WOMEN OPPRESSION: A CASE STUDY
OF TARA SUB-COUNTY,
ARUA DISTRICT,
1960-2009

BY

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A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE AWARD OF MASTER OF
ARTS DEGREE IN RELIGIOUS STUDIES OF
KYAMBOGO UNIVERSITY

AUGUST 2009
DECLARATION

I ONZIMA KOBESON, here by declare that this research report presented is my original work and has never been submitted for the award of masters degree to any University.

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c) DEDICATION

To my beloved children Amaniyo Favour, Bayoru Flavia, Edomasia Fridah,
Asibazoyo Peace, Nyokaru Vivien and Afunani Nobert.
ACKNOWLEDGEMENT

The final product of this work has been a collective effort of many individuals.

First, special gratitude and appreciation goes to my supervisors Rev. Fr. Dr. John Baptist Matovu and Rev. Fr. Dr. Tumushabe Sulpicius for their co-operation, guidance and patience without their assistance production of this final report would have been rather difficult.

I also convey my sincere thanks and appreciation to the sub-county Officials, LCs, religious leaders of Tara sub-county and the respondents who furnished the researcher with the necessary information.

I am also greatly thankful to my father Yosam Aliobina and my mother Angelina Driciru for their moral support during my studies in Kyambogo University.

Finally, I am indebted to my wife Draru Helas, my children Amaniyo Favour, Bayoru Flavia, Edomasia Fridah, Asibazoyo Peace, Nyokaru Vivien and Afimani Nobert for their patience during my absence from home and their moral support they gave me.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>CEDAW</td>
<td>Convention of Elimination of all Focus of Discrimination of Women.</td>
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<td>CAT</td>
<td>Convention Against Torture</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<td>UNDP</td>
<td>United Nations Development Programme</td>
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<td>WENAH</td>
<td>West Nile Association of the Handicapped</td>
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<td>C.B.Os</td>
<td>Community Based Organizations</td>
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<tr>
<td>U.S.A</td>
<td>United States of America</td>
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<tr>
<td>UAUW</td>
<td>Uganda Association of University Women</td>
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<td>ACFODE</td>
<td>Action for Development</td>
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<tr>
<td>FIDA</td>
<td>Uganda Association of Women Lawyers</td>
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<td>Y.M.C.A</td>
<td>Young Men Christian Association</td>
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<tr>
<td>LCs</td>
<td>Local Councils</td>
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<td>WAOM</td>
<td>Women Action Against Oppression from Men</td>
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<tr>
<td>M.P</td>
<td>Member of Parliament</td>
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<tr>
<td>O.T</td>
<td>Old Testament</td>
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<td>N.T</td>
<td>New Testament</td>
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<td>A.T.R</td>
<td>African Traditional Religions</td>
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<td>N.R.M</td>
<td>National Resistant Movement</td>
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<tr>
<td>L.A</td>
<td>Liberation Army</td>
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<td>HON</td>
<td>Honourable</td>
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<td>T.V</td>
<td>Television</td>
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ABSTRACT

The research was carried on Women Oppression in Tara Sub-county, Arua District, from 1960-2006.

Women Oppression in Tara Sub-county is detrimental to their social, economic, political, religious and educational development. Through the study, the researcher found out that, the major causes of women oppression are low educational status; low economic levels of women, cultural influence have all led to oppression of women by men. The research found out that these had a lot of bad effects on women such as poor healthy, fear, anxiety, fatigue, post traumatic stress, disorder, sleeping and eating disorders. Women oppression has also resulted into divorce, family breakages, low economic and educational levels and lack of political will.

Chapter one covers background to the study. Statement of the problem, significance of the study, scope of the study, limitations to the study, definition of terms, review of related literature, methodology, research design, subject selection, research instruments, questionnaires, interviews, observations, research assistants, Secondary sources and the procedures.

Chapter Two; Talks about the nature of women oppression such as socio-cultural oppression, economic oppression, religious oppression, political, educational and sexual oppression.

Chapter Three; Talks about causes of women oppression. These include socio-cultural factors, economic, religious and sexual factors.
f) Chapter Four; This chapter deals with effects of women oppression 'such as psychological and emotional effects, physical, socio and economic effects.

Chapter Five; Covers the religious teaching about women oppression. These include, Christian religions which give the reviews of Old Testament and the New Testament. Islamic religion and African Traditional Religion teaching about women oppression.

Chapter Six: Gives Summary of findings, Recommendations and the conclusion.
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Source: Primary Social Studies Atlas for Uganda 2004, page 7
CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY
The research was carried out in religious studies. It focused on causes, effects, the nature of women oppression, religious teachings on women oppression and the recommendations to the problems of women oppression.

Oppression refers to rule or treating somebody with continual injustice or cruelty. According to Warren Kid the term Oppression in this context, refers to the manner in which women experience sexism, a process of unfounded social discrimination where by men claim authority over women. This can be seen where men have tended to determine the broad patterns of women lives and choices'.

Oppression of women by men is alarmingly wide spread across many cultures, societies in Africa including Tara Sub-county. So it has been and still remains prevalent in societies. Women oppression is a global problem in home, in neighborhood and at places of work. This is recognized by the United Nations and other world bodies as a gross violation of human rights.

The research was carried out on women oppression in Tara sub-county Arua district. The study was aimed at finding the nature of women oppression in Tara sub-county by investigating in to its causes, effects and recommendations to these problems as regards women oppression in Tara sub-county.
1.1.1 Location

Arua District is located in the North-Western part of Uganda, West of Albert Nile. Arua District is bordered by Yumbe district and river Nile to the East, Nebbi district to the south and by countries such as the Sudan in North and Democratic Republic of Congo in the West.

Arua District is made up of five counties such as Marach, Terego, Ayivu, Vurra and Madi Okollo. Tara Sub-county which is the area of study is found in Maracha county in Arua District. Tara sub-county is bordered by Koboko district in the North, East by Yumbe district, in the South by Terego country and West by Yivu sub-county. Tara sub-county has five parishes such as Anyivu, Ombavu, Vura, Pajama and Ojapi.

1.1.2 The People

Tara sub-county is made of only one ethnic group that is the Lugbara tribe. The sub-county has a population of 8450 people. The people of Tara sub-county were believed to have come from the Sudan. The language spoken in the sub-county is Lugbara ti.

1.1.3 The economic background of the sub-county

Most of the people are peasants. They grow crops such as cassava, beans, maize, groundnuts, simsim, sorshum, potatoes at subsistence level. Tobacco is the only cash crop which brings some money to the people. The people of Tara also keep animals such as cattle, goats, sheep and chicken. Very few people have salaried jobs.
i) A few people engage in small scale business in shops, kiosks, bars, hawkery, crop produce and drug shops at Kololo Trading Centre which is the headquarters of Tara sub-county.

1.1.4 Means of transport
There is one major road that runs from Arua to Koboko via Tara sub-county. There are few feeder roads and most of them are in bad condition. The major means of transport is the bicycle.

1.1.5 Religion
The cultural history of Tara sub-county cannot be complete without mention of religion. Most of the people are traditional believers. Traditional aspects of religious life goes hand in hand with western religious practice. Most of the people are Catholics followed by Protestants with a few Muslims.

1.2 STATEMENT OF THE PROBLEM
The socio-cultural, economic, religious, political, educational and sexual inequalities between men and women in Tara sub county has led to low status of women and therefore it has subjugated women. This has led men to control women in all aspects of life. The researcher feels that there is need to address the above problems of women in Tara Sub County.

1.3 HYPOTHESES
Low educational levels, low economic status, religion, lack of political will and socio-cultural factors have been the major causes of women oppression in Tara sub-county.
1.4 OBJECTIVES OF THE STUDY

The following were the objectives of the study

i) To find out causes of women oppression

ii) To find out and establish effects of women oppression.

iii) The study also aimed at studying and establishing religious teachings on the oppression of women as a basis in finding solutions to women's oppression.

iv) To find some solutions to the problem of women oppression.

1.5 SIGNIFICANCE OF THE STUDY

a) The findings would be used for educational purpose to the masses

b) It would act as guide lines to the community who often solve family case between couples.

c) The research would help sub-county authorities to make bye-laws prohibiting women oppression.

d) It was also aimed at providing a useful hint for those who are married and those intending to marry on how a happy marriage life can be undermined when a woman is oppressed.

e) It would help the society to take measures to address the problem of women oppression.

f) The study would also provide a literature on women oppression in Tara sub-county since no similar research on women oppression has never been carried out in the sub-county.
1.6 SCOPE OF THE STUDY

The research was carried out in Tara sub-county, Arua District. The researcher chose Tara sub-county because it is his home area. The researcher knows the geography of the area. The researcher is also well versed with the local dialect. This can make him communicate and collect data with minimum problem. Another reason was that, the researcher could ride from his home to various respondents in the area.

The research covers forty nine years from 1960-2009. This period has been chosen because it is the time when United Nations proclaimed as decade for women. It has a plan of action with the goals of equality, development and peace. This marked a watershed in human resource development as it brought women, the other half of the world’s population into development. There was concern for the improvement in the status of women and opening up economic opportunities for women. But years before 1960 were characterized by oppressive rule of men. The study was restricted to the nature of women oppression, causes, effects, religious teachings or views about women oppression, and possible solutions to the problem of women oppression.

1.7 RESEARCH CONSTRAINTS

The following were the shortcomings the researcher faced.

1. To many respondents interviewed, forms of oppressions such as socio-cultural, political, educational, religious, economic and sexual oppression
1) were not viewed as acts of oppression. To most of the respondents, oppression means physical beating of a wife. This gave the researcher hard time to get the needed information. The researcher overcame this problem by investigating more into forms of women oppression and interviewing women who felt that they were oppressed.

2. Women oppression in Uganda and more so in Tara sub-county was difficult to pursue given the private nature of family and the fact that traditionally it is improper for one to wash dirty linen in Public. The accuracy of data to be collected thus depended on the quality of interaction between interviewer and interviewee and in particular, the ability of the former to infuse trust, safety and intimacy into the interviewing relationship. This problem was overcame by assuring the respondents of the confidentiality of the information they give.

3. Some respondents were not willing to provide some truthful information of the negative aspects of their life such as oppression. This problem was solved by assuring the respondents that the information they provide will be kept confidential and their names will not be published.

4. There was transport problem as the sub-county is very large and could not be covered using bicycle to reach various respondents. The researcher hired a motorcycle to reach various respondents.

5. Time was not enough to conduct comprehensive study. The researcher used research assistants to speed up data collection.
6. There was problem of money to buy materials such as tape recorders, camera and even for facilitating movement. The researcher borrowed some money from Stanbic Bank to facilitate the research work.

7. Most of the people are illiterate and the researcher found it difficult to use written questionnaires. Questionnaires were only given to literature respondents and illiterate respondents were interviewed orally.

8. Bad weather conditions such as rain, strong sun heat, bad terrain such as valleys, mountains, bad roads, swamps hindered the researcher from going to various respondents. The researcher bought gum boots, rain coats, umbrella to go to the field.

1.8 DEFINITION OF TERMS

Chastisement: To punish or reprimand some one severely especially by beating.

Chauvinist: A person who seems to be superior to the other.

Depression: A state of feeling sad, defection, mental disorder marked by excessive sadness, difficulty in thinking and concentration.

Debility: Weakness of the body

Dread: Great fear or be apprehensive, feel worried.

Dysfunction: Not able to act or function normally.

Elicit: To draw out a response.

Encumbers: To hamper or a burden to some one.

Gruesome: Filling one with horror.

Hypothesis: An assumption, presumption. An idea or suggestion
that is based on known facts and is used as a basis for reasoning or further investigation.

| **Lethal** | Deadly, causing or able to cause death. |
| **Malaise** | Discomfort, feeling of uneasiness |
| **Oppression** | Rule or treat with continual injustice or cruelty. Make some body feel worried, uncomfortable or unhappy. |
| **Somatic** | Affecting the body or its cells or the mind. |
| **Subordinate** | Of less importance, lower in position. Treat somebody as of less importance. |
| **Subtle** | Slight and difficult to describe. |
| **Super ordinate** | To be above all. |
| **Terse** | Concise or curt. Using few words. |
| **Trivialise** | Having little value or importance. |
| **Vulnerable** | Able to be hurt or harmed. Exposed to danger or attack. |

unused word

| unused word | A turning pointing in the course of events. |
1.9 REVIEW OF RELATED LITERATURE

1.9.1 INTRODUCTION

Several works have been produced by various authors on the subject of women oppression. Several of these authors stress the dehumanizing effects of women oppression. Other authors discuss various factors that lead to women oppression. Below is the researcher's brief review of some of these authors.

1.9.2 Literature Review

The Oxford Advanced Learners Dictionary by Widow Son H. G defines Oppression as; to rule or treat somebody with continual injustice or cruelty'. This definition seems to be narrow according to the context of the research.

According to Warren Kid, Oppression refers to the manner in which women experience sexism, a process of unfounded social discrimination where by men claim authority over women. This can be seen where men have tendered to determine the broad patterns of women lives and choices'. Therefore the researcher will have to go beyond warren kid's definition of oppression to include aspects not covered by it such as economic, political, religious and educational oppression.

Ofei- Aboagye RO Altering the Strand of the Fabric a preliminary look at Domestic violence in Ghana, states: Wife beating is a man's way of teaching her a lesson and even women have shown less sympathy for victims of wife beating, who according to the custom should learn to be cautious and calm".
There is no doubt that there are many other women in Africa who in their daily life experience suffering and oppression of all kinds without complaining. Many women undergo cultural oppression to the extent of affecting the physical, mental and spiritual well-being. Women accept these practices for they are the traditions and customs handed down from generation to generation up to the present day. Most folk tales are told to teach a moral. It is common within the traditional setup. The folk tales portray men as chauvinists with unchallenged mandate to control their households including wives 4.

The researcher agrees with the Ofei-Aboagye's remarks. Most folk tales in Africa including Tara sub-county portray negative aspects of women. Most men think they have overall power on women so that women feel inferior and men are their superiors. However the researcher disagrees with Ofei - Aboagye, not all folk tales portray women negatively. Some folk tales have meaning. Some teach good morals how a woman should behave in a community. For example should a woman misbehave especially adultery, it can bring misfortune for the family. Although there are cultural mechanisms for intervening in oppression situations in marriage, men as heads of household are still expected to use some form of discipline if need be to bring sanity into their house. Women are therefore socialized to accept physical and emotional chastisement as a husband's marital prerogative.

