

**Narrative Assessment of 'Gender Education Programme on
Prevention of Domestic Violence' in Kyankwanzi and Wakiso, Uganda.**

The International Solidarity Foundation

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Abstract

The purpose of this narrative assessment is to identify and analyse the types of changes which have taken place within the districts of Wakiso and Kyankwanzi, Uganda, following the implementation of a gender education program by the International Solidarity Foundation and the Ugandan Media Women's Organisation, which promotes the prevention of domestic violence. This assessment explores how the direct beneficiaries of this project have changed after participating within the project and how they have been able to facilitate this change within their wider community. Thus, it explores the pathways of change which have occurred. T

The International Solidarity Foundation (ISF) is a Finnish Non-governmental organisation committed to contributing towards international development and co-operation. The 'Gender Education Programme on Prevention of Domestic Violence in Kyankwanzi And Wakiso District' was implemented by ISF's local partner organisation UMWA (Uganda Media Women's Association) from 2009 and has been executed in two phases. The second phase was implemented in 2012 and was designed to primarily address the duty bearers within the areas and improve their knowledge, skills and attitudes towards domestic violence.

In order to carry out this assessment the narratives of the direct beneficiaries (duty bearers and community activists) have been collected along with some narratives from other community members within the districts (the indirect beneficiaries). A Narrative assessment was chosen for this assessment due to the fact that narratives are often used by individuals to both express themselves to others and also make sense of their own experiences internally. Thus we have used narratives so that we can capture both informative information on the types of changes which have taken place within the communities and also within the respondents themselves.

The findings reveal that the duty bearers have experienced personal change in the sense that they are able to conduct their duties more responsibly and effectively and have begun to change their behaviour within their own household by managing their anger and engaging in open communication with their partners.

The community activists have also been able to resolve personal conflicts through improved dialogue within their relationships and their families, and they have begun to conduct themselves as role models to their wider communities.

The primary changes within the community were identified as improved relationships between the duty bearers and community members, the increased awareness of domestic violence and the reduction of conflicts through the encouragement of open communication between husbands and wives. Results tables can be found in Appendix 5.

The changes within the indirect beneficiaries is not clear due to the small quantity of respondents however their interviews reveal that many believe the primary solution to domestic violence is for women to become self-sufficient. The recommendations based on the assessment address issues such as ethical conduct and the promotion of men reporting domestic violence cases. In addition, the findings within this assessment suggests that cultural change is a slow and gradual process and thus, perhaps the project has not been implemented for long enough to witness its full potential impact.

1. Background of Project Area, Uganda and the District of Wakiso and Kyankwanzi.

1.1 Human Rights in Uganda

Uganda is a land locked country which is situated within East Africa, sharing its borders with South Sudan to its north, Rwanda and Tanzania in the south, Kenya to the east and with the Democratic Republic of Congo in the west. Uganda is a relatively small country at around 241,551 square kilometres in size but has one of the fastest growing populations in the world. The United Nations National population and Housing census statistics show that within 2014 Uganda's population stood at 34,856, 813, a growth of 3.02% since 2002 (UN Population Census, 2014). Whilst Uganda is considered to have great economic potential due to its preferable climate, fertile soils and large deposits of minerals, its rapidly increasing population, its political instability and poor economic mismanagement has led to Uganda being one of the least developed countries in the world. Almost one in four people are currently living in conditions which are considered to be absolute poverty (Human Rights Centre Uganda, 2011).

In addition to economic difficulties, human rights violations are also affecting the countries development. The Human Rights Centre Uganda (2011), which has been involved in exploring human rights issues within Uganda, has claimed that since the country's independence in 1962, Uganda has suffered from substantially long periods of human rights violations due to the consequential effects of colonialism such as authoritarianism, economic instability and ethnic conflict. The Ugandan Human Rights Commission was created in 1997 in an attempt to resolve the human rights crisis within the country. The commission's primary focus is to promote and protect the rights of the people in Uganda. Whilst the commission has been successful in advancing human rights issues more work is urgently needed to contribute towards this goal. It is considered of vital importance to continue protecting the human rights of the Ugandan people, especially the rights of those most vulnerable within the communities such as women and children (Human Rights Centre Uganda, 2011).

1.2 Domestic Violence in Uganda

Domestic violence continues to be alarmingly high within Uganda. Whilst domestic violence can affect men, women and children studies have indicated that domestic violence cases against women are especially common. Over 60% of women aged 15 or older are thought to have experienced some form of domestic violence and 24% of women have reported that their first sexual encounter was a forced one (Uganda Human Rights Commission, 2010). In order to contribute towards the elimination of domestic violence the Domestic Violence Act was passed in 2010 within Uganda. The Domestic Violence Act primarily aims to prevent the occurrence of domestic violence, attempts to protect the victims of domestic violence and ensure that the perpetrators of domestic violence are brought to justice. The Act defines domestic violence in broad terms to include all of the forms of physical, sexual, emotional, verbal, psychological, and economic abuse that can be inflicted upon a victim (Human Rights Council, 2011).

However, despite vigorous changes in law and legislation which now criminalises domestic violence, holds perpetrators accountable to legal actions and promotes both legal and medical support for victims, in practice, these laws are not being successfully enforced. Domestic violence continues to be viewed as an accepted form of cultural behaviour, in consideration to both men and women, and within different levels of the community including duty bearers such as the police. This issue was highlighted by the Human Rights Council in 2011 who conducted a universal periodic review of Uganda in consideration to human rights policies and legislation. The review concluded that whilst rigid legal frames have been enforced within Uganda to promote gender equality and eliminate acts such as domestic violence, recommendations also heavily argued that the full enforcement of laws such as the Domestic Violence Act should be implemented.

A primary issue which is preventing the successful implementation of the Domestic Violence Act within Uganda, is the continued beliefs held by both community members and law enforcers that domestic violence is an accepted form of behaviour. Women continue to be viewed as property within many of the communities due to traditional practices such as early marriage, widow inheritance and bride price (ISF). Such attitudes have contributed towards the acceptance of domestic violence against a woman, if she does not 'behave' or 'comply' with her husband's demands. Furthermore, as domestic violence is often considered to be a 'private' matter between a husband and a wife, many law enforcers have been reluctant to get involved in such cases. Thus, such attitudes, traditions and practices have led to women suffering in silence with many feeling unable to report such incidents as they fear they will suffer further discrimination from other family members, the community and even law enforcers or medical personnel.

Resolving the high levels of domestic violence within Uganda is important in consideration to achieving the Millennium Development Goals which have been set out by the United Nations. Eliminating domestic violence within the country will contribute towards the achievement of equal human rights and better living conditions for the people of the Uganda. Domestic violence increases health risks such as HIV/AIDS, whilst unexpected or early pregnancies can increase the risks of mother and child mortality. In addition, domestic violence can cause fractures within communities as people suffering from domestic violence are in danger of suffering from depression, committing suicide or leaving their partners and their children. Such health and social consequences of domestic violence impede the countries overall development as they significantly affect the economic contributions, possibilities and opportunities of individuals. Thus, resolving the high levels of domestic violence within Uganda is crucial towards securing the countries future development.

2. Background of Project, Gender Education Programme on Prevention of Domestic Violence.

2.1 The International Solidarity Foundation (ISF) and Uganda Media Womens Association (UMWA)

The International Solidarity Foundation (ISF) is a Finnish Non-governmental organisation

committed to contributing towards international development and co-operation. The organisation was established in 1970 and is currently operating co-operation projects in four locations; Kenya, Somali-land, Nicaragua and Uganda. ISF's strategy for 2012-2016 has been to support development which strengthens democracy, equality and human rights internationally whilst simultaneously promoting the Finnish communities contribution towards building an equitable world. ISF works in relation to four primary principles which consist of solidarity, equality, equity and participation. ISF ensures that all four principles are actively acknowledged and implemented within all of its projects and at all project levels.

ISF has three main goals which are promoted within their development projects. These three goals include the promotion of gender equality, the successful creation of sustainable and decent work and livelihoods and finally, to generally strengthen civil societies. Gender equality is a value which ISF thoroughly promotes within each of their development projects, however within the 'Gender Education Programme on Prevention of Domestic Violence' project this value was explicitly acknowledged. This project was implemented within the districts of Kyankwanzi and Wakiso. The primary focus was to increase gender equality through the reduction of domestic violence. This project was implemented by ISF's local partner organisation, UMWA (Uganda Media Women's Association), in 2009 and ISF has been working closely with this local organisation to support both its implementation and evaluation.

UMWA is a local Ugandan development organisation which works within Uganda to provide development information to women and other marginalised groups living within the communities. Some of UMWA's goals include enabling the silenced minorities to both gain a voice and participate within affairs which affect them. Furthermore, the organisation seeks to achieve solidarity with other women's organisations within and outside Uganda to foster development and raise the status of women in Uganda (UMWA's website, 2015). UMWA has worked in close collaboration with ISF since 2009 in both reducing domestic violence within Uganda and helping to prevent domestic violence occurring in the future.

2.2 Gender Education Programme on the Prevention of Domestic Violence

The 'Gender Education Programme on Prevention of Domestic Violence' began in 2009 and has been executed in two phases. The Project will come to an end by the end of 2015 and its overall goal has been to reduce domestic violence cases in both Mulagi Sub County in Kyankwanzi District and Wakiso Town Council in Wakiso district. The purpose of the project has been to prevent domestic violence cases by promoting the disapproval of domestic violence amongst both the right holders and duty bearers living within the communities.

The first phase of the project ran from 2009, with its overall impact evaluated at the end of 2012. The strategy of phase 1 was to raise awareness about domestic violence by training 'Community Activists', out of school peer educators, men and women of Wakiso Town Council and Mulagi Sub-County, as well as school attending children between the ages of 6 and 18. The aim of the training was to change the attitudes, ideas and beliefs that perpetuate domestic violence at both household and community level (ISF). In collaboration with the educational training, UMWA also produced a radio programme on radio Mama 101.7 FM on the prevention of domestic violence and created also created a newspaper supplement, The Other Voice (TOV) to help spread such messages. The evaluation in 2012 found that overall, there are indications that there has been a process of change in knowledge, skills and practices towards resolving issues of domestic violence whilst

simultaneously, attitudes and values are also gradually changing towards disapproving of the practice of domestic violence.

After reviewing the 2012 evaluation, ISF and UMWA decided to implement the second phase of the project with a different strategical approach. The project was changed to primarily address the knowledge, skills and attitudes of the duty bearers within the community as opposed to only teaching Community Activists. In addition the 'do no harm principle' was introduced which focused on trying to prevent cases from occurring and not just punishment. The duty bearers and community activists were the focus groups for this phase of the project with the aim of increasing their knowledge and skills in helping to prevent and resolve domestic violence cases. Furthermore, the training focused upon ensuring that both the duty bearers and the community activists were able to act according to the 2010 Domestic Violence Act by correctly enforcing legal procedures and supporting victims of domestic violence.

