

**CULTURE AND ITS INFLUENCE ON DOMESTIC VIOLENCE: A CASE STUDY OF  
NAGONGERA TOWN COUNCIL, TORORO DISTRICT.**

**AKOTH DOREEN  
BDS/45678/143/DU – TR**

**A RESEARCH REPORT SUBMITTED TO THE COLLEGE OF HIGHER LEARNING  
AND RESEARCH IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE AWARD OF A DEGREE OF BACHELOR OF DEVELOPMENT  
STUDIES OF KAMPALA INTERNATIONAL  
UNIVERSITY**

**FEBRUARY, 2018**

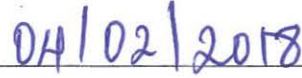
### DECLARATION

This research report entitled “**Culture and its influence on domestic violence**” was my original work and was not presented for a degree or any other academic award in any university or institution of learning.



AKOTH DOREEN

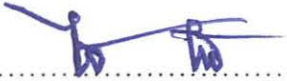
BDS/45678/143/DU – TR



DATE

### APPROVAL

This research report was written under my supervision and is ready for submission to the College of Higher learning and Research as a partial requirement for the award of a Bachelor's Degree of Development Studies of Kampala International University.



WATAKA WILLIES

LECTURER

KAMPALA INTERNATIONAL UNIVERSITY,



DATE

## DEDICATION

I dedicate this work to my dear Aunt Nabutono Faith, My mother Adikin Ketty and My Sisters Hellen, Esther and Gorretti who endeavored lots of patience and discomfort while I was away to write this research proposal.

## ACKNOWLEDGEMENT

This research has been successful because of the great support from individuals, who have contributed to the accomplishment of this study in one way or another

Above all I am very thankful to the Almighty God for giving me good health, strengths, wisdom, skills and courage during the long course of my studies at Kampala International University – Tororo Branch.

I am greatly indebted to the Director KIU – Tororo Mr. Wamuzumbu Moses, my supervisor. Mr. Wataka Willies for their kindness, continuous support and guidance's towards the completion of this study.

Further thanks go to the College of Higher Learning and Research and all lecturers for their tireless effort towards the accomplishment of this dissertation in particular and the completion of my course in general

I further convey my special gratitude to Kemba Micheal, Kabushenga Namara Monica, Chemusto Esther and Awor Gertrude for their never tiring financial and moral support rendered to me throughout my course

Furthermore, I acknowledge all the respondents for sparing their precious time and responded to my questions and also for their entire cooperation during my research.

Finally, special thanks go to my course mates, friends doing other courses for having stood with me throughout my course of study.

## Table of Contents

DECLARATION .....	i
APPROVAL.....	ii
DEDICATION .....	iii
ACKNOWLEDGEMENT .....	iv
CHAPTER ONE .....	1
INTRODUCTION.....	1
1.0 Background of the Study.....	1
1.1.1. Historical background .....	1
1.1.2. Theoretical background.....	3
1.1.3. Conceptual framework .....	7
1.2. Statement of the Problem .....	7
1.3. General Objective of the Study .....	8
1.3.1. Specific Objectives.....	8
1.4. Research Questions .....	8
1.5. Scope of the Study .....	8
1.5.1. Content scope of the Study.....	8
1.5.2. Geographical Study .....	8
1.5.3. Time scope .....	8
1.6. Conceptual Framework .....	9
1.7. Significance.....	9
CHAPTER TWO .....	11
LITERATURE REVIEW.....	11
2.0. Introduction .....	11

2.1. Cultural practices .....	11
2.3. Strategies put in place to address the issue of domestic violence. ....	18
<b>CHAPTER THREE .....</b>	<b>23</b>
<b>METHODOLOGY .....</b>	<b>23</b>
3.0. Introduction .....	23
3.1. Research Design.....	23
3.1.1. Cross sectional Research Design .....	23
3.1.2. Sampling Design .....	23
3.2. Study Population .....	24
3.3. Sampling Size.....	24
3.4. Sampling Method .....	25
3.5. Sampling techniques of the study.....	25
3.5.1. Purposive sampling .....	25
3.5.2. Simple random sampling.....	26
3.6. Data Collection methods .....	26
3.7. Data Collection Instruments/tools.....	26
3.7.1. Questionnaires.....	26
3.8. Research procedure .....	27
3.9. Validity and reliability of the study.....	27
3.9.1. Validity.....	27
3.9.2. Reliability.....	27
3.10. Data processing analysis and presentation .....	28
3.10.1. Data Presentation .....	28
3.11. Limitations of the study. ....	28
3.12. Ethical considerations .....	28

3.13. Summary of methodology.....	28
<b>CHAPTER FOUR.....</b>	<b>30</b>
<b>DATA PRESENTATION, ANALYSIS AND INTERPRETATION.....</b>	<b>30</b>
4.0. Introduction.....	30
4.1. Bio data of the respondents.....	30
4.1.1. Gender of the respondents.....	30
4.1.2. The age group of the respondents. ....	31
4.1.3. The qualification of the respondents.....	31
4.1.4. The time of service/ stay at the Town council .....	32
4.1.5. Religious Background.....	33
4.2. The identification of the cultural practices in Nagongera Town Council .....	33
4.3. Whether cultural practices have influenced domestic violence in Nagongera Town .....	39
4.3.4. Other ways in which domestic violence occur in Nagongera Town Council .....	42
4.4. Strategies put in place to address the issue of domestic violence in the area.....	42
<b>CHAPTER FIVE.....</b>	<b>47</b>
<b>SUMMARY, CONCLUSIONS AND RECOMMENDATIONS OF FINDINGS.....</b>	<b>47</b>
5.0. Introduction.....	47
5.1. The biographical data of the respondents.....	47
5.2. Discussion of findings.....	47
5.2.1. To identify the cultural practices in Nagongera Town Council .....	47
5.2.2. To establish how cultural practices influence domestic violence in Nagongera Town .....	48
5.2.3. To identify the strategies put in place to address the issue of domestic violence in the .....	49
5.3. Conclusions.....	50
5.4. Recommendations.....	51
5.5. Are of further research .....	51



Reference ..... i

APPENDIX I..... i

INTERVIEW GUIDE ..... vi

## **ABSTRACT**

The study topic was “Culture and its influence on Domestic Violence.” The case study was Nagongera Town Council. This topic was chosen due to the need to improve on the livelihood of people in Nagongera Town Council in relation to Culture in the area. It was against this background that the study attempted to; find out the “Culture and its influence on Domestic Violence” in Nagongera Town Council, Tororo District. The conceptual framework of the study suggested that the independent variable be conceptualized as cultural practices. The researcher used a cross-sectional survey research design because the study was intended to pick only some representative sample elements of the cross-section of the population. The study was conducted in Nagongera Town Council, Tororo District. The study population was composed of 50 respondents. The methods used in data collection were questionnaires and interviews. The researcher analyzed the qualitative data collected using structured closed ended items in the questionnaires for each objective and coded using a five-point Likert response scale. They were subjected to frequencies and percentages, which helped to show the distribution of respondents on each of the independent and dependent variable. Raw data was analyzed using descriptive statistics and Pearson Product Moment Correlation. ANOVA testing was also used to test the influence of the combined independent variable components on the dependent variable. It was anticipated that the findings and recommendations of this study would go a long way in generating the much needed information that would be used by various stakeholders to improve on the livelihood of the people in their areas of strength and weaknesses and make necessary adjustments to fill the gaps in their roles.

## **KEY WORD**

Domestic Violence, Diverse cultural traditions, Culture

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Background of the Study**

This Chapter presents the background, problem statement, general objective, and specific objectives, and research questions, scope of the study and the significance of the study.

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

All countries developed and are developing, have a culture. A culture in turn can be represented by such things as a person use of language, choice of clothing and media and advertising portrayals. These representations reflect a mix of influences and influence how people treat one another.

Despite diverse cultural traditions seen in family life around the globe, a common thread of domestic violence weaves through nearly every culture worldwide. Societies which maintain rigid gender roles that define masculinity or male honor in terms of dominance are strongly associated with violence against women. Concern for the physical and mental safety of victims makes domestic violence an international human rights issue, yet it is essential to understand the cultural context for the abuse.

##### **1.1.1. Historical background**

##### **Domestic Violence around the World**

In one form or another, domestic violence has been documented in almost every country and in every socioeconomic class. A statement issued by the United Nations General Assembly in 1993 described domestic violence against women as “physical, sexual, and psychological violence occurring in the family including battering, domestic violence of female women and children in the household, dowry-related violence, marital rape, female mutilation, and other traditional practices harmful to women” (United Nations General Assembly 1993). However, local definitions of abuse and violence vary widely, so determining the actual prevalence of domestic violence within specific cultures is difficult. Full recognition of violence is prevented by cultural attitudes about male dominance and honor, rigid gender roles, failure to report abuse due to shame, concern over not being believed, and fear of retribution.

In many patriarchal societies, it is accepted that a man has a right to discipline his wife using physical means. The majority of villagers interviewed in Ghana, for example, stated that it was appropriate for a man to physically chastise his wife (Fischbach and Herbert 1997). Attitudes reported among the Japanese have shown that men and women of all classes and educational levels accept that men are entitled to batter their wives (Magnier 2002). In Islamic countries, women suffer violence from their husbands or male relatives; a practice allowed by religious text and institutionalized social norms (Douki et al. 2003). Even previously in the United States, which now has a progressive domestic violence policy, the “Rule of Thumb” law did not prevent a man from striking his wife; it only dictated the thickness of the instrument with which he could strike her (Eckert 2001). Severe and ongoing domestic violence has been documented in every culture, with the exception of rare, isolated, preindustrial, and non-patriarchal societies.

Domestic violence is a serious threat in cultures under extreme duress due to poverty and lack of education or opportunity. Aboriginal women in Australia credit the many examples of violence and sexual assault toward women in their community to the poverty brought on by loss of lands, resources, and self-determination that arose from the colonization of Aboriginal lands (Perry 2001). Native American cultures report similar abuse among communities with severe poverty and hardship (Wahab and Olson 2001).

Violence takes on culturally specific forms when linked with traditional issues of honor and sexuality. For example, acid throwing has become an urgent safety issue for women in Middle Eastern cultures. Rejected suitors avenge their honor by attacking their would-be wives with sulfuric acid, causing serious pain and permanent disfigurement. India has seen an alarming number of dowry-related deaths (a woman may be killed because her dowry is too small). Often the death is made to appear as a kitchen accident by the husband or husband’s family in collusion with local authorities. Female genital mutilation (infibulation) is practiced extensively in Africa and is common in some cultures in the Middle East. The cultural beliefs surrounding the mutilation means that it is often seen as a significant initiation rite or status change, associated with festivities and gifts. Many countries worldwide consider a woman as the property of her husband, particularly with regard to her sexuality. Since a woman is not allowed to choose if or when to engage in sexual relations with her husband, particularly in some African and Hispanic

cultures where it is common for the husband to have unprotected sex outside of the marriage, she is at high risk of HIV/AIDS exposure. In cultures where virginity determines the woman's worth, the stigma of rape can be particularly devastating. Case studies from Bangladesh note numerous women beaten, murdered, or driven to suicide because of the dishonor that rape brings upon the family (Fischbach and Herbert 1997).

### **1.1.2. Theoretical background**

#### **Consequences**

Though the appearance of and attitudes toward violence vary from culture to culture, the worldwide health consequences of domestic violence do not. Domestic violence is a significant cause of preventable death, injury, incapacity, and mental illness for women in every culture. Victims of domestic violence sustain genital infections, broken bones, third-degree burns, lacerations, disfiguring scars, and other bodily injuries.