Abraham. M; in his book, Ethnicity, Gender and Marital Violence; identified the source of oppression of women as stress, frustration and deprivation resulting
n) from economic deprivation. People with fewer resources relative to other members of society are known to experience higher levels of frustration and stress. They also have little material, emotional, psychological and social resources to cope adequately. Frustration from material deprivation may result in physical wife abuse in his ability to provide for his family and to meet normative expectations with poverty or unemployment. Stress and frustration may result in his use of oppression method; hence one would expect a greater prevalence of marital oppression among the poor in large families'.

It is true that in most cases oppression of women occurs in poor families. People who have been laid off or are unemployed. Economic hardships make most husbands frustrated and this makes them to oppress their wives. However reasons for women oppression is more cultural other than material wealth, because there are rich husbands who still oppress their wives. The researcher suggests that reasons for men to oppress women should be more than material wealth. This has made the researcher to carry out the study.

Conors D.J: In his manual on Violence Against Women in the Common Wealth Countries, said oppression of women is a result of the belief fostered in all cultures that men are superior and women with whom they live are their possessions to be treated as they consider appropriate". The researcher agrees with what Conors S.J has said.

Most men depict women as inferior and men are their superiors. Women are property of Men, to be owned and treated the way they like. However the researcher disagrees with Conors not all men mistreat their wives as their property
to be owned. There are some husbands who treat their wives as their equals. Decision-making is arrived at by consensus. Some women even make decisions at home instead of their husbands. The researcher has to find more about this.

According to Mahomey, M, *Legal Images of oppressed Women. Redefining the issue of separation*, the assertion made is that as oppression escalates self-blame recedes and oppressed women realistically fear that leaving will precipitate what has been identified as "Separation assault" the acute violence and potentially lethal battle that accompanies the process of separation" 7. In most cases women who are oppressed end up separating with husbands. However this is not always the case. Some women even tolerate oppressive husbands until the time of their death. This has inspired the researcher to investigate into the problem. Walker, L; in his book, *Oppressed Women*, said, oppressed women's psychological stress is seen to induce the dependence debility (weakness) and dread, thereby breaking their personality, a process labeled as "Learned Women's Syndrome". It is counter argued that oppressed women do not become stereo-types of passivity, weakness, dysfunction and loss of agency, implied here by the term "helplessness" rather concrete Constrains. These prevent them from learning, for example the community fails to respond and provide resources 8. It is true that most women oppressed have psychological problems. There are other factors such as Poverty, bareness, sickness that can also bring psychological problems.
Veronica Mawarire felt ashamed when a woman is used to advertise products as "choice" soap, when she is pictured bathing naked. Why are men not also shown on T.V, in Newspapers and on radio demonstrating how to use soap? Whenever we see some example, we see a woman doing it. This must stop. We are all human beings". It is true that for those who have chances of watching T.V will bear with Veronica M; that most advertisements on T. V s are performed by women. Sometimes the woman is pictured naked or with private parts shown. However, Veronica should note that media is not against women, there are cases where men are pictured naked on T. V s to advertise certain things. The researcher will have to find more about this problem.

Constance R Sisanya, in her article on Death Rituals of Abaluya of Western Kenya, Observed that, regardless of the nature of death rituals and social status of deceased, women generally undergo physical, psychological and social torture: She noted that the situation was even worse when the rituals were in respect of a spouse.

In their rituals men do not allow child bearing women to head the community in observing the death rituals because men are believed to be clean as opposed to women who are sometimes are contaminated by menstrual blood". This is a discrimination against women In the same way men could be considered unclean if they experienced wet dreams since the two biological processes fall into the same category. However, prevention of women from carrying out death rituals should not be seen as discrimination against them. It is to avoid shame and
disgrace. For example if menstrual blood is seen on a woman’s cloth when carrying out the death ritual, it will be shameful on the side of the woman. The researcher will have to find out whether stopping menstruating women from carrying out death rituals is an oppression.

Majapie Madiba in his book *Women in Africa Traditional Religions*, said, Women are oppressed in many ways as daughters, wives, mothers, widows and concubines. There are many taboos, proverbs, poems, plays, films and remarks that support this secondary status of women. Such socio cultural factors influence the minds of people from generation to generation which hinders women's full participation in various fields of the priestly office and it is often said that women are the weaker sex.

It is true that most societies including Tara sub county treat women as mothers to bear children and care for them, wives to be possessed, to do house hold work and concubines to satisfy extra sexual need and to guide against not having children, incase the other wife is barren. Women are strongly to observe taboos, proverbs, poems, remarks which portray women negatively. However Majapie should know that taboos have meaningful messages, they impact discipline into women and they prohibit certain acts that could bring misfortune; such as premarital sex and adultery. This calls for the reason why the researcher has taken interest to carryout research on this problem.
Hoffman K.L, in his book, *Physical wife abuse in a non-western society*, said women oppression is seen as the most overt and effective means of husband's social control of wives. In that it is used when other and more subtle methods of control do not elicit submission. Hoffman K.L, is right to say so because most men oppress their wives to show their social power over the woman. Some use it as a last resort when other methods like round table talk does not show any positive response. However the researcher disagrees with Hoffman because what some women see as oppression may not be the same to others. To some women it is duty of the husband to have social control over the family and the head of the family so it is not oppression. This has made the researcher to investigate in to the problem.

Thoko M, had a problem with a situation where the woman has to walk along distance to draw water, while the man spends the whole day sleeping. She asked what is wrong with the women drawing some water while the man is doing something else like going to the field.

What normally happens is that a woman draws water, goes back to the field and cooks as well. We should start on the premise that there are roles best played by men and others by women. The woman should not be left to do everything. Most women see this as oppression according to Thoko. However Thoko should note that not all men stay idle in their homes. There are some men who work from morning up to sun set and there are some women who do not work at all. So the research will have to find more about this problem.
Eunice Njovana of Pajama parish, said that, portraying women negatively in media is a way in which men consolidate their power over women. It is also a way of justifying allegations against women. For example women cannot hold positions of authority. Women organization are considered trivial by the media and not taken seriously”. Most of the managers of the media are men who have the tendency of exposing negative aspects of women and not exposing good aspects of women. This is done purposely to suppress women and to frustrate their effort.

It is true that sometimes women organizations are not taken seriously by the media and by some governments.

Certainly the researcher holds the view that, these days women organizations are taken seriously by the governments. For example, Uganda Women Effort to save Orphans (UWESO). This organization takes care of orphans and is supported by government and media.

Waligo LM, The synod of Hope at the Time of crisis in Africa in the African Synod, said that, women can be oppressed because they are easy to manipulate, brain washed and controlled. They are powerless, vulnerable, submissive and always looking for easy way out of their troubled society”. The researcher agrees with Waligo because by their nature women like their children believe easily and this can be related to their low levels of education and uncritical thinking and uncritical analysis. Because of this women are easy unsuspecting targets for cults as it happened in Kanungu district in Uganda. However the
researcher disagrees with Waligo because there are some women who analyze issues, think critically but still become victims of circumstance. This has inspired the researcher to investigate into the problem.

1.10 METHODOLOGY
The researcher used the qualitative methods in data reporting, this means that he arranged the data collected in an argumentative way giving descriptions where appropriate and analyzed points and facts which were collected during the study. But where the researcher presented some parts of the report quantitatively, this was when tallying the number of the respondents who and how they responded to certain questions. The researcher applied this method to compare certain variables where necessary.

1.11 SUBJECT SELECTION
The subjects selected include married people, religious leaders, elders, LCS, husbands and wives. The researcher went to each parish and selected this group of subjects who are between the age brackets of 18 to 50 years. This age bracket was chosen because most marital problems such as women oppression are at their peak between this age limit.

1.12 RESEARCH INSTRUMENTS
1.12.1 Questionnaires
This involved the use of written down items to which the respondents individually responded by writing in the spaces provided in the questionnaires. The researcher
visited the five parishes of Tara sub-country such as Vurra, Anyigu, Pajama, Ombavu and Ojapi. The researcher chose eight (08) literature respondents. Four male and four female from each parish this gave total of 40 respondents. 20 male and 20 female respondents. The reason for choosing literate or educated groups of respondents was to get clear and fast information processing. Each parish was given eight (08) questionnaires and the total number of questionnaires given was forty (40).

1.12.2 Interviews
The researcher also interviewed some respondents from each of the five parishes. The interviews consisted of both literate and illiterate respondents. The researcher selected eight (08) respondents both men and women. Four (04) men and four (04) women and interviewed them. The number eight (08) per parish was preferred for proper handling and getting accurate information.

1.12.3 Observation
This involved seeing and hearing. It required the researcher's personal ability and Understanding. This made the researcher visit some of the families where women were most oppressed. This method was good because it helped to avoid biases and prejudice by subjects and helped to overcome language barriers.

1.12.4 Research assistants
These were helpful to the researcher during field work. The researcher chose one research assistant per parish making a total of five for the whole sub-county.
The work of the research assistant was to:-

- Identify respondents.
- To issue questionnaires to the various respondents and collect them.
- To schedule dates for interviews in their parishes.
- To compile the list of respondents.

1.12.5 Secondary sources

The researcher used textbooks, secondary data, some information on tapes, CDs, magazines, Journals, Newspapers and radios. These were important because they enriched and broadened the data collected from the above methods.

1.13 PROCEDURES

The researcher appointed one research assistant per parish. Their work was to organise the respective respondents and to issue questionnaires. During the visits, the researcher introduced himself with the help of introductory letter provided by the University. The researcher explained the purpose of the study and how it would benefit the community. This helped create report and reduced the fear on the part of respondents. Questionnaires were distributed while appointments for oral interviews were made. In the meantime, the research assistants were briefed on the research topic, the purpose and services expected of them. The researcher gave the research assistants interview guide, Questionnaires which guided them in the interviews. At the end, the research assistant handed in the data collected from oral interviews. The researcher collected the questionnaires form the respondents.
END NOTES


3. Ofei- Aboagy RO., Altering the Strand of the Fabric A Preliminary look at Domestic Violence in Ghana, 1994, p. 34.

4. Ibid


CHAPTER TWO

THE NATURE OF WOMEN OPPRESSION

2.1 INTRODUCTION

This chapter focuses on identifying the nature of women oppression in Tara sub-county. The researcher identified the following nature of oppression which women in Tara sub-county suffer. These include: Socio-cultural oppression, economic, political, educational, religious and sexual oppression.

2.2 SOCIO-CULTURAL OPPRESSION

Gender based violence by men on women is alarmingly wide spread across different cultures. Women oppression is common in traditional societies in Africa and elsewhere and it is also apparently on the increase in developed countries. Folk: tales within traditional set up are told with the purpose of teaching morals. But most of these folk tales portray men with unchallenged mandate to control their house holds including wives.

The table below shows the response of some women interviewed.
### TABLE 1: REASONS FOR BEATING WOMEN BY MEN

<table>
<thead>
<tr>
<th>WOMEN/ME</th>
<th>RESPONSE</th>
<th>NO.</th>
<th>OF PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Respondents</td>
</tr>
<tr>
<td>Group A</td>
<td>To control us</td>
<td>5</td>
<td>12.5%</td>
</tr>
<tr>
<td>Women</td>
<td>To discipline women</td>
<td>5</td>
<td>12.5%</td>
</tr>
<tr>
<td></td>
<td>To make us submissive</td>
<td>5</td>
<td>12.5%</td>
</tr>
<tr>
<td></td>
<td>To show that we are weaker sex</td>
<td>5</td>
<td>12.5%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>20</td>
<td>50%</td>
</tr>
</tbody>
</table>

| Group B   | To make women submissive        | 5    | 12.5%         |
| Men       | To control them                 | 5    | 12.5%         |
|           | To discipline women             | 5    | 12.5%         |
|           | To make them cautious           | 5    | 12.5%         |
|           | Total                           | 40   | 100%          |

When the researcher went to the field to collect data, it was found that 5 women out of 20 which formed 12.5 percent respectively for each group reveal that, women were beaten by their husbands to control them. To discipline women, to make them submissive 1 and to show that they are the weaker sex.

Five men out of 20 which formed 12.5 percent respectively for each group, when interviewed accepted that they casually beat their wives so as to make them submissive, to control them. It was right as head of family to impart discipline.
into wives in any way the husband likes\textsuperscript{2} and the last group said, they beat their wives to make them cautious.

The researcher's findings were the same as what Ofei-Aboagye, R.O noted in his book, *Altering the stand of the Fabric. A Preliminary look at Domestic Violence in Ghana*, where he said, women are depicted as weak and submissive without any rights whatsoever within the family. He went on saying that in Ghana, wife beating is a man's way of teaching her a lesson. Even women have shown less sympathy for victims of wife abuse who according to the custom should learn to be cautious and calm'.

Although there are cultural mechanisms like elders solving problems between the couples, fining the man when he beats his wife, such interventions in oppressive situations in marriage are not effective. Men as heads of household are still expected to use some form of discipline if need be. To bring sanity into their house does not exclude the possibility of physical beating of a wife. Women are therefore socialized to accept physical and emotional chastisement. Lugbara culture by and large perceives women as inferior who can be used and stepped upon at will.

The social legitimation given to wife abuse can even be seen within the legal frame work of the county. The police and judiciary have been gender insensitive in their handling of male violence against women. Victims who seek redress through these avenues become ridiculed, frustrated as they are encouraged to make an out of court settlement. Tina Bacia, when interviewed, bitterly complained that whenever she had problems with her husband and reported the
case to Les and police, she is advised to withdraw the case and settle it at home with clan leaders. To her, women issues are not taken seriously and this is a kind of oppression.

Culture over burdens women with a lot of work. A woman has to walk a long distance to draw some water; while the man spends the whole day doing nothing. A certain woman asked what was wrong with the woman drawing some water, while the man was doing something else like going to the field? What normally happens is that, a woman draws some water, goes back to work in the fields and then she continues to cook as well. We should start with the premise that there are roles best performed by men and others by women. The woman should not be left to do everything'. According to her, she always feels cheated and oppressed when she does all the household work and the man just sits and does nothing, culturally, women have little say in their sexual relationships. They increasingly carry the burden of caring for the sick in the society. In one out of three households, the man and the woman planned the number of children they would have, in another, one out of three households, the husbands made the decision. In the remaining households, the husband made the decision. In the rest of the households, children were seen as a gift from God or decided on by woman”. According to her, a woman has to produce as many children as her biological make up could allow. This normally overburdens a woman making her look weak, worn out and therefore short lifespan.
Culture denies women the ownership of land. Women are also disadvantaged in that they cannot afford their own farm inputs such as hoes, fertilizers even if they have some little land. This automatically gives the men authority over women.