3. Purpose of Narrative Assessment

3.1 Assessment Questions

This narrative assessment takes a process approach in trying to uncover both the types and pathways to change which have occurred within the two districts since the implementation of phase two of the project. The narrative assessment aims to provide indepth and rich qualitative data which can be used to contribute towards understanding the process of change which has taken place in the both the participants who took part in the training and within the wider communities. ISF identified three evaluation questions, for three separate groups of participants who were interviewed within this narrative assessment. The three groups of participants are the Community Activists (CA), the Duty Bearers (DB) and the Community Members (CM) within the areas. The three evaluation questions which aimed to identify the intended and unintended changes which had taken place were:

- **Community Activists:** How has the project influenced them to become a change agent in domestic violence issues and facilitated them to act?
- **Duty Bearers:** How has the project effected their perceptions on domestic violence and what corrective actions they have taken?
- **Community Members:** How have duty bearers and community activists influenced their lives in relation to domestic violence.

3.2 Assessment Sample Groups

Including the pilot interviews which were conducted, a total of 60 participants were interviewed. The two sample villages were chosen due to the fact that they contained a sufficient proportion of duty bearers and community activists who had taken place in the trainings. As community members were considered to be indirect beneficiaries of the project, it is assumed that community members can be found within all of the villages. Furthermore, as the range of duty bearers is relatively large, the villages were also chosen with the consideration that they contained a reasonable proportion of different types of duty bearers.

	Wakiso	Kyankwanzi
Duty Bearers Total	5	6
Men	3	5
Women	2	1
Community Activists Total	16	15
Men	10	11
Women	6	4
Community Members Total	7	3
Men	1	1
Women	6	2

4. Limitations in Assessment

Whilst this assessment was planned and conducted in a manner which would eliminate as many limitations as possible, some still remained and need to be taken in to consideration. It is always important to acknowledge any limitations which could have effected the findings or which could have obstructed data collection in any way. However, as some limitations only became apparent during the research process itself which made it difficult to prevent them, it is important to acknowledge them within this assessment report and take them in to consideration when assessing the findings. Furthermore, it is essential to understand the limitations which occurrence that they can be avoided within future research.

First of all, as the purpose of the assessment was to collect and analyse narrative data from the participants, which aimed to gather data in the form of stories and then analyse these stories in order to find answers to our research questions, the research questions were too structured and too specific for this type of research. In some of the interviews we felt that we had to ask very direct and structured questions in order to find answers to very specific questions which meant that narratives did not naturally form. Furthermore, we felt that some of these could have effected the type of questions the participant gave or how the participant answered the question. As narrative research tries to gather data from the perspective of the participant, some of the research questions could be considered to be too direct and could have encouraged the respondents to mention certain aspects which they may not have done naturally because they had not deemed it to be important. However, the narrative research conducted was a first trial by the International Solidarity Foundation which means that it has not been previously used to a great extent. Thus, it is a process of learning how this method of data collection functions and in which types of situations it should be used.

Furthermore, time restrictions on this project meant that the pilots were not as thoroughly conducted as the researchers would have wanted. At times it proved difficult to capture in-depth narratives from the respondents, so with more time on the field experimenting with different types of questions more successful narratives could have been captured. Although the initial pilots which

were conducted were extremely insightful and allowed the researchers to change the initial interview questions more time conducting pilots would have been very beneficial. In addition, as many of the interviews were conducted in Luganda which meant that the interviews first had to be translated and transcribed in to English before the main researcher (who was Finnish) was able to look over them, there was little time to change interviewer techniques or questions once issues became apparent. Thus, more time in the field would have helped to improve the interview questions, structures and the methods used by the interviewers to capture the narratives.

Finally, an issue which perhaps brought some difficulties and could have brought some bias within the narratives, is the fact that the project within Uganda will be ending rather soon because of the cuts in the Finnish government's development cooperation funding and the consequent closure of all ISF activities in Uganda. This meant that the partner organisation and, we assumed, some of the participants involved in the project were informed of this issue. Thus, we are not sure whether some of the narratives were told in a particular manner or were chosen to specifically highlight the advantages of the project to try and convince ISF not to withdraw its participation in the project. Furthermore, as many respondents thought that we were from UMWA, despite the fact we ensured participants were fully informed about who we were and what the purpose of our interview was, so we are not sure how much this perception effected the types of information which was told. Nevertheless, it should be acknowledged that if this was the case, it still highlights the fact that the people involved within the project were grateful and have found it beneficial as they would not otherwise be too concerned about the project ending.

5. Narrative Assessment Methodology

5.1 Theory of Change used in Project

The goal of the project was to reduce domestic violence within the two districts and contributing towards its prevention in the future. The theory of change within this project was the belief that through education and awareness raising of both duty bearers and right holders, it was possible to change the attitudes of these duty bearers and community activists and gradually create an environment where domestic violence would become to be viewed as unacceptable.

The second phase of the project was especially concerned with targeting the duty bearers who hold influential positions within the different levels of the communities. The theory of change within the second phase of the project was to change the lives, attitudes and behaviour of the duty bearers so that they would be able to generate this personal change on to the rest of the community. This project included educating law enforcers, influential speakers, religious leaders, community leaders, council personnel and journalists so that they will be able to enforce the Domestic Violence Act, support victims and also contribute towards the prevention of domestic violence by helping families who are experiencing conflict resolve their disputes peacefully.

5.2 Methodology for Narrative Assessment

The Narrative Assessment was carried out by two interns who were been hired by ISF to conduct

the research. One of the researchers was a Finnish student who is currently conducting studies within International Development, whilst the second intern was a recent graduate from Uganda who also has a background in relevant fields. The two researchers worked closely together to both conduct the interviews and also produce this assessment report.

As the first phase of the 'Gender Education Programme on Prevention of Domestic Violence' project clarified that quantitative data was not sufficient in capturing the impact or change which had occurred within the communities. Therefore, ISF and its partner organisation UMWA decided that a narrative research assessment should be conducted in order to complement any quantitative data which will also be collected in the autumn 2015. Qualitative data will aim to highlight the type of influence and processes of change which have taken place in the lives, attitudes and behaviours of the direct and indirect beneficiaries.

Narrative research is just one method for generating qualitative data and thus, its purpose and its utilisation within this impact assessment must be justified (Bold, 2010). Whilst there continues to be certain concerns over validity, reliability and generalisability of narrative research, Bold (2012) highlights that even numerical and statistical data which is considered to be 'hard science' can be manipulated and interpreted differently in order to support a specific agenda or research objective. Thus, whilst these types of limitations need to be acknowledged, such concerns are subject to both quantitative and qualitative research methods. ISF and UMWA chose to use narratives within this assessment as they believed that the stories of the beneficiaries would bring an in-depth human perspective to the evaluation procedure.

As story telling is one of the most common and natural methods of communication which is utilised by individuals in all aspects of daily life (Atkinson, 1998), using narratives to understand the experience of the beneficiaries seemed to be the most appropriate method. Atkinson (1998), argues that we use narratives to both express ourselves to others and also make sense of our own experiences internally. It is believed that through narratives, individuals become more aware of their own experiences and forms of change which means that by allowing individuals to express themselves through narratives, it can serve towards two purposes, to both express information to the listener and also acknowledge their own experiences. Thus, by using narratives within this narrative assessment it is hoped that we have captured both informative information on the types of changes that have occurred and also enabled the individual to recognise their experience in the project.

Furthermore, using narratives has allowed for researchers to explore both the expected and unexpected results of the project as the experiences of the beneficiaries were told according to the individuals own understandings. As Andrews (2008) argues that narrative research is often used in order to understand and uncover the changing nature of different types of meanings and understandings, we are able to understand both individual and social change through the use of narratives. Thus, using narratives within this narrative assessment seemed to be the most sufficient way in trying to understand and explore the individual and social change which has taken place in the communities.

5.3 Data Collection- Narrative Interviews

The data for this assessment was collected by conducting open ended interviews which were designed to encourage the participants to answer in narrative form. The aim of the questions was to produce a conversation between the researcher and the interviewee where the interviewee would

answer the questions by telling a story.

Although there are several ways in which narratives can be collected from participants, within this assessment interviews were as it was believed to be the most efficient approach. Interviews were chosen as they were able to capture an in-depth and wide understanding of the participants' entire experience with the project and also helped to uncover specific information which was needed to answer the central research questions.

Whilst the questions within the interviews were designed to help guide the participant in answering the evaluation questions, they also allowed the participant to answer or tell their story in their own way and in their own words. **(Templates of the interviews can be found in Appendix 1).**

Each interview was recorded and then later transcribed, or translated and transcribed in the cases where the participant spoke in Luganda as opposed to English.

Before each interview, the interviewer made sure that the situation was as comfortable as possible for the participants by asking them general questions and fully explaining the purpose and procedure of the interview. As each interview was also recorded, the researchers ensured that each participant was aware of this and gave their permission to be recorded.

In consideration to the interview itself, it was important that researchers acknowledged how their presence within the interview influenced how or what information the participant gave. This is why the presence of the Ugandan researcher was important as it helped to produce a more comfortable environment for the participants as the researcher was from a similar cultural background, and furthermore, it also allowed the participants to answer within English or Luganda, whichever language they preferred to use. Especially in consideration to the community members, after a few trial interviews were produced the researchers decided it was more appropriate for the Ugandan researcher to conduct the interviews by herself so that they would feel more comfortable and answer more openly.

Although there are several ways in which narratives can be collected from participants, within this project using interviews in order to produce and collect these narratives is the most sufficient approach. Interviews will be able to capture an in-depth and wide understanding of the participants' entire experience with the project and also help to uncover specific information which is needed to answer the evaluation questions within this impact assessment. However, whilst the questions will to some extent help to guide the participant in answering the evaluation questions, they will also be designed to ensure that the participant will be able to answer and tell their story in their own way and in their own words. Thus, the interview questions are designed to be as open ended as possible which will allow the interviewee to answer according to their own interpretation and experience whilst still covering the areas which are under investigation. **(Templates of the interviews can be found in Appendix 1).**

6. Analysis

6.1 Evaluation Questions for Participant Groups

In order to help answer the three evaluation questions each group of participants will be asked a few wide and open ended questions with smaller, more direct questions, also used to help guide the interview if the participant does not respond in a narrative or does not explore the areas which we are specifically interested in. By leaving the initial questions largely open ended, this allows the participant to answer according to his/her own experiences and allows them to tell the narrative in the manner which they choose. However, smaller questions will be included and will also be utilised in case the participant answers too directly or does not go in to enough detail. Whilst these smaller questions are more direct they are still designed to allow the participant to answer according to his or her own understanding and are simply used to guide the interview in the right direction.

6.2 Analysis of Collected Narratives- Ground Theory

After the narratives were collected from the participants, the interviews were analysed by using a method called grounded theory. Using this methodology involved categorising and coding the stories which had been collected. Grounded theory is often used in order to understand social processes, and as the primary aim of this impact assessment was to identify the types of social changes which had taken place it was most appropriate to use this method.

Story Collection Sheets were also used during the interviews to help the researchers capture any important information. As the majority of the interviews were conducted by the Ugandan participant in the Lugandan language the story collection sheets also helped the Finnish researcher capture the essence of interviews. Furthermore, these story collection sheets were used by the researches during the analysis process as they helped them remember who the interviewee was and what was generally said during the interviews. The Story Collection Sheets were filled out by the two researches after each interview was conducted so that the information collected was still relatively vivid in their minds. The Story Collection Sheets were guided by a set of descriptive questions which had been provided by ISF to help answer the larger evaluation questions previously mentioned in section 3.1. There were three different formats of the Story Collections Sheets and each version was used for each different group of participants (**Templates of the Story Collection sheets can be found in Appendix 3**).

