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**Experiences and Ideals: Girls' Sexual Rights and Human Rights and Peace Clubs
in Secondary Schools, Uganda, Luwero District**

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This document represents part of the author's study programme while at the Institute of Social Studies. The views stated therein are those of the author and not necessarily those of the Institute.

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List of Acronyms

ACPF	African Child Policy Forum
AIDs	Acquired Immunodeficiency Syndrome
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CP	Child Protection
DLG	District Local Government
FGDs	Focus Group Discussions
FGM	Female Genital Mutilation
HIV	Human Immunodeficiency Virus
HRE	Human Rights Education
HRPC	Human Rights and Peace Clubs
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic Social and Cultural Rights
IPPF	International Planned Parenthood Federation
MoE	Ministry of Education
NGO	Non-Governmental Organization
OVC	Orphans and Vulnerable Children
RBA	Rights Based Approach
STDs	Sexual Transmitted Diseases
UHRC	Uganda Human Rights Commission
UN	United Nations
UNAIDS	United Nations Programme on HIV/AIDS
UNC	Uganda National Commission
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNFPA	United Nations Fund for Population Activities
UPF	Uganda Police Force
WHO	World Health Organization
WPHRE	World Programme for Human Rights Education

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Abstract

While violence against girls in Uganda has inflicted significant damage on their adapting, regardless of the absence of accurate information about its commonness. In overwhelming numbers, girls have portrayed the rampant use of brutality against them in their homes, in schools and in the wider community. It is against this background that this study seeks to comprehend the engagement of girls in Human Rights and Peace Clubs activities by investigating their viable encounters of human rights and the manners in which they discuss their rights and their experiences vi-sa-vi the ideals. The primary spotlight on the girls in secondary school is informed by the fact that there are several human rights issues against girls in schools that include but are not limited to sexual harassment and abuse and early marriages of girl children, bullying, and un justified dismissal of female students among others. The study further employs a Human Rights Based Approach supported by the major concepts of empowerment, power, heteronormativity, “Power within” and “power with”, “Power over” and “Power to” to explore the experiences and Ideals: Girls’ Sexual Rights and Human Rights and Peace Clubs in Secondary Schools, Uganda, Luwero District.

Relevance to development studies

This study contributes to the existing body of knowledge with regard to researching about Human Rights and Peace Clubs in secondary schools in Uganda. It provides a framework empowerment of the girls to speak up against the “normalised” societal patriarchal standards that have continued to violate the girls’ sexual rights. The study further interrogates the experiences of the girls within the Human Rights and Peace Clubs as far as protection of their sexual rights within and outside schools, “reality versus the Ideal”. By employing this Human Rights Based Approach, the girls are empowered to realize their human rights which is the surest means of achieving human and national development.

Keywords

Sexual rights, Human Rights, Peace Clubs

Chapter 1 : Introduction

The Universal Declaration of Human Rights, both the Preface and Article 26, underlined the conspicuous role that education plays in help of regard for human rights. This emphasis is legitimized, for advancement in the battle against absence of information is one measure of achievement in the realisation of human rights. In 2004, the World Programme for Human Rights Education (WPHRE) was declared by the United Nations member states to reassert their conviction on the need and vitality of Human Rights Education (HRE) towards the realisation of fundamental freedom and human rights and additionally the driving variable to conflict prevention, promotion of equality, and the improvement of participation in democratic process (Uganda National Commission for UNESCO 2016: 1-2). Since the declaration the UN part states, numerous nations including Uganda have started to include HRE in school curriculum as well as establishing Human Rights Clubs in schools to advance the comprehension of central standards of human rights among the citizens, specifically among school children that will later become adults in the society.