Around the world, women are at risk for domestic violence during every phase of life. As infants, female women and children are killed (infanticide) or are subject to physical, sexual, and psychological abuse. In some cultures, girls are at risk for incest as well as female genital mutilation from family members. Violence in adolescence expands to include date rape, courtship violence, and dowry-related death. Marital rape and sexual assault increase the risk of HIV/AIDS and other sexually transmitted diseases, as well as unwanted pregnancy. In times of war, armies have used rape as a means of controlling the minds and bodies of the people they seek to conquer; rape enables the victors to demoralize their enemy, further asserting their power ("Viewpoint" 1999). Elderly women are at risk both for violence and for neglect from related caregivers on whom they are dependent; and in extreme cases, they are victims of forced suicide.

Harm inflicted by domestic violence is not limited to physical injury. Exposure to even one episode of violence experienced or witnessed or even the perceived threat of violence is enough to produce mental trauma with lasting effects. Women who are abused are significantly more likely to suffer from depression, alcohol abuse, and post-traumatic stress disorder, and are at increased risk for suicide (Fischbach and Donnelly 1996). Importantly, these symptoms are not limited to only Western cultures that typically understand and commonly treat mental illness. A

study conducted among the Kalahari Bushmen found that victims of domestic battering suffered from symptoms classified as post-traumatic stress disorder (McCall and Resick 2003).

Besides the risk of death, physical injury, and mental health disorders, consequences of domestic violence reach beyond the abused woman, resulting in intergenerational consequences for families, communities, and cultures. For example, boys who witness violence perpetrated against their mothers are more likely to batter their partners as adults. Girls who grow up witnessing or experiencing violence in the home are likely to tolerate abuse from partners as adults. Secrecy within the family keeps these abuses hidden and private, reinforcing behaviors that undermine women's autonomy, their potential as individuals, and their worth as members of their culture and society.

## **Human Rights**

While data on the nature and extent of intimate partner violence directed against women are slowly gathered, human rights organizations increasingly recognize the universality of the threats posed to a woman's fundamental right to life and liberty and freedom from fear and want. Although human rights abuses tend to increase in environments of extreme poverty, scarcity, and social and economic oppression, violence against women is found to occur in nearly every society regardless of socioeconomic class.

As domestic violence becomes defined as an international human rights issue, effective intervention and prevention is focusing on two approaches: education and contact with health care professionals. Health care professionals are often the primary and perhaps only point of contact with public services for battered women. These professionals, if properly trained, are in the best position to identify abusive situations and counsel the victim. Widespread education will be a key factor in changing societal attitudes and empowering women to gain control over their lives and to wield sufficient influence and power to make changes which will lead to improvements in their sense of dignity, their physical and mental health, and their overall well-being.

There is not enough support from the government when we look at the case of Sabine Akhtar . she was 26 year of age and was stabbed through the heart by her husband Malik Mannan in

Manchester in 2008 and police had previously arrested him twice and gave him a order to stay away from his wife but no charge had been brought the 36 year old husband and the police made a wrong decision in failing to charge the husband at an earlier stage. (BBC 2009)

The British Crime Survey (BCS) measurement of the culture effect on domestic violence is different to the police statistics according to the statistic. The culture effect on domestic violence plays an important role here

In UK domestic violence is affecting women and women and children lives. For many women home is where they face an abusive of relationship at hands of somebody really close to them. They suffer a long term of physical and psychological. They haven't got any chance to make their own decision and voice their opinions cannot even protect them as well as their women and children.

This research seeks to determine the different impact of cultural effect on domestic violence in women and women and children in UK. It will also assess the impact of domestic violence towards the physical and mental health of women and women and children in UK.

The beliefs of abused women may be part of the reason and woman accepts the violence and stays in the relationship for example witnessing physical abuse during ones childhood may predispose some women to believe that it is tolerable in adulthood. Woman who witnessed parental abuse as women and children tended to be more depressed which may put them at greater risk for tolerating abuse. (Davis 1998) as he noted specifically that such woman tended to replicate to their parents violence and this may teach them that a passive response is the best. As the (Home Office 2008) statistic shows that 54 % of woman in persistently abusive relationships had witness's parental abuse. Woman's cognitive and psychological development may be affected by parental abuse in such a way as to place her at increased risk of victimization. One reason that woman stay is that they may believe that their husbands have the right to beat them.

Domestic violence has been a long time issue not only in the African continent, also in Uganda. In Uganda, it has been estimated that 20,000 women each year have been physically or

emotionally assaulted by a partner and fifty percent of the population studied by Walker (1999) had experienced some form of domestic violence at some point in their life.

In the neighboring countries like Kenya, four percent of women and two percent of men had been subjected to domestic violence within the last year. A Council of Europe study (1992) found that between six and ten percent of women suffered from domestic violence within any given year and one in four women had experienced at least one abusive episode with a partner over their lifetimes in East Africa. (Nationmaster,2011).

Domestic violence has impacted both men and women because abusers or victims can be male or female. Numerous factors have played a huge role in the lives of the abusers and the victims and the effects of abuse are believed to have lasting negative effects on an individual. Domestic violence has been correlated with abusers and victim's education, age, and socioeconomic status. Other factors have played a role in domestic violence such as lack of social network, greater marital control by the husband, and distress of the women and children and the history of marital violence in either the victims or abusers family of origin (Walker, 1999).

Domestic violence or intimate partner violence has been viewed as a serious issue in today's society and has been an underlying issue for quite some time. Domestic violence has been difficult to study and analyze for reasons such as social stigma, secrecy of the family, embarrassment and varying definitions of what violence means in different cultures. Domestic violence has been an issue that many have not been willing to talk about which has perpetuated the cycle of violence (Walker, 1999).

The Census Bureau in 2001 documented 91,710 non-fatal domestic violence acts committed and 1,247 fatal incidents. How many acts of domestic violence go unreported? In homes where domestic violence occurs, women and children who live there are at a three hundred percent greater risk of being abused (Nation master, 2011). Thirty to sixty-five percent of all homicides of women are related to domestic violence by their partners (Nation master. 2011). Domestic violence has been determined to be a serious issue that cannot be overlooked.



### 1.1.3. Conceptual framework

Domestic violence is defined as any behavior with the purpose of gaining power and control over a spouse, partner, girl/boyfriend or intimate family member. Abuse is a learned behavior; it is not caused by anger, mental problems, drugs or alcohol, or other common excuses.

(Wikipedia). Culture on the other hand is the social behavior and norms found in human societies. Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Some aspects of human behavior, social practices such as culture, expressive forms such as art, music, dance, ritual, and religion, and technologies such as tool usage, cooking, shelter, and clothing are said to be cultural universals, found in all human societies. The concept of material culture covers is the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of social organization (including practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science comprise the intangible cultural heritage of a society. The conceptual frame worm of study therefore is broken down into variables of “culture” as the independent variable and “domestic violence” as the dependent variable

### 1.2. Statement of the Problem

All countries developed and developing have a culture. A culture in turn can be represented by such things as a person use of language, choice of clothing and media and advertising portrayals. These representations reflect a mix of influences and influence how people treat one another.

The British Crime Survey (BCS) measurement of the culture effect on domestic violence is different to the police statistics according to the statistic. The culture effect on domestic violence plays an important role here.

Domestic violence has been a long time issue not only in the African continent, also in Uganda. In Uganda, it has been estimated that 20,000 women each year have been physically or emotionally assaulted by a partner and fifty percent of the population studied by Walker (1999) had experienced some form of domestic violence at some point in their life. The aim of this

research is to define how culture has influenced domestic violence in Uganda and specifically Nagongera Town Council in Tororo District.

### **1.3. General Objective of the Study**

To find out how culture has influenced domestic violence in Nagongera Town Council, Tororo District.

#### **1.3.1. Specific Objectives**

- i) To identify the cultural practices in Nagongera Town Council.
- ii) To establish how the cultural practices influence domestic violence in Nagongera Town Council.
- iii) To identify strategies put in place to address the issue of domestic violence in the area.

### **1.4. Research Questions**

- i) What are the cultural practices in Nagongera Town Council?
- ii) How have the cultural practices influenced domestic violence in Nagongera Town Council?
- iii) What are the strategies put in place to address the issue of domestic violence in the area?

### **1.5. Scope of the Study**

#### **1.5.1. Content scope of the Study**

This study will be limited to how culture has influenced domestic violence.

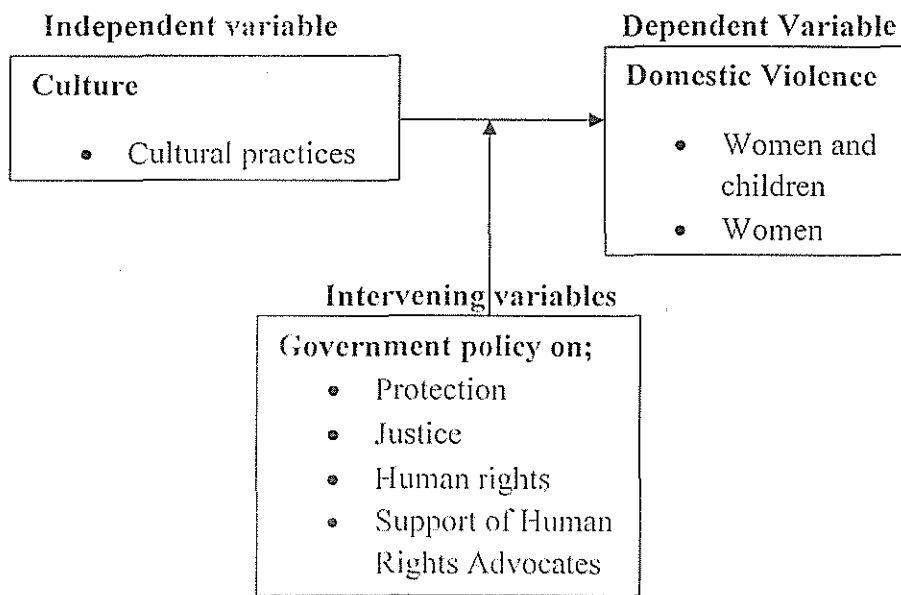
#### **1.5.2. Geographical Study**

The study will be conducted in Nagongera Town Council, Tororo District, Uganda. The selected town council is located in Eastern Uganda.

#### **1.5.3. Time scope**

This study will use the information for the period of 2011 to 2016.

## 1.6. Conceptual Framework



**Figure 1:** conceptual framework on socio – cultural factors.

Conceptual framework relating cultural practices to domestic violence in families.

Source: Likert response scale

The framework in Figure 1; suggests that “Culture” as the independent variable is conceptualized as cultural practices and “Domestic Violence” which is the dependent variable is conceptualized the victims of domestic violence for instance women, women and children and even the men.

## 1.7. Significance

It is anticipated that the findings and recommendations of this study will go a long way in generating the much needed information that would be used by various stakeholders in the fight against domestic violence.

This study will assess results that could be guideposts in order to help both parents and women and children identifying their areas of strength and weaknesses and make necessary adjustments to fill the gaps in their roles.

The assessment will also help family members think of their own wellbeing and redirect their efforts where necessary and in appropriate direction of needs.

The study will help parents, law enforcement officers, Human Rights Advocates and administrators, Ministry of Gender, Labour and Social Development officials and politicians see, recognize and appreciate the need for motivation and motivate their subordinates and women and children for an improved and help to fight this vice.

The study will also furnish policy makers, Ministry of Gender, Labour and Social Development, and politicians with information on parents' roles and their implications on their women and children's live; hence giving them a leeway to formulation of better policies regarding the fight against domestic violence.

The study will expect to add to the existing body of knowledge and act as a stepping-stone for later researchers in similar studies.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0. Introduction

This chapter examines both theoretical and conceptual frameworks and also contains the review of related literature.

