project area.
and for GBV cases the Family and Child Protection Unit handles such matters in areas where they are not having such officers, the Community Liaisons Officers do the work.

5. A Magistrate court can hear a Gender Based Violence case to make an order of protecting the victim. For the case of Wakiso the Project area we have; Chief Magistrate’s court at Wakiso, Nansana, Nsangi, and Kakiri. Chief Magistrates court of Nabweru at Nabweru, Matugga and Kasangati.

Support to GBV survivor

A Peace Coordinator can support a victim through:

- Advising on the available Counseling services and assisting the victim to identify their legal and social options to dealing with GBV.
- Talking to the wrongdoer/ perpetrator
- If the victim requires medical attention, the Peace Coordinator should advice so, for example if the victim has physical injuries arising out of violence, sexually transmitted diseases STDs, observable mental problems, or a pregnancy resulting from sexual violence.
- Directing the victim to gender violence shelters in case there are threats of further harm to the victim.
- Following up on the victim to ascertain whether she received the necessary services.

7.2 THE CONFLICT REFERRAL PATHWAY

This conflict Referral pathway is adopted from local dimensions on conflict prevention in the Wakiso District communities. It is based on a third-party intervention approach. This approach is different from a power-based approach (Power-based approaches are those in which a party that believes it has more power uses its power to coerce or compel the other party to concede):

- It focuses on assisting the conflicting parties to explore, analyze, question and reframe their positions and interests.
- Unless the conflict has escalated to require power-based external intervention, the third-party approach seeks to accompany the conflict parties into non-violent processes of reframing positions and interests and gaining access to science-based information or to relevant laws, policies, and administration and/or judicial agencies.

Pre-conditions for the approach

- Willingness and readiness of conflict parties to accept third party intervention.
- Willingness and readiness of conflict parties to restore communication.
• Availability of trained and acceptable third-party facilitator or mediator with access to intervening actors or institutions.

• Responsiveness and transparency of intervening agencies.

The illustration below shows pathways conflicting parties may explore before filing a matter in the courts of law or at Police.

**Note:** A Peace Coordinator should note that conflicts are of varying types as earlier on noted in the Guidebook. The referral points aim at promoting conflict resolution through dialogue, mediation and negotiation. The purpose is to restore a relationship and to enable conflicting parties reach amicable settlement.

*Conflicts often lead to abuse or violation of rights where a person can seek redress from the places established by law to do so. For instance; courts of law, Probation & Welfare Officer, Local Council Court among others.*
7.3 THE CONFLICT RESOLUTION ROAD MAP

The purpose of the conflict resolution road map is to guide the WPGs and Peace Coordinators on when to mediate and where to refer with the aim of resolving conflicts. It will guide the WPGs in the referral pathway and mediation process.

The road map involves four steps which are:

Step one: Provides for resolution of conflicts through dialogue. Here the conflicting parties sit and discuss to have their conflicts resolved. Communication and the willingness to voluntarily resolve the conflict is key.

Step two: This applies when the conflicting parties have failed to resolve the conflicts through dialogue. They decide to reach out to the people within their circles. For instance; if it is a family matter, parties reach out to the family or clan head; work related conflict parties reach out to their supervisor etc. These can be termed as the "Internal mediator".

Step three: When parties fail to settle the conflict, they seek involvement of an external mediator. These mediators include the WPGs, Local Council Chairperson, RDC, CDO, Religious leader. When the parties settle their conflicts, an agreement is written and where they fail, they are referred.

Step four: Parties fail to settle the conflicts before an external mediator. The mediator refers the matter either to the Local Council Court 1, Magistrate Court, Police or Probation and Welfare Officer (in matter relating to children).

NOTE: Parties to a conflict may skip steps one and two and come before the Mediator for settlement. It is important to note that the road map provides for avenues for peaceful resolution of a conflict and it is not always followed in the particular order. Some parties may go straight to court and they are referred back to settle the conflict outside court or before a Mediator.
The illustration below shows the Conflict resolution road map

1. **Conflict arises**
2. **Step one**
   - Conflicting parties talk to resolve the conflicts themselves (dialogue).
   - Parties resolve the dispute themselves.
3. **Step two**
   - Where parties are unable to resolve the conflict themselves, they seek involvement of a person with in their circles who may be a family member, clan leader etc.
   - Parties resolve their conflict with help of a clan leader, family leader, leader of the SACCO or group etc.
4. **Step three**
   - Parties are unable to resolve the conflict with a help of an internal person, they seek the services of an external mediator (the WPG member, LC1 chairperson, RDC, CDO etc).
   - WPG uses the Mediation tool to record.
   - Parties resolve the conflict through mediation and an agreement is reached.
5. **Step four**
   - Parties fail to settle the conflict under 3, the WPG refers the parties to Local Council Court 1, Area Probation and Welfare Officer, Magistrates Court, Legal aid Service Provider and police.
   - WPG will use the Referral tool to refer parties.
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