Teaching children about their own rights does not only have the ability to develop and augment their comprehension and support for duties and rights, it will likewise go far in propelling the act of citizenship in the fair network of schools as well as creating a positive school logic for adapting, great social relations and common regard (Covell et al. 2010a: 118). However, there are numerous structures that Human Rights Education can take (Gerber 2017: 179-185). It very well may be educated independently in accordance with the discipline-based approach to deal with educational programs, taught by coordinating human rights in combination with different subjects, through co-curricular exercises, for example, displays, debates, clubs, sport, music, and drama (Dziva et al. 2014a: 203). The latter has been proposed to be the most effective path in sustaining and building up a human rights culture on a long-term and appreciating child rights-based approach since it includes useful punch of what is being instructed in the human rights and peace clubs (Dziva et al. 2014a: 203).

As a result, The Uganda Human Rights Commission conducts human rights education in schools through Human Rights and Peace Clubs. The Commission established Human Rights and Peace Clubs in secondary schools as an initiative that proposed to advance a culture for the regard of human rights and the orderly obligations and duties in schools. The Commission has to date established 269 Human Rights and Peace Clubs in

secondary schools countrywide. The clubs conduct human rights education activities within the schools and in the neighbouring communities through drama shows, debates, music, community outreach and radio talk shows. The Commission conducted sensitization programmes for 3,987 teachers and students across the country. Through the training, participants gained knowledge on among other things basic concepts of human rights (derived from International, Regional and National human rights standards); duties and responsibilities of the children in schools; Children's rights; the rights of a girl child to education and the rights of the vulnerable people.

1.1 Background

The Uganda National Commission for United Nations Educational, Scientific and Cultural Organisation (UNESCO) in quest for the need to actualize implement the requirements of the World Programme for Human Rights Education (WPHRE) started a cooperation program for a situational examination concentrate to build up the status of human rights and life skills education in Uganda. The outcome of the program was the launching of the national implementation strategy that will uphold human rights education in Ugandan schools by the Ministry of Education and Sports (MoE). In fact, Human Rights Education was structured to be an examinable subject with the goal that more effort is put in by teachers who are teaching it (Odeng and Kampire 2013).

This school of thought is profoundly established in the accounts that Human Rights Education has turned out to be thoughtfully detained, ignorant of its unproductive approach and conservatism, accordingly, underestimating the idea about the universality of human rights (Keet 2012, Adami 2014, Zembylas et al. 2015). The implication is that the view of human rights by the government of a country will direct how human rights education is planned and by expansion will frame the establishment of the human rights knowledge and the encounters of the students engaged in the human rights and peace clubs. All things considered, the exploration of (Liang 2017: 41) on the implementation of China human rights education, for instance, uncovered the distinct disparity in the understanding of human rights between China and the western countries.

Despite the fact that schools give a situation in which children can interface and play (Atkins et al. 2010), the vast most case of human rights violations occurs inside a school setting (African Child Policy Forum 2011). Male teachers are the primary culprits of harassing secondary school girls in Uganda (African Child Policy Forum 2011). Numerous schools in Uganda have not yet recognized the importance of Child Protection (CP) education

as an essential segment for children's wellbeing all through schools (Agatha 2013).

The introduction of Human Rights and Peace Clubs in secondary schools has been accepted to help connect the difference, despite the fact that these clubs right now in Uganda are to a great extent reliant on UHRC programmes for funding, monitoring and sustenance. There is a requirement for educational changes in Uganda projects to incorporate such innovative activities in educational programmes. It has been shown that combination of child's security promotional knowledge and other child security exercises into educational studies can give a decent and safe learning environment for children. (Chigunta and Roach 2005) assumed that the Human Rights Clubs in Zambia have emphatically influenced the care and learning of the children in the schools where they actively function.

1.2 Problem Statement

Just like in many developing nations, brutality directed towards children in Uganda has inflicted critical harm on their adjusting regardless of the absence of information about its regularity (García-Moreno et al. 2013). In overpowering numbers, young boys and girls have depicted the widespread utilization of violence upon them in their homes, in schools and within the communities (Naker 2005). The Orphan and Vulnerable Children (OVC) Situational Analysis Report (2010) puts the levels of helplessness among children in Uganda at 96% plus, 8% (1.4 million) essentially powerless, 43% (7.4 million) bearably helpless and 45% all things considered, unprotected (7.7 million) (Kalibala and Lynne 2010: 26). This deduces that the conditions of living of children at home, school and the wider community in Uganda are as yet far from the desirable. The worst affected is the girl-child who is a target of many human rights abusers, especially with regards to sexual harassment and abuses and therefore, she needs better protection.