It is true that the land issue in Tara sub-county lies in the hands of men. Women traditionally do not own land. They have no land titles. Apart from not owning land, they do not even own other property such as cattle, goats and chicken. If they do have them, the husband still assumes the ownership.

The land traditionally belonged to the man. The wife and the children do not exist as far as ownership is concerned. Only their labour counts and to add insult to injury, the woman does not control the proceeds from the land. Whatever is sold from the land, the man decides what to do with the money, woman and children have no say.

Draru Hellas when interviewed over the land issue, said, she has all the necessary power, labour and tools, but where will I use them when all the land has been taken by the oldest husband's son?

I cannot possibly challenge him; because he is a man with a family now.

I have been unable to join any project and tried to tell my husband's parents of my plight since it was they who came to fetch me from my parent's home to stay with their son. If this suffering continues, I shall be forced to go back to my parents, may be they will give me a piece of land for me to earn living.
This is exactly what happens in Tara sub-county. Some women have gone back to their parents because land has been grabbed away from them especially by the oldest sons of their husbands.

When a woman is married and goes to her husband's home, she is referred to as' Mutorwa', which means a stranger. This means that, she does not really belong to her husband's home, neither does she belong to her parents any longer due to the fact that she is married. Women feel that they are 'hanging' onto something that does not have support. Women do not have a feeling of 'belonging". This is a common practice in Tara sub-county, newly married woman is seen as a visitor, she is not allowed to go out in market places and other public places. She has little or nothing to do with family affairs except that, she does all domestic chores. The following poem written by Dr. Rutendo F. conveys much message about the suffering of women in the hands of men. It is quoted here to shed more light on women oppression. It goes,

When you took me to be wife, I was full bodied, my beauty was angelic, I was a star in an October night, and you were jealous of me so much so you escorted me to toilet, you used to feed me with spoon, then I was nubile. Today, you wasted me, my virginity you deflowered, you say I now make you sick, my tits used to be taut, today they are flaccid. My buttocks are flat. That face which shone and you loved, now no longer attracts you. What crime have I committed? I bore you children, now you waste me. I make you sick, as if I am a hag’s snuff, co loured mucus, which no one will give a second glance. Your love has been eaten away by pests. I put before you tasty dishes, I am always clean, what then is my flaw? I am decayed in body and mind, so termites will finish me off True pests have eaten at our lovely.
bb)

This is exactly what happens in Tara sub-county when women are newly married, their husbands love them so much so that, they can not fight, quarrel and even jeer at each other. But as year go by, they stay in their marriage, problems begin to crop in and men begin to be oppressive to their wives.

Otilia M said that polygamy has been part of our culture from the beginning. But the way it was done has changed. Before a man took a second wife, he would ask for permission from his first wife. Only after she had agreed would he go and get married. These days, men get into polygamy, in most cases; men love their second wives or the last wives and tend to oppress the first one. Or else they love the first wife more than the second one. This causes great anxiety. If women knew, they would never allow themselves to marry a man of many wives who will oppress them.

Another traditional practice that irks women is that of widow and property inheritance. This contributes to the spread of AIDS and other venereal diseases such as syphilis and gonorrhea. It creates hostilities where the inheritor is already married. Poor relatives inherit widows just to get the wealth left by the deceased husband.

"Being an inherited wife ruined my life. I was forced to be inherited. Afraid of what would happen to me, I agreed to be married to one of my husband's young brothers. They did not care much for me; he would come to my house once in a blue moon. He goes away with some property to be sold. There was nothing I
could do about it. In Tara sub-county there are cases of widow inheritance as shown below.

**TABLE 2: WIDOW INHERITANCE IN TARA SUB-COUNTY**

<table>
<thead>
<tr>
<th>GROUP</th>
<th>RESPONSE</th>
<th>NO. OF RESPONDENTS</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Widows</td>
<td>We were forced to be remarried by our late husband’s brothers because we were already “bought”.</td>
<td>3</td>
<td>15%</td>
</tr>
<tr>
<td></td>
<td>It was culturally accepted</td>
<td>3</td>
<td>15%</td>
</tr>
<tr>
<td></td>
<td>There was no where we could go</td>
<td>3</td>
<td>15%</td>
</tr>
<tr>
<td></td>
<td>Our relatives told us to remain here</td>
<td>3</td>
<td>15%</td>
</tr>
<tr>
<td>B Men</td>
<td>It is culturally right to remarry our late brother’s widow</td>
<td>4</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>The brother left some wealth. The orphans can not go some where.</td>
<td>4</td>
<td>20%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>20</td>
<td>100%</td>
</tr>
</tbody>
</table>

The above data can be interpreted as follows. 3 women out of 12 which represents 15 percent for each group respectively reveal that they are forced to be remarried by their late husband’s brother because they are already “bought”. 3 women out of 12 representing 15% said it was culturally accepted while 3 women out of 12 which represents 15% said there was no where they could go. 3 women out of 12 said that their relatives told them to remain there. 4 men out of 8 said it was culturally right to remarry their late brother’s widow. 4 men out of 8 representing 20% said their brother had left some wealth and the orphans can not go some where.
According to the New Vision Thursday December 2004, bride price gives powers to men to oppress their wives. Commercialization of marriage has made rural girls (including those in Tara sub-county) to pull out of school into marriage and even make men to have authority over their wives as they have 'bought' them. It is true that the very payment of bride price has given men excessive power over wives. This is a common practice in Tara sub-county. To men once you have paid the bride price, it is a license for them to treat the woman in any way they like. This is a bad misconception which should be avoided. Bride price should be seen as a way of appreciating and thanking the parents of the bride. It should also be as a way of filling the gap the girl has left behind.

Among the frequently reported cases of violence against women by men in the families according to the sub-county officials are murder cases. Buga Marios, the LC III Chairman of Tara sub-county, said that, since the severe forms of domestic violence like murder attract the attention of the Media, the less severe forms of violence against women such as oppression, beatings are rarely reported. This suggests that women do not take casual beatings seriously that is why they are rarely reported to police and LCs, though they cause emotional, psychological and physical injuries to women.

Husband's violence against their wives is considered normal in Tara sub-county. Peasant and their wives alike consider wife beating as the husband's right as the head of the family. This is in line with what counts D.A, reported that wife beating is regarded as good conduct, solid, gender conformity and culturally accepted. Men beat their wives as physically reprimand, the beating happens
occasionally and causes the woman no serious or permanent injury. Where such behaviour is customary, it is viewed as unremarkable 16.

2.3 Economic Oppression

Women are overwhelmingly concentrated in the lower status jobs at the low end of the pay scale. Women make up for example eight six (86) percent of labour force as clerks, typists and provide most of domestic labour. Men make up seventy four (74) percent of all white collar administrators. Women receive almost the same education as men, yet men some times get better jobs and higher salaries as it used to happen in Zambia copper mines, where women and children working in the copper mines were paid lower salaries than the men 17.

This is what happens in Tara sub-county, when casual workers are needed; the number of men taken is more than that of women. Even if these people have the same levels of education. Sometimes certain kinds of work are preferred to be done by men than women, for example loading vehicles.

Julian J and Kom B, said, although about the same proportion of women and men are profession or technical workers; women are concentrated in lower paying fields such as nursing or teaching while men are in higher paying professions such as Law and Medicine. This kind of distinctions made in the types of jobs towards which men and women are steered counts for the fact that women's annual salary is lower than that of men. Women are steered counts for the fact that women's annual salary is lower than that of men. Women are likely to be laid off, because it is assumed that women need jobs less than men 18. It was found that even if
men and women do the same job, segregation remains so water tight that women occupy low grade manual work and men in skilled high grade work.

Cherl Townsend described the lower wages negative and some derogatory expression used when referring to women as follows:

Women have had a higher labour force participation rate and status level man men. This work has been a response largely to the demands for survival. The society's response to this work has been to generate a set of negative images and stereotypes that focus largely on the women labour. Concrete expressions of this labeling are found in such labels as mean and 'Matrich' by which women are depicted as bad women by men and dangerous mothers. Such labeling structurally isolates women from the experiences and problems of other women 19.

This is exactly what happens to women of Tara sub-county. To men whatever women work for is for their survival. Women labour does not count in the eyes of men in the economic development of the sub-county, though women form the greatest percentage of labour force. Such remarks "women do not pay taxes" are common talks from men.

Traditionally in Lugbara culture, the man has been the chief bread winner, the one who "brings home meat". In recent years, this situation has changed dramatically more women have been entering the work force as at least secondary bread winners. However these two pay cheque couples have not worked out ways of dealing with the sharing of financial responsibilities or division of their monies. In most cases, men want to assume power over the income of their wives which to
women is a source of oppression. This creates intense conflicts at home about how the money should be spent.

In Tara sub-county women's status has changed the entire family configuration especially, working wives. It is good but it brings conflicts. It is common to find women who earn more than their husbands begin to be a headache to their men. To reduce the stubbornness of their wives, husbands look for oppressive ways of controlling them for example beating, not allowing them to do business or work in other places. Husbands and wives keep separate accounts and wives hardly know what their husbands earn and vice versa. Yet economic conflicts constitute a major area in the conjugal conflicts. As married people continue to live in economic hardships, many families go in attempting to keep body and soul together. What is happening in Tara sub-county is in line with what Garry S.B and Norman G. have said, "Working wife's new status has changed the entire family configuration. This includes the delegation of power, sex roles, child rearing responsibilities and more.

Conflicts do arise in families over disagreement on fund distribution for different needs of family members. Money is in short supply and tampers are very high, especially where there are too many mouths to feed. In many cases, men force their wives to provide for the family. Delima when interviewed said that, "Where there is shortage of money at home, temperature rise up, no kind words at home. Her husband forces her to buy everything at home. This is a common
practice where there is no money at home; some husbands become furious with their wives.

2.4 RELIGIOUS OPPRESSION

2.4.1 INTRODUCTION

This section of the research will focus on women oppression under Christianity; African Traditional Religions (A. T.R).

2.4.2 CHRISTIAN RELIGIONS AND WOMEN OPPRESSION

In Tara sub-county, though women attend church services more regularly than men, pray more often and hold firmer beliefs, men dominate all the activities in churches like leadership and women occupy lower status like cleaning churches. This is the same as what Julian 1. and Korns B. said, "Women attend church more frequently than men, pray more often than men, hold firmer beliefs than men and co-operate more in church programmes than men. Yet organized religion is dominated by men. Organized religion has historically reinforced many secular traditions and norms. It tended towards the traditional view that men are superior and women inferior and that a woman's most important role is procreation. In their theological doctrines and religious hierarchies, churches and synagogues tend to reinforce women's subordinate role.

The churches in Tara sub-county are not all interested in the affairs of women, and neither are they interested in women liberations where ever they experience oppression and exploitation. Yet these are Christians who have been oppressed.

This is in line with what an African Woman Theologian of Ghana Mercy Amba
Oduyoye has written on feminism, she said, "Women are very much concerned about the church. But the church is not so much concerned about women.

Oduyoye, basing on Ancila Kupalo's essay about African sisters congregations points out the restrained relationship between the mother superiors and the bishops. The latter expected to be consulted on every matter concerning the running of the congregation. This kind of relationship of superior to inferior can be traced back to the mentality of African people especially that of superior to inferior can be traced back to the mentality of African people especially that of husband versus wife itself reinforced by colonial mentality of master servant.

One of the interviewees said that, she very much wanted to become a priest but she could not because it was said that women cannot become priests. This means male ministers do not want female ministers. In the words of Mbuya Beya the church generally does not perceive women any differently than society at large. The church itself does not escape the temptation to discriminate against women. Women appear to be of no use to the church beyond giving birth in the sacrament of Matrimony and to become good sisters.

Some religions like Islam still, support inferior position of women in Tara Sub-county. Women are only confined to homes in their roles of reproduction, tending children and being faithful. This is the same as what Majapie Madiba puts, "The accusation or blame goes to some religions which have favoured the inferior position of women to continue, thereby making men to feel ever superior to the female sex. Madiba argues that some religions such as Islam confine
women to home in their roles of reproduction, tending children and being faithful, uncomplaining, serving wives and sacrificial mothers. The husband is the "Lord". All the authority rests on the male such affirmations had the sanction of religion and we are so deeply embedded that, their influence continues to dominate the thinking of women and men.

Amigo when interviewed why Moslem women do not go out and only stay in doors? He answered, it has been a tradition in Islam and it is part of Sharia Law. Secondly it is to make women submissive and prevents women from being tempted to go with some men 28.

In Tara sub county women sometimes feel out of place and left out the way God is referred to. In most cases God is referred to as 'He' not 'She' when women are mentioned, they seemed to be either saintly mothers like Mary who was a virgin or temptresses like Eve. To women this is one way of oppressing them.

Melissa R. said, "feminist Theologians do not say that God is a woman; they are not just insisting that women should be allowed to be priests. They are not even saying women should not help to raise money for charity or arrange flowers in church, what they are saying is that we need to re-think: the language we use about God. We are so much used to hearing God referred to as 'He' that we do not even notice that females are left out.

Another way in which women feel oppressed and cheated is the way Christian writers and the Bible use Masculine Words for God such as father, King, shepherd
and lord. This silences women and women feel less than human and certainly less
than divine. Tertullian one of the church fathers called women the "devil's gate
way", now days, theologians are less harsh. But the idea of God the son, who
became incarnate as 'Jesus the son' had the effects of seeming to glorify men and
damage women's self-esteem. It works like this. The Bible and Christian writers
use masculine word for God like father, king, shepherd and Lord. This is because
the church took ancient Greed Medieval Patriarchal attitudes. We must replace this
kind of thinking by a more caring in terms of male and female viewpoint for
example we could talk of motherhood as well as fatherhood or use more abstract
names for God such as the Holy one. Similarly most Christians today think that it is
wrong to talk of God in female terms because Jesus did not. But many go much
further; they believe that there is a chain of command which begins with God at the
top, down through Jesus, to husbands, wives and children at the bottom. Men keep
their power by saying that the husband must be the head of the family because, Eve
a woman brought sin into the world. As a result women have to be under the control
of men in order not to bring sin again.
When the researcher went to the field, he found out that women's roles are limited
to domestic services such as serving children, the old, and the sick, as nurses, nuns,
mothers, sisters, fund raisers and tea makers. This is supported by what Majape
Madiba, a woman theologian has observed. She said, "Tradition has assigned very
specific roles and debasing labels to women in church and society. Women have
been called mothers but labeled as sinners, temptresses, servants and subordinates.
Consequently, as she observed, women have been limited to performing domestic
tasks like serving children, the old, the sick as nurses and nuns, mothers, sisters fund raisers and tea makers. Madiba observed that, the church has also laid down certain codes of conduct about women's morality and about their dress reminding them of their roots in Eve and St. Paul's instructions that, they should be submissive and obedient to their husbands 31. The researcher found that, the church has unhealthy attitude and relationship towards women. Most churches bar women form performing the most sacred rituals. For example we know that the twelve Apostles were all men and the church in most cases has kept the tradition of washing of men's feet.