#### 2.1. Cultural practices

**Emergence of the Nation.** After independence in 1962, ending a period of colonization that began in 1885, there was little indication that the country was headed for social and political upheaval. Instead, Uganda appeared to be a model of stability and progress. It had no white settler class attempting to monopolize the cash crop economy, and there was no legacy of conflict. It was the African producers who grew the cotton and coffee that brought a higher standard of living, financed education, and led to high expectations for the future.

Independence arrived without a national struggle against the British, who devised a timetable for withdrawal before local groups had organized a nationalist movement. This near absence of nationalism among the country's ethnic groups led to a series of political compromises.

**National Identity.** Ethnic and religious divisions as well as historical enmities and rivalries contributed to the country's disintegration in the 1970s. There was a wide gulf between Nilotic speakers in the north and Bantu speakers in the south and an economic division between pastoralists in the drier rangelands of the west and north, and agriculturists, in the better-watered highland and lakeside regions. There was also a historical division between the centralized and sometimes despotic rule of the ancient African kingdoms and the kinship-based politics elsewhere. The kingdoms were often at odds in regard to the control of land. During the colonial period, the south had railways, cash crops, a system of Christian mission education, and the seat of government, seemingly at the expense of other regions. There also were religious groups that had lost ground to rivals in the past, for example, the domination of Muslims at the end of the nineteenth century by Christians allied to British colonialism. All these divisions precluded the formation of a national culture.

Bride-price or bride wealth being the most common and strong cultures, it is used to validate customary marriages. is a common practice in many African countries. Typically, bride-price consists of a contract where material items (often cattle or other animals) or money are paid by the groom to the bride's family in exchange for the bride, her labour and her capacity to produce women and children (Oguli Oumo, 2004). Increasingly, in urban areas, the practice is changing, so that money and goods (rather than animals) are more commonly given in the form of non-refundable gifts. However, in rural communities (though varying by ethnic/tribal group, tradition and culture), more traditional bride-price practices remain extremely common and tend to be accepted as the cultural norm. In a study carried out by the Uganda Association of Women Lawyers, 95% of the respondents stated that bride-price is needed to validate a marriage (FIDA-U, 1996).

In the past, the tradition of bride-price is believed to have operated beneficially to give formal recognition to marriages and protection to wives against abuse, to stabilise the partnership and to join the two families together. Today, however, the practice appears to have become commercialised and to have lost much of its traditional value in many instances. Bride-price can appear to be the 'buying' of a wife as a commodity, which can result in abuse towards a woman if she does not fulfil her 'value' or if she attempts to leave and the bride-price cannot be repaid (Matembe, 2004; Ndira, 2004). It has also been argued that women seeking to divorce can only do so if the bride-price is repaid to the husband. In such situations, there is much anecdotal evidence that women leaving their marital homes are likely to be turned away from their natal homes if their families are unable to repay the bride-price. Domestic violence and the violation of women's human rights have also been identified by some commentators as associated with bride-price, and calls have been made for its reform (Matembe, 2004; Sekagya, 2004; Oguli Oumo, 2004).

The practice of bride-price has different names in different countries and regions of Africa. In South Africa, for example, it is often known as *Lobola* and recent writing has linked it to issues of inequality between men and women and especially to control over reproductive rights (WLSA, 2002).

However, it is important to note that exchange of money and goods to solemnise marriage is by no means unique to Africa, but occurs widely across the world in different forms. In Western and other countries, for example, the bride-groom may give a costly diamond ring. Many Arab and Islamic states consider bride-wealth as a fundamental requirement of marriage, in terms of 'Mahr'. The practice has similarities with that of dowry, common in the Indian sub-continent, where goods and monies are given to the husband's family by the bride's family (and thus usually pass in the opposite direction to bride-price) (Borah 2008; Dalmia and Lawrence 2005). However, whereas dowry has resulted in extensive campaigning, academic work, policy development and legislation, bride price in Africa and its impact on women, women and children, family life and community development is a much neglected area which has attracted relatively little political and policy focus.

In recent years, the issues involved in the practice of bride-price have begun to be brought to the fore and awareness has been increasing in Uganda. For example, the 2005 *Uganda Poverty Eradication Action Plan* highlighted bride-price as the most significant factor holding back women's empowerment (2005:19). In the last few years, there have been demonstrations against bride-price in rural Uganda. Bride-price reform or abolition has begun to be an issue for legislative change in some countries (Macdonald-Levy and MacMillan 2005), but there is little existing systematic evidence on which to base these reforms.

In Uganda, MIFUMI has taken a leading role in piloting work on bride-price. This included a baseline survey (Osuna, 2003) and a local referendum in Tororo District in 2001 to ascertain the views of the rural population regarding this traditional practice (MIFUMI 2001). Rural people voted by more than 60% for the reform of bride price to make it a non-refundable gift. In February 2004, MIFUMI organised the first *International Conference on Bride-price*, attended by representatives of many African countries, including human rights activists, academics, policy makers, national and pan-African politicians, and women's organisations. The conference discussed societal effects including limited opportunities for girl-women and children, homelessness/destitution for ex-wives and women and children, family violence, forced and early/child marriages, and increased HIV infection. The practice has also been tied in complex

ways to issues of poverty (FIDA-U, 1996; Tamale 1993 and 2004), and the connections between bride-price, poverty and domestic violence have been described both at the conference and in a small number of other publications (International Conference on Bride Price 2004; Baryomunsi, 2004, Matembe 2004; Tamale, 2004).

The conference resulted in the *International Kampala Declaration on Bride-Price* to be presented to the United Nations and other international bodies. Both the conference and the baseline survey report strongly recommended urgent research investigation to address the gap in knowledge and evidence. The conference also recommended urgent development work and social action on the issue. Since there has been no comprehensive research study or systematic data-collection on the issue to date, this research has begun the process of filling the gap.

MIFUMI has also been working on local rural laws on bride price in Tororo. Recently, a pioneering new Bridal Gifts Ordinance, superseding the 1964 Bukedi bye-law (which stipulated the amount of bride-price to be given in terms of the number of cows or other animals as a way of limiting or regulating it), was passed in Tororo. This Ordinance, the first regulatory framework in Uganda, made bride-price non-refundable. Further, a Constitutional Petition on bride-price is currently being introduced, seeking to make amendments to the Constitution of Uganda on the grounds of the possible harmful impacts on bride-price. The Constitution allows cultural practices as long as a) they are proved to exist and b) they are not harmful.

Nagongera is a Sub county found in Tororo District. This sub county however has registered high numbers of Domestic violence in the whole district and the country at large. This is mainly caused due to too much drunkenness, poverty and corruption which have spear headed in the battering of women, women and children and community members thus leading to illnesses, deaths and disabilities in people's homes Baryomunsi, 2004, Matembe 2004; Tamale, 2004).



## **2.2. How cultural practices influence domestic violence**

Endorsement of patriarchal views of marriage and woman's sexual autonomy, Members of a community or family not intervening in cases of domestic violence, Isolation from the rest of their community, Immigration and asylum legislation that increase dependence on their partner Changes in status, gender roles and traditional supports following migration, The low income has also been identified a risk factor for domestic violence and minority ethnic. A Woman has a greater risk of living in poverty than majority ethnic women (Newburn 2003).

These risk factors also act as barriers to leaving a violent relationship and or even seeking support. Patriarchal norms lead to associations of stigma and shame with leaving a violent relationship. And also restrictive immigration laws have been identified as a trap for immigrant woman experiencing domestic violence and in response to this issue many countries have adapted their immigration laws to include domestic violence concessions. Minority ethnic women can face discrimination from the majority culture while simultaneously experiencing sexism against them from both the majority group and their own minority ethnic community. This racism and sexism can also make it more difficult to seek for help. Fear that the perpetrators may be arrested or fears to immigration status and lack of trust in the police all acts as deterrents to seeking support from the police for minority ethnic women.

According to the statistic the media has been considered one of many contributing factors in domestic violence. It has been criticized for its portrayal of violence in movies, television and printed form resulting in the desensitization of people with regard to their tolerance of violence. on the other hand the media has also been used a modern communication tool in increasing public awareness of domestic violence and increasing support for ongoing research, funding education and prevention and treatment programs and support for improvement in the laws the criminal justice system and the public policy. The impact of income inequality and social structure may also create more domestic violence to women's. Men's unemployment or part time employment has been associated with increased rates of domestic violence. (Natalie, Sokoloff and Pratt 2005) Recent study found that unemployment was a significant predictor of violence.

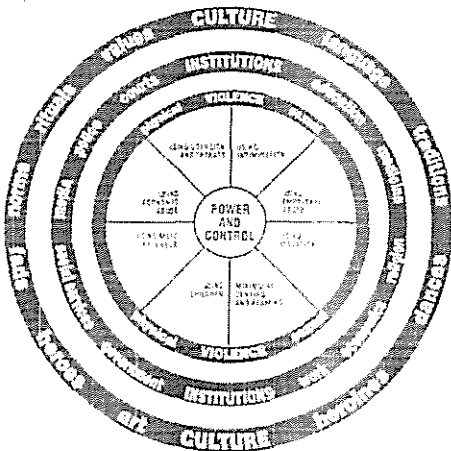
That suggested that some men might perceive employment as a critical component of their masculine identity and resort to violence as an effort regain lost status.

Some studies report that middle class Asian women are more likely to experience domestic violence than white middle class women among some ethnic and racial minority groups are attributable in part to poverty. Some research has suggested that the discrepancy between employment and income places women at risk. When women earn more than men or have a higher education qualification and employment skills, many men feel psychologically threatened and some use violence to reassert power in their relationship (Lockton and Richard 1997).

Immigrants coming to the UK seeking a better quality of life for themselves and their families but the barriers they face are tremendous. Fearing deportation and or the loss of her women and children and women may be intimidated by her partner's threat to report her to the UK Immigration and Naturalization service. She may not realize that the domestic violence is against the law that she has the legal option to stop the battering and those agencies and community resources are available to support her. Different countries and cultures may have their own values and attitudes toward a woman place family, marriage, sex roles and divorce. Domestic violence against women occurs in families from all cultural and ethnic groups (Roberts 2003) and intervention policies and practices in treating battered women should accommodate their diverse cultural backgrounds.

According to the British Crime Survey statistics shows that one in five women have experienced domestic violence in their lifestyle and many of these women ended their relationship because of abusive relationship. According to the survey shows that woman chose to stay in abusive relationship because of fear if they attempt to leave, they will be tracked down and beaten or killed because of this the most women think that any prison time would be temporary and the subsequent and consequences even worse. When it comes to the culture effect on domestic violence Uganda has the highest crime rates of domestic violence, 41 % of women reported being beaten or physically harmed by their husbands. This is because related to the economic factor as well as different life styles and culture differences in Uganda.

Societal and cultural factors contribute to perpetuating violent relationships. Below is a diagram



that depicts some of the ways in which this is done.

A violent relationship, shown at the centre of the wheel, exists within the larger environment of society and culture.

When institutions that interact with victims and perpetrator help victims find safety and hold accountable for their violence, they are vital factors in ending the violence. However, when those institutions ignore victims' pleas for help or blame them for the violence, they actually keep the

violence going and may even contribute to making it worse. In addition, institutions sometimes use tactics of control in dealing with victims, thus "re-victimizing" them when they come for help.

The actions of individuals and institutions are influenced by the norms, values, language, and other cultural factors that are like the dust in the air that surrounds everyone. These cultural factors are ingrained in us from the day we are born, and can play a role in either ending or perpetuating violence. For example, domestic violence was not considered a crime in West Virginia until 1992. Prior to that, violence against a stranger was considered a serious and prosecutable matter, but violence against an intimate partner was often seen as acceptable.