It is against this scenery that this study endeavors to comprehend the engagement of girls and boys in human rights and peace clubs activities by investigating their viable encounters of human rights and the manners in which they discuss their rights and their experiences vis-a-vis the ideals. The primary spotlight on the girls in secondary school is informed by the fact that there are several human rights issues against girls in secondary schools that include but are not limited to sexual harassment and abuse and early marriages of girl children, bullying, and dismissal of female students among others (Uganda National Commission for UNESCO 2016: 18-20).

Moreover, violence against girls and women is an international human rights violation and a considerable threat to development (Ellsberg et al. 2015: 1555).

Along these lines, this research endeavors to examine the experiences of female students of three secondary schools who are members of the Human Rights and Peace Clubs, in comparison to their everyday experiences of harassment and abuse in schools. I look at whether and how they demand protection of their sexual and other rights and what actions they engage with or demand to realize their rights and /or protection of these rights, considering the contending narrative of the girl's sexual right (Zembylas et al. 2015: 385).

It is imperative to take a gender lense at girls and boys in Human Rights Clubs reflect on girls' sexual rights (rights to express desire, or to choose your gender position more openly, and rights not to be harassed, for example) in light of the fact that, while many schools have adopted sexual harassment policies and other school violence prevention programmes, these frequently miss the mark regarding tending to ruinous parts of regular gendered elements (Klein 2006a: 148). One of such difficulties is the normalization of some of the human rights abuses thanks to deep-rooted cultural and social beliefs, values and practices. Klien maintained that the 'normalization of masculinity' have made public discussion around violence against girls in schools to end up imperceptible (Klein 2006a: 147). Apart from the fact that policies and prevention intervention programs are routinely centered around the most extreme form of violence against girls in schools by both teachers and male students, they do not address the social acknowledgment of male hostility towards girls that tends to aid in concealing even the emotional episode (Klein 2006a: 148).

Thus, this research is concerned with examining the experiences of girls with in relation to the protection of their sexual rights within (and to some extent, outside the schools). It will targeted members of school Human Rights and Peace Clubs in an attempt to establish whether, and how these clubs have helped them in learning about Girls' Sexual Rights and whether, and how they have applied this knowledge in demanding and defending their sexual and other human rights. I have also examined how boys and girls understand girls' sexual rights, how they see their own role in supporting those rights in and outside of school, and how learning about girls' sexual rights relates to their everyday experiences within the schools, situated in patriarchal Ugandan society where girls are perceived to be at lower ranks of power hierarchies both at home and at school.

1.3 Relevance and Justification

Many studies have been done on the importance of human rights clubs in school globally. Like it was in a case of (Susanne 2016) when she attempted to report the child protection information that children can get through the human rights and peace clubs in schools, which frequently helps enjoy their rights. However, what is not archived is the degree to which certain human rights abuses in schools and communities have been “standardized” and henceforth gone unreported and unchallenged. What this study will be contributing to the body of scholarship is that we should be cautious of how we perceive the necessity of these clubs especially in exposing “normalized” human rights abuses and how the school curriculum and actions of the students, school authorities and communities can be used to entrench a culture of human rights awareness and protection within educational institutions. More emphasis was put on school human rights and peace clubs because they provide a space within the school where girls supposedly have an opportunity to deepen their understanding of their sexual rights and how they can claim them within the school and beyond, in the community. The structure of the educational modules is controlled by the National Government and is significant to the societal elucidation of human rights and additionally the comprehension of the instructors that are to educate them. Countries ruled by dictators also claim to respect human rights even though they choose which rights to respect and which ones to ignore. In such a situation the main purpose of setting up human rights and peace clubs is defeated in the first place. The UN decision to promote human rights education is to ensure that people know their rights and claim them at all time. So it is important to investigate the degree to which the clubs have influenced the protection of human rights in general and girls’ sexual rights in particular in countries such as Uganda, which have fledgling democracy. The study also aims to understand how undemocratic countries can really achieve the UN goals of educating people about their rights and how they can claim such rights.