The analysis was conducted by looking over the interviews several times and identifying the different types of stories which appeared within them. In order to help organise the stories which were uncovered, a story outline was used to give the information a rough structure. As some of the participants did not answer the interviews within a narrative form or the information they provided did not follow a natural order, a story outline helped to organise the information in to a logical order. Whilst traditional story outlines follow the structure of: **Background, Problem, Resolution, Purpose**, the narratives which were produced did not follow this type of structure. Thus, instead the stories were organised to follow the outline of **Background, Outcome**. This outline helped the researchers to organise the information collected in to simpler structures which aided the analysis process.

After the background and outcome were established the researchers looked over the stories several times to try and identify different types of 'themes' and 'concepts' which appeared. Although a set of descriptive questions were initially used to help code these stories (**the research questions can be found in Appendix 2**), the researchers ensured that they also acknowledged other types of themes

and concepts which had not been explicitly outlined. This was extremely important as otherwise the researchers would have only explored the pre-determined themes and concepts without acknowledging other important information. After this had been done for each interview the researchers thoroughly examined the different analysis tables which contained the different themes and concepts to start comparing them to each other. During this process, the narratives within the interviews were split in to 7 separate groups;

- * The Duty Bearers Narratives of Personal Change
- * The Duty Bearers Narratives of Community Change
- * The Duty Bearers Narratives of Domestic Violence
- * The Community Activists Narratives of Personal Change
- * The Community Activists Narratives of Community Change
- * The Community Activists Narratives of Domestic Violence
- * The Community Members Experiences with Domestic Violence

The information within these groups was then again compared and contrasted in order to highlight some primary themes within such narratives and to try and identify how the process of change had occurred.

The following section will define the findings of this assessment. The duty bearers will first be explored, before moving on to the community activists, followed by the domestic violence stories identified and finally investigating the experiences of the community members.

7. Assessment Findings

7.1 Duty Bearers and Personal Change

During the assessment we interviewed 11 Duty bearers, 5 from Wakiso (3 men, 2 female) and 6 from Kyanwazi. (5 men, 1 female). Duty Bearers included, police, medical staff, LOC chairmen, a Secretary of Gender and a Community development officer. Seen as the interviewees classed under Duty bearers had all been explicitly invited to attend UMWA's trainings due to their professional position we did not query about how or why they had joined the trainings, but instead attempted to uncover what kind of changes they had experienced within both their personal and professional lives. Furthermore, we tried to uncover their understandings or perspectives on community change within the area.

This section will first describe and explain the types of personal change which were identified from the participants narratives before moving on to acknowledge the community changes which were mentioned.

Improved Professional Skills

The majority of interviewees, 8 out of 11, (36, 31, 37, 56, 13, 1, 11, 12) (5 men and 3 women) made a direct comment about the fact that the trainings had helped them within their profession by allowing them to conduct their work much more effectively due to new acquired skills and knowledge. One interviewee mentioned that before the training when cases concerning domestic violence were brought to him he would simply refer them forwards as he did not feel capable of handling or resolving such issues and therefore, did not want to involve himself in the case so that he could be held responsible. These participants claimed that the new knowledge and also the new skills in handling domestic violence issues have helped them to harmonise and resolve domestic violence cases without necessarily needing them to be forwarded to courts or helping to prevent domestic violence actually occurring by resolving quarrels or disputes before it has turned more severe. Thus, despite the fact that these Duty Bearers have professions which are directly concerned and connected with domestic violence, many feel much more comfortable and ably skilled to handle such issues.

Improved Relationship with Community

Another significant change which was mentioned by just over a half of the duty bearers interviewed (6 out of 11) (12, 56, 37, 36, 44, 9) (8 men and 1 woman) was the fact that they felt much closer to their communities and the community members within their area. They acknowledged that after the trainings, despite the fact that their professions have always revolved around the maintenance and care of their local areas, they felt much more connected to their surrounding community. They explained that they felt they had been able to establish 'stronger' and more 'trustworthy' relationships with the community members. Interviewees even made reference to the fact that he now felt like 'part' of the community, which indicates that perhaps their working lives had previously been very detached from the community members and the trainings had helped to create this connection.

Improved Personal Relationships

Another common theme amongst the duty bearers where 5 out of 11 (36, 31, 37, 12, 13) (4 men and 1 woman) participants made reference to it, was that the trainings had effected their own personal lives in consideration to their relationships with their family members. They mentioned that the trainings had taught them how to create open communication paths within their families to ensure that conflicts were either prevented, or were resolved before they became a significant issue. Some of the participants also claimed that the trainings had helped them to change their own attitudes at home which has helped to prevent conflicts accruing within their households or contributed towards resolving previous disputes within their family. For example interview 37, the sub county chief of Kyankwanzi, mentioned that he no longer sees or treats his wife as inferior to himself, he openly discusses with her the development and maintenance of their home and ensures that if they do get in to an argument, that he approaches the conflict in a clam manner. He explicitly mentioned that he was now a 'better husband.' In addition, other participants, such as interviewee 12, mentioned that they would ensure that the information which they had learnt within the trainings would be passed down to their other family members such as their children.

However, one interviewee, respondent 13, the vice chairman of Wakiso, implicitly mentioned that her situation at home, and her relationship with her husband, continued to be dysfunctional.

Nevertheless, she claimed that despite the fact that her situation at home had not improved, the trainings have helped her to remain strong and persevere with her situation. She mentioned that attending the trainings and gaining information on issues which affect her have given her the strength to carry on and also taught her how to manage herself and plan for her future.

Increased Sense of Responsibility

Furthermore, in consideration to their profession, 4 out of 11 interviewed (37, 1, 56, 13) (2 men and 2 women), mentioned that they felt more responsible for those they were in charge of. These four participants made direct comments towards the fact that they now felt that their professional role within their community carried much more responsibility than it did before the trainings. They explained that they go 'out of their way' to handle domestic violence cases now that they have been equipped with the skills to handle them. Interviewees 1 and 12, the senior nursing staff and the police liaison officer, mentioned that due to the fact they only they had received the training within their departments, they have made it their duty to handle all cases which are concerned with domestic violence and have asked that such incidents are forwarded to them by their colleagues. This indicates that these two respondents feel that they have more of a central role in helping those people who have been effected by domestic violence. These two interviewees also gave narratives which clearly illustrated the fact that they do more, than is professionally required of them to do, in domestic violence cases. The senior medical nurse (interview) for example, mentioned that in both cases where either patients admit domestic violence has occurred or deny it's existence, she makes sure that each patient is patiently takes a counselled so that she is bale to uncover their background stories and help them according to their unique situation.

Importance of Conflict Resolution

Finally, in consideration to the personal changes experienced by the duty bearers, 4 out of 11 (12, 1, 37, 56) (3 men and 1 woman) acknowledged that the methods of dealing or handling domestic violence cases often caused more harm than resolution. They mentioned that as people used to be immediately detained for acts of domestic violence, many people would be reluctant to report such incidents and in the cases that they did, such action would most likely lead to the destruction of the family or cause further issues within the family due to resentment. As no follow ups, no counselling or attempts as understanding the situation were done from the side of the duty bearers when domestic violence incidents were handled, the issues which had caused the conflicts would continue to be unresolved whilst imprisonment would only further de-stabilise the family. Thus, these interviewees mentioned that prevention, counselling and follow ups were extremely important in each domestic violence case and imprisonment should be reserved as a last resort within severe cases.

7.2 The Duty Bearers Experiences of Community Change

Awakened Community Members

In consideration to changes in the community, just over half (6 out of 11) (13, 31, 36, 44, 11, 37,) (5 men and 1 woman) of the duty bearers interviewed mentioned that the community members

within their area were much more involved in the prevention and resolution of domestic violence in comparison to before. It was claimed that community members now 'owned' the project and were in the process of empowering themselves and each other. The participants claimed that both men and women have become awakened to the causes and the effects of domestic violence and realise that domestic violence potentially impacts themselves, their family members and other community members around them. Furthermore, the duty bearers mentioned that people had become more aware of reporting procedures and now knew where they could seek help and that community members were becoming better citizens within their communities.

Reduction of Domestic Violence

Another interesting change which was mentioned by 8 out of the 11 duty bearers,(12, 56, 37, 9, 11, 44, 31, 36) (7 men and 1 woman) was the fact that domestic violence cases had reduced. However, what was interesting was the fact that the 8 duty bearers mentioned the reduction in cases in a different manner. For example, the police officers and LOC3 chairman who were interviewed mentioned that the cases which were reported to the police had reduced, whilst the probation officer in Kyankwanzi claimed that cases which reached court had reduced and finally, the rest argued that domestic violence had reduced in consideration to the community as a whole. Furthermore, 4 of these respondents also mentioned the work of the community activists in contributing towards these reductions. They mentioned that the community activists were now able to resolve cases at the community level as opposed to having to forward them to higher authorities. Thus, whilst the theme of 'reductions in domestic violence' was acknowledged by a lot of the interviewed duty bearers, their understanding on where these reductions had mostly occurred differed.

Improved Communication and Co-operation

Furthermore, 4 of the respondents (3 men and 1 woman) mentioned that relationships between men and women, especially those who were married, had improved in the sense that there is now more co-operation and open communication between couples. They claimed that husbands and wives were now more willing to discuss issues with their partners as opposed to either suffering in silence or punishing their partners without giving them an explanation. The respondents mentioned that women were more awakened of their rights, whilst the men were more willing to accept how some of their behaviours were harmful to their family's stability. Men were also more willing to acknowledge and apologise for their mistakes. They also mentioned that co-operation between couples had improved, as men and women had started to share household duties or responsibilities as opposed to only expecting their partner to take care of certain issues.

Improved Relationship Between Community and Authorities

Finally, 3 of the respondents interviewed (12, 11, 56) (3 men and 0 women) claimed that the relationship between the authorities and the community members had changed in consideration that people no longer feared the authorities and were more willing to report cases to them. Thus, whilst the duty bearers previously mentioned that they felt their relationship had improved in consideration to them feeling like part of the community, the community members themselves have seemed more willing to engage with duty bearers according to their perspective. Furthermore, they mentioned that people are more aware of where they can seek help from and also what kind of help they will

receive depending on who they report the incident to. According to these respondents, community members have previously been afraid to report domestic violence incidents to higher authorities or were not aware of where they could seek help from. Thus, community members have become more willing to report and more knowledgeable about the reporting procedure.

Although these themes have identified some important changes in both the duty bearers themselves and within their wider communities, it should be taken in to consideration why not all of the duty bearers mentioned similar themes. Whilst it is interesting to explore the types of changes which have impacted the duty bearers the fact that not all of the duty bearers mentioned these issues needs to be acknowledged. This is especially true for the 'community changes' as the personal changes could be very specific to the individual interviewed, as perhaps some interviewees may have gained more out of the trainings due to their individual motivation. On the other hand, some may have gained as much personal change from the trainings due to the fact that they were already very aware of the issues and were already very involved in resolving it. However, exploring the area of 'what was not mentioned' is particularly important for understand the community changes which have taken place. Although within this assessment this issue will not be further explored, it should be taken in to deep consideration.