Cultural norms still exist that perpetuate the problem. For example, the tradition of not interfering in matters between family members that occur in private has led to reluctance for government, the criminal justice system, and other systems to respond to domestic violence, even after it became a crime. Music and the media continue to portray domestic violence as "lover's quarrels" and domestic violence homicides-suicide as "crimes of passion" by jilted men who think, "If I can't have her, no one else will." This "romanticizing" of domestic violence allows it to be excused or explained away – something that is not done with any other type of assault and battery.

It is important to acknowledge the cultural norms that victims bring with them. These norms dictate how they may experience domestic violence and how they may react to it. People who live in rural communities may adhere to strong values of independence that prevent them from

seeking help from “outsiders” or urban programs. People of color may adhere to a code developed through historical experience that has taught them not to trust the “white” culture and the formal systems it offers for assistance (e.g., the criminal justice system, the social service system and domestic violence programs). Elderly people may have been conditioned not to discuss “personal” issues with strangers and are therefore reluctant to use “self-help” programs that require people to disclose abusive experiences. When people in same-sex relationships disclose domestic violence, they risk exposure to societal norms that condemn them as “evil” and expose them to hate crimes. *(Information taken from For a Safer State of Family, West Virginia Coalition Against Domestic Violence, [www.wvcadv.org](http://www.wvcadv.org))*

### **2.3. Strategies put in place to address the issue of domestic violence.**

The intervention of neighbours and the wider community is one of the keys to stopping the violence. This starter list provides 16 tips for preventing and intervening to stop Domestic Violence in your community and/or neighbourhood. We have divided the list into 2 sections – one for the wider community and one for individuals. If you have any other suggestions and tips, please do share them in the comments section *(Regina Yau; Written by Rashad Brathwaite and Regina Yau; Edited by Jerica Nonell and Regina Yau.)*

#### **For The Wider Community**

**Know the signs:** The first step to action is to familiarize individuals and the community with the possible signs and indicators of domestic violence. These signs can vary and do not always come with physical symptoms because domestic violence is not just limited to physical attacks such as beatings. It includes many forms of abusive behaviour enacted to control the victim in a myriad of ways including emotional abuse, verbal abuse and economic abuse. Domestic violence also affects every level and demographic in society, so there is no typical victim despite the stereotypes. Someone who may not appear to be a victim of domestic violence may well be suffering in silence and it is important to recognize the signs if this is the case.

**Get your community educated:** A good start to eradicating Domestic Violence from your community or neighbourhood is to start educating as many people as possible about Domestic Violence, its impact and how to intervene safely. This can be done in collaboration with your

local Domestic Violence shelter or women's organization or police community outreach officers who can work with the community, local schools and local companies to organize and implement talks, town hall meetings and other group sessions to talk about this issue.

Get your community organized: There is safety and influence in numbers when intervening to stop an abuser or making your community a place where Domestic Violence will not be tolerated. So just as many neighbourhoods have neighbourhood watch to stop crime, start organizing a network of folks who will commit to intervene in Domestic Violence situations, help victims leave their abusers safely and provide a communal support structure for survivors.

Boost your community support network with technology: If you have a smart phone and the victim has a smart phone, consider downloading a safety app for women, many of which have been designed to automatically alert your support network if you are in danger. If the victim does not have a smart phone, consider pooling money with a few friends and neighbours to get her one and pre-load it with a safety app that is connected to all your phones so you can become a de facto support net for her. Free safety apps currently available include the award-winning Circle of 6 and the I AMDEFENDER app which you can download [here](#).

Stopping the violence is good for business: Domestic Violence has cost economies and companies millions of dollars in lost time, medical care, productivity etc. In the U.S., the cost of Domestic Violence to the economy is estimated at \$8.3 billion a year. If you are a business owner or a senior member of a company (e.g. a director, board member, senior manager), be proactive in getting educated about how to intervene if you suspect or know that your employee or staff member is facing Domestic Violence because it will have a knock-on effect on your company. Implement HR policies that makes provisions for the potential impact of Domestic Violence. For example, the National Bank of Australia is currently offering paid Domestic Violence leave because the economic freedom from remaining in paid work is regarded as vital in helping victims escape violent relationships.

## For Individuals

**Ring the bell:** If you are the neighbour of a family experiencing Domestic Violence, please take the time to ring their bell when you hear a violent situation happening. You could use the old neighbourly approach of asking to borrow a cup of sugar or some milk as an excuse. If you feel that it could get dangerous, bring another person with you so there will be more than one witness.

**Bring a back-up:** Intervening with Domestic Violence situations can be dangerous especially if the abuser has a weapon (e.g. a gun) and is intoxicated by drink or drugs. If you are unable to get help from the local shelter or police, make sure to bring another friend or family member along with you when you respond to the victim/survivor's call in person.

**BE the back-up:** If your neighbour, friend, co-worker, classmate, mother, sister, daughter, daughter-in-law, niece or cousin is facing Domestic Violence at home, let them know that you will be willing to be a witness or to intervene on their behalf while you are around. Also let them know that they are welcome to take refuge in your home should they need somewhere to go.

**Make the call, NOW:** If the situation is beyond simple neighbourly intervention (e.g. the abuser has a gun and uses it during the abuse), call the police or your local emergency services (such as 911 in the U.S.) immediately. Provide critical information, such as location, names, contact number, and whether or not you wish they remain anonymous. Do NOT intervene personally in this scenario as it will be too dangerous to do so.

**Listen to empower:** If a victim of domestic violence reaches out to you, listen. Let her know that you *believe* her and do not judge her choices. Victims often feel completely isolated and are often belittled by their partner; it is important to enable her to feel safe when confiding in you because eventually, she may well be able to gather enough courage to tell you exactly what is happening and to ask for help. This intervention tip may be particularly useful for hairdressers, nurses, human resource department personnel and anyone working in professions that involve having to listen to clients, customers and co-workers as part of the job.

Be on standby: If you suspect your friend, co-worker, staff, or family member of suffering from Domestic Violence, offer to be on standby for her text or call for emergencies. Have your phone on and fully charged at all times and keep it on you. If you have a car and need to intervene immediately, make sure that the gas/petrol tank is full so you can get in and drive to get the victim/survivor immediately if need be.

Have an intervention plan: Work out a plan to get an intervention operation in action – have the following numbers on standby for your use:

- The national Domestic Violence helpline (if your country has it)
- The local Domestic Violence shelter helpline wherever the victim/survivor is located.
- The local police wherever the victim/survivor is located.

Make sure to contact all of these agencies immediately should you receive an urgent SOS from the victim/survivor or if you hear or witness the violence begin and escalate (and in many cases, it may escalate incredibly quickly).

Provide some relief. If you know a Domestic Violence victim/survivor who is being kept at home without relief, do a random act of kindness for her: Offer to babysit the women and children for a few hours while the abuser is out so she can have a breather; Offer to pick up groceries for her on your grocery run. Every small gesture helps provide relieves and also build the victim's confidence in eventually reaching out to you for help (or accepting your help).

Check in regularly. If you fear for your friend, co-worker, classmate, or family member's life, call or text her once a day at a random time to see if she is all right. If it's your neighbour, keep an eye out on the house and your ears pricked for any signs or sounds of violence.

Be a resource. Help her find the assistance she needs, whether it is legal information, local domestic violence programmes, or finding a safe place through a battered women's shelter. The greatest danger women face in these situations is often the actual process of leaving, so finding a safe place may be key. Knowing this information beforehand may be helpful, but assisting her in the research and even making phone calls for her will also help speed things up.

Document any incidents that you witness. Take note of dates, times, injuries, and any other observations. Your ongoing documentation can help bolster a victim's courage and credibility when they are finally willing to pursue legal action against their partner.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0. Introduction**

This Chapter outlines the methodology that will be used in this study to identify the cultural influence on domestic violence. It will cover the research design, sampling design; study Population, sample size, sampling methods of selection, data collection and analysis.

#### **3.1. Research Design**

Research design simply refers to a detailed structure that helps the researcher ensure that the evidence obtained enables him or her to answer the initial research questions as accurately as possible. This study will adopt a cross-sectional survey design where surveys will be used to collect data from respondents who are employees of Nagongera Town Council. Quantitative method will be employed to investigate the cultural influence on domestic violence. This research design is chosen because it will enable the researcher to interact with the politicians and the local leadership at the Council during the data collection where Key informant interviews will be conducted.

The researcher intends to use a cross sectional research design with both qualitative and quantitative methods. The design is appropriate in investigating the empirical and theoretical relationship between the variables.

##### **3.1.1. Cross sectional Research Design**

This is where data is collected from respondents once during the entire process of data collection. This is mainly used in indicating time horizon, frame or dimensions that a research will take.

##### **3.1.2. Sampling Design**

There are two major sampling designs for instance probability and non probability sampling: Probability sampling: it is where the elements in the population have known non zero chance probability of being selected as sample subjects.

Non probability sampling: it is where the elements do not have a predetermined chance of being selected as sample subjects.

The researcher therefore intends to concentrate on Non probability sampling due to the limited number of respondents in the organization. This will be done by taking on all categories of respondents in the organization.

### **3.2. Study Population**

This refers to the entire group of people, events or interest that the researcher wishes to investigate. The study population will comprise of all Municipal Council employees including both the technical and non technical employees in the organization. Employees of Nagongera Town Council I, Tororo district will include, Head of procurement, Heads of departments i.e. finance, stores, production, engineering, etc, technical team, and the people in the political wing i.e. the Town clerk, Mayor, etc. The researcher is targeting all the employees and clients of the organization. The research will be conducted in line with the selected topic of study and the objectives that fall therein. The research will comprise of the Employees of Nagongera Town Council drawn from a population of 50 people because they are expected to provide relevant information to the problem under study.

### **3.3. Sampling Size**

The sample size to be used is large enough of about 50 respondents and will be determined according to Krejcie and Morgan (1970) where the sample size is determined basing on confidence level needed from the selected population under study. The decision about how large a sample size should be can be based on the following;

- a) The research objectives
- b) The acceptable risk in predicting the level of precision (confidence level).
- c) Amount of viability in the population itself.

To ensure that the sample selected is representative and valid, the sample size will be calculated following Kounter (2009) sample-size determination formula:

There is no need of using sample size determination formula for ‘known’ population since the table has all the provisions one requires to arrive at the required sample size. For a population which is equal to or greater than 1,000,000, the required sample size is 49.

**Table: Table showing the sample size of the study**

Category of respondents	Number of population	Sample size	Sampling Technique	Data collection Instrument
Head of departments (Finance, Stores, Production & Engineering)	29	28	Simple random sampling	Questionnaires
Head of procurement	5	5	Purposive	Questionnaires
Town Clerk	5	5	Purposive	Questionnaires
Town Mayor	3	3	Purposive	Questionnaires
Technical team	8	8	Simple random sampling	Questionnaires
<b>TOTAL</b>	<b>50</b>	<b>49</b>		

### 3.4. Sampling Method

The researcher will use stratified random sampling to divide the employees into different departments under which they work which included finance, procurement, stores, production, and Engineering departments. Simple random sampling method will be used to select respondents from the selected departments in the organization, whereby from the heads of departments 28 employees will be chosen, from procurement we will 5 respondents. 5 respondents will be selected from the Town Clerk’s office, 3 respondents will be chosen from the Mayor’s office and finally 8 respondents will be selected from technical team.

### 3.5. Sampling techniques of the study

The study employed both purposive and simple random sampling techniques as explained below:

#### 3.5.1. Purposive sampling

The researcher will employ a purposive sampling technique. According to Amin (2005), the technique targets specific respondents who have the data for the research by facts of their positions, occupation, experience and knowledge. The technique is selected for this particular research because it is a vital technique in collecting the focused data, saved time and costs in terms of labour and money. This technique was employed in selecting samples of the finance, procurement and engineering departments.