In Judaism women are required to obey fewer religious precepts than men because less is expected of them. Orthodox Jewish male recite prayers each morning thanking God that they are not women. These are some of the discriminations and oppressions which women under go in churches".

The researcher found out that because of women's uncritical analysis of events or situations, they always fall easy prey for circumstances of situations. Any religious movement targets women. For example we have a religious sect called CHUW AD in Tara sub-county and it is mainly dominated by women. This can be seen in what Gerald B. said about Kanungu incidence which took place on 1st March 2000, he said "coming from different parts of the country and beyond, a big majority consisted of women and children and some men most of the movement members had a history of problems like emotional, marital, medical and financial. The promise of a life where all one's needs like food, shelter, clothing, education for
children would be taken care of as well as guarantees of security and recognition were too tempting for many women. Women who are members of this cult experienced dissociation and are prohibited from free expression. Instead they are filled with fear and guilt as a result of an established Omnipotent master who demands self-sacrifice. Most victims of Kanungu incident were women and the brain behind the cult was Joseph Kibwetere. This suggests that instead of religions liberating women, they tend to oppress them.

2.4 POLITICAL OPPRESSION

Women participate in political systems of any country more than men. For example during elections, the number of female voters is greater than that of men. During campaigns, women take active part in campaigning than men. Yet there are few women in political power. This is because women have been brought to feel that they cannot contribute anything tangible as far as politics is concerned. Men feel that if they vote a woman to political position, she may be suppressed by her fellow male politicians especially in the parliament. Although N.R.M government has brought the idea of women representing from LC I up to the parliament, their number is not enough to have political influence. Even in Tara sub-county, women representation at LC III level is low compared to male representation.

The social role in a family where men are the head of the family are also to blame for skewed political representation. It is very difficult for women to get into politics because of male prejudices. Lucy Obega said, in 1994, she was
nominated to be councilor to the sub-county. Men were angry at first because they were going to be led by a woman. In the villages, there are people who do not accept it simply because we are women. Even if you raise important issues, they do not listen simply because the issues were raised by a woman. 34

In 2005, the researcher was watching parliamentary proceedings on T.V, where Miria Matembe stood up to raise a point. She was interrupted and suppressed by her fellow male parliamentarians. This gave the impression that women are politically oppressed by men. Women could empower themselves politically if they vote tough female politicians like Cecelia Ogwal, Winnie Byanyima, Miria Matembe. After all women form the biggest number of voters. Their problem is women vote for men who later suppress them and do not listen to their problems. Veronica. M. when interviewed said, as soon as a woman challenges men for political position, the latter becomes defensive. They cannot stomach the idea of a woman taking a leadership role. We have not seen the end of oppression. Men become rabid as soon as women are elected. We are oppressed, even though women are more successful whatever venture they under take 35.

In 1980s, those of us who lived in the towns used to suffer. For example if any political atrocity was committed. The then Liberation Army (L.A) of the former president Obote, would arrest and take people to detention camps and torture them. We were given electric shocks to force us to disclose information about the guerillas. Some times in the middle of the night, you would wake up to find your house surrounded and you will be taken to torture places”. Women were most
tortured in Tara sub-county by then it was one sub-county called Yivu. Soldiers tortured women because women can reveal information faster than men.

Hon. Anim Angupale, who was the woman M.P for Arua district in a casual talk said, life in parliament has been tough for the few women who have made it. Male parliamentaries quickly label them in order to silence them. I am here to fight for the justice of women. For women's lives to improve, we have got to be outspoken. That is what brings about change. Though male parliamentarians complain I'm a controversial figure".

I think the labeling of outspoken female parliamentarians by their male counterparts is to suppress them. Many of them have been labeled like iron lady (Cecilia Ogwal).

Political restriction of women and at the same time a direct violation of women's political rights is threat to them and also away of oppression women. State violation of civic and political liberations makes governments to trivialize women's political concern. Women's political rights are considered secondary to the concerns of other developmental programmes of most governments.
### TABLE 3: WHY WOMEN HAVE POOR REPRESENTATION IN POLITICS IN TARA SUB-COUNTY

<table>
<thead>
<tr>
<th>RESPONSE</th>
<th>NO. OF RESPONDENTS</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intimidation from male politicians</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Women are only given few posts from LCI - LC III</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Men stop their wives from joining politics</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Lack of political support from government</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Women cannot represent people well at all political levels</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Politics is only for men</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Women who go through are those supported by their husbands</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Have political will</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>The rich women and those who are educated</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Not clear</td>
<td>4</td>
<td>10%</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100%</td>
</tr>
</tbody>
</table>

The above data can be interpreted as follows. 4 women out of 24 which represents 10% each respectively gave the following responses. Intimidation from male politicians stops women from joining politics. Women are only given few posts from LCI - LC III. Some men stop their wives from joining politics, lack of political will and government support. Women cannot represent people well at all political levels. Politics is only for men. However women who went
through are those supported by their husbands, have political will and those
two men who are rich and educated. While four out of sixteen which represents
10% did not give clear response. Oppression of women is profoundly political for
as long as it results from structural relations, of power domination and privilege
between men and women in society. Oppression is central to maintain those
political relations at home at work and in all public spheres 38.

2.5 EDUCATIONAL OPPRESSION

Most countries, societies view education as a 'tool' for liberating the citizens from
vicious circle of ignorance, poverty, dependence, diseases, indignity and building
a self-reliant and self-sustaining economy. Education ought to be relevant, of high
quality and Universal and should aim at inculcating a positive attitude towards
change in society and providing knowledge, understanding, skills and attitudes
which future citizens will need in order to cope with the complex issues that they
would encounter.

Despite the broad aims of education in Uganda as mentioned above, many
Ugandan women including those in Tara sub-county have not had this opportunity
for a number of factors. Socio-cultural factors have contributed much to the
failure of women not been educated in our societies.
TABLE 4: WHY GIRL CHILD EDUCATION IS NOT TAKEN SERIOUSLY IN TARA SUB-COUNTY

<table>
<thead>
<tr>
<th>RESPONSE</th>
<th>NO. OF RESPONDENTS</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls will get married to bring wealth</td>
<td>9</td>
<td>22.5%</td>
</tr>
<tr>
<td>It will be wastage of money if she gets pregnant</td>
<td>9</td>
<td>22.5%</td>
</tr>
<tr>
<td>School education is only for boys</td>
<td>9</td>
<td>22.5%</td>
</tr>
<tr>
<td>Women's work is to be a house wife</td>
<td>9</td>
<td>22.5%</td>
</tr>
<tr>
<td>Girls are to be baby sitters when the mother is away</td>
<td>2</td>
<td>5%</td>
</tr>
<tr>
<td>Girls are to be taught by their mothers so that they can handle marriage life and school education is for boys</td>
<td>2</td>
<td>5%</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100%</td>
</tr>
</tbody>
</table>

The above data can be interpreted as follows. 9 women out of 36 representing 22.5% for each group gave the following responses. Girls will get married to get wealth. It will be wastage of money if she gets pregnant. School education is only for boys and women's work is to be house wives. While 2 men out of 4 representing 5% of each group gave the following responses. Girls are to be baby sitters when the mother is away. Girls are to be taught by their mothers so that they can handle marriage life and school education is for boys.

One woman when interviewed said, she did not go to school because in her family only boys went to school. She cannot read and write. Her husband works in the town and her children read for her the letters written by her husband. This is a
problem because I cannot share secrets. If girls are educated, the family becomes successful. In educating our children we should not discriminate against girls. Some of our parents did badly not to have sent girls to school. That is why we have very few educated women; this must stop. More girls should be sent to school to avoid their oppression by men.

Dratiru J, when interviewed said, educating a girl was a waste of money, if she learnt enough to enable her to read and write a letter, there was no need to go any further. Most fathers ask; education for what? Why educate a girl child? It would be a waste of money. If she is able to read and write a letter, what more can she ask? Education is for men, all jobs are for men, knowledge is for the father, a mother should only bear children. Even up to today some parents see educating girls as a waste of money, school fees are paid for boys. Uneducated girls lead terrible lives. They are given all sorts of funny names by their husbands. They say, I have a ‘pensioner’ who is always subtracting and is always complaining she has run out of sugar, a goal keeper. These are some of the funny things that happen between married couples. They are just ways of oppressing women. When an educated man marries an uneducated woman, whenever they quarrel, the man will ask where were you when the academic bell was rung. Were there no schools in your area? As if this man did not know that the woman was not educated. To some men, it is easy to step upon an uneducated woman.
Adiru R, a teacher in Tara Primary school narrated her story like this. "When we got married two years ago, we agreed I will pursue further studies before having children, six months later into marriage, my husband changed his mind and began pressing me to get pregnant. He said our marriage will not stabilize without children. After birth, I felt going for further studies before the child joins school, my husband refused and said there is no money 42. This story reveals that men still have control over the education of women. Men are the ones to decide whether his wife should continue with her studies or not.

### 2.6 SEXUAL OPPRESSION

Sexual oppression is a common phenomenon among married couples and in society. Feminists argue that sexual oppression is not simply biologically given, but that, the form it takes is socially constructed by men. For example women are regarded as sexual objects by men. Penetration is seen as the major source of sexual pleasure. Men are expected to take the initiative in relationships. Women on the other hand, are simply expected to be passive and pretty. They become playing objects of men. The research found that some times' women are forced into a form of sexuality considered sexually acceptable. Lesbianism is regarded as deviant and abnormal behaviour. Though lesbianism is seen as not oppressive by some women. Most women see hetero sexuality as a man's way of colonizing a woman's body. It is regarded as an act through which the man is able to control woman's body and the rest of her life.
It was found that men's role as the initiator in sexual and other relationships has led them to develop an aggressive muscular behaviour which is directed towards women. Men who rape, molest or harass women are not ill or mad; rather such acts are simply extension of what is considered normal and acceptable behaviour by men. If men are encouraged by media, pornography (sex films) to see women as sexual objects for their pleasure, we cannot be surprised if some men take this to the extreme 43.

Radical feminists see several constructions of sexuality and male violence against women as inextricably linked and oppressive to women. Men use violence against women to get their own way in variety of different situations. However, it is not just the use of violence which is oppressive. The threat or fear of violence is sufficient enough to modify their behaviour, for example by not going out at night for fear of being attacked. In this way, men are able to control women's activities and oppress them.

Some feminists argue that in exploring the links between sexuality, violence and social control of women, the radical feminists have focused attention on several specific areas. For example, it is argued that rape is important in the man's control of woman because it helps to keep woman in state of fear. This is because it is impossible for woman to tell when men are safe and which ones are rapists 45. This is genuine argument because some women fear going out alone for the fear of being raped.
The presentation of female bodies in films has contributed to the patriarchal stereotype of the media uses when displaying what is defined as 'ferminity' in contemporary society. The cinema industry operates from an overwhelming male viewpoint. For example, female bodies are depicted as things for men for the male audience 46. This suggests that women in general in the cinema take on passive and subservient role and are often treated as sex objects. This gives the impression that men have control over women as concerns sexual relationships.

Few societies penalize rape in marriage. For feminists, rape within marriage is an extreme example of violence found and accepted or tolerated in any patriarchal families 47. Most people think: rape within marriage cannot be penalized by the law. Even up to day, some societies including Tara hold that even if a man kills his wife because of adultery, it is good. This suggests men have control over women's bodies.

Olema R said that, most sexual attacks are performed by strangers (men) at night in deserted areas and the majority of sexual attacks involve people who are known to each other including family members and these rape cases take place in the homes of the victims 48. Many cases of rape are not reported to authorities.

Women are forced to have sex against their will by men they know such as acquaintances, former boyfriends, former husbands and romantic partners. These rape cases are unaccounted for by many women in marriage who have experienced rape in their lives. This is just because women are sexual properties of men. The culture of the people of Tara allows men to have sexual intercourse out of marriage, while women are not to have sex out of marriage. If women did
so, it would be called adultery and punishable. Young boys are free to try their
manhood, whereas, girls are not to have sex before marriage. This is in line with
what Kenneth C, wrote about some of the traditional double standards
(Discrimination) about sexual behaviour. "Young men may have sexual
intercourse before marriage, young women should not. Young men may have
sexual intercourse with women even when there is no emotional feeling. Whereas
women may not have sexual partners. Young men may have sexual intercourse
with women who are much lower in social status or are immoral. If a young
woman was to have sexual intercourse with a man of lower status, it would be
viewed even more negatively than with a man of her own status. Young men may
have sexual intercourse for recreation or gain sexual experience and expertise;
where as young women are not allowed to have these motives.

Among the adolescents in Tara sub-county, boys generally wish to be seen as
sexually potent, where as girls lose status by having the same reputation. Gary
fine gave a similar kind of discrimination which is a common occurrence that the
teenage boys and young men use to distinguish between girls they would go out
with for fun and girls they would take seriously that is the one they would wish to
marry. The array of slang names applied to males and females who are sexually
active indicate many negative labels for female than for male. For example they
would say, that girl is a "public socket" meaning she has many sexual partners 50.
Warren kid said that, male domination, though sustained and litigated in a variety
of ways, is ultimately by force. For centuries, the authority which was vested on
husbands as heads of households included the legal right to chastise their wives
For their lawful protection. The chastiment of wives, though no longer
formerly enshrined in legal form, is still used by husbands to sustain their rights.
Violence is used to silence women, to win arguments, to express dissatisfaction,
to demonstrate dominance. Sexuality is the primary sphere of male power, the
solid control over women. Male sexual desire is defined in terms of virility,
conquest and power, biologically driven urgency and compulsivity. Male sexual
discourse proclaims that male sexuality is innately active, aggressive and
insatiable. Male sexual discourse constitutes a social structure in which men set
out conquer, invade and plunder women's bodies. The social construction of
masculinity valorizes assertiveness and power, turns its face to form emotional
intimacy and glorifies in sexual conquest as a symbol of male prowess 52.
The traditional Christian approaches to sexuality rests on defined cultural role for
woman as the child bearer, wife and submissive companion. Hebrew view of
women is that women have been created for men. The defined socially
constructed role of mother and wife effectively dis-empowers women by
restricting their status in society and socializing them to meet the desires of men.
The results of this cultural background has been to give women a secondary role
in society. This situation has affected sexual relationships. Sexual behaviour
assumes male dominance and female submission. Marriage laws have only
recently given equal status to women. The Orthodox Church maintains that
divorce is only possible if the husband issues the 'Get' the contract of divorce and
many women have found themselves locked into marriage 53. The liberal
approaches to sexuality by feminists should be re-examined. They assume level
They assume that men and women are in a position to enter freely into sexual relationship. There is an immorality if women have sex in the setting of an imbalanced social status or culturally defined role. Women of Tara have been conditioned even if they are not aware of their disempowered status. Sexuality must be re-examined and remade before moral sexual relationships become possible. Until this is done sexual activity will be immoral and intended to oppress women.