7.3 Change and the Community Activists

Out of 32, 24 Community Activist's interviews were used for this analysis. Although time restrictions prevented the use of all 32 interviews, as a rather large quantity of community activists were interviewed we felt that using 24 (10 females and 14 males) still illustrated this group well. Similarly to the duty bearers, the interview questions focused on both the personal changes and community changes which had occurred according to these community activists. However, in addition to these two areas we also explored the reasons why the community activists decided to join the project. Although these activists were usually invited to attend the initial trainings due to their profession, personal experience or position within the community the activists made the individual choice to become actual activists for the project.

Within this analysis, the reasons behind the community activists joining is first be explored ,before moving on to question the types of personal changes which the respondents had experienced and finally what types of changes they have witnessed within the community at large.

7.3.1 Why The Community Activists Joined the Project

When the respondents were asked why they chose to become community activists many confused the question with how they had joined project. Thus, initially many began to explain how and who had invited them and also on the types of issues which they remember being taught in their first few training sessions. However, once we asked them why they had taken the initiative to become activists we found that there were a few common themes which appeared. It should be taken in to consideration that some of the activists mentioned more than one reason for them choosing to become a community activist.

The primary reason why many decided to become activists for the project was because they considered the training to be particularly relevant to their line of work or leadership position within their community. 12 respondents (18, 27, 20, 15, 26, 35, 32, 38, 19, 21, 28, 49,) (7 men and 5 women) mentioned that they had decided to become activists because they were already dealing with similar issues within their line of work as social workers, as parish leaders or local council leaders. They mentioned that as they felt that it was extremely important for them to gain more skills within this area they decided to take an active role within the project and become activists within their community.

In addition to this, 11 of the respondents (24, 26, 39, 35, 14, 22, 42, 30, 23, 19, 48) (8 men and 3 women) mentioned that a contributing factor to them becoming a community activist was the fact that they carried great concern for their community. They highlighted that domestic violence was a great issue within their local communities with many people suffering in silence from such problems. They claimed that they wanted to help their local community members and take an active role in eliminating domestic violence from their local areas.

Although this was not the most popular answer, a significant number of respondents had a personal connection to domestic violence which encouraged them to become activists. 6 of the respondents (17, 29, 32, 34, 42, 25,) (2 men and 4 women) claimed that they had personal experience of domestic violence in the sense that either they had themselves suffered from it in their own homes, at some point perpetrated such behaviour or had family members suffering from it. Many mentioned that they were experiencing domestic violence within their relationships or within their wider families during the time that they started attending the trainings which made them realise the relevance of the training within their own lives and influenced them to take an active role in the project.

One of the respondents (40) (1 man) did not make particular reference to what motivated him to become an activist, but he mentioned that he was curious about UMWA and the type of work that they were doing in his local community which made him want to attend the trainings and become an activist.

7.3.2 The Community Activists Personal Change

Improved Personal Relationships

As mentioned above, some of the respondents admitted that they were experiencing domestic violence within their own lives which encouraged them to become activists for the project. 13 of the respondents (39, 20, 34, 17, 27, 29, 49, 28, 35, 42, 32, 38, 30) (6 men and 7 women) claimed that they had been able to resolve issues and conflicts within their own families since the trainings. This included some male respondents realising that they had been treating their partners unfairly by either not acknowledging them as equal decision makers, taking their partners income without their partners permission or excreting their will and authority within their home through force if necessary. These men claimed that they had started to respect and listen to their wives more and have learnt to consult them within their decisions, especially in consideration to finances.

Many of these respondents, both men and women, said that they realised that co-operating with their partners through discussing finances and seeking advise helped the overall development of

their homes. Women mentioned that they had become more open with their husbands by engaging in open discussions with them about their issues and admitting their mistakes to their husbands. Many women also spoke about becoming more open about their finances and no longer hiding their money from their husbands. Interviewee 42 mentioned that previously, despite the fact that she was earning more money than her husband, she would still continue to expect her husband to take care of the household's finances. She explained that she did not feel that it was 'her role' to pay for her children's school fees or other expensive household costs. However, her husband strongly felt that as his wife was earning a larger income than himself, that she should contribute towards these forms of costs. She explains that this type of difference in opinion severely affected her home especially in consideration to her children. Nevertheless, she claims that the training has helped her and her husband overcome such issues as she says that 'now we can sit down and discuss what our priority need is.' Thus, this indicates that the couple have been more successful in discussing and planning their household finances.

Behavioural Change

Another interesting theme was that 13 of the respondents (24, 27, 30, 28, 23, 21, 42, 22, 32, 35, 20, 40, 17) (5 men and 8 women) made direct comments towards feeling some internal change within themselves in consideration to their behaviour or their personal relationships since attending the trainings. These respondents included both men and women. Some claimed that they had become much more peaceful and calmer, and were now no longer quarrelsome or likely to start conflicts. In addition, they mentioned that they had begun to create open pathways of communication with their partners and were now more likely to discuss financial issues within their relationships. Interesting women mentioned that they used to hide finances from their husbands but were now honest about their incomes with their partners whilst men tended to mention that they had often disregarded their wife's advice or opinion when it came to financial issues but now respected their wives input. Open discussion between partners was a common theme between activists in consideration to acknowledging changes in their homes and relationships.

Increased Confidence

A further interesting theme amongst the community activists was the fact that many claimed that they had gained more confidence in consideration to both handling conflicts within their communities and in speaking to larger groups of people. 12 of the respondents (29, 20, 17, 14, 32, 39, 24, 40, 15, 22, 35, 34) (8 men and 4 women) claimed that they gained some form of new confidence from the trainings and 4 of these respondents (40, 29, 39, 35,) (4 men and 0 women) all of whom were from the district of Kyankwanzi, mentioned that this new confidence which they had acquired had helped them towards achieving a political position within their communities. They claimed that they now knew how to speak to larger groups of people and to also how to handle difficult situations which has made them feel able to either run for a political position or try to achieve a higher political position than they currently hold.

Increased Popularity Within Community

In addition, 10 of the respondents (25, 21, 19, 24, 35, 40, 17, 29, 18, 27) (6 men and 4 women) stated that they had gained more popularity within their communities and considered themselves

'famous' within their local areas. They claimed that community members and duty bearers now recognised them and even people who the community activists were not familiar with would know who the community activists were. For example, interview 27 stated that 'people come from even if you do not know them they just come.' This would suggest that information about the activists work, had spread effectively throughout the community as people knew who they were and would refer other people their way if they heard of disputes or conflicts. Furthermore, from these respondents 3 of them had answered, as discussed in the previous paragraph, that they were able to gain political advantages within their community (40, 35, 29) (3 men and 0 women). Thus, this popularity and recognition within the community has perhaps benefited both the community activists themselves and also the other community members who are the indirect beneficiaries.

Improved Relationship with Duty Bearers

Another interesting theme was that 7 of the respondents (19, 49, 40, 25, 39, 24, 26) (6 men and 1 woman) also mentioned that their relationships with the local authorities, including duty bearers such as the police or medical staff, had improved. They claimed that the police and medical staff now knew who the community activists were and would co-operate with the activists. This co-operation consisted of the duty bearers referring minor cases to the community activists and also acknowledging the advice the community activists. For example, interviewee 25 claimed that at the beginning of their work, the community activists used to experience some challenges with the local authorities and were even arrested on some occasions. However, now that the local authorities are aware of their work and know who the activists are, their relationships are better and the community activists receive help and support from the police and medical staff.

Becoming Role Models

Out of the 24 respondents, 6 of them (15, 32, 30, 21, 28, 18,) (2 men and 4 women) claimed that they now saw themselves as role models within their communities. The respondents mentioned that they now felt that they had the responsibility to live as 'an example' to the rest of the community as they must try and change themselves before they can help others. They felt that they had to live according to their own teachings as otherwise other community members would not be willing to listen to them. 3 of the respondents (30, 21, 32) claimed that they specifically changed themselves or resolved their issues at home so that they could be seen as role models within their communities. For example, interviewee 21 stated that 'I have been able to change others because they attest the great change in me to my going through the studies.' Thus, this would suggest that the ability of the respondent to live according to her own teachings is seen as important to other community members. These respondents claimed that it was very important for them to live according to their own teachings as otherwise they did not feel entitled to help others with their problems. In connection to this themes, 4 respondents (19, 34, 39, 26) also claimed that since taking part in the trainings they felt more responsible for the well being of their communities despite the fact that they did not speak of themselves as 'role models.' Thus, it could be suggested that the trainings have created a sense of greater responsibility within some of the community activists.

Improved Professional Skills

A further interesting theme which was only applicable to a number of the community activists, was that 4 of the respondents (39, 40, 19, 15) (4 men and 0 women) claimed that the trainings had

improved their skills within their line of work or profession. These included two traditional healers or herbalists, who claimed that they had become more ethical within their work and would now counsel patients who came to them complaining about domestic violence or refer them to higher authorities, as opposed to prescribing them traditional medicine. Among these respondents, was also a journalist who claimed that the trainings had taught him about ethical and 'sensitive' reporting which he now adhered to. He mentioned that before, he would report a story without checking the '5H's and W's' of reporting, which include where, what, who, when and how. However, now he claims that he seeks to understand and know the background of a story completely before reporting on it. Thus, this suggests that some of these community activists have been able to use the teachings of the trainings within their own professions also. However, it should be taken in to consideration that a larger number of participants did not mention such changes. Nevertheless, not all of the activists were employed in professions where they would be able to put such teachings in to practice or were even employed.

Acquired New Knowledge

A final interesting theme which arose within the interviews, was what type of new knowledge they had learnt within the trainings. Although general topics were mentioned within the interviews such as understanding referral procedures, the law on domestic violence and the different types of domestic violence which (economic, physical, psychological, sexual,) it was interesting to learn that some of the respondents had not previously acknowledged human rights. For example, respondent 23, who was male, mentioned that the training had made him aware that even women and children were entitled to rights like men. In connection to this two respondents also included 'housemaids' within this category. When mentioning human rights they acknowledged housemaids separately. However, it was not clear whether this is what they had learnt within the trainings or whether they as individuals classed housemaids as separate from men, women and children. Furthermore, respondents 21, 22, 34, 20 (2 men and 2 women), mentioned that they now felt that they were able to defend themselves. They claimed that due to the fact that they were now aware of their rights and entitlements, they knew what type of treatment was acceptable and what wasn't. In addition, they mentioned that as they knew the law and the referral procedure they knew where they could go to seek help and how to act in case conflicts occurred. In addition, they felt confident they now know how to approach conflicts and how to resolve disputes before they turn too severe.