### **3.5.2. Simple random sampling**

This method is to ensure that all members have equal chances of being selected. It is vital because it eliminates biasness. It is employed in selecting a sample of stores and productions staff.

## **3.6. Data Collection methods**

### **3.6.1. Questionnaire survey method**

These will be self-administered questions that are both structured and semi structured formalized questions will be used in the survey to collect information which will later be analyzed to provide results necessary for solving a given research problem. It will help in providing first-hand information that is relied on by the researcher. This method aims at getting data from the Heads of departments, technical team, Head of department procurement, Town Clerk and the Town mayor to further investigate their responses and serve the purpose of triangulation (Amia 2005).

## **3.7. Data Collection Instruments/tools**

One method and technique will be used in the data collection process; semi-structured questionnaires. The main quantitative data collection instrument is a structured questionnaire administered to an appropriate respondent in Nagongera Town Council. The questionnaire design and specific questions will be covered in the interviews focused on the cultural influence on domestic violence. Key informant interviews will be conducted with the help of key research questions to interview the Key informants. The Questionnaires include topics on the research subject and are categorized according to the themes and sub-themes as identified in the research questions. This gives the researcher room to probe respondents, there by yielding to detailed and in-depth data.

### **3.7.1. Questionnaires**

These are self-administered questions that are both structured and semi structured formalized questions used in the survey to collect information which is later analyzed to provide results necessary for solving a given research problem .The researcher used self-administered

questionnaires . These were to allow respondents to choose from alternatives that were provided by the researcher.

### **3.8. Research procedure**

A letter of introduction will be obtained from the College of Higher Education of Learning which the researcher will then present to the administration of Nagongera Town Council. The introductory letter aims at helping to eliminate doubts among the informants as whether the researcher is seeking information for personal benefits or not.

### **3.9. Validity and reliability of the study**

#### **3.9.1. Validity**

Leedy et.al (2001:98) argues that the validity of a measurement instrument is the extent to which the instrument measures what it's supposed to measure. It is calculated using the content validity index (CVI)  $=VR+R$ , where, VR means very reliable means reliable. It will be achieved by the help of university supervisor. It takes different forms of each instrument of which is important in different situations.

To ensure validity of the instruments, various copies of the instrument will be given to the research supervisors and researchers for further analysis to point out areas in which the instrument is deficient and on the basis of their expert opinion, various changes will be made to the instruments so as to increase their validity.

In addition, to ensure content validity, the researcher will construct data collection instruments with adequate number of items and will make sure that each item or question on the scale has a link to the objectives of the study and ensure that all items cover a full range of issues to be measured. In interviews the researcher will use simple language and clear instruments appropriate to the respondents.

#### **3.9.2. Reliability**

Reliability is the level of consistency or dependability of the instrument, the extent to which it gives the same result each time it is used. This will help to ensure that the research instruments

are reliable. To ensure that the data collected is reliable, respondents will be requested to make positive criticisms, make comments and suggest improvements.

### **3.10. Data processing analysis and presentation**

This is done using frequency tables. This is to help to summarize data into tables using a descriptive statistics such as percentages.

#### **3.10.1. Data Presentation**

This will be done using Excel computer package .This is to help to summarize data into tables and also to find out the relationship between the two variables; that are “culture” and “Domestic violence”.

### **3.11. Limitations of the study.**

1. The researcher forecasts difficulties in collecting data because some of the respondents may not be cooperative and willing to give out the information the researcher would need.
2. Attitude is studied from the view point of the employees, thus are not expected to reveal the exact consumer attitude.
3. The researcher anticipates having a tough time in collecting information about the sales because the information is valued, confidential and therefore the researcher expects the respondents not to be willing to disclose the information.

### **3.12. Ethical considerations**

The researcher will keep up to the ethics by taking due care to avoid errors and negligence, ensure openness, share of data, tools and welcome constructive criticism, ensure confidentiality of the responses and the data provided by using the information for purely academic purposes, respect intellectual property and avoid plagiarism as much as possible, strive for honesty, objectivity, integrity and obey relevant laws and institutional as well as government policies. The questionnaire will preferably be destroyed after use.

### **3.13. Summary of methodology**

This chapter sets out the methodology that will be adopted to undertake the research. A descriptive approach, usually associated with qualitative research will be adopted. Overall, the

research strategy is to develop a case study. The sample size is arrived at by the use of purposive, stratified and simple random sampling and the formula. The key methods and instruments of data collection will be face to face interviews and questionnaires. Ethical considerations will also be addressed, with the key issue being confidentiality.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND INTERPRETATION

#### 4.0. Introduction

This chapter presents the findings, interpretation, analysis and discussion of findings which was collected from the respondents using questionnaires interview guides, and documentary review which the researcher compiled regarding to collect data on Culture and its influence on Domestic Violence in Nagongera Town Council. The presentation of these findings is based on the research objectives which was analyzed by aid of tables and presented in frequencies and percentages.

#### 4.1. Bio data of the respondents

The biographical data of the respondents was presented and analyzed in terms of Gender, Age bracket, education level, time of service in Nagongera, current occupation and religion by the researcher.

It was seen as significant to collect data on the biographic characteristics of respondents, this was simply done by giving options such as male and female in the questionnaire to capture the gender aspect of the respondents. This was very significant since the study was gender sensitive so as to identify Culture and its influence on Domestic Violence in Nagongera Town Council.

##### 4.1.1. Gender of the respondents

The gender of the respondents was obtained and categorized as male and female as clearly portrayed in the table below.

**Table 4.1 Gender of respondents**

<i>Gender</i>	<i>Frequency</i>	<i>Percentage</i>
Male	19	39
Female	30	61
<b>Total</b>	<b>49</b>	<b>100</b>

Source: Primary data, (2015)

Table 4.1 above shows the gender sensitivity analysis of respondents in which 39 Percent of the respondents were male and the female counterparts made a contribution of 61 Percent towards the study. The major implication behind this is that the research was gender sensitive and offered opportunity to both genders to express their views.



#### 4.1.2. The age group of the respondents.

The analysis of age distribution of the respondents was carried out around five age group categories. The purpose was to make sure that all major age group of the respondents are systemically reflected in the analysis. The age group distribution of the respondents was reflected in table 4.2

**Table 4.2 the age group of respondents**

<i>Age group</i>	<i>Frequency</i>	<i>Percentage</i>
15-20 years	20	41
25-30 Years	12	25
31-40 years	8	16
41-50 years	5	10
51 Years above	4	8
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data (2015)

Table 4.2 above of the analysis of the age groups of the respondents in Nagongera, shows, most of the respondents were found in the age group of 15-20 years with the response of 41% and the lowest age group was 51 years with a response of 8%. On the other hand, 25% were in the age bracket of 25-30, while 16% in 31-40. Still, 10% were found in the age group of 41-50 while 8% in the age group 50 years and above. Since the majority ranged between the age brackets of 15-20, followed by 25-30 it can be deduced to the fact that they had more significant influence in providing the responses that influenced the analysis of data compared to others. This is because ages 15-20 are the direct victims of the abuse whereas the age group 25 – 30 and 31-40 and others are the parents of the victims.

#### 4.1.3. The qualification of the respondents

The analysis of the education level of the respondents was carefully done at all levels and these are university, other tertiary institutions or colleges, secondary level and primary level. However the majority of the respondents were from primary level since they are the direct victims of the abuse, the results were presented in table 4.3 below detailing in frequency and percentage.

Table 4.3 shows qualification of the respondents

<i>Qualification</i>	<i>Frequency</i>	<i>Percentage</i>
University	6	12
Tertiary or institutions	8	17
Secondary	6	12
Primary	29	59
<b>Total</b>	<b>49</b>	<b>100</b>

Source: Primary data, (2015)

According to table 4.3 above, majority of the respondents (59%) were from primary level, 17% of the respondents had attained tertiary institution education this were the teachers to pupils. 12% respondents were at secondary and 12% had gone up to university level that participated in the study by providing responses. It should be noted that since most of the respondents are directly involved in such abuses, it can be asserted that they provided constructive responses that determined the success of the research study.

#### 4.1.4. The time of service/ stay at the Town council

The researcher was also interested in establishing the time that the respondent had stayed or taken working in Nagongera Town Council and this was tabled below detailing in frequencies and percentages.

Table 4.4 the time of service/stay at the sub county

<i>Time of service</i>	<i>Frequency</i>	<i>Percentage</i>
Less than a year	12	25
1-5 years	28	57
5-10 years	9	18
<b>Total</b>	<b>49</b>	<b>100</b>

Source: Primary data (2015)

From the data in table 4.4, research shows that 28 (57 Percent) of the respondents were the majority who had served and stayed in Nagongera between 1-5 years. 9 (18 Percent) of the respondents were those who were in service and had stayed for 5-10 years and 0-1 years constituted of respondents who were still new in the organization and comprised of 12 (25 Percent). The implication of this was that the data collected was reliable since it was got from different respondents who had knowledge and experience on domestic violence in Nagongera Town Council, thus views from such respondents are reliable and trusted to be true.

#### 4.1.5. Religious Background

The religious background of the respondents was premised upon six levels. Respondents were asked to give information concerning their religious affiliation, majority of respondents with a response of 42% were protestants, 20% were catholic, 20% were Muslims, 6% were Seventh Day Adventist (SDA), 6% and 6% were in others like Bahai, and Kanyiriri. This can be analyzed in table 4.5 below;

**Table 4.5 Religious Background**

<i>Religion</i>	<i>Frequency</i>	<i>Percentage</i>
Catholic	10	20
Protestant	20	42
Muslim	10	20
Pentecostal/Born Again	3	6
SDA	3	6
Others	3	6
Total	49	100

Source: Primary data (2015)

#### 4.2. The identification of the cultural practices in Nagongera Town Council

In order to analyze and interpret this objective, the researcher used the response to the questions that were formulated under this objective to identify whether Nagongera experience domestic violence, whether women and children are domestically violated in Nagongera Town Council and the likely effects of domestic violence on the livelihood of the people in Nagongera Town Council, these were identified and listed down below;

##### 4.2.1. Whether Nagongera Town Council experience domestic violence

The respondents were requested to indicate whether Nagongera Town Council experience domestic violence, accordingly they gave the researcher attention by pointing out their views and the responses were presented in table 4.6 detailing the frequency and percentage below;

**Table 4.6 whether Nagongera Town Council experience domestic violence**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	30	61
No	19	39
Total	49	100

**Source:** Primary data, (2015)

Table 4.6 Indicates that 61% of respondents were completely in agreement that Nagongera Town Council experience domestic violence. The respondents pointed out rape, voyeurism, among others as some of domestic violence acts and thus poor livelihood in the town council. However the minority 19 (39%) were in disagreement to the fact that Nagongera Town Council experienced domestic violence, this category had little or no information about what domestic violence and its effects on people, hence they need more sensitization and awareness.

#### **4.2.2. How women and children are domestically violated in Nagongera Town Council**

In line with this section, the respondents were questioned by the researcher how are women and children domestically violated in Nagongera Town Council; the respondents responded by giving their views such as beating, rape, assault, death, voyeurism, using women and children to commit criminal offences, among others. These responses were presented in figure 4.7 detailing the frequency and percentage.