CONCLUSION

From the responses collected from interviews, observations, questionnaires, the researcher believes that there is a relationship between socio cultural factors, economic religious, educational, sexual and the women oppression it can be asserted that the above factors negatively contribute to women's problems. There is need for attitudinal change by societies, governments, individuals, and husbands towards women if they are to get out of vicious circle of oppression by men.


S. Thoko, 51, peasant, Ombavu parish, 28.08 2006.


18. Ibid.
21. Ibid.
25. Ibid., p. 181 - 182.
26. Ibid.
27. Ibid.
29. Ibid.
34. Ibid.
wick: Rutgers, University press, 1991, p. 84.
43. O’Donnell, M., A New Introduction to Sociology, Johannesburg: Heinemann
44. Ibid.
45. Ibid.
47. Ibid.
49. Kenneth W.C, Sociology: Experiencing Changing Societies, Boston: Allyn and
p. 179-188.
52. Ibid.
53. Ibid.
This chapter focuses on factors that have led to women oppression. Factors such as Socio-Cultural, economic, religious and sexual will be discussed.

3.1.1 Socio-Cultural Factors
Existing gender inequalities in society accompanied by beliefs enforced by Patriarchal Kinsystems, give the male members of the society supremacy over women. Men are generally socialized to believe that women are property to be owned by men. Therefore a husband feels that he has access and control over the wife. It is no wonder that most men find the issue of punishing women normal.

The researcher found out that some men when they fail to suppress their wives or what they wanted the woman to do is not achieved, men resort to more violent forms of oppression. Some men look frustrated after they fail to achieve their goal.

According to Steinmetze, the frustration aggression theory views the expression of aggression either as a response to the emotions that an individual feels when some goal is blocked or as a response to frustration being the product of learning'.

So wife oppression in Tara sub-county is highly related to social stress such as poverty and job loss. As marriage declines in satisfaction, a growing sense of anger and frustration emerges that increases the potential for violence against women. But this should not always be the case. In situations of hardships,
couples should be able to co-exist without oppressing each other. There are some families who live in dire poverty situations, but they still live amicably.

Women oppression in Tara Sub-county is a learned phenomenon right from childhood. Some children tend to imitate what their fathers did to their wives. They model this role of violent interpersonal behaviours when they themselves become married. This is the same as what Abraham, M said, "Oppression is a learned phenomenon children learn violent behaviour when they see their parents or other significant people resolving problems by means of violence.

Oppression of women in Tara is the only ultimate way men use. It is used when other means like round table talks are seen to be insufficient or to have failed to obtain the desired response. Thus men who lack these other resources feel powerless and resort to force and violence. While women with significant resources for example those women who know how to solve their family problems may be less willing to put up with abuse. This is in line with what Goode W; argues that Oppression of women is the ultimate way men use for oppressing women.

Many men in Tara sub-county tend to be oppressive or violent to their wives when under the influence of alcohol. This is because some men feel shy to talk or solve problems when they are sober. But when they are drunk, they think that is the best time when they can solve problems or talk. This is because alcohol loosens their tongues. But in most cases such situation develops into conflicts and
fighting. It is like what Scut, J.A: has revealed that, alcohol may be associated with violence.

In Tara men oppress their wives as a physical reprimand. The physical oppression includes beating, which happens occasionally, so where such behaviour is customary it is viewed as un commendable. Wife oppression is seen as a normal part of marriage life. Even peasants and their wives alike consider wife beating as the husband's right as the head of the family. Where a man has beaten his wife the issue is not supposed to go out. It is house affair, even if neighbours heard of it they just keep quite. Counts D.A; puts it, wife oppression is regarded as good conduct solid, gender conformity and culturally accented'.

3.1.2 ECONOMIC FACTORS

Structural theory identified the source of women oppression as stress, frustration and deprivation resulting from economic crises. People with fewer resources relative to other members of the society are known to experience higher levels of frustration and stress; they also have fewer material resources to cope adequately. The researcher found out that, in Tara sub-county, frustration from material deprivation may result in physical wife abuse. This is because the husband is limited in his ability to provide for his family and to meet normative expectations with poverty or unemployment. This will result into his use of violence. One would expect a greater prevalence of marital violence against women in the poor and large families.
It was found that social inequality is seen at play in the re-distribution of family resources where domestic labour is pooled within the family. Men are seen to claim a greater share of domestic resource irrespective of who brings them. Even if the two worked together in the field, the man will assume all the ownership. Employed wives who earn monthly salaries, their husbands also want to have control over their income.

Some women own property such as cattle, goats and other household items. But because man thinks he is the head of the family, he begins to scare away the woman over the resources. This is put rightly by Gless R. S; that family is viewed as an arena of confrontation and conflicting interests in the ownership of family resources.

3.1.3 SEXUAL FACTORS

It was found that sex is an integral part of marital relationship. It inevitably becomes a source of heated conflict either directly or symbolically. Sex is sometimes used as a weapon to be withheld as a punishment or offered to force compliance of the partner. So sex is sometimes a source of conflict and more so the cause of women oppression among the married couples in Tara sub-county. When a man is sexually dissatisfied, he takes it out on the woman and this may result into conflict and later the hope of sexual reconciliation becomes less likely until the man feels he is satisfied.

Another cause of women oppression in Tara sub-county as far as sexual relationship is concerned is jealousy. Most jealousy centres on the belief that, the
other person is sexually interested in or involved with someone else. In jealousy situations, the most furious person is the man when he hears that his wife is involved in some affairs with other men. Normally men accuse their wives of being involved in extra marital affairs. Jealousy may sometimes be a non-sexual quality. The man may feel that someone else is over stepping his role and providing the needs of the woman. So anything that threatens to weaken the relationship bound can become possible cause of jealousy.

The man becomes jealous when his wife has discussions with another man. The fact that the woman is having some of her needs met by someone else weakens the bond between them. This makes the man to oppress his wife in all ways. This is the same as what Garry S.B and Norman G, have said, that the greatest reason for jealousy is monogamous relations. Most jealousy is the belief that the other person is equally interested in someone else.

3.1.4 CONCLUSION

Women in any society are sidelined because of socio cultural beliefs of the society in which they live. Culturally women are supposed to be sub-missive to their husbands. Economic aspect of women oppression cannot be over looked. Men tend to assume ownership of every aspect of economic life at home such as owning land, sharing income. Women oppression will be a history if the root causes such a socio cultural, economic and educational are addressed in every society at national level and change of attitude towards women by men.

58
ENDNOTES


CHAPTER FOUR
EFFECTS OF WOMEN OPPRESSION

4.1 INTRODUCTION

Violence against women including oppression is an overwhelming moral, economic and public health burden that societies can no longer bear and which the world should respond to. In recent times women's movements, feminists and researchers have identified male violence against women as a big obstacle to women's participation in development process in many countries and societies. The effects of women oppression will be discussed under the following subtitles, Psychological and emotional effects, Physical effects, social and economic effects.

4.1.1 PSYCHOLOGICAL AND EMOTIONAL EFFECTS

It was found that the Psychological effects of women oppression are generally negative on the women. Oppressed women do not become stereotypes of passivity, weakness, dysfunction, loss of agency implied by the term, helplessness, but rather concrete constraints prevent them from leaving, for example community fails to respond to their problems. Some women could leave and go away when oppressed. But concrete constraints like even if the woman goes away and marry another man; she may even suffer the same kind of oppression. Walker summarized this as, oppressed women's psychological stress is seen to induce the dependence debility and dread there by breaking women's personality a process labeled as "learned helplessness" and oppressed women's syndrome'.
The researcher found that some men who have psychological problems arising from economic, social problems, project their anger on women. Women then fall victims of oppression. This is in line with what Black Mum said, when he argues that the interaction of violence, terror, social and economic constraints narrow the frame work of a woman's agency. She asserted that, the societally based limitations of patriarch, the psychological decrements in self esteem, the least intensity of violent interactions and the fear induced restrictions on an individual's ability to think in complex terms all contribute to chronic victims of wife abuse.

When the researcher interviewed Ondia Luke on the psychological effects of women oppression, he identified the following effects. Ondia said, the mental and the psychological effects of wife oppression include fear, anxiety, stress, sleeping and eating disorders. He further said, some women think of leaving the husband some get discouraged, disappointment and feel alienated, some feel frustrated and cheated 3.

4.1.2 PHYSICAL EFFECTS

Women oppression does not only affect their psychological and emotional behaviours. It also has physical effects on women. Findings of this study reveal that women are totally dehumanized and destroyed especially where there are injuries. Some injuries sustained by the women such as black or red eye, broken jaws, swollen faces, hands are normally hidden from the public scrutiny and patiently tolerated. Physically the woman may become weak or ill or even mad.
Such women age very fast. This is the same as what Heise L, L; said that the physical consequences of wife oppression together with physical injuries totally destroy women, dehumanize them and set up a willful, self destructive mechanism. The negative impact on the quality of life being both severe and long term.

According to Alikida A, the physical effects of women oppression include bruises on elbows, knee, red eye, pain from teeth bite. He added that scars can be seen all over the body of a woman as a result of groom's beating, body pains and swollen faces.

4.1.3 SOCIAL EFFECTS

Drake N, said, gender discriminatory socio-cultural believes that irritate institutions at various levels have a direct impact on women's lives in terms of their share in power and decision making at house hold, community and at national levels and access to participate in education, health care, employment, land and property ownership. Thus one finds a case of male bias permeating all parts of the African socio-economic structure 6. Many of the women interviewed cite divorce as the major effect of oppression in Tara sub-county as shown below.
TABLE 5: SOCIAL EFFECTS OF WOMEN OPPRESSION IN TARA SUB-COUNTY

<table>
<thead>
<tr>
<th>RESPONSE</th>
<th>NO. OF RESPONDENTS</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divorce is the major effect of women oppression</td>
<td>8</td>
<td>20%</td>
</tr>
<tr>
<td>Shame, Guilt</td>
<td>8</td>
<td>20%</td>
</tr>
<tr>
<td>Loneliness</td>
<td>8</td>
<td>20%</td>
</tr>
<tr>
<td>Humiliation</td>
<td>8</td>
<td>20%</td>
</tr>
<tr>
<td>Hopelessness</td>
<td>8</td>
<td>20%</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100%</td>
</tr>
</tbody>
</table>

The following were the responses from some of the women when interviewed. 8 women out of 40 which represents 20% respectively gave the following responses. Divorce, shame, guilt, loneliness, humiliation, hopelessness.

Most of the men who oppressed their wives and treat them violently some times end up in prison. Some even feel out of place when in company of friends and some times the victim hits back. The above finding is supported by Gelles when he says, the cost of wife oppression includes the victim hitting back, arrest and imprisonment. The victim feels out of place when among friends and relatives. ²

Adima L, when interviewed said that the aftermath of each conflict is refusal to eat food at home by the wife. She stays hungry for days. They do not talk to each other. The woman looses hope, feels humiliated and above all she thinks of leaving the husband. ³
The research found out that most men tend to be defensive even if they oppress their wives. For them, it is their right as head of family to treat their wives the way they like, while women themselves usually accept their situations, tolerate and some regret why they married such oppressive man. This finding is supported by Gelles when he said; perpetrators of women oppression feel justified and even seek social legitimation for their conduct, while victims tend to assume responsibility for their plight and resort to self-blame, shame and guilt.

Discussions with counselors and social workers revealed that once a woman is oppressed, she finds it difficult to forgive or believe that the man loves her. Bitterness may set in and their sexual relationship may be hampered. It sometimes leads to separation or divorce. The woman may develop any inferiority complex; the man who oppresses his wife also suffers a sense of hopelessness, humiliation and loneliness. He may become promiscuous, going from woman to woman and yet distrusting female folk. He may become unhappy and look older than his age.

Women oppression also affects children. Children may lose confidence in their parents and feel a sense of devastation. It may affect their academic work and their marriage. Some children reject marriage because of the oppression of their mothers. While others get married and also oppress their wives.

Isolation is another social effect due to women oppression. Some women resent neighbourly interferences, they keep away from them. Some women spend
longer hours at work so that contact with husbands is minimized. Some feel ashamed and embarrassed.

Women oppression affects men, when a man oppresses his wife, he too gets oppressed. The man feels ashamed to discuss with friends and relatives. He sometimes stays out longer. Some times the man resorts to marry another wife or end up committing suicide as a result of guilt and effect of oppressing his wife 13.

4.1.4 ECONOMIC EFFECTS

Women oppression represents a hidden obstacle to economic development. It saps women's energy and undermines their confidence and compromises their health thus depriving society of women's full participation in economic development.

The study of women oppression in Tara sub-county reveals that, although women contribute more than men in labour force and economic development, their efforts have been frustrated by men, this has undermined their participation in economic development of society and home. This has also made provision of basic needs such as soap, salt difficult. The above finding is supported by Laurer RH, where she said, wife oppression negatively affects the family fabric as family members fail to promote economic support for one another. In this sense the family as a society's basic social unity fails to focus on the well-being of its members".
4.1.5 CONCLUSION

From interviews, questionnaires, observations, it was clear that effects of women oppression were negative on women. Psychologically women feel out of place and could not believe that this was the man who loved her. Women oppression does not only affect women themselves alone but also men. Change of attitude towards women by men and society at large is important so that women are not left out in every aspects of life.
ENDNOTES


10. Atima L., 46, Counsellor, Ombavu Parish, 07.08.2006.


CHAPTER FIVE

RELIGIOUS TEACHING ON WOMEN OPPRESSION

5.1 INTRODUCTION

This chapter focused on the religious teaching on women oppression. It is discussed under Biblical, African Traditional Religions as well as a liberation theology and its concern for women.