7.4 Community Activists and Community Change

Reduction of Domestic Violence

A considerable number of the participants, 17 out of 24 (26, 39, 40, 35, 15, 32, 34, 22, 14, 19, 21, 20, 24, 29, 38, 25, 28), (14 men and 3 women) reported that domestic violence had reduced. Interviews 26 and 39 specifically mentioned that police cases had reduced whilst the of these respondents referred to the community in general. However, 9 respondents (40, 35, 15, 32, 34, 22, 14, 19, 21), (6 men and 3 women) mentioned that whilst domestic violence had reduce it still continued to present a serious issue within their communities. Thus, this indicates that domestic violence still impacts a number of people within these communities. However, it should be taken in to consideration that as the project had only been active for just over 5 years, it would be very difficult to change cultural norms within such a short period of time. Furthermore, an interesting

answer came from respondent 28, who specifically mentioned that 'physical' domestic violence had reduced which showed that the respondent differentiated between physical domestic violence and other forms such as psychological or economic. Although the respondent did not specifically make reference to the other forms of domestic violence, the different forms of domestic violence are taught within the trainings so it could be assumed that this respondent felt that in particular, it has been physical domestic violence which has changed. On the other hand, as the community activists contain various types of community members who can be considered to be relatively active and integrated amongst the indirect beneficiaries, it can be assumed that domestic violence in general has reduced to some extent.

Increased Community Awareness on Domestic Violence

Furthermore, 12 respondents (21, 23, 30, 42, 40, 22, 17, 25, 18, 20, 15, 24) (6 men and 6 women) mentioned that people within the community were more aware of the issues surrounding domestic violence, such as its causes, its negative effects and the fact that it was against the law. These respondents claimed that both men and women within their communities had become more aware of their own individual rights along with the rights of others within their community. For example, interview 23, claimed that 'Before conflict was seen as part of culture. People also thought that the domestic violence law protected women only not men.' This indicates that people in the community have become more aware that domestic violence affects both men and women and that men and women have equal rights when it comes to the domestic violence law. However, a few respondents mentioned that some men continue to present challenges and strongly believe that the community activists only protect the rights of women. Thus, is an issue as it is essential that both men and women are able to receive help and feel comfortable to report any issues to the activists. For example, respondent 17 mentions that sometimes men do approach the activists and disclose their issues to them, however, many claim to be ashamed of doing so and mention that they do not feel comfortable reporting cases to higher authorities in case they favour the women. It should be taken in to consideration that whilst within many cultures and countries men feel uncomfortable reporting cases of domestic violence, this is an issue which should be taken in to serious thought and resolved.

Knowledge on Referral Procedure

Another important theme within the interviews was acknowledged by 8 of the respondents (39, 42, 25, 26, 19, 23, 30, 40), (5 men and 3 women) they mentioned that community members had gained more knowledge on which types of cases should be reported to higher authorities such as the police and which could be resolved at the community level. In consideration to the community members gaining more awareness of the referral procedure, this could be related to why both duty bearers and community activists mentioned the reduction of cases reported to the police. Thus, this suggests that more domestic violence cases are being resolved at the community level amongst the community activists. However, this also means that a reduction in domestic violence cases being brought to the police can not be accurately used to claim that over all domestic violence cases have reduced. In addition, these respondents mentioned that community members had gained more 'trust' within duty bearers such as the police in comparison to before. According to some of these respondents community members now felt that police would take their cases seriously if they were to report them so some form of trust had been built between the police and the community members. Furthermore, respondent 39 also claimed that 'now there are many activists in the various villages that know what to do. People no longer run to the police but to people in their communities that

they know would help.' Therefore, this indicates that trust had been built amongst the community activists and the other community members, as they are now much more willing to approach the community activists instead of going to higher authorities. It suggests that the community activists work is highly regarded and respected within the duties and the indirect beneficiaries have trust in the abilities to resolve their issues.

Open Discussion on Domestic Violence

Finally, another very interesting theme which was illustrated within the interviews was the fact that domestic violence was much more openly discussed and acknowledged within the communities themselves. As mentioned in the introduction, domestic violence used to be seen as a relatively private family matter which belonged within the private realm of families. However according to 6 of the respondents (24, 40, 23, 39, 26, 30) (5 men and 1 woman) community members no longer 'suffered in silence' as interview 26 mentioned, and issues concerning domestic violence were more widely discussed. In addition, respondent 30 mentions that since the trainings the activists take the opportunity to talk about the causes and issues of domestic violence wherever and whenever possible. This is done in the hope that community members become more aware of domestic violence issues but that such issues also become more publicly acknowledged. Although only 6 respondents mentioned this, it can still be acknowledged as an important change as some of the activists mentioned that domestic violence has often been viewed as culturally acceptable. Thus, it could suggest that domestic violence may gradually become viewed as a negative and unacceptable practice within communities, where victims no longer go ignored.

Results tables which illustrate the findings can be found in Appendix 5.

7.5 Narratives of Domestic Violence

Within the interviews a lot of the respondents were eager to share their experiences with domestic violence, including cases which they had intervened as activists and cases of domestic violence within their own lives. This section will explore these stories of domestic violence by first analysing the stories of domestic violence which were told by the duty bearers, before moving on to identify the types of domestic violence narratives that were told by the community activists.

7.5.1 Duty Bearer's Narratives of Domestic Violence

Importance of Open Communication

An interesting theme within the narratives of 7 of the interviews(1, 12, 11, 44, 31, 56, 37) (6 men and 1 woman) was that the duty bearers experience of domestic violence often involved them trying to create an open discussion amongst the people involved. They approached the situation by attempting to get all parties involved expressing their views and then listening to the opinions of the other people involved. Much revolved around getting all parties to acknowledge their mistakes and build upon the discussion. The stories focused on trying to get all parties to improve their behaviour and contribute harmonising the situation. The narratives often involved the parties involved not

being aware of the others opinions or feelings suggesting that open communication had not been present. This was particularly the case for partners who had been operating within their homes as separate individuals as opposed to a co-operative couple. Thus, the resolution to many of these issues revolved around making the couples aware of the benefits of a stable household and working together as a team.

Going Beyond Professional Duties

Furthermore, within 6 of the interviews (31, 13, 44, 1, 12, 56) (4 men and 2 women) the duty bearers told narratives which illustrated the duty bearers going beyond their professional duties to resolve conflicts. For example, respondent 12 mentions how a victim of domestic violence had come to his home in the middle of the night seeking his help. Instead of sending the victim to the police station he followed the victim to her home and attempted to harmonise the dispute within the victims home the same night. The respondent also mentioned that he visited the couple the following day to ensure that the situation had been resolved. Thus, in consideration to these respondents, their narratives of domestic violence told of similar incidents where the duty bearers had acted outside of their traditional duties to try and resolve a conflict. This would indicate that these duty bearers felt some form of responsibility or duty to resolve these issues. However, as many did not disclose how they used to act in similar cases before the training it is difficult to suggest the extent of this change.

Uniqueness of Each Case

In addition, 4 of the duty bearers (1, 12, 31, 56) (3 men and 1 woman) also mentioned within their narratives of domestic violence that each situation and case had to be treated as unique, and with consideration to its circumstances. For example, respondent 56 mentions that before the trainings perpetrators of domestic violence would often be detained and imprisoned without necessarily trying to understand what had happened. Whilst this indicates law enforcement which is also important, it also fails to acknowledge that victims of domestic violence may continue to suffer if the cases are not resolved properly. In addition, perpetrators of domestic violence may continue to practice this form of behaviour if they are not made aware of their mistakes or taught how to change this type of behaviour. However, respondent 56 claimed that now he views it as vital to understand all of the aspects of the case which means that all parties involved need to be heard. Although some of these stories involved around 'threatening' the perpetrators with consequence of their actions in consideration with law enforcement, many also emphasised the creation of open dialogue between the individuals involved.

Domestic Violence and Higher Authorities

In 5 of the interviews (44, 9, 1, 11, 13) (2 men and 3 women) the duty bearers mentioned domestic violence cases which had to be reported to higher authorities such as the police or even the court. Within these cases, respondents 9 and 11 commented on cases which had become legally difficult for the duty bearers to handle and involved issues such as 'land grabbing' or husbands abandoning their families without leaving them any capital. Thus, in such cases where legal regulations had been abused the duty bearers felt it was necessary to refer them to more experienced authorities. However, in two of these stories the fact that these cases were taken to court did not mean that the victims received justice. In consideration to respondent 11, a case emerged where a very poor man

had married a very wealthy woman with the purpose of transferring her land titles and assets in to his name before chasing her out of the home and marrying two other women. Although the court was able to return some of the woman's assets the majority of land and other items remained with her previous husband. Similarly, respondent 9 mentions that court proceeding can often be extremely long and also very expensive. Thus, in situation where women try to gain capital or support from their husbands for their shared children, they can easily run in to financial difficulties which forces them to abandon their case.

The other respondents mentioned narratives which involved a severe level of physical domestic violence which they felt necessary to refer to higher authorities as it was no longer a safe situation for the victim.

Encouraging Women's Forgiveness

In consideration to the duty bearers actively involving themselves in domestic violence issues, 3 of the respondents (8, 13, 36) (2 men and 1 woman) mentioned that in order to resolve a case and prevent separation or further conflict, the wife had been advised to forgive her husband for his actions. Whilst forgiveness is an important part of resolving disputes the stories from respondents 8 and 36 heavily focused upon counselling the wife. This type of counselling involved encouraging the wife to remain in the household and accept her husband's behaviour and culture. These two respondents primarily felt that keeping the family unity and harmony intact was the priority. Thus, this perhaps influenced how ethically they conducted their work. Furthermore, respondent 13 also confirms this by referring to a particular victim who had first hand experience of this type of 'help.' Respondent 13 became actively involved in a case where a woman who was a victim of severe domestic violence, was being encouraged to return home by the police despite the fact that physical violence and threatening behaviour had occurred. Within her interview respondent 13 mentions that at a point where the victim in question had left her home due to fear for her life, refused to even disclose this fact to respondent 13 as she was worried that she would be again forced to return home. However, whilst this needs to be taken in to consideration this theme only appeared in a few of the narratives. Nevertheless, it highlights the importance of ethical conduct.

7.5.2 Community Activists Narratives of Domestic Violence

One interesting aspect of the domestic violence narratives which were told by the community activists, was the fact that they included a very broad range of types of conflicts which would not necessarily be classified as 'domestic violence' but showed that community activist either took the initiative to get involved in resolving other forms of conflicts, such as disputes over payments amongst community members, or were in fact approached by community members to come resolve these types of situations. However, it should be acknowledged that these disputes were often resolved in a very similar manner which involved creating open dialogue between the individuals involved, harmonising the situation and suggesting a compromise.

Police Involvement

Another common theme in many of the domestic violence narratives was the mention of police involvement. Within 12 of the respondents narratives (15, 19, 22, 26, 27, 29, 30, 34, 38, 39, 40, 42) (9 men and 3 women) police were mentioned. However, the type of role or involvement the police

played varied depending upon the story. In some cases the police had referred cases, which they did not feel necessary for them to handle, to the community activists. In these cases the police had realised that the cases could be handled at the community level or could be resolved through counselling. In other cases the police were involved due to the seriousness of the crime. Within these cases the police and the community activists would often closely co-operate amongst each other. The police often followed the advice of the community activists or would be willing to provide extra support in case the community activists needed them. For example, respondent 49, mentioned the co-operation and help he had received from the senior medical nurse in Wakiso who had also received the training from UMWA (Duty bearer respondent 1). He explained that during a situation where a child had been badly injured and urgently needed medical attention, the other staff at the hospital were refusing to treat him due to the fact that certain medical forms had not been filled out. Once the community activist rang the senior medical nurse to inform her of the situation, she took charge of the situation and ordered her staff to treat the young child. Thus, this indicates that there is a level of co-operation between the community activists and the local authorities who are aware of the community activists work, especially those authorities who have also received the training. Nevertheless, respondent 49's narrative also highlights the need for a larger quantity of duty bearers to be involved within the training as it is difficult for one staff member to be responsible for such cases.