1.4 Research Objectives

The objective of this research is to critically examine the experiences of the girls engaged with Human Rights and Peace Clubs in Uganda schools, in the general socio-cultural context of gender hierarchies that subordinate women. I hope to contribute to spreading the understanding of the importance and purpose of learning human rights and supporting organizations that can help give girls’ voices to break away from the circles of discrimination and violence against them.

1.5 Main Question (S)

Are there, and what are discrepancies between experiences of girls, human rights and peace club members, regarding violations of their sexual human rights in schools on the one hand, and the ways they claim and act towards protecting these rights, on the other hand?

1.6 Sub-Questions

1. What are the experiences of the school girls with regards to the violations and protection of their sexual rights in secondary schools in Uganda?
2. What are the main barriers / drivers to the promotion and protection of sexual rights in schools in Uganda?
3. How have School Human Rights and Clubs been leveraged in the protection and promotion of girls' sexual rights in schools?

1.7 Methodology

The crux of data collection, analysis, as well as the presentation for this study depended predominantly on qualitative techniques. The qualitative methods to research were adopted because they deal with human motivation and conduct, which would be difficult to capture adequately if a quantitative approach was taken. It is argued that qualitative research method completely appreciates the human association in particular settings. (Norman and Yvonna 2002) argued that, "qualitative study inquire about is an interdisciplinary field which wraps a more broad extent of epistemological points of view, investigate methodologies, and interpretive frameworks of understanding human experiences". The research was conducted in Luwero District, Uganda, because – as a person directly working on the Human Rights in Uganda and on Human Rights Education Programs - I am familiar with a lot of schools that have already established Human Rights Clubs in that district. His choice of these schools was also informed by high level of activeness of these clubs being the pioneers of human rights education in the district through human rights and Peace Clubs.

I collected data on the perspectives of the school children, their teachers and parents on girls' human rights focusing on how the human rights clubs were affecting their views and their experiences. A total sample of 22 (twenty-two) respondents was chosen from three secondary schools (these were five respondents selected from each the 3 schools together with two FGDs respectively). Students (members of the clubs), the teachers (patrons

of the clubs) and the Head Teacher were interviewed. The researcher also talked with three (3) parents whose daughters are members of Human Rights and Peace Clubs. These were purposively sampled. The researcher chose what should have been known and embarked to discover individuals who could and were eager to give the data by uprightness of their insight or experience. Purposive sampling is particularly exemplified through the key witness system (Santelli et al. 2006), wherein one or a couple of people are requested to go about as advisers for a culture. Key informants are perceptive, intelligent individuals from the network of intrigue who know much about the way of life and are both capable and willing to share their knowledge (Santelli et al. 2006).

The respondents and teachers were drawn from both private and government schools (two private school and one government school) that have already established Human Rights and Peace Clubs that were at a year old in existence by the time of the research. These schools were Bombo Army Secondary School, Ndejje Vocational Secondary School and St. Daniel Secondary School Combon and are coded as A, B & C respectively. In the school A, out of 323 total number of students in the school, 186 (120 girls and 66 boys) were member of HRPC. Similarly, in the school B, 224 students were members of HRPC out of 427 students. However, in the school C – government school, members of the HRPC were below the average of the total number of students (268 out of 671).

Three secondary schools in Luwero District in central Uganda were targeted and visited where eight Focus Group Discussions (FGDs) - separate for both boys and girls - were conducted. The average age for the members of the FGD was 14 – 18years. Also interviewed were individual students especially girls who had outstanding reactions that required a great deal of classification. Key informants that included head teachers, patrons of the human rights and peace clubs, parents, senior women teachers, teachers in-charge of discipline, student leaders of the clubs were interviewed. Other school stakeholders including one from the District Local Government (DLG), Uganda Police Force (UPF), Uganda Human Rights Commission (UHRC) and the Ministry of Educations (MoE) were equally interviewed.