**Table 4.7 how are women and children domestically violated in Nagongera Town Council**

<i>Option</i>	<i>Frequency</i>	<i>Percentage</i>
Beating	20	41
Rape	10	21
Assault	8	16
Death	8	16
Voyeurism	3	6
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

Table 4.7 Indicates that 20 (41%) of respondents were in agreement that there is beating, 21% lamented that rape was the most serious case in their community, they stressed that the most vulnerable to domestic violence(rape) were girls and women as well. However 16% respondents suggested that there is assault in homes by the men themselves, 16% of respondents suggested that women and children are killed during cultural rituals of initiation, whereas Voyeurism 3 (6%) suggested fondling, vulgarism, and cultural beliefs that are deemed immoral to women and children like genital mutilation.

This is in line with a report by UNICEF (2015) that indicated Forms of domestic violence as including asking or pressuring a child to engage in sexual activities (regardless of the outcome), indecent exposure (of the genitals, female nipples, etc.) to a child with intent to gratify their own sexual desires or to intimidate or groom the child, physical sexual contact with a child, among others.

#### 4.2.3. The effects of domestic violence on the livelihood of the people in Nagongera Town Council

In as far as the question in this section is concerned; focus was placed upon establishing the effects of domestic violence on the livelihood of the people in Nagongera Town Council. Respondents were asked to identify the effects of domestic violence that were detrimental to women and children in their area among and they suggested; abuse and exploitation of women and children causes anxiety, complex post-traumatic stress disorder, and physical injury to the child. Domestic violence by a family member (incest) can result in psychological trauma, especially in the case of parental incest which in turn results into low concentration in class and isolation that causes absenteeism, dropout at a later stage. Victims may withdraw from school and social activities and exhibit various learning and behavioural problems including cruelty to others, and finally child school dropout at a later stage. The responses were presented in table 4.8 detailing the frequency and percentage.

**Table 4.8 whether Domestic violence and exploitation of women and children causes anxiety, complex post-traumatic stress disorder, and physical injury to the child**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	40	82
No	9	18
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

Responses from 49 respondents showed that 40 (82 Percent) of respondents stressed that Domestic violence and exploitation of women and children causes anxiety, complex post-traumatic stress disorder, and physical injury to the child they, emphasized that such women and children lack concentration in their day to day activities, they are always absent minded and the injuries got makes them fear to move from place to place hence affecting them physically. This

was followed by 18 percent. Who disagreed with the idea, research relates these to Kendler et'al. (2000). To be different from others, identified that not all forms of domestic violence are negative, he stressed that most of the relationship between severe forms of domestic violence and livelihood of the people in their sample could not be explained by people and he reported such encounters as positive experiences and that the extent of psychological damage depends on whether or not the people described the encounter as "consensual "though his study was criticized as lacking supportive evidence.

The implication of this is that, the disagreement of the minority, does not remove the fact that domestic violence gradually affects women and children’s livelihood in Nagongera Town Council.

#### 4.2.4. Domestic violence by a family member can result in psychological trauma

Here, the researcher present the view of respondents regarding whether Domestic violenceby a family member (incest) can result in psychological trauma, especially in the case of parental incest which in turn results into low concentration in class and isolation that causes absenteeism which results into low scores in class and finally child school dropout at a later stage and below are the responses of the different respondents;

**Table 4.9 whether Domestic violence by a family member can result in psychological trauma**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	49	100
No	0	0
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

Table 4.9 Indicates that 100% of respondents were in agreement that Domestic violence by a family member can result in psychological trauma, especially in the case of parental incest where a parent can rape or have sexual intercourse with their young daughters makes the women and children psychologically affected and this results into low concentration in society and isolation that causes absenteeism which results into low esteem in society and finally child

school dropout at a later stage, therefore this affects livelihood of the people in Nagongera Town Council.

#### 4.2.5. Whether Victims may withdraw from school and social activities and exhibit various learning and behavioural problems.

In this section, the researcher present the view of respondents regarding whether Victims may withdraw from school and social activities and exhibit various learning and behavioural problems including cruelty to others, and finally child school dropout at a later stage and below were the responses of the different respondents:

**Table 4.10 whether Victims may withdraw from school and social activities and exhibit various learning and behavioural problems**

<i>Response</i>	<i>Frequency (f)</i>	<i>Percentage</i>
Yes	42	86
No	7	14
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

In relation to the table 4.10 above, it is shown that 86% of the respondents accepted that Victims may withdraw from school and social activities and exhibit various learning and behavioral problems due to sexual abuse, from the analysis, 14 percent of respondents disagreed with the fact that victims may withdraw from school and social activities, they mentioned that some girls are used to such abuses and thus no any behavioral problems due to general immoral decay.

UNICEF; (2015) identified that Domestic violence can result in both short-term and long-term harm, including psychopathology in later life. Indicators and effects include depression, anxiety, eating disorders, poor self-esteem, dogmatization, sleep disturbances, and dissociative and anxiety disorders including post-traumatic stress disorder. While women and children may exhibit regressive behaviours, such as thumb sucking or bedwetting, the strongest indicator of domestic violence is sexual acting out and inappropriate sexual knowledge and interest. Victims may withdraw from school and social activities and exhibit various learning and behavioral problems including cruelty to animals, attention deficit/hyperactivity disorder (ADHD), conduct disorder, and oppositional defiant disorder (ODD). Teenage pregnancy and risky sexual

behaviors may appear in adolescence which all affects people's livelihood in Nagongera Town Council.

#### 4.2.6. Other effects of domestic violence on livelihood of the people.

This question in the section focused on other effects of domestic violence on livelihood of the people. The respondents made some responses to the researcher and they pointed out effects like, madness of victims, committing suicide, acquisition of diseases such as HIV/AIDS, run away from home and addict to such abuses. The responses were presented in table 4.11 detailing the frequency and percentage.

**Table 4.11 Other effects of domestic violence on livelihood of the people.**

<i>Other effects of child abuse</i>	<i>Frequency</i>	<i>Percentage</i>
Madness of victims	8	16
Committing suicide	10	21
Diseases such as HIV/AIDS	25	51
Addiction to abuses/child marriage	6	12
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** primary data (2015)

Responses generated from the 49 respondents show that there are other effect of domestic violence on livelihood of the people in Nagongera Town Council. In this case, 16 percent of them held that victims tend to run mad in the long run due to traumatic effects, 21 percent still mentioned committing suicide due to adverse traumatic effects, mockery and walk of shame, in addition, 51 percent emphasized the acquisition of diseases such as HIV/AIDS, which results to tender death of victims, isolation from the community among others, and further 12 percent stressed out addiction of victims to abuses, that is once abused, always reflect back to such times and in turn they become prostitutes, vulgar, and voyeuristic, this explains the untold rate of child marriages among others, hence increasing domestic violence which in turn affects livelihood of the people in Nagongera Town Council in the long run since such victims tend to drop out of school.

UNICEF (2015) has stated that child marriage "represents perhaps the most prevalent form of domestic violence and exploitation of anxiety, complex post-traumatic stress disorder and propensity to further victimization in adulthood and physical injury to the victims, among other



problems. Domestic violence by a family member is a form of incest and can result in more serious and long-term psychological trauma, especially in the case of parental incest which in turn results into low concentration in their day to day activities and isolation that causes absenteeism which results into low self esteem and finally child school dropout at a later stage.

#### 4.3. Whether cultural practices have influenced domestic violence in Nagongera Town Council.

Issues surrounding this objective were premised upon regarding whether Nagongera Town Council experiences domestic violence, it also focused on how domestic violence occurs in Nagongera Town Council, the responses were presented in table 4.12 detailing the frequency and percentage.

**Table 4.12 whether cultural practices have influenced domestic violence in Nagongera Town Council.**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	48	98
No	1	2
<b>Total</b>	<b>49</b>	<b>100</b>

Source: Primary data, (2015)

Table 4.12. show that, 48 (98 Percent) of the respondents accepted that cultural practices have influenced domestic violence in Nagongera Town Council. A cultural practice is where the whole community gets involved in a unifying cultural activity for example marriage ceremonies amongst the people of Nagongera town Council. However, 1 (2 Percent) of the respondents did not accept with the idea that there is cultural practices have influenced domestic violence in Nagongera Town Council, their argument was that women and children are taught work so as eliminate laziness. The analysis of the responses generated from this category of respondents showed that truly just like any other area, Nagongera Town Council is also adversely affected by cultural practices.

##### 4.3.1. Forms of how culture is practiced in Nagongera Town Council

In this section, the researcher presents the view of respondents regarding how culture is practiced in Nagongera Town Council. The respondents were given views from which they were to choose from and the results were tabled in frequencies and percentages as below;

**Table 4.13 women tend to be forced by their husbands into performing criminal acts.**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Ye	37	76
No	12	24
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

Responses generated from the 49 respondents indicate that, 37(76 percent) of the respondents accepted that women tend to be forced by their husbands into performing criminal acts. They argued that women are threatened by their husband until they do what pleases them; all this is done at the expense of the time that would be taken in caring for their families and building their children. However 12 (24 percent) of the respondents did not agree with the idea, they stressed that women are not forced by their husbands into performing criminal acts because they believe these people are old enough to know what they do.

#### **4.3.2. Employed as a paid domestic worker (House girls and maids) for girls.**

In as far as the question in this section is concerned; focus was placed upon establishing whether women and children in Nagongera are employed as paid domestic worker (house girls and maids) and how it affected their livelihood in Nagongera Town Council. The responses were presented in table 4.14 detailing the frequency and percentage.

**Table 4.14 how women and children working as paid domestic worker (house girls and maids) and how it affects their livelihood in Nagongera Town Council**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	20	41
No	29	59
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

In relation to the table 4.14 above, out of the 49 respondents, it was pointed out that, 20 (41 Percent) of the respondents accepted that it is true, girls are working as domestic workers, most of the girls are observed given out by their parents to go to urban centres to work as house girls and maids to their family friends and relatives so as to earn some income out of domestic work. The other respondents, 29 (59 percent) stressed that it's not true, they argue that such girls are just taught home cores so as to eliminate laziness of the women and children.

Boozer, Michael A. and Tavneet K. Suri. (2001). Stresses that places, such as East and South-East Asia, parents often see girls work as a domestic servant as a good preparation for marriage. Domestic service, however, is among the least regulated of all professions, and exposes workers to serious risks, such as violence, exploitation and abuse by the employers, because the workers are often isolated from the outside world. Domestic violence has a very negative effect on people's livelihood. Girls either stop their education, or, when they continue it, they are often subjected to a double burden, or a triple burden of work outside the home, housework in the parental home, and schoolwork which is less the case with Nagongera Town Council.

#### 4.3.3. Poor livelihood and low standards of living.

The last question in this section focused on generating responses on whether Women and children who engaged in domestic violence activities, have little time of work and concentration which subsequently lead to poor livelihood and eventually low standards of living. The responses were presented in figure 4.15 detailing the frequency and percentage.

**Table 4.15 whether Women and children who are engaged in domestic violence activities, have little time of work which subsequently lead to poor livelihood and eventually low standards of living.**

<i>Response</i>	<i>Frequency (f)</i>	<i>Percentage</i>
Yes	46	94
No	3	6
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

In relation to table 4.15, Responses generated from the 49 respondents showed that 46 (94 percent) respondents accepted that Women and children who are engaged in domestic violence activities, have little time of work which subsequently lead to poor livelihood and eventually low standards of living.

Nalule, (2008) in her research points outlined that, Employment of women and children more so in the urban informal sector is an enormous problem in many parts of the world. It is estimated that Sub-Saharan Africa follows Asia-Pacific in having the largest number of child workers with 48 million; she argues that there is a strong relationship between domestic violence and standards

of living. Women and children, who are engaged in domestic violence activities, have little time of work which subsequently leads to poor livelihood and eventually low standards of living.

However, the minority that is 3 (6 percent) disagreed with the fact and they argued that it's out of such hard work that women and children sustain their families.