Furthermore, within the narratives of respondent 27 and 39 it was directly mentioned that the police who had been involved in the situation, due to either the hostility or legal complications of the case, they had accepted bribes from the perpetrators of the conflict which meant that the victims had not been helped but instead were either imprisoned, or in the narrative of respondent 27, were forced out of their home. Thus, this also indicates that some authorities continue to conduct their duties in their traditional manner which again emphasises the need for more duty bearers to be involved in the trainings.

Alcohol in Conflicts

In the narratives told by 5 of the respondents (28, 30, 34, 35, 29), (3 men and 2 women) they mentioned the influence of alcohol as a major problem in the conflict. All of these respondents were from the area of Kyankwanzi, however, as only a few narratives were told by each respondent it can not be assumed that alcohol has not also played a significant role in Wakiso. Within the stories it was always the male counterpart who had issues with alcohol either in the sense that he would spend a lot of money on alcohol or he was an alcoholic who would be very abusive towards his family members. Most of such narratives involved the community activists trying to convince the man to give up or at least reduce their alcohol in take by explaining the types of difficulties it was causes in their families. However, in the interview of respondent 35, the community activist admitted that despite his counselling and best efforts, the situation did not get resolved as the husband refused to give up drinking which eventually led to the wife leaving the marital home and finding another husband. However, this highlights some of the difficulties which men perhaps also go through which effects their behaviour and the development of their families.

Gender Roles in Conflicts

In addition 7 of the respondents (32, 26, 14, 34, 42, 38, 29), (4 men and 3 women) mentioned cases of domestic violence which could be linked to gender roles within the family not being fulfilled or being undermined. In a few cases this included women obtaining paid employment which had caused them, according to the husband, to undermine the man in the household. In other cases the

wife was not attending to her 'duties' and would for example stay outside of the home for long periods of time. In many of these cases, such issues had caused the husband to stop providing for the wife which then led to further conflict between the couple. Furthermore, in these cases there was often a lack of dialogue where the wife would not be aware of why the husband was punishing her by not providing for her, until the community activist would create open communication and the husband and wife were able to discuss the situation. In the majority of the cases there was a compromise where the woman would be expected to attend to her duties as a wife the husband was expected to also allow the woman to have her free time and be able to contribute towards the homes finances. However, in one particular case which was told by respondent 34, he mentioned that there was a conflict between a husband and his wife where the husband had initially given his wife permission to work but after a while began to feel undermined and turned extremely aggressive. However, the activist resolved the issue by signing a letter, along with the local chairman, asking the wife's employer to terminate her employment so that she would no longer be able to work. Thus, although the issue was resolved, in the sense that harmony was created within the family, there are ethical concerns over this type of conduct.

Inequality with Financial Assets

12 of the respondents (25, 21, 38, 30, 14, 34, 35, 42, 15, 19, 17, 28), (5 men and 7 women) mentioned narratives of domestic violence which involved disputes over financial income, land or assets. This often involved the husband and the wife, but wider family members were also affected. The stories often highlighted that it was the eldest man within the household who was primarily causing the conflict by not being willing to share assets equally. This was particularly a problem when family members had also contributed towards income generation. Such issues were often resolved by the community activist again trying to create an open dialogue between the different parties involved and trying to highlight the 'unfairness' of the situation so the perpetrator became fully aware of the conflict they were causing. This highlights the issues families have in consideration to financial co-operation.

Issues of Polygamy

Furthermore, a lot of financial disputes were caused by the husband being unable to provide for his family due to polygamy. The husband would often stop providing for his first wife, or family, and would instead concentrate on his new wife. These issues were complicated in the sense that the husband had legal obligations to continue providing for both of his wives so when the community activists would attempt to encourage the husband to take care of his responsibilities, sometimes the husband would simply not be able to afford it which caused the husband to fully abandon his initial family and leave the area. In other cases, the community activists would try and create an open dialogue between the husband and his first wife to try and resolve their differences. In some of these cases this led to the husband returning to his initial family, however, it should be taken in to consideration that the second wife would now face a similar issue as the husbands first wife did initially. Thus, understanding how to resolve issues of polygamy seemed to be rather complicated and could easily generate further issues.

Children's Rights

Another theme which appeared in the narratives was the issue of child abuse or children's rights. 6

of the respondents mentioned narratives which involved the abuse of children (21, 38, 34, 42, 20, 27) (2 men and 4 women). Child beating and burning is a common practice within many of the communities, which is often used to discipline children especially if they have stolen something. However, in the cases where the community activists got involved it was interesting to learn that the common way of handling this situation was to warn the perpetrators of imprisonment or make them aware of the children's rights and laws. Child abuse cases were taken much more seriously by the activist, in the sense that whilst open dialogue was mentioned, they focused on stern warnings or threats of police involvement. For examples, respondent 27 mentioned that she herself used to beat her children quite aggressively if they misbehaved. However, after she attended the trainings she became aware yet of the law and no longer beats her children as she knows it can lead to imprisonment. Thus, it was interesting to observe how the change in viewing child beating had changed. A further interesting narrative came for respondent 20, who mentioned a case where three children had to be locked in the house for long periods of the day, sometimes within very unsafe conditions such as the stove being left on. Within this case, the woman and mother to the children, was first arrested yet when they questioned her it became apparent that she had no other choice as the husband and father of the children had abandoned her. Thus, leaving the children and going to work was her only option. In this case the issue was resolved by contacting the father of the children and confirming with him that he was responsible for the provision of the children and would be to blame if they came to any harm. This story highlights the need to understand each situation according to its own circumstances.

Men, Women and Infidelity

Finally, within the narratives of 7 of the respondents (25, 40, 18, 35, 17, 22, 29), (5 men and 2 women) they mentioned the cause of conflict in the home from the side of the woman or the man, was infidelity. It was interesting that in the case of women who had found a new man, the women would be counselled to acknowledge their mistake in deceiving their husband. However, in the case of the men being unfaithful to their wives, the women would often be counselled to forgive their husbands and the husband encouraged to ensure he provides equally for all the women. In these cases it seemed to consist of compromise on the side of the women for both types of cases. However, in the case of respondent 17, she mentioned that her husband had been with another woman for 8 years of their relationship which was causing a lot of issues in their marriage and in the development of their homes. So open discussion led to him acknowledging that his promiscuity was causing them these problems in which case he left the other woman and came back together with his first wife. Thus, this indicated that the man had acknowledged the issues his promiscuity was causing. Nevertheless, it was interesting to observe this type of difference between men and women in consideration to infidelity.

7.5.3 Community Members Narratives of Domestic Violence

As the main purpose of this assessment was to explore what type of changes the direct beneficiaries had experienced following their participation in the project, and what type of changes they had inflicted on to their wider community, only a few indirect beneficiaries (community members) were interviewed within this assessment. 10 community members were randomly chosen and casually questioned on their own experiences with domestic violence and the experiences of other community members within their area. However, due to time restrictions only 7 were used within

this assessment. The purpose behind these interviews was to explore how much the indirect beneficiaries had been affected by the changes highlighted by the duty bearers and community activists. However, as only a very small amount were interviewed this does not give a conclusive picture but an insight.

This section will outline some of the main themes which were uncovered in the narratives about domestic violence which were told by the 7 community members.

Self-Sufficiency and Resolving Domestic Violence

An important theme which 4 of the respondents mentioned (50, 51, 52, 58), (4 women) was that self-sufficiency was the one solution to domestic violence. They mention that women should support each other and not rely upon a man. This is how the problem of domestic violence can be, according to them, overcome. All of these community members had experienced domestic violence in their relationships. 51, 50, 58 had been abandoned by their husbands and their husbands had stopped providing for them and their children and also left them with nothing. When asked about what help they had received, respondent 50 mentioned that she had gone to the police but her previous husband had said that he had been unable to provide for their children. Thus, she was left with the only option to take her children and said 'I have been both a mother and father to my children.' Respondent 50 also mentioned that her sister had been abandoned by her husband but as she did not know where he had gone she had not reported the incident to anyone or sought help. Respondent 51 mentioned that she was abandoned by her husband as she was unable to have children. However, he left her with nothing and when asked whether she had reported this to the police she said she had not due to the fact that she was not 'officially' married to him (through the church) and had no children with him. Thus, the police would not understand why she would want to report the incident. Furthermore, respondent number, 52 is currently still married to her husband but has claimed that her husband has stopped providing for her. She mentions that if it continues she will leave him and her children and become self-sufficient. Therefore, these community members have not felt that they can resolve their issues of domestic violence by reporting or seeking help, but instead to make sure that they can either endure or survive if their men either abuse, or abandon them.

Receiving Help for Domestic Violence

Interviewees 51 and 58 (2 women) mentioned the importance of family within their interviews. They claimed that those people who have been able to get help have been helped by their families in order to gain capital and become self-sufficient. Thus, they feel that only those women who have families who are able to afford financial support have been helped during domestic violence issues. However, interviews 45, 46, 57, mentioned that there had been cases which had been resolved within their areas and that people had received help. However, they did not mention what type of help these individuals had received or what the problem had been. Nevertheless, 45, 46, 57 claimed that such cases will often get reported and resolved by the Local chairman in the area. Furthermore, respondent 46 mentions that although domestic violence is common, many of the conflicts are resolved and many men continue to have their wives. In the interview of respondent 45 she mentions that some conflicts in the area are solved by the community elders speaking to those involved and trying to get them to reach an understanding. Thus, this also indicates the importance of community involvement in such issues. This gives a mixed illustration of how people seek help for issues concerning domestic violence. Some claim that their only help will come from wealthier family members whilst others insist that people have received help from authorities such as the

Local Chairman or community elders.

Lack of Open Dialogue

Finally another common theme which could be identified from the responses of the community members was the issue of dialogue. A few of the respondents implicitly and explicitly mentioned the lack of open communication or dialogue within relationships. Interviews 57, 52, 45, 50 (1 man and 3 women) mentioned that communication and dialogue within relationships was an issue. Respondent 57, 50, and 45 told of incidents where it was apparent that that the relationship suffered from a lack of open communication. Respondents 57 and 45 mention narratives where couples received problems due to suspicion which led to both parties punishing the other by not fulfilling marital obligations or providing for their spouses. This led to further conflict in the household. Respondent 45, tells that a husband had married another woman which led to the first wife neglecting him and she stopped cooking for him or attending to her other household duties. The issue was resolved by community elders discussing the matter with both the husband and the wife to try and reach a compromise between the two. Similarly, respondent 52 tells of her own current marital situation where her husband has stopped providing for her. The interviewee mentions that she continues to be unsure as to why he is no longer providing for her but she is planning on leaving her husband, and her children, if this continues. Thus, again, this indicates that the couple have been unable to communicate amongst each other to try and find out why the husband is neglecting his wife or how the issue could be resolved without separation.