5.1.1. CHRISTIAN TEACHING ON WOMEN OPPRESSION

5.1.2. The Old Testament

In the Bible, women were recognized. The position of women in the Bible is as follows:

From the very beginning, God created woman as a partner to man in Genesis 2, God realized the loneliness of man and decided to create a woman as a suitable companion for him 1. The Genesis 2 account is clear, God created man and woman to be partners but not a woman to be subordinate to him. If all men oppress women because of their physical superiority over women this is not what God intended. The Bible presents woman as a mother to be honoured and obeyed". The two books talk about honour for both father and mother and not for father alone. This means that women are equal to men and should not be oppressed but rather be given respect.

There are some women who showed devotion and intelligence in the way they conducted themselves. For example in the 2 Samuel and in Psalms 3 'young women playing tambourines' this means women served as singers and musicians.
Women were protected when they were captured in war. They would be married to ones who captured them or set free but not sold into slavery. Thus we read in Deuteronomy: "But if you marry her and then decide you do not like her, you must let her go free, you may not sell her or treat her as a slave for you have humiliated her". This means women were recognized as human beings to be treated fairly, unlike today, women who are captured in war are killed, raped or forced to marry. False accusations and rape of women were strong offences, which would result into severe punishments. Women had the freedom to choose their marriage partners. For example Rebecca got married to Isaac without force.

From Exodus we read of the Ten commandments God gave to Moses as directed to all Israelites alike. The Ten Commandments demand the same commitment from men as well as women. The Ten Commandments did not discriminate against men and women but rather treated them equally and fairly. For example honour for father and mother.

From Judges, we read of prophetess Deborah as a woman prophet. So Deborah ruled her people in Israel as a judge at a time when Israel had many enemies. Deborah was such a good prophet that kings like Barak had trust in her. ⁶ From Esther another good woman of God called Esther pleaded to God through prayers to protect her people from the enemies.

From 1 Samuel Hannah is explained as a woman of great faith. Though she was barren, she believed God would give her a child and she got him that is Samuel and she dedicated him to the temple service.
However from Genesis the fall of man as a result of sin is explained. It was after which man began blaming his wife instead of being tender to her. So whenever man turns away from God, the inequality between man and woman is introduced to suppress women.

5.1.3 THE NEW TESTAMENT
The coming of Jesus elevated the position of women more and considered them with respect and dignity. Jesus had personal friends who were women. He used to visit them during his free time. The women included Mary and Martha of Bethany; Elizabeth and Anne. The most honoured woman of all in the Bible is Mary, the mother of Jesus. By the power of the Holy Spirit, she conceived and bore the messiah. Women in the parables like Mary Magdalene who announces to the apostles the resurrection of Jesus and the woman who offers her two cents in the temple. From the life of Jesus, we learn that he healed women, allowed them to touch him and follow him until his death on the cross. Mark tells us that, It were the women who stayed with Jesus as he was being arrested and then crucified. While all the male disciples were hiding in fear. These women helped to comfort Jesus at the most difficult time when he needed a companion. Jesus spoke without restraint to women and stayed with them. Jesus related to women as human beings, he was interested in them as persons and his attitude comes across clearly in his parables, stories and discourses. Jesus took women seriously conveying to the Jewish and African attitude which did not regard women as people at all; instead oppressed and humiliated them. Jesus
never demeaned women; he treated them as real persons and friends to be listened to and helped. These women were, referred to in Jesus teachings as illustrations of vigilance, Perseverance in prayer, divine mercy and the joy of God over the salvation of a lost sinner. Thus if we are to take the model from the life of Jesus Christ himself women enjoyed a privileged position and he regarded them with dignity and respect.

Jesus himself never discriminated against women. His attitude was quite different. It was in the purpose of his mission to come and rectify all what was going on wrongly. Jesus came to liberate and set free those who were being oppressed in one way or another. Mathew explains the name Jesus means the saviour of all mankind. It implies Jesus came to save both men and women alike. His mission therefore included liberation of women. Even if the role of women in the church diminished because of the prevailing social conditions, we can affirm that was but never the intension of Jesus.

Jesus is widely recognized among Christians and others as a wise and profound teacher, but he is rarely referred to as a feminist. However, Jesus did repeatedly defy his own culture to support heal, teach and act as an advocate for women often at his peril. Jesus exposed the hypocrisy of those who would keep women subjugated, marginalized and silent. His treatment of women challenged the status quo and put him at odds with Jewish traditions and laws. In the book of Mark the Bible gives us an account of Jesus as a healer, curing a woman who had suffered from uncontrollable bleeding for 12 years. 12 It is likely that this woman lived in the shadows, boredom, ashamed, avoiding the sneers of pit. It must have
taken great courage for her to work her ways through the crowd. To touch the hem of Jesus' robe in the hope and faith that this action would heal her. This story demonstrates how Jesus defied Jewish laws on gender relations to meet a woman's needs. Jewish men were forbidden to speak to strange women in public and any Jewish man touched by a woman who was menstruating was required to cleanse himself because women in this state were considered unclean. Mark tells how. Jesus calls the woman to him. sensing that his robe had been touched".

Frittered and trembling, she approached falling before him she admits it was she who touched him. Jesus addresses her with tenderness, calling her in peace and be healed of your affliction.

Luke gives Jesus' attitude to women's education and their involvement in activities beyond home. In this account of Jesus as a teacher. Mary and Martha are sisters who often opened their home to Jesus. Martha is anxious that Mary is spending time with Jesus listening to his teaching rather than helping her to prepare the meal. Jesus' response to her goes against the grain of gender norms in his society. Women were normally denied the lively debates that occupied men and religious leaders. In this story, Jesus said that, what Mary has chosen to do is not only necessary and positive but that it will not be denied by her. So she had right to sit at the feet of a teacher. By declaring that Mary should be allowed to explore and expand her mind Jesus was again setting a different course for women.

This account gives a powerful signal to Christians in modern society to promote education and participation in public life for women. The vast majority of
children who are denied education are girls and the majority of illiterate adults are women.
It has been said that, investing in girl's education is the most important investment the world can make. The gospel of John, offers an account of Jesus’ advocacy on behalf of women involved in sexual activity which would normally be condemned by society”. A woman caught in the act of committing adultery is brought to Jesus. Tradition dictates that she would be stoned to death. Jewish religious leaders wanted to use this occasion to trap Jesus into direct challenge to his tradition. However John tells us how Jesus turned the tables on the religious leaders. He refused to exonerate the woman but at the same time demanded "who is without sin should cast the first stone". In doing so, he saved the woman’s life.

He sent the woman home and told her never to sin again. Therefore Jesus was against the oppression of women by setting the woman free, Jesus abolished oppressive cultures and customs.

In John, Jesus talks with concern for the Samaritan woman who had no one to comfort her". The woman had felt less significant and Jesus encouraged her and promised to give her living water. Luke tells us how, Jesus allowed a woman who was a prostitute to wash his feet 17. This woman had been despised. regarded as useless and discriminated against. Jesus' love for her made her feel important and accepted.

In Galatians, St. Paul the apostle explained that unity in Christ is stronger and more real than the barriers which people set up between themselves whether of race. sex. colour 18. St. Paul reminds the Christians that they are not called to
cause differences but to be builders. Paul said men should love their wives and women should be submissive to their husbands. So Paul was against oppression of women by men.

The choice of marriage also brings in the idea of equality because it calls for unity. "The two will become one". This shows that the relationship between man and woman is that of companionship but not that of taking a wife as a subordinate.

The New Testament does not put any restrictions on women concerning food to be eaten. Paul notes that food does not hinder one's faith signifying that the idea of denying some good food for women in A. T.R is not valued in New Testament. "Food will not improve our relationship with God. We shall not loose anything if we do not eat it nor shall we gain anything if we do eat it."

The New Testament (N.T) gives a right to anyone being a man or wife to initiate separation if she or he feels one partner is making him to backslide.

St Paul quotes it, "in such a case the Christian partner whether husband or wife is free to act". This is an attitude contrary to that of A. T.R where women could not initiate separation.

The instructions given by apostles are not discriminatory in nature. Ephesians, tells us that both women and men deserve respect as parents. St. Peter calls for Mutual decision making between married partners in matters of the family.
In 1 Peter, St. Peter calls for mutual understanding between husbands and wife in order for a successful marriage and that women should be treated with care and respect 23.

5.1.4 AFRICAN TRADITIONAL RELIGIONS (A.T.R) TEACHING ON WOMEN OPPRESSION

Women in Africa were given a special place of honour among different African societies. For she was regarded as a Mother of society, without them, the human race is affected 24. This means that women were responsible for the production of children. Women provide wives for men who cater for the family needs. Wives provide love, care for the family. Africans would have many wives as polygamy was the order of the day. These wives were to be treated carefully and fairly without oppressing the other. Woman is home maker. She looks after the husband, children and visitors. Woman does house chores, manages house issues and co-ordinates family programmes doing house chores does not mean that she is subjected to subordination by the husband. Traditionally women served as medicine consultants who contributed in the treatment of the sick. Some women acted as priestesses and served in religious affairs 25. This means that women had important roles to play in the society a part from doing the household work which was oppressive on their side.

There were some inspirational women in society. They included the queen and queen's mother. They guided the rest of the women to the right direction. Such
kinds of women should be given recognition in the society today. African
Traditional Religions (AT.R) shows us that such women are equally important.
African Tradition religions (AT.R) teach that women should be included during
political discussions. This is because women were never invited to give ideas on
the governance of their society". Instead they would take up what men
deliberated upon whole some for example the Baganda administrative structure
does not provide any place for women, the same also happens in Tara sub-county.
A T.R has taught against this kind of oppression. However many of the women
under go cultural oppression to the extent of affecting the physical, mental and
spiritual well-being. They do accept these practices for they are the traditions and
customs handed down from generation to generation up to the present day 28.
Among the Lugbara Community some of the customs of women included the
following. It was customary for women to eat in a separate place from their
husbands. Women were not free to move about without the consent of their
husbands.
Many of the taboos make women undergo a lot of suffering. Taboos surround all
areas of life. Some of the taboos include, girls should not sleep alone in a house,
a woman should not climb a tree, if she does so, misfortune will befall the
home. Many of these taboos continue to affect the well-being of women in
Lugbara community. Most of the effects of the taboos are negative. They hinder
the well-being of the women. They enslave women by creating fear, retard
reasoning, block creativity, hinder personal initiative, slow down development
and reduce women to levels which deny women the abundant life that God intended.

More respect, esteem and love was extended to a woman who gave birth to a baby boy than the one who produced a girl and naming ceremony and other religious rituals were performed very fast for baby boy than for baby girl 30. This shows how less important women were held in the traditional affairs. It was held that women were the ones who annoyed men but not men doing so to women. As a result some religious rituals were performed to cleanse what the woman has done so as not to bring misfortune in the home. It was the woman to ask for pardon, but not the man 31.

Among the Lugbaras, in their rituals, men do not allow child bearing women to lead the community in observing the death rituals because men are considered to be clean as opposed to women who are some times contaminated by menstrual blood 32. This is a high level of discrimination. In the same way some men should also be considered unclean if they experience wet dreams since the two biological processes fall into the same category.

Girls or the female sex were taken as mere chatters. Upon their marriage their parents would ask for exorbitant bride wealth 33. As such, they would loose all their rights since they were already like sold goods. Male relatives were given a bigger share of bride wealth than female relatives. The father of the bride would take a bigger share of the wealth than the mother. This shows how insignificant women were.
A. T.R allows men to get married to more than one wife. This was to guide against childlessness, while the woman was expected not to get married to more than one man 34. If she does so, "Abuma" cleansing would be done. This is to avoid misfortune in the home.

Women were expected to humble themselves before men and were at any time expected to show good manners that indicated that they were below men 35. A woman was considered humble and having good manners if she keeps quite and does not raise important issues". A woman who even raises important issues was considered to be bad mannered. AT.R did not realize this as oppression.

A T.R recognized and upheld the virginity of girls. If a girl was found to have lost her virginity, she could be divorced, but a boy who lost his virginity nothing happens to him 37.

Women were denied eating certain types of good foods such as eggs, chicken, mutton, liver. These were served for men because they are nutritious and to be eaten by men 38. When it came to eating, women used to sit with children away from men; to show respect. AT.R did not sanction this and promoted it in the name of respect and discipline.

There were various misconceptions and attachment of evil with the women among the Lugbara. It was believed that all that is evil, death were all brought by a woman 39. Thus if one was on journey and met a woman as the first person. he would fear because misfortune is befalling him and would go back. Such beliefs and superstitions are still there and AT.R has done nothing about them.
Among the people of Tara. Witches are believed to be women, not men 40. These women walk at night to various homes to bewitch people. When someone dies, some religious rituals are performed targeting women who had caused the death. This shows how insignificant A. T.R has treated women. African Traditional Religions condemned the idea of women not competing for the same occupation with their husbands". For example, it was a taboo to find a woman thatching a house. Demarcations in roles were made women were to do various jobs like cooking while men dig. This was and up today is common among Lugbara.

According to African Traditional Religions, children belonged to men but not women 42. Among the Lugbara in extreme matters like divorce, a woman could not take the children instead; they would remain with their father.

5.1.5 LIBERATION THEOLOGY AND ITS CONCERN FOR WOMEN

Liberation theology is the theological articulation of African women experience of sexism and gender in equality in both church and society. Among the forms of oppression that liberation theology struggles to combat is the subjugation of women by men.

African women theologians focus on their own specific challenges and join other women in the analysis, deconstruction, reconstruction and advocacy that will foster the healing of human brokenness and transformation of the society. Women theologians raise questions that confront the androcentric bias that has informed the predominantly patriarchal, religious traditions of Christianity.
Oppression of women is still experienced in some parts of Africa today. Such an attitude was never the intention of Jesus who wants us both men and women to live life given to us in joy and in full abundance. But the way an African woman lives, the way she is regarded by men in our present socio-economic and religious atmosphere leaves a lot to be desired. Fortunately, many people in Africa and outside theologians, academicians and many others have realized that this kind of situation should not be allowed to continue.

Olivia Nassasika, almost carrying the voices of millions of oppressed women found in the remotest corners of Africa shouts and cries out loud that there is an urgent need to set African women free from some oppressive taboos. Taboos which dehumanize and hinder the well-being of women ought to discouraged; while those which lead to the well-being of women should be encouraged and readjusted to suit the times 43. Olivia is concern for African women is right. Taboos which promote good morals can be promoted, for example girls should not sleep alone in house, the reason behind is if girls sleep alone, they can be tempted to bring some men which can bring misfortune at home.

Pacificah Okemwa, another daughter to the oppressed women of Africa rose up her voice to say, but as women theologians, we ought to criticize rituals and values which are oppressive. shameful and dehumanizing to women”. These are even health risks to women.
Okemwa quotes another woman theologian, Nasimiyu Wasike who asserts that, Jesus asked an African woman not to accept her hardships and pain fatalistically but to work at eliminating the suffering and creating a better place for all. She was writing about clitoridectomy rituals. She later calls upon the church to be stern in discouraging its members from any participation in clitoridectomy.