#### **4.3.4. Other ways in which domestic violence occur in Nagongera Town Council**

This question in the section focused on other forms of domestic violence in Nagongera Town Council. The respondents made several responses to the researcher and they pointed out that over working of women and children for long hours without time to rest. The responses were presented in table 4.16 detailing the frequency and percentage.

**Table 4.16 other forms of domestic violence in Nagongera Town Council.**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Working for longer hours	49	100
<b>Total</b>	<b>49</b>	<b>100</b>

Source: primary data (2011)

Responses generated from the 49 respondents show that all respondents at least noted that persons between the ages of 15 and 30 have worked long hours as a result of domestic violence and do not have time for themselves in term of health, wealth, e.t.c. this is due to the threats they receive and sometimes beatings from their husband, relatives, and many others.

Ibid (2008) United States, research carried out on livelihood of persons between the ages of 15 and 30 found out that the threats they receive and sometimes beatings from their husband, relatives, and many others force them into working for longer hours to avoid them.

#### **4.4. Strategies put in place to address the issue of domestic violence in the area.**

From this question in this section, focus was given to the Strategies put in place to address the issue of domestic violence in Nagongera Town Council.

##### **4.4.1. Promoting gender equality is a critical part of violence prevention.**

The relationship between gender and violence is complex. Evidence suggests, however, that gender inequalities increase the risk of violence by men against women and inhibit the ability of those affected to seek protection. There are many forms of violence against women; this briefing

focuses on violence by intimate partners, the most common form. Though further research is needed, evidence shows that school; community and media interventions can promote gender equality and prevent violence against women by challenging stereotypes that give men power over women.

**Table 4.17 whether promoting gender equality is a critical part of violence prevention**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	42	85
No	7	15
<b>Total</b>	<b>49</b>	<b>100</b>

**Source:** Primary data, (2015)

In light of the views analyzed from questionnaire and interviews indicated that majority of the respondents agreed with the concept that promoting gender equality is a critical part of violence prevention in Nagongera Town Council, out of 49 respondents, 42 (85 Percent) stressed that promoting gender equality is a critical part of violence prevention, however, 7 (15 percent) of the respondents disagreed. The implication of this was that promoting gender equality is a critical part of violence prevention in Nagongera Town Council.

Jaffe et al. (1986) confirmed that girls who suffer from gender inequality tend to show more internalising than externalising problems (depression, anxiety and withdrawal), while boys showed both internalising and externalizing problems (increased activity levels and aggression). Christopoulos et al. (1987) also found out that, while women and children from domestic violence backgrounds had significantly more behavioral problems than the control group, there were no differences in terms of gender, both boys and girls had increased internalising problems which has affected their wellbeing just like the case in Nagongera Town Council.

#### **4.4.2. School initiatives are well placed to prevent violence against women.**

School-based programmes can address gender norms and attitudes before they become deeply ingrained in children and youth. Such initiatives address gender norms, dating violence and sexual abuse among teenagers and young adults. The responses were presented in table 4.18 detailing the frequency and percentage.

**Table 4.18 whether school initiatives are well placed to prevent violence against women**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	43	88
No	6	12
<b>Total</b>	<b>49</b>	<b>100</b>

Source: Primary data, (2015)

In relation to the table 4.18 above, responses from questionnaires and interview guide indicated that the majority, 43 (88 Percent) of respondents agreed that school initiatives are well placed to prevent violence against women in Nagongera Town Council. However the minority 6 (12 percent) disagreed with the fact, they stressed that school initiatives are well placed to prevent violence against women because some women or girls do not even show the interest in the subject matter.

Similarly Jaffe, et al. (1990) Stressed that women and children are more able to express their fears and anxieties regarding their parents' behavior. Like pre-scholars, may feel partially responsible as participants in the family conflicts and sex differences consistent with traditional sex-role stereotypes are likely to manifest themselves at this age.

Hughes, (1986) found that women and children who lack the component of school initiatives on violence against women often have difficulties with sustainability, including poverty and difficulties in concentration. The implication of this is that school initiatives are well placed to prevent violence against women thus women and children surely need school initiatives in all that they do so as to improve on their academic performance in Nagongera Town Council.

#### **4.4.3. Community interventions can empower women and engage with men.**

Community interventions can address gender norms and attitudes through, for example, the combination of microfinance schemes for women and methods that empower men as partners against gender-based violence. The strongest evidence is for the image is microfinance and gender equity initiative in Eastern Uganda and the Stepping Stones programme in Africa and Asia. Community programmes with male peer groups show promise in changing attitudes towards traditional gender norms and violent behaviour, but they require more rigorous

evaluations. Well-trained facilitators and community ownership appear to boost the effectiveness of these interventions.

In this section therefore, respondents were asked whether community interventions can empower women and engage with men in Nagongera Town Council, the responses were recorded and tabled in percentages and frequencies as below:

**Table 4.19 whether community interventions can empower women and engage with men**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	47	96
No	2	4
<b>Total</b>	<b>49</b>	<b>100</b>

Source: Primary data, (2015)

In accordance with the Table 4.19 above, 47(96 Percent) of the respondents indicated that community interventions can empower women and engage with men, in addition to that such women end up in very good and happy marriages due to the intervention of the community, in Nagongera. However, 2(4 percent) of the respondents disagreed with the idea, they are of the view that there is no need for Community interventions in empowering women and engaging with men. The implication of this is that community interventions can empower women and engage with men in Nagongera Town Council.

#### **4.4.4. Media interventions can alter gender norms and promote women's rights.**

Public awareness campaigns and other interventions delivered via television, radio, newspapers and other mass media can be effective for altering attitudes towards gender norms. The most successful are those that seek to understand their target audience and engage with its members to develop content.

**Table 4.20 whether media interventions can alter gender norms and promote women's rights.**

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	47	96
No	2	4
<b>Total</b>	<b>49</b>	<b>100</b>

Source: Primary data, (2015)

In relation to table 4.20 research findings from questionnaires showed that 96 Percent of the respondents agreed that media interventions can alter gender norms and promote women's rights. This has resulted to poor livelihood of the people in Nagongera Town Council. However 4 percent of the respondents disagreed with that idea and were of the view that such Media interventions cannot alter gender norms in order to promote women's rights because people are so stuck to their cultures and norms.

The implication of this therefore is that media interventions have contributed a lot in altering gender norms in a bid to promote women's rights in Nagongera Town Council.



## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS OF FINDINGS**

#### **5.0. Introduction**

This chapter presents the discussions, conclusions, recommendation on the findings and areas of further research. The first objectives demonstrate discussion according to the objectives of study and research questions. The second section presents conclusions drawn from the discussion. The third section gives recommendations drawn from the conclusions. The fourth section puts forward possible areas for further research.

#### **5.1. The biographical data of the respondents**

The biographical data of the respondents was presented and analyzed in terms Gender, Age bracket, educational level, time of service in Nagongera, current occupation and religion by the most of the respondents were found in the age group of 15-20 years with the response of 41% and the lowest age group was 51 years with a response of 8%. Majority of the respondents (59%) were from primary level. 28 (57 Percent) of the respondents were the majority who had served and stayed in Nagongera between 1-5 years. The religious background of the respondents was premised upon six levels and majority of respondents, that is 42% were protestants, 20% were catholic, 20% were Muslims, 6% were Seventh Day Adventist(SDA),6% were Bahia faith and 6% were did not disclose their religious affiliation.

#### **5.2. Discussion of findings**

##### **5.2.1. To identify the cultural practices in Nagongera Town Council**

In order to analyze and interpret this objective, the researcher used the response to the questions that were formulated under this objective to identify whether Nagongera experience domestic violence, how women and children are domestically violated in Nagongera Town Council. effects of domestic violence on livelihood of people, domestic violence in families results into psychological trauma and the withdrawal of victims from school and social activities in Nagongera Town Council, some of the activities were indentified and listed down below;

Drug abuse has been accompanied with other factors in contributing to domestic violence like poverty, adultery, religion, culture irresponsibility of the either partner, pregnancy, verbally abusive partner, jealous, witch craft, termination of the relationship among others.

#### **5.2.2. To establish how cultural practices influence domestic violence in Nagongera Town Council.**

Under this objective, the researcher looked the components as below;

Forms of how culture is practiced in Nagongera Town Council, in this section, the researcher presented the view of respondents regarding how culture is practiced in Nagongera Town Council. The respondents were given views from which they were to choose from and the results were tabled in frequencies and percentages as below;

Issues surrounding this objective were premised upon regarding whether Nagongera Town Council experiences domestic violence, it also focused on how domestic violence occurs in Nagongera Town Council. the responses were presented in table 12 detailing the frequency and percentage.

Employed as a paid domestic worker (House girls and maids) for girls; In as far as the question in this section is concerned; focus was placed upon establishing whether women and children in Nagongera are employed as paid domestic worker (house girls and maids) and how it affected their livelihood in Nagongera Town Council. The responses were presented in table 14 detailing the frequency and percentage.

Poor livelihood and low standards of living; the last question in this section focused on generating responses on whether Women and children who engaged in domestic violence activities, have little time of work and concentration which subsequently lead to poor livelihood and eventually low standards of living. The responses were presented in figure 15 detailing the frequency and percentage.

Other ways in which domestic violence occurs in Nagongera Town Council; this question in the section focused on other forms of domestic violence in Nagongera Town Council. The respondents made several responses to the researcher and they pointed out that over working of women and children for long hours without time to rest. The responses were presented in table 16 detailing the frequency and percentage.

### **5.2.3. To identify the strategies put in place to address the issue of domestic violence in the area.**

The third objective was strategies put in place to address the issue of domestic violence in the area, Wilmington (1980) asserts that ‘recognize that teaching peace begins at home’. Teach our children and grand children to reject violence, especially in the face of peer pressure or messages to the contrary in population culture. Below are some of the strategies put in place to address the issue of domestic violence.

Promoting gender equality is a critical part of violence prevention; the relationship between gender and violence is complex. Evidence suggests, however, that gender inequalities increase the risk of violence by men against women and inhibit the ability of those affected to seek protection. There are many forms of violence against women; this briefing focuses on violence by intimate partners, the most common form. Though further research is needed, evidence shows that school, community and media interventions can promote gender equality and prevent violence against women by challenging stereotypes that give men power over women.

School initiatives are well placed to prevent violence against women; School-based programmes can address gender norms and attitudes before they become deeply ingrained in children and youth. Such initiatives address gender norms, dating violence and sexual abuse among teenagers and young adults. Positive results have been reported for the Safe Dates programme in the United States of America and the Youth Relationship Project in Canada.

Community interventions can empower women and engage with men; Community interventions can address gender norms and attitudes through, for example, the combination of microfinance schemes for women and methods that empower men as partners against gender-based violence. The strongest evidence is for the image microfinance and gender equity initiative in South Africa and the Stepping Stones programme in Africa and Asia. Community programmes with male peer groups show promise in changing attitudes towards traditional gender norms and violent behaviour, but they require more rigorous evaluations. Well-trained facilitators and community ownership appear to boost the effectiveness of these interventions.

Media interventions can alter gender norms and promote women's rights; Public awareness campaigns and other interventions delivered via television, radio, newspapers and other mass media can be effective for altering attitudes towards gender norms. The most successful are those that seek to understand their target audience and engage with its members to develop content. We do not yet know, however, whether they actually reduce violence.

Programmes must engage males and females; there is some evidence that microfinance schemes that empower women (without engaging with men) may actually cause friction and conflict between partners, especially in societies with rigid gender roles. Further research is needed to explore how such possible negative effects might be overcome.

### **5.3. Conclusions**

Based on the research findings and discussions in the study, the following conclusions were made by researcher.