8. Conclusions

8.1 Changes in the Attitudes and Perceptions of the Duty Bearers

In general, the duty bearers which were interviewed claimed that since they had participated in the trainings they had begun to feel much closer to the community in which they were working in and felt they had started to feel more responsible for the community members within it. Many admitted that they felt more concerned for the communities well being especially in consideration to domestic violence, with some exceeding their professional duties in order to ensure that victims of domestic violence received effective care. Many claimed that the trainings had allowed them to conduct their duties more effectively due to the new skills of counselling and conflict resolution which they had learnt. Many also came to realise the importance open dialogue when trying to resolve a conflict as opposed to immediate detention and became familiar with what situations can be resolved at community level and thus, referred to community activists and which ones should involve the higher authorities.

Whilst many of the duty bearers focused on the aspects and changes of their profession, the interviewees who also mentioned changes in their own lives, claimed that they had used skills, such as creating open dialogue and conflict management, within their own lives to improve their own relationships with their partners or wider families. Some men admitted that they now communicate with their wives openly and discuss their financial situations with them so that they co-operate

together and enhance the development of their homes. Others mentioned that they felt the trainings and information was of great value and would pass it down to their own children to ensure that they would not suffer from similar issues in the future.

8.2 Changes in the Actions of the Duty Bearers

In consideration to the respondents, it seemed that the relationships between the duty bearers and the community members had improved to some extent where community members felt more able to report their cases to duty bearers. However, many claimed that the number of domestic violence cases which were being referred to them as duty bearers had decreased indicating that many issues were being handled at the community level as opposed to being directed towards them. Nevertheless, in the cases where the duty bearers did get involved indicated that they were able to advise victims of referral procedures or legal procedures depending on the severity of their case. However, in some of the cases, very few, it became evident that family stability and preventing families from separating was a top priority which could lead to victims of domestic violence being encouraged to forgive and endure their partners behaviour which raises ethical concerns.

In addition to being able to handle domestic violence cases more efficiently, within their narratives of domestic violence, duty bearers indicated that they offered the community activists within the area support by either referring cases their way, co-operating with the community activists if the community activists sent cases to the duty bearers and also joined the duty bearers to visit families or couples experiencing domestic violence. As some of the duty bearers mentioned, their presence makes the situation seem more serious and encourages the individuals involved in the conflict to co-operate. The duty bearers claimed that community members had begun to work together within the homes sharing household duties, engaging in open dialogue and respecting each others rights.

Nevertheless, with a few of the duty bearers it could be considered that they did not have great community involvement and this could be because they only handle the very serious issues of domestic violence which often results in legal action having to take place. Yet, with others it was evident that they had taken their roles within the community as duty bearers seriously and tried their best to ensure victims of domestic violence received effective help by opening up communication and understanding within their homes and ensuring they were aware of the risks and laws involved.

8.3 Influential Changes in the Community Activists

A large majority of activists wanted to become activists after attending the meetings because they were already dealing with similar issues within their line of work. The fact that domestic violence was also a significant problem within the area also encouraged others to become activists to help within the community or to help resolve similar issues within their own lives.

In general the project has helped the community activists within their professional roles and also within their personal pursuits. Many have gained new confidence and new skills in addressing different types of people. Many mentioned that they have been able to conduct their work roles

within the community much more effectively and no longer fear getting involved within other people's disputes or conflicts. Furthermore, some have even been able to pursue goals within political positions due to their increased recognition and respect within the community, and their increase in confidence to tackle difficult situations.

In addition, participation in the project has allowed community activists to handle conflicts within their own life. Many claimed that the trainings had helped them to change themselves, and through that, also resolve conflicts and issues which they were having within their relationships or wider family. The trainings had helped community activists take control over their own inner conflicts by making them manage their own anger in conflict situations or forgive past mistakes of their partners. It also allowed both men and women activists become more open and honest with their partners and wider family in the sense that they saw the benefits of financial co-operation and also open communication to their families development. Women spoke about being open about their finances with their husbands and engaging in open dialogue with their husbands where they would admit to their own mistakes and encourage the husband to do the same. Men similarly spoke about being more open with their wives which meant disclosing to them their finances and also involving them in financial discussion by listening and respecting their opinions.

Both men and women claimed that their previous attitudes towards house duties were preventing their household development. They stated that they have learnt to co-operate within their households so that they prioritise financial decisions and also keep the family harmonised. They mentioned that they had learnt how disharmony can affect the stability of the homes and how important open communication was. Furthermore, many realised the fact that men, women, children and housemaids have individual rights which need to be respected. Many admitted that their behaviour had been harming some of these rights but that they were in the process of or had already changed these behaviours.

8.4 The Community Activists and Facilitating Change

Following the trainings, the community activists have become to be seen as role models within their communities and have become to act as the mediators between the community members and the local authorities. Community members seem to trust the community members in both confidentiality and also within their ability to resolve conflicts. This is perhaps due to the fact that many of the community members have changed their own lives in order to live as an example to the rest of the community and also because many go out of their way to ensure that victims suffering from domestic violence are helped and the situations are resolved. The community activists work generally includes promoting information about domestic violence to the rest of the community or building up awareness of its negative implications, and creating open dialogue between people who are experiencing conflict. They have tended to use their skills to effectively communicate messages to community members and resolve conflicts by harmonising the situation and taking the time to create an environment where people feel comfortable expressing themselves and are willing to listen to others.

However, what should be taken in to consideration is the ethics which are involved with resolving conflicts and trying to stabilise relationship or family units. A few of the narratives illustrated that when it came to resolve conflicts women were the ones who had to compromise in order for the conflict to be harmonised. In a few cases women were encouraged to adhere to man's demands or accept his behaviour without it necessary being ethical. Thus, although harmonising conflicts is an important issue in some cases it became evident that families were kept together and prevented

from separating by encouraging the woman to stay in the relationship and endure the man's wishes and behaviour which may not be viewed as ethical.

Furthermore, in some of the domestic violence narratives even if physical violence had been involved in which case it should involve the higher authorities this was not always handled in such a manner. This indicates that some of the activists try to perhaps keep families together through counselling where if there has been force used against a person it should be referred to duty bearers. Nevertheless, this was a minor theme where the majority of the activists showed that they were bale to refer cases to the correct duty bearers when necessary and had good relationships with the local authorities.

Despite a few narratives which involved duty bearers conducting their duties unethically, it became evident that the community activists and the duty bearers, especially the police, work in co-operation and harmony with one another. From the narratives told by the community activists, once the duty bearers had become familiar with the community activists and the project itself many were willing to co-operate with the activists by providing them with the necessary support such as arresting perpetrators, releasing individuals if the situation could be handled in a different manner and generally listen to the advice of the community activist depending on the case. Furthermore, they police tended to also refer cases to the community activists if they felt that it could be resolved through them and imprisonments was not necessary.

8.5 Experiences of the Community Members

In consideration to the community members, there were not enough interviewed to be able to construct a conclusive summary of what type of changes the community activists and duty bearers have facilitated within the area. From the information they provided some felt that in the case of domestic violence the only solution is for women to support each other and for individual women to try and become self-sufficient. Women who were interviewed and had experienced domestic violence claimed that elf0sufficiency was the most important resolution to the issue and women should try and become self-sufficient despite being marries and their husband providing. Furthermore, when the community activists spoke about help they mentioned other women, community elders, family members and a few mentioned the Local chairmen. Few indicated that they had gone to the police or that they had received efficient help from the police.

In addition, many of those interviewed told narratives where communication between couples seemed to be an issue. Some made direct comment on the fact that families or couples had no open communication or honest dialogue which led to issues, whilst others indicated this by mentioning that they were not aware of why their partners were punishing them or why they had been abandoned. Thus, this seems like an area where the training received by the community activists and duty bearers could be essential as they try to create an environment where individuals are able to share their feeling and are also willing to listen to the opinions of others. Thus, creating an opportunity for individuals who are experiencing disputes to compromise, acknowledge mistakes or reconcile.

However, in some for the interviews it was not clear when the cases of domestic violence had occurred which means that some of them may have occurred before the project began. Thus, the information which has been provided by the community members highlights important aspects of

domestic violence within the community but may not accurately reflect what types of impact the community activists or duty bearers have achieved within their areas.

Results tables can be found in Appendix 5.

8.6 Themes within Narratives of Domestic Violence

Three primary themes came across the all of the stories of Domestic Violence by the duty bearers, community activists and community members. Whilst other important themes have been discussed in the previous section, these three themes were mentioned within the direct beneficiaries and the indirect beneficiaries narratives.

Open Dialogue

The duty bearers and the community activists claimed that within the narratives of domestic violence, cases were often resolved by engaging the individuals involved in open communication and dialogue. In some of the cases, the individuals involved were not aware of how the other was feeling or why the conflict had been caused in the first place. Thus, open communication helped resolve such issues as all individuals involved had a chance to listen and be heard. Furthermore, in some cases the conflicts had arisen due to the initial lack of open communication. For example, in consideration to finances or infidelity. It highlighted the importance of creating open dialogue within the home to prevent domestic violence from occurring. Therefore, open communication within families or between partners was used as both a method to resolve conflict but to also prevent the from re-occurring in the future.

However, within the narratives of the indirect beneficiaries they mentioned that conflicts had occurred, or were currently occurring, because there was no open dialogue within the homes or between couples. When they explained about their own experiences some were unable to explain why there had been a conflict within their home or why their partners had left. Their methods of resolving conflicts at home was separation or endurance. They did not question the actions of the partners but advised that if their partners behaviour continued they would leave.

Seeking Help

The duty bearers and community activists claimed that community members were becoming more aware of where they could seek help from. They explained that severe issues where physical violence had occurred or there were legal matters involved, should be referred to higher authorities. However, at the community level community members can get help through counselling. The duty bearers and community activists generally claimed that through education, awareness, compromise and counselling domestic violence can be resolved within the communities. They also commented on the fact that change should first come from yourself, before helping others.

However, according to the indirect beneficiaries help comes from self-sufficiency. Many claimed that the only solution to domestic violence is for women to become self sufficient and not rely upon their husbands. Some mentioned that in cases of domestic violence women could seek help from their family members but otherwise they would have to be able to look after themselves and provide for themselves and their children. Some mentioned that community elders or local councilmen would be able to help, or had helped in some incidents, but it was not clear how this had occurred.

However, community members had different opinions on how and where help should be sought from.