Mercy Amba-Oduyoye rightly puts the responsibility for healing women’s brokenness falls on men and women alike. Positively put, we are called to struggle for the transformation of relationships. That is to say this is the relationship existing between men and women. This view challenges the traditional view of authority”. If the traditional view of authority does not change it will remain difficult to talk of the liberation of women in Africa. The church with her leaders will have to break down the old mentality and traditional structures which do not allow good relationship to exist between men and women in their daily experiences as Christians.

Beginning from 1970s, in many of our churches, the leaders saw the need of involving the laity including women in many of the church activities and were given position of the responsibility. This has been realized through diocesan synods (the second diocesan synod). Many dioceses have outlined the role which is to be played by women in the diocese five-year plan including that of leadership in several church areas”. Then in many of the parish councils, women today are given and put in important positions of leadership. We can look at these as the very good signs and positive means of teaching and healing of our
Waligo suggests as a solution, that women in African should learn to be critical of anything and anyone who thinks to oppress them. They should be taught that faith is free and no one should impose beliefs on them and that religion is not secretive or mysterious. Waligo recommends women counseling to enable women overcome their social problems such as oppression and domestic violence. There is need to alert our African Christian women to try to become mature religiously. The church needs women - Thomists who can avoid being deceived by the many false prophets in our society. This may require them to see and touch with their hands before blindly following new religion.

In the recent African synod with the theme, "Women in the churches in Africa", the church further gave their full support for the liberation of women. The synod emphasized and denounced the oppression and discrimination of women existing in Africa. A cure to this terrible situation is the education of women as it will curb ignorance and restore many of women's dignity. The synod fathers were quite aware of the African past which has discriminated against women in education". Thus the church calls both the African boy and girl to be equally educated. To people who are not yet interested in discussing the issue of liberation of women, their equality to men, or their emancipation, I would like to recommend that, they listen with courage to the Post Synods Apostolic Exhortation of John Paul II when he emphasized on the dignity of African woman.
One of the characteristics signs of our times is the growing awareness of women’s
dignity and of their specific role in the church and in society at large. I have
repeatedly affirmed the fundamental equality and enriching complementarities
that exist between man and woman”. The pope is exhorting them to remember
that from the beginning, God created man and woman in his own image, male and
female. The same church leader underlines the fundamental equality and
enriching complementarity that exists between the two. From such convictions,
the church condemns all the customs and practices which deprive women of their
rights and dignity. As steps forward the pope recommends Episcopal conference
to establish special commissions which are interested in the women’s problems in
co-operation with government agencies”.

Josephine Gitome affirms that the church is capable of communicating sex
education to girls, mothers, single women, widows and aged women. Through
various means, trained women can go out and teach others. The church could
play an important role by organizing seminars for many groups of women. The
church should organize marriage counselors for women to face and meet the
problems of men.

Mbuy-Beya recommends, one of the tasks of religious life in Africa should be to
cater for the Christian lives of women. That is to say to protect Christian
women from all forms of oppression.

According to Mbuy-Beya women’s liberation is achieved by actively challenging
the system of patriarchy. She argues that change is important for individuals as
well as for society over all. Individuals should be encouraged to become aware of the women’s oppression and to live their lives in a way which is not based on exploitation. Men will not willingly give their power over women. Therefore women should form groups, organizations apart from men.

5.1.7 CONCLUSION

Religious teachings on women oppression are found to be more inspiring for women. Religions such as Christianity, Islam and ATR recognize the status of women in society. These religions recognize women as mothers without whom human race cannot exist according to A TR. St. Paul asks husbands to love their wives and wives to be submissive to their husbands. Islam recognizes equality between the husband and the wife in procreation of human kind. Liberation theology also tries to combat the subjugation of women by men by articulating African women experience of sexism and gender in equality in both church and society. Women are not living as single individuals, where ever women live, there are also men living together with women as daughters, wives or simply colleagues. Women will not all achieve their liberation without the involvement of men. The two will necessarily have to work together.
1. Genesis 2: 22-25
   Exodus 20:12.
2. 2 Samuel 16:19 Psalm 68:25.
3. Deuteronomy 21: 10 – 14
4. Exodus 20 1-17.
6. Esther 5:10
7. 1 Samuel 1: 1-28,
9. Mpagi P.W; Mrican Christian Theology. In the contemporary context, Kisubi:
11. Ibid. p. 177-188.
20. 1 Corinthians 8: 1-6.
21. 1 Corinthians 7: 15.
22. Ephesians 6: 1

23. 1 Peter 3:7


25. Ibid.

26. Ibid. P -182-187

27. Ibid. P. 127

28. Ibid.


31. Ibid.


34. Ibid. p. 110


36. Ibid.

37. Ibid.


39. Ibid.

40. Ibid.

41. Ibid.

42. Ibid.


86

45. Ibid

46. Ibid, p. 108

47. Ibid, p. 184


49. Ibid, P. 188.

50. Ibid, P. 189.

51. Ibid, p. 189-190.

52. Ibid.

53. Ibid.
CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

This chapter will focus on summary of findings, drawing conclusion and recommendations. The recommendations will be drawn according to what the researcher found practically happening in Tara sub-county. These recommendations will act as guidelines to the problems of women in Tara sub-County and what is to be done for the women.

6.2 SUMMARY OF THE FINDINGS

The following are the summary of findings the researcher came up with.

Concerning the nature of women oppression, it was found that socio-cultural factors tend to perpetrate women oppression. Men culturally are portrayed with unchallenged mandate to control their households including wives. Economically though women contribute more than men in labour force, women are concentrated in lower paying jobs. Men tend to control every income at home regardless of who brings the largest share of income at home. Religion also oppresses women in that it does not take affairs of women seriously. Though women attend church services more regularly than men, it was found out that most organized religions are headed by men. Most religions like Christianity, Islam, and African Traditional Religions (ATR) treat women as subordinate. Women are to perform domestic work like servicing children, the old, the sick, to be mothers, tea makers and above all, their role of procreation.
There are few women politicians though women form the greatest number of voters. Education of women is not taken serious. It was found out that only boys can be educated and girls get married to bring wealth. It was found that women are taken as sex objects by men to satisfy their extra sexual desires.

Concerning the causes of women oppression in Tara sub-county, it was found that socio-cultural factors were the major causes. The physical strength of men and belief enforced by patriarchal kin systems give men supremacy over women and giving of bride wealth which some men think, they have "brought" the woman.

Effects of women oppression were found to be negative on women like fear, loss of self-esteem, eating disorders, anxiety, stress, broken jaws, swollen face, red eyes, divorce, imprisonment and self-blame.

Economic effects. It was found that women oppression makes them not to participate in economic activities and provision of basic needs like soap, salt, and sugar becomes difficult at home. Economic factors like poverty as a result of unemployment or loss of job make some men oppress their wives. Sexual factors like denial of one over sex make men to be aggressive to their wives.

Concerning the religious teaching on women oppressions, it was found out that most religion have realized the need to make women free of all oppressions. Christianity has realized the important of women in religion and recognized the role played by some important women in the Bible like Mary the mother of Jesus, Mary Magdalene and Elizabeth. It was found that Jesus related freely with
women, he healed them of sickness and Jesus coming to save man from sins included women too.

It was found out that Islam recognized women as an equal partner of men. Women are the mothers essential for life. Their roles are equally important.

African Traditional Religions (ATR) recognize women as mothers of society without them, human race is affected. Women provide wives for men who cater for family needs. It was found that ATR recognized the role played by women as medicine women, priestesses.

Liberation theology and its concern for women. It was found that among the forms of oppression, the liberation theology struggles to combat the subjugation of women by men. Many African women theologians took the challenge upon themselves to liberate women from oppressive rules of men. Many African women theologians took the challenge upon themselves to liberate women from oppressive rules of men, society and even the church. Among these women include Olivia Nassasika, Pacificah Okemwa, and Mercy Amba Oduyoye. They all called for transformation of relationships between men and women.

6.2.1 CONCLUSION

From the responses collected from the interviews, questionnaires, observations the hypothesis that low levels of education, low economic status, religion, lack of political will and socio cultural factors have been the major causes of women oppression in Tara sub-county has been proved true.
6.3 RECOMMENDATIONS

The work is not so exhaustive, therefore the researcher advises the reader to read wider than this work or read more from other sources.

Any strategy to combat women oppression must attack the root causes of the problem challenging social attitudes and beliefs that underlie male violence and recognition of its meaning from the cultural context of the society. This can be achieved by removing all cultural practices that tend to oppress women.

The period 1976-1985 proclaimed the United Nation (UN) decade for women. It had a plan of action with the goals of equality for women. This gender approach was expected to address women's concerns with a socially constructed relationship between men and women. An international bill of rights for women, the convention on the elimination of all focus on discrimination and physical abuse of women (CEDA W) was adopted by the United Nations (UN) as long as 1979 and over 160 countries are party to it.

In addition, women are protected by the convention against torture and other cruel in human or degrading treatment or punishment (CAT) of 1994 and persons from being subjected to torture and other cruel, in human or degradation treatment of 19752. The rules do not only apply to other women elsewhere but also protect women of Tara sub-county too.

The Beijing world conference on women held in 1995 considered resolutions passed in the conference and sought ways in which affirmative action could be
used by governments to emancipate women. It recommended the adoption of legislation to end violence against women.

The Beijing world conference on women held in 1995 considered resolutions passed in the conference and sought ways in which affirmative action could be used by governments to emancipate women. It recommended the adoption of legislation to end violence against women. The Beijing conference also recommended that, the general public, government officials and policy makers, the police and judiciary should be sensitized on the gravity of the women problems. This is exactly what should happen in Tara sub-county. LCs police and public in general should be sensitized about women concerns.

The Beijing conference recommended that women oppression requires legal interventions, legal strategies must be formulated and action taken as one way of bringing women oppression to an end. These legal interventions must be formulated in Uganda and more so in Tara sub-county for example, institutions like FIDA Uganda has reduced somehow women oppression.

Development agencies must make clear and unambiguous statements condemning women oppression and must make a priority to design and support programmes for eliminating women oppression. There should be a nationwide campaign to change social altitudes and awareness around the world about the reality of women oppression in Tara sub-county. Through counseling, oppressed women can be helped to achieve economic independence. It should be recommended that the use of what is called a "Circle of healing" (to rehabilitate women who have
suffered oppression), be employed to exercise the pervasive illness of gender violence from the entire community.

The researcher recommends that community based organizations (C.B.Os) go the grass roots to counsel and encourage women towards empowerment so that they can cope within times of crisis. Women awareness be raised to the fact that wife oppression impinges on their legal and human rights and they should be taken seriously.

The researcher recommends that, for the full emancipation of women to take place, a radical restructuring of the society may be necessary with changes beginning at the level of the family. Such changes could include drastic measures such as equitable division of domestic labour between married partners in terms of every chore of cooking, cleaning and looking after children.

Men must make sacrifices and become domesticated as part of the collective organized struggle to liberate women. It is good that some men are already giving their wives a helping hand in that area. But they do it in secret because of the wrath of the extended family and ridicule of friends.

It is recommended that women groups be formed for the conscious raising and campaigning against men's oppressive altitude.

The women groups can discuss the difficulties they face on day to day basis with other women and be able to find a collective strength to solve their problems.

It is recommended that women need to be equally educated like men. This can enable women to make their own Jobs and opportunities.
The researcher recommends that the commercial exploitation of women by advertisements on T. V and other forms of media be eliminated. This is because women bodies are usually advertised on T. V s which shows that women are sex objects.

Ciru Geterecha said, there are a lot of tactics needed to get rid of patriarchy, she recommends, there is need for an out right revolution. Women should engage in such a revolution for their own emancipation. As women, we have to educate one another as well as our male partners. We need to educate our fellow women especially the older women because they are supposed to be the custodians of culture’. This can be achieved by making: them to know that there are cultural practices which are detrimental to women. Such cultural practices should be stopped and those which promote women’s development be promoted.

She recommends that the only way we could portray women positively is to vote women of substance to power and we could get support from them”.

Concerning negative portrayal of women on media, it should be recommended that women journalists should be more aggressive on the stories written about women issues. It is good that some few women have been promoted to the position of news editors. These women could assist by making sure women's issues are taken seriously and published. They should protest against negative articles and images against women.

Numerous organizations lobbied actively in support of the right of disabled women. For example the West Nile Association of the Handicapped (WENAH)
in Arua District, publicly raised the issue of able bodied men, raping disabled women which has increased women's problems. The researcher recommends that such men be brought to book and face the law. The constitution recommends equal protection for all people under the law regardless of sex, race colour, tribe, religion. The constitution guarantees women's rights and equal opportunities in political economic and social activities. It reserves some seats for women to redress the imbalance which existed between men and women. This is to close the gap between men and women. The constitution supports the customary values, but recommends that cultures, customs and traditions which are against the dignity, welfare or interests of women or which undermines their status: Such customary practices should be eliminated in our cultures because they are health risks to women. All the above constitutional recommendations can work better if the constitution is supported by all groups of people and also by reporting people who undermine the constitutional rights of women.

Another way of implementing effectively these constitutional recommendations is by follow ups. The parliament should set a committee to see to it that these constitutional rights of women are followed and not violated.

6.4 SOCIO-CULTURAL RECOMMENDATIONS

In order to deal with the problem of women oppression common in Tara sub-county, the researcher recommends that, we need to open up marriage "box" to critically examine the imbedded power relations that are strongly responsible for women oppression in Tara sub-county. Marriage should not be seen as a private
venture between two individuals which does not concern other people. The couple should look at each other as people created in the image of God and should treat each other fairly and have mutual love.

The researcher recommends that it is up to each one of us to ensure that our own marriages are oppression free by respecting the rights and dignity of the other partner. We should stop turning blind eyes to oppressive ways we see in relationships around us in Tara sub-county. Husbands and wives should try to resolve their problems through dialogue instead of using oppressive means. Men should not take advantage of bride price to mistreat their wives. Bride price should be seen as a way of appreciation and thanks giving to the parents of the bride for bringing up a good woman and to fill the gap she has left behind.

Husbands who oppress their wives should be brought to book and face the law. Women in Tara sub-county should not allow their cases to be solved locally at homes and must report such husbands to police or L.Cs.