It was discovered that most of the women in Nagongera Town Council do face domestic violence which is high because of drug abuse like alcohol, marijuana, poverty which has made some partner irresponsible, culture especially has made men think that women are inferior and they are superior hence women should not have any say in the marriage. Pregnancy verbally abusive partner, religion where by a man is a Muslim while a wife is a catholic. The above factors had proved to be the leading cause of domestic violence.

Secondly it was revealed that domestic violence affects mostly women and children. Women who experience domestic violence are in poor health conditions compared to those who do not. It was found that most of separated families and divorced was as a result of domestic violence. There was low development in home stead facing domestic violence. Most of women who are as a result of domestic violence are isolated by the society; they are seen as failures of marriages.

Thirdly, domestic violence can only reduce if everyone is aware of the danger of it, sensitizing against it. However, the government has to implement strict laws against domestic violence as some people are practicing it because they are no tight laws. It was found that these laws against

domestic violence exist but they are not properly implemented and most women are not aware of them.

#### **5.4. Recommendations**

The researcher recommends government to ensure massive sensitization up to village level against domestic violence and implementation of strict laws and make sure everyone is aware of it, this will help reduce violence.

Local leaders should ensure that those who commit violence against the partner are taken to police. As this will help reduce violence

Parents and elders should play their role in upbringing of children, coaching them from boys to men and sensitize them against domestic violence.

#### **5.5. Are of further research**

More research should be carried out on “effect of domestic violence on people’s livelihood”

## Reference

Abid, Syed, ed. *Uganda Women in Development*, 1990.

Allen, Tim. "Understanding Alice: Uganda's Holy Spirit Movement in Context." *Africa* 61 (3): 37–39, 1991.

Antrobus, P. "The Empowerment of Women." *Women and International Development* 1 (2): 189–207, 1989.

Bernt Hansen, Holger, and Michael Twaddle eds. "*Uganda Now: Between Decay and Development*" *Developing Uganda*, 1998.

Bwegye, F. A. W. "*The Agony of Uganda*." 1985.

Dicklich, Susan. "Indigenous NGOs and Political Participation." In Holger Bernt Hansen and Michael Twaddle, eds. *Developing Uganda* 145–158, 1998.

Furley, Oliver. "Uganda's Retreat from Turmoil?" *Conflict Studies* 196, 1986.

Gertzel, Cherry. "Uganda's Continuing Search for Peace." *Current History* 89 (547): 205–228, 231–232, 1990.

Harlow, Vincent, and E. M. Chilver, eds. *History of East Africa*. 1965.

Ingham, Kenneth. *The Making of Modern Uganda*, 1983.

Jorgensen, Jan Jelmert. *Uganda: A Modern History*, 1981.

Kabwegyere, T. B. *The Politics of State Formation and Destruction in Uganda*, 3rd ed. 1995.

Kasfir, Nelson. *The Shrinking Political Arena: Participation and Ethnicity in African Politics*. 1976.

Hansen and Michael Twaddle, eds. "Land and Peasants in Western Uganda: Bushenyi and Mbarara Districts." In Holger Bernt *Uganda Now: Between Decay and Development*, 1988.

Khadiagala, G. M. "State Collapse and Reconstruction in Uganda." In William I. Zartman, ed. *Collapsed States*, 1995.

Livingstone, Ian. "Developing Industry in Uganda in the 1990s." In Holger Bernt Hansen and Michael Twaddle, eds. *Developing Uganda*, 1998.

Marquardt, Mark A., and Abby Sabina-Zziwa. "Land Reform in the Making." In Holger Bernt Hansen and Michael Twaddle, eds. *Developing Uganda*, 1998.

- Mbowa, Rose.** *"Theatre for Development: Empowering Ugandans to Transform Their Condition."* In Holger Bernt Hansen and Michael Twaddle, eds. *Developing Uganda*, 1998.
- Nsibambi, Apolo R.** *"The Restoration of Traditional Rulers."* In Holger Bernt Hansen and Michael Twaddle, eds. *From Chaos to Order: The Politics of Constitution-Making in Uganda*, 1996.
- Omara-Otunu, Amii.** *Politics and the Military in Uganda*, 1987.
- In Oliver Furley, ed.** *"The Dynamics of Conflict in Uganda."* *Conflict in Africa*, 1995.
- Roberts, A.** *"The Sub-Imperialism of the Baganda."* *Journal of African History* 8 (3): 435–450, 1962.
- Sathymurthy, T. V.** *The Political Development of Uganda, 1900–1986*, 1986.
- Southall, Aidan W.** *"Social Disorganization in Uganda: Before, During, and After Amin."* *Journal of Modern Africa Studies* 18 (4): 627–656, 1980.
- Tindigarukayo, Jimmy, K.** *"Uganda, 1979–85: Leadership in Transition."* *Journal of Modern African Studies* 26 (4): 607–22, 1988.
- Twaddle, Michael, ed.** *Expulsion of a Minority*, 1975.
- Van Zwanenburg, R. M. A, and Anne King.** *An Economic History of Kenya and Uganda, 1490–1970*, 1975.
- Watson, Catherine.** *"Uganda's Women: A Ray of Hope."* *Africa Report* 33 (6): 32–35, 1988.
- Welbourn, F. B.** *Religion and Politics in Uganda, 1952–1962*, 1965.
- Werbner, Richard.** *Ritual Passage, Sacred Journey*, 1989.
- World Bank.** *Uganda: Towards Stabilization and Economic Recovery*, 1988.

**APPENDIX I**  
**QUESTIONNAIRE**

Dear respondent, I am Akoth Doreen a student of Kampala International University pursuing a bachelors' degree in Development Studies, I am undertaking research to generate data and information on *"CULTURE AND ITS INFLUENCE ON DOMESTIC VIOLENCE IN NAGONGERA TOWN COUNCIL, TORORO DISTRICT"*. You have been voluntarily selected to participate in this study because the contribution you make is central to the kind of information required. The information you provide is solely for academic purpose and will be treated with utmost confidentiality.

*Kindly spare some of your valuable time to answer these questions by either ticking the most appropriate option or giving your views where necessary.*

**SECTION A:**  
**BACKGROUND INFORMATION**

Please tick ☒ the appropriate responses that best describes your opinion

- 1). Gender
  - i) Female ☐
  - ii) Male ☐
- 2). Age bracket
  - i) 15-20 years ☐
  - ii) 25-30 Years ☐
  - i) 31-40 years ☐
  - ii) 41-50 years ☐
  - i) 51 Years above ☐
- 3). What is your highest educational level?
  - i) University ☐
  - ii) Tertiary ☐
  - iii) Secondary ☐
  - iv) Primary ☐



4) How long have you stayed/worked (Time of service) in Nagongera?

- i) Less than a year ☐
- ii) 1-5 years ☐
- iii) 5-10 years above ☐

5) What is your current occupation?

- i) Teacher ☐
- ii) Peasant ☐
- iii) Student ☐
- iv) Pupil ☐
- v) Others specify.....

6) What is your religious affiliation?

- i) Pentecostal (Born again/saved) ☐
- ii) Catholic ☐
- iii) Protestant ☐
- iv) Muslim ☐
- v) Seventh day Adventist ☐
- vi) Others specify.....

#### SECTION: B.

##### CULTURAL PRACTICES IN NAGONGERA TOWN COUNCIL

Domestic violence is a form of abuse in which an adult or older adolescent uses a fellow human in forceful ways which may eventually cause either physical or mental harm. Under the objective, the respondent is expected to just tick the most appropriate answer or write a short statement where necessary.

1. Does your community experience domestic violence?

Yes ☐ No. ☐

2. If yes, how are women and children domestically violated in your community?

i) Beating ☐

- ii) Rape ☐
- iii) Assault ☐
- iv) Death ☐
- v) Voyeurism ☐
- vi) Others specify.....

3. What are the effects of domestic violence on the livelihood of the people in Nagongera Town Council?

- i) Domestic violence and exploitation of women and children causes anxiety, complex post-traumatic stress disorder, and physical injury to the child.

Yes ☐ No. ☐

- ii) Domestic violence by a family member can result in psychological trauma, especially in the case of parental which in turn results into low concentration in class and isolation that causes absenteeism which results into low scores in class and finally child school dropout at a later stage.

Yes ☐ No. ☐

- iii) Victims may withdraw from school and social activities and exhibit various learning and behavioral problems including cruelty to others, and finally child school dropout at a later stage.

- iv) Yes ☐ No. ☐

Any others please specify briefly specify

.....

.....

.....

.....

## SECTION: C

### HOW CULTURAL PRACTICES INFLUENCE DOMESTIC VIOLENCE IN NAGONGERA TOWN COUNCIL

Domestic violence is where women and children are involved in the labour market in paid or unpaid outside work. (As house girls, factory workers, cleaners, etc) or unpaid household or in a household farm or enterprise (home keepers, family shop attendants, etc)

4. Have cultural practices influenced domestic violence?

Yes ☐ No. ☐

i) If yes, how is culture practiced in your community? Is it where women are forced by their husbands into performing criminal acts?

Yes ☐ No. ☐

ii) Girls and women are employed as paid domestic workers (House girls and maids).

Yes ☐ No. ☐

iii) There are poor livelihoods and low standards of living

Yes ☐ No. ☐

5. Any others please specify briefly specify

.....

.....

.....

.....

.....

## SECTION: D.

### STRATEGIES PUT IN PLACE TO ADDRESS THE ISSUE OF DOMESTIC VIOLENCE IN THE AREA.

In this objective, the researcher aims at establishing the strategies put in place to address the issue of domestic violence in the community of Nagongera Town Council. Below where some of the point the research based on to gather information in regards to the topic under study;

Do you agree with the statements made in the event of curding domestic violence in Nagongera Town Council?

Yes ☐ No. ☐

6. Promoting gender equality is a critical part of violence in the area

Yes ☐ No. ☐

7. School initiatives are well placed to prevent violence against women

Yes ☐ No. ☐

8. Community interventions can empower women and engage with men

Yes ☐ No. ☐

9. Media interventions can alter gender norms and promote women's rights.

Yes ☐ No. ☐

## **APPENDIX II**

### **INTERVIEW GUIDE**

- 1) Does your community experience domestic violence?
- 2) If yes, how are women and children domestically violated in your community?
- 3) What are the effects of domestic violence on the livelihood of the people in Nagongera Town Council?
- 4) Have cultural practices influenced domestic violence?
- 5) What are effects of domestic violence on the livelihood of the people in Nagongera Town Council?
- 6) What are the effects of parental neglect on the livelihood of the people in Nagongera Town Council?



**KAMPALA  
INTERNATIONAL  
UNIVERSITY**

Ggaba Road-Kansanga  
P.O. Box 20000, Kampala, Uganda.  
Tel: +256-414-266813, +256-414-267634  
Fax: +256-414-501974. Cell: +256-701-853392  
E-mail: admissions@kiu.ac.ug  
Website: www.kiu.ac.ug

13<sup>th</sup> January 2018

TO WHOM IT MAY CONCERN:

AKOIH DOREEN

REG. NO. BDS/45678/143/du-IR

Dear Sir/Madam,

**Re: Research/Project:**

The above named is our student in the College of Open Education and Distance Learning (COEDL), pursuing a Bachelor of

DEVELOPMENT STUDIES.

He wishes to carry out research in your Organisation on:

"CULTURE AND ITS INFLUENCE ON  
DOMESTIC VIOLENCE"

The research is a requirement for the Award of a Bachelors degree in

Any assistance accorded to him/her regarding research will be highly appreciated.

Yours Faithfully,

Womuzumbu Moses

BRANCH DIRECTOR - 0782572505

**KIU- TORORO STUDY CENTRE**