Compromise of Women

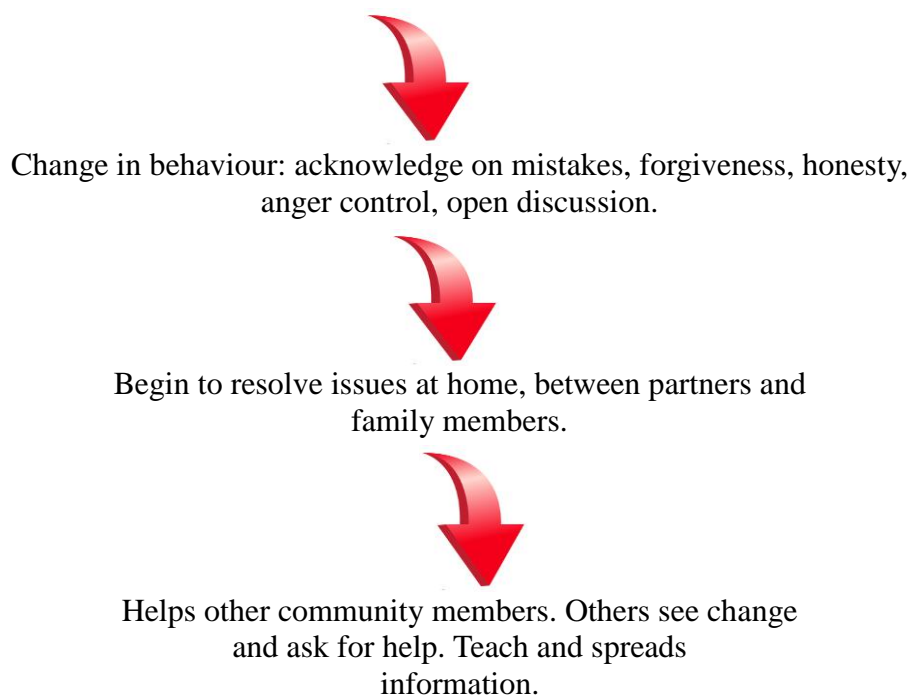
This was a theme which occurred in a few of the narratives told by the duty bearers and the community activists. These were issues of ethical conduct where women were expected to compromise and forgive their husbands behaviour. Counselling usually involved compromise between all individuals involved so that each person understood their mistakes and had the opportunity to forgive. However, in a few of the cases the women's well being were treated as secondary to resolving the conflict. Thus, the conflict was not resolved through equal compromise or understanding, but by encouraging the woman to return home and accept her husbands behaviour. Whilst this helped to harmonise the situation it was not done in an ethical manner. Thus, in some cases conflicts would be resolved by causing more harm to the woman involved.

This was also the case in consideration to the indirect beneficiaries. Within their stories they spoke about endurance and self-sufficiency. They did not speak about the men having to change but spoke about women having to become more independent so that they no longer needed their husbands. Although this takes a different approach in comparison to the direct beneficiaries, it highlights the fact that women within these communities are sometimes expected to endure or change in order to stabilise the home or in order to help themselves.

9. Path Ways of Change

In consideration to the training, 3 path ways of change have been acknowledged. These path ways focus on the type of information which the direct beneficiaries were taught and how these have changed the direct beneficiaries themselves and the wider community.

1.) Knowledge on Conflict Resolution



2.) Knowledge on Domestic Violence Law and Human Rights



Realisation of consequences of breaking the law, acknowledgement of own actions and others rights.



Change Behaviour; no longer abuses human rights or knows it is wrong to be abused.



Tell others about human rights and law, makes others aware. Abusers and abused become aware that it is wrong. Teaches and spreads information.

3.) Knowledge on types of Domestic Violence and Consequences.



Realisation of how abusive behaviour affects family and partner. Importance of co-operation and stability.



Change behaviour, resolve family issues, engage in open dialogue, co-operate with partner or family.



Helps others in community with similar issues. Others see change and ask for help.
Teach others and spread information.

10. Recommendations Based On Assessment

In consideration to the data which has been collected, whilst it reveals that progress and change has occurred within the areas where the project has been active there are certain recommendations which can be made.

The issue of ethics should be included within the trainings to ensure that both duty bearers and community activists are resolving conflicts by taking in to consideration the well being of all individuals involved. Although prevention of domestic violence and ensuring family stability are viewed as necessities by those participants involved, the safety and well being of the people involved within the conflict should be taken as a priority. In addition to this issue, in situations where there had been harm or physical violence involved the duty bearers and community activists should be heavily encouraged to refer these incidents to higher authorities as the well being of the victims is at risk. Thus, these issues should be included within the training to make sure that all conflict is resolved ethically without the focus being too heavily directed at preventing couples from separating.

Furthermore, it became apparent in some of the interviews that men were still struggling with the messages of the project as some continued to feel that the domestic violence law only promoted the rights of women. Some respondents mentioned that some men within the community felt that the project was undermining their positions and favouring the rights of the women. Thus, in the case of conflicts many were reluctant to report it as they thought that the woman would be favoured. With this in consideration it would be important to try and involve men within the project as much as possible to make them feel as comfortable as possible with the changes that the project is trying to promote and to also ensure that their rights are protected. Some respondents mentioned that men also suffer from domestic violence, however many fail to report it due to the fact that they feel ashamed and they fear that the authorities will not take them seriously.

Finally, it became apparent from the narratives of the respondents that gradual change or progress is occurring within the areas where the project has been implemented however this change is very gradual. Understandably, changing mindsets and cultural norms takes a very long time which means that it may even take a generation to make domestic violence viewed as unacceptable within the area. Thus, it should be taken in to consideration that huge changes should not be expected and these types of projects should perhaps be conducted over very long periods of time.

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12. Appendix

1. Interview Questions

Duty Bearers

Name: Sex: Occupation/status:

District: Village:

Primary Question:

Question 1.): Tell us about your experiences with Domestic Violence in your profession?

Question 2.): What has happened then in your life after you have participated to the trainings?

Guiding Questions:

- Have you been able to use something you have learned in trainings in your own life?
- Have you intervened in any Domestic Violence cases? What happened? Tell one positive and one negative example.
- How do you see your role in the community?
- How about in your personal life?

Question 3.): Could you tell us about your general experience of Domestic Violence since...?

Community Activists

Name/ Amanyanya:

Position:

Sex/ Ekikula:

District:

Village/ Ekyalo:

Primary Questions:

Question 1.): Could you tell us about you first become involved in UMWA's trainings and what happened?

Guiding Questions:

- Why you wanted to participate?
- How you became an activist?

Question 2.): Tell us about the changes which have occurred in your life after you have participated in the trainings?

Guiding Questions:

- Have you been able to use something you have learned in trainings in your own life?
- Have you intervened in any Domestic Violence cases? What happened? Tell one positive and one negative example.
- How have you helped within your position?
- How do you see your role in the community?

Question 3.): Could you tell us about your experience about Domestic Violence since....?

Community Members

Name:

Position:

Sex:

District:

Village:

Primary Question:

(Start by asking general questions about the person, their age, their marital status, their family, where they work, how long have they been married etc.)

Question 1.) Could you tell us about your understanding of Domestic Violence in the area?

Guiding Questions

- * What would you class as domestic violence? (try to ask for examples)
- * What types of issues are there in this area? (try to ask for examples)

Question 2.): Have you or someone close to you experienced Domestic Violence? What happened?

Guiding Questions:

- Did you seek help for the Domestic Violence? What happened?
- From whom did you receive help from? How did they help you? What happened?
- Do you know someone who has had similar experience? Please tell some example.
- Do you know someone who has had quite different experience? Please tell some example
- Could you tell us about your general feelings or thoughts towards Domestic Violence in the community?

2. Questions Outlined by ISF used for Coding

Community activists:

How has the project influenced them to become a change agent in domestic violence issues and facilitated them to act?

Why did they want to become an activist?

How did they become an activist?

What kind of new knowledge have they learned?

What has been the meaning of the trainings to them?

How have the trainings changed their attitude?

How have they utilized the knowledge and tool they have learned?

To whose lives have they tried to influence and how – what has happened in the life of these persons?

What kind of support have they received from duty bearers?

What kind of challenges have they faced?

Duty bearers:

How has the project affected their perceptions on domestic violence and corrective actions they have taken?

What kind of new knowledge have they learned?

What has been the meaning of the trainings to them?

How have the trainings changed their attitude?

Have they started to act differently after participating to the project activities – What has changed, what has remained similar?

How have they utilized the trainings in practice – How has the DV Act been used to prevent DV, what kind of actions have they done to enhance record keeping and management in domestic violence prevention and case management?

What kind of support have they given to the community activists?

To whose lives have they tried to influence and how – what has happened in the life of these persons?

What kind of challenges have they faced?

Community members:

How have duty bearers and community activists influenced their lives and what kind of changes have taken place in their lives in relation to domestic violence?

Have they and what kind of assistance have they received from duty bearers and community activists?

How the actions of community activists and duty bearers have affected to their lives
have they changed their attitude and/or behaviour?

What kind of challenged have they faced?

3. Story Collection Sheets

Community Activists

Date (....)

Name (....)

Age (....)

Sex (....)

Village: _____

General Description of Participant (....)

Background of the person:

Outcome from participating to the trainings:

Additional important information:

Remarks to the descriptive questions:

Why did they want to become an activist?

How did they become an activist?

What kind of new knowledge have they learnt?

What has been the meaning of the training for them?

How have the trainings changed their attitude?

How have they utilised the training and tools they have learnt?

Whose lives have they tried to influence and how- what happened in the life/lives of these persons?

What kind of support have they received from the duty bearers?

What kind of challenges have they faced?

Duty Bearer

Date (....)

Name (....)

Age (....)

Sex (....)

Occupation/status: _____

Village/area: _____

General Description of Participant (....)

Background of the person:

Outcome from participating to the trainings:

Additional important information:

Remarks to the descriptive questions:

What kind of new knowledge have they learnt?

What has been the meaning of the training to them?

How has the training changed their attitude?

Have they started to act differently after participating in the project activities- what has changed and what has remained similar?

How have they utilised the trainings in actual practice- How has the DV Act been used to prevent domestic violence, what kind of actions have they done to enhance record keeping and management in domestic violence prevention and case management?

What kind of support have they given to community activists?

Whose lives have they tried to influence and how- what has happened in the life/lives of these persons?

What kind of challenges have they faced?

Community Member

Date (....)

Name (....)

Age (....)

Sex (....)

Village: _____

General Description of Participant (....)

Background of the person:

Outcome from participating to the trainings:

Additional important information:

Remarks to the descriptive questions:

Have they-and if so what kind of- support have they received from duty bearers and community activists?

How has the actions of the community members and duty bearers affected their lives- have they changed their attitude and/or behaviour?

What kind of challenges have they faced?

4. Analysis Table

Story Number:	Background:	Outcome:	Themes:	Concepts:

5. General Results Table

Duty Bearers

Personal Change	Improved Professional Skills	Improved Relationship with Community	Improved Personal Relationships	Increased Sense of Responsibility	Importance of Conflict Resolution
Male	5	8	4	2	3
Female	3	1	1	2	1
Total	8	9	5	4	4

Community Change	Awakened Community Members	Reduction of Domestic Violence	Improved Communication and Co-operation	Improved Relationship Between Community and Authorities
Male	5	7	3	3
Female	1	1	1	0
Total	6	8	4	3

Community Activists

Personal change	Improved Personal Relationships	Behavioural Change	Increased Confidence	Increased Popularity	Improved Relationship with Duty	Becoming Role Models	Improved Professional Skills

					Bearers		
Male	6	5	8	6	6	2	4
Female	7	8	4	4	1	4	0
Total	13	13	12	10	7	6	4

Community Change	Reduction of Domestic Violence	Increased Awareness on Domestic Violence	Knowledge on Referral Procedure	Open Discussion on Domestic Violence
Male	14	6	5	5
Female	3	6	3	1
Total	17	12	8	6