The researcher recommends that alcohol brewing and drinking in Tara sub-county should be regulated. By 10.00 p.m. all bars should be closed. Those who drink from morning up-to sunset must be arrested and taken to police. This is because most men oppress their wives under the influence of alcohol. Gender roles should be clearly defined in the family to avoid misunderstanding that the other person is over stepping on his or her role. Roles could be shared instead of being stereo-typed.
15.
Bad cultures and taboos such as women should not eat chicken, eggs, liver should be stopped. Cultural differences should be tolerated. This is because some of the people in Tara sub-county have married from the neighboring Kakwa whose culture is different from that of Lugbara. The people should be encouraged to share good aspects of their culture as cultural diversity is good for development.

It should be recommended that women who nurse their problems should seek guidance and counseling services in order to cope with the situation by going to counselors, church leaders who can counsel them. Women groups should be formed so that they can identify their problems and voice them together in order to empower themselves. It should be recommended that widow remarriage should be discouraged as it leads to spread of disease like AIDS and forced widow inheritance dehumanizes women.

Another recommendation is to form community based organizations (C.B.Os) which can raise awareness in women against oppression. Organizations like Women Action Against Oppression (W AAO) can help address women issues.

6.4.1 ECONOMIC RECOMMENDATIONS
The researcher recommends that couples should be transparent and honest to each other in terms of how much each is earning, how their money should be spent. Men should not assume power over the finances at home. Women should be involved in the economic development of Tara sub-county. Isolating women makes them feel oppressed. Women projects be promoted in order to empower them.
Women should be involved in the economic development of Tara sub-county. Isolating women makes them feel oppressed. Women projects be promoted in order to empower them. Temporary employment opportunities should be offered to women like casual workers with B.A.T. This can help improve their economic levels.

It should be recommended that women should be allowed to own property such as land, animals which can make them access ways of getting money inform of loans or by selling some of the property. This is because most men deny women the right to own property. Even if they own, the man assumes ownership. Women in Tara sub-county should be allowed to access financial institutions like banks in order to get loans for their own development. This is because many women have been denied this chance because they have no security against loans. Women should be given priority whenever there are opportunities of getting loans. It is good that SACCO at Tara subcounty has given priority for women to get loans so as to improve on their economic status.

Women should be encouraged to join credit saving schemes like SACCO which are now available at every sub-county. This can help improve their monetary position when they borrow money to do business. Women should be encouraged to start income generating activities like horticulture which can bring for them money when they sell them.
6.4.2 POLITICAL RECOMMENDATIONS

The researcher recommends that women be elected and represented from LC I to LC III. Though this provision is there, women participation is still low. Women should be encouraged to actively participate in politics. This can be achieved by supporting women who want to join politics. This can be achieved by supporting women who want to join politics and political parties to which they belong can give them money to facilitate their campaigns.

Women should be allowed to participate in political discussions so that they can voice out their problems. For example women form the greatest number of voters, but when they elect their male counterparts, their voice is not heard. Women should be allowed to join politics; they should not see politics as an affair of men. Women should be made to know that it is female politicians who can liberate them from oppressive rules of men.

Some female model politicians should be allowed to talk to women in Tara Sub-county in order to encourage them to join politics. Female politicians should be encouraged to campaign for leadership and should be given money so that they can compete favourably with male politicians. Political parties to which such women belong to can give them money.

6.4.3 EDUCATIONAL RECOMMENDATIONS

Girl child education should be promoted and taken seriously in Tara sub-county. This can be done by offering bursaries to the best performing girls in secondary and tertiary institutions.
It should be recommended that with the introduction of Universal Primary Education (UPE), the first priority should be given to girls. More girls should be enrolled in primary schools.

Parents should not 'sell' off their girls to marriage in order to get wealth but rather send them to school. Parents who force their daughters into marriage should be arrested and fined heavily.

Rewards such as scholastic materials should be given to the best performing girls in order to encourage them to go ahead with education.

Some female models that have read and have even gone up to University should be allowed to visit schools and talk to girls about their own experiences. This will encourage girls to continue with their education.

Girls who drop out of school due to pregnancies, early marriages should be allowed to go back to school, these girls should be assured of doing better when they join school. Teachers who seduce, Molest, rape and defile school girls should be brought to book and face the law. Teachers should be warned against such actions or face severe consequences like losing their jobs.

Bye-laws should be set that all girls of school going age in the sub-county should go to school. Girls who stay at home can be arrested and taken to sub-county headquarters for punishment. Adult education should be encouraged in the sub-county for those women who never had chance of going to school.
6.4.4. RELIGIOUS RECOMMENDATIONS

In Ephesians, St. Paul compared the love of a husband and wife to the love Christ has for his people and the church”. This verse recommends that husbands should love their wives and wives should also love their husbands. Husbands should not oppress their wives but rather love them. This teaching can be sunk into people’s hearts through preaching by religious leaders during their Sunday prayers and any other Christian congregations. Women should be encouraged to participate in church affairs like men. This is because most leadership in churches are occupied by men and yet women are regular church goers. So women can be encouraged to join sisterhood, mothers unions, young Christian women Associations.

Women organizations like mothers Union, Young Christian Women Associations (YC.W.A) be empowered to address women issues. This can be done through organizing seminars, workshops where men and women are taught to live in harmony.

Religious leaders themselves should lead exemplary life. They should not engage in acts of wife abuse. If they oppress their wives, then the rest of the Christians will follow their examples and begin to oppress their wives.

Another recommendation is that, religious leaders should organize fellowships on weekly basis in the villages so that men and women from different homes come together to share marital ideas, experiences and challenges. This can help reduce women oppression.
6.4.5 SEXUAL RECOMMENDATIONS

It should be recommended that men should not treat women as sex objects. Women's rights over sexuality should be respected. Sex films which portray women negatively should not be promoted in Tara sub-county for example 'Blue Movies'. Men who rape, seduce and molest women should be taken to court to face the law. Though this law is in place and yet men continue with their acts, the researcher suggests that men who rape should be castrated, this will instill fear in men and it will help save women.
END NOTES


2. Ibid.


4. Ibid.

5. Ephesians 5: 21-33.
BIBLIOGRAPHY


22.


24.


Mama A; *Women Studies and Studies of Women in Africa during the 1990s*, Daker : Codesria, 1996.


26.


**ARTICLES**


APPENDIX I

LIST OF RESPONDENTS : OMBA VU PARISH

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APPENDIX VI

AN INTRODUCTORY LETTER

KYAMBOGO UNIVERSITY
P.O. BOX 1 KYAMBOGO
KAMPALA-UGANDA
Tel: 041 - 286237/8/285001
Fax: 041 - 220464
E-Mail: itek@starcom.co.ug

RELIGIOUS STUDIES DEPARTMENT

Your Ref:
Our Ref:

12th August, 2009

Dear Sir/Madam,

EDUCATIONAL RESEARCH

The bearer of this letter Mr. Onzima Kobeson is a student of Kyambogo University Pursuing a master’s degree course. He is conducting a research which is a part of the requirements for the fulfillment of the master’s degree award. You are therefore requested to offer him the necessary assistance.

Yours sincerely,

Prof. Peter Wasswa Mpagi
HEAD OF DEPARTMENT RELIGIOUS STUDIES.
c.c. Academic Registrar.
APPENDIX VII

QUESTIONNAIRE FOR WOMEN

Dear Madam,

I am carrying out a research in religious studies. I therefore kindly request your assistance in this respect by completing this questionnaire to the best of your knowledge.

Please answer as clearly and precisely as possible by writing in the space provided.

All information provided shall be kept secret and confidential.

Name: ........................................................................................................................................

Age: ........................................................................................................................................

Sex: .........................................................................................................................................

Parish: ......................................................................................................................................

Village ......................................................................................................................................

Religion .....................................................................................................................................

Occupation .................................................................................................................................

Education ('O') Level and above ...............................................................................................

Address .....................................................................................................................................

1. Are there some women who have ever been oppressed or mistreated by their Husbands?

   Yes ☐ No ☐ Tick appropriately ☐

If Yes, what are the type of oppression you suffer under your husband?

   a) ........................................................................................................................................

   b) ........................................................................................................................................

   c) ........................................................................................................................................
2. What makes your husband treat you in that way?
   a) .........................................................................................................
   b) .........................................................................................................
   c) .........................................................................................................
   d) .........................................................................................................

3. Are there physical, psychological and emotional effects on you as a result of being oppressed?
   Yes □ No □ Tick appropriately □
   If Yes, what are they?
   a) .........................................................................................................
   b) .........................................................................................................
   c) .........................................................................................................
   d) .........................................................................................................

4. How are you affected politically, socially, religiously, economically and educationally as a result of being oppressed by your husband?
   a) .........................................................................................................
   b) .........................................................................................................
   c) .........................................................................................................
   d) .........................................................................................................

5. Do you sometimes feel like divorcing your husband as a result of being oppressed?
   ..........................................................................................................
   ..........................................................................................................

6. In what ways can women in Tara sub-county come together and relief themselves from the oppressive acts of their men?
7. What has the sub-county done to ensure that men do not oppress you?
   a) ...........................................
   b) ...........................................
   c) ...........................................
   d) ...........................................

8. Are there NGOs or any organizations that have come to the aid of woman in
   Tara sub-county? Give any one example.

Thank you very much for your co-operation.
APPENDIX VIII

QUESTIONNAIRE FOR MEN

Dear Sir,

I am carrying out research in religious studies. I therefore kindly request your assistance in this respect by completing this questionnaire to the best of your knowledge.

Please answer as clearly and precisely as possible by writing in the space provided.

All information provided shall be kept secret and confidential.

Name: ......................................................................................................................
Age: ............................................................................................................................
Sex: .............................................................................................................................
Parish: .........................................................................................................................
Village ..........................................................................................................................
Religion .......................................................................................................................
Occupation ...............................................................................................................
Education (‘O’ level and above) ..............................................................................
Address ....................................................................................................................

1 (a) Do you know ways in which women in your area are oppressed?

   Yes □    No □    Tick appropriately □

If Yes, what are they?

i) .............................................................................................................................

ii) ...............................................................................................................................  

iii) ...............................................................................................................................  

iv) ...............................................................................................................................  

2. Why do you think men in your area oppress their wives?
3. What do you think are the effects of women oppression on women themselves?
   a) .................................................................
   b) .................................................................
   c) .................................................................

4. Are children also affected when their mother is oppressed?
   Yes         No         Tick appropriately
   If Yes, in which ways?
   a) .................................................................
   b) .................................................................
   c) .................................................................

5. Are there political, economical, educational and religious effects of women
   oppression in Tara sub-county?
   Yes  ☐   No  ☐         Tick appropriately
   If Yes, what are they?
   a) .................................................................
   b) .................................................................
   c) .................................................................
   d) .................................................................

6. What solutions would you suggest to the problem of women oppression in
   Tara sub-county?
   a) .................................................................
   b) .................................................................
   c) .................................................................
   d) .................................................................

Thank you very much for your cooperation.
APPENDIX IX

QUESTIONNAIRE FOR SUB-COUNTY OFFICIALS / LCs

Dear Sir/Madam,

I am carrying out research in religious studies. I therefore kindly request your assistance in this respect by completing this questionnaire to the best of your knowledge.

Please answer as clearly and precisely as possible by writing in the spaces provided.

All information provided shall be kept secret and confidential:

Name ...................................................................................................................
Age ...................................................................................................................
Sex ...................................................................................................................
Parish .............................................................................................................
Village ...........................................................................................................
Religion ...........................................................................................................
Occupation ..................................................................................................
Education (‘O’ level and above) .....................................................................
Address ........................................................................................................

1 a) Do you ever have women complainants who come to your office complaining on the way their husbands treat or oppress them?

Yes [ ] No [ ] Tick appropriately [ ]

b) If Yes, what forms of oppression do they suffer under their husbands?

i) ...................................................................................................................

ii) ..................................................................................................................

iii) ............................................................................................................... 

iv) ................................................................................................................

v) .................................................................................................................
2. What reasons do the women give for being oppressed by their men?
   i) ................................................................................................................
   ii) ................................................................................................................
   iii) ...............................................................................................................
   iv) .............................................................................................................

3. Are there any physical, psychological or emotional effects you see from these women?
   Yes □ No □ Tick appropriately □
   If Yes, what are they?
   a) .............................................................................................................
   b) .............................................................................................................
   c) .............................................................................................................
   d) .............................................................................................................
   e) .............................................................................................................

4. Do you think women oppression in Tara sub-county has economic, political, educational, social and religious effects?
   Yes □ No □ Tick appropriately □
   If Yes, what are they?
   a) .............................................................................................................
   b) .............................................................................................................
   c) .............................................................................................................
   d) .............................................................................................................
   e) .............................................................................................................

5. What steps has the sub-county taken to solve the problem of women oppression in Tara?
   a) .............................................................................................................
   b) .............................................................................................................
Thank you very much for your co-operation.
APPENDIX X

QUESTIONNAIRE FOR RELIGIOUS LEADERS

Dear Sir,

I am carrying out research in religious studies. I therefore kindly request your assistant in this respect by completing this questionnaire to the best of your knowledge please answer as clearly and precisely as possible by writing in the spaces provided. All information provided shall be kept secret and confidential.

Name ..............................................................................................................
Age ....................................................................................................................
Sex .....................................................................................................................
Parish ............................................................................................................... 
Village .............................................................................................................
Religion .......................................................................................................... 
Occupation ....................................................................................................
Education (‘O’ level and above) .................................................................
Address .........................................................................................................

1. Are there Christian women who usually come to you for guidance and Counseling as result of being treated violently or oppressed by their husbands?
   Yes □ No □ Tick appropriately □

2. What forms of oppression do the women suffer from their husbands?
   a) ....................................................................................................................
   b) ....................................................................................................................
   c) ....................................................................................................................
   d) ....................................................................................................................
   e) ....................................................................................................................

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3. What reasons do the women give for being oppressed by their husbands?
   a) ................................................................................................................
   b) ................................................................................................................
   c) ................................................................................................................
   d) ................................................................................................................
   e) ................................................................................................................

4. Are there physical, psychological and emotional effects you noticed from these women?
   Yes ☐ No ☐ Tick appropriately ☐
   If Yes, what are they?
   a) ................................................................................................................
   b) ................................................................................................................
   c) ................................................................................................................
   d) ................................................................................................................
   e) ................................................................................................................

5. As a religious leader, what religious convictions do you give to these women?
   a) ................................................................................................................
   b) ................................................................................................................
   c) ................................................................................................................
   d) ................................................................................................................

6. What solutions would you suggest for the problem of women oppression in Tara sub-county?
   a) ................................................................................................................
   b) ................................................................................................................
   c) ................................................................................................................
   d) ................................................................................................................

Thank you very much for your cooperation.