Data was gathered through both in-depth semi-structured interviews and focused group discussions. Thematic analysis was adopted for the data that was collected, and the translations and transcriptions were done and edited to ensure the completeness of the logical flow. The themes were identified from the interview and focus discussions material, by focusing on the topics that respondents found important to talk about. Not surprisingly, sexual

harassment of and violence against girls – within and outside the schools - was one of the important themes.

The choice of the government officials and NGOs as respondents was informed by the fact that it was the NGOs that started the human rights clubs in Uganda as a charity before the government adopted it into a national policy. The views of both governmental and nongovernmental actors are crucial to understanding what type of human rights narrative they are advancing in the human rights and peace clubs and what are the instruments of checking and assessment of the execution of the clubs they are utilizing. Some teachers are crucial because they serve as club patrons and furthermore, teach human rights in these clubs (Covell et al. 2010b: 122).

Some authors have argued that teachers might be hesitant to encourage human rights expecting that newly empowered students may threaten their authority (Covell et al. 2010b: 125). Therefore, we need to know teachers' understanding and involvement in teaching human rights to the students in the human rights clubs. In addition, sometimes it is teachers who violate girls' human rights; through sexual harassment, bullying, etc. Thus, it is important to know what other teachers know about it and do they do anything about it? Parents are essential to the students' understanding and beliefs as the students tend to compare what they learn in the human rights clubs in schools with what they learn at home. Engaging the parents was expected to reveal whether they are supportive of what their girl children were learning about within the human rights and peace clubs – especially regarding sexual rights, or they are against it due to specific cultural and religious beliefs they might be perceived as being under threat from the impact of the human rights and peace clubs.

I received a high level of cooperation in this research because the Uganda Human Rights Commission that I work for was actively involved in setting up human rights and peace clubs in school and my job responsibilities have made me relate directly with most of the clubs in Uganda.

1.8 The scope and limitations of my research, and possible practical problems

While my position as Uganda's Human Rights Commission worker has helped open the doors for the research, it may have also influenced how research participants talk about the protection and violation of the girls' sexual and human rights. This may be one of the limitations of the research.

Therefore, to offset this limitation I have paid specific attention to the discrepancies between various statements by students, teachers, parents and officials alike.

Another limitation was an access to the officials. Although time and bureaucratic procedures of getting appointments with government officials can be frustrating, I booked appointments before I departed for the field to collect data and this helped me meet them with fewer encumbrances. Nevertheless, not all officials I needed to meet were available.

Regarding the scope of the research, having three schools – some private, some government run, and one among them a military school – has offered a good variety of schools. Still the research results cannot be considered representative of all Ugandan schools experiences with Human Rights and Peace Clubs. Nevertheless, I hope that the information is indicative of some of the problems that need to be taken into account when setting the clubs.

1.9 Ethical and political choices, and personal involvements;

I am aware of the ethical consideration of conducting research that involves children. It is essential for me to depart from the regime of seeing young girls as objects and to consider children as actors with the ability to take part in the study either as participants or co-researchers as recommended by (Christens 2012: 480-482). I considered children's social competence and subjective capacities while giving careful consideration to the level of improvement and development of the child to give informed responses which can likewise exclude some children based on age criteria of selecting respondents.

While this research involved the school children, they did not design the research but only participated as informants whose experiences and knowledge were respected and taken as crucial information for understanding whether and how their membership in the human rights clubs has any relevance in teaching them about claiming their sexual rights.

1.10 Structure of the Paper

In the first chapter, this research starts by introducing Human Rights and the different forms of violations of girls' sexual rights in school. It goes ahead to present the background, investigate the problem and legitimize it. Plus, I additionally talk about the pertinence and justification of the study,

the goals of the research, questions and sub-questions pursued by the methodological approach. The difficulties and restrictions of the study are featured too. The second section reviews literature and looks at the Human Rights Based Approach to understanding human rights training in secondary schools and conceptual framework, which helped in the analysis of the information gathered. In part 3, I present the data and connect with essential concepts, for example, empowerment, power, heteronormativity, “Power within” and “power with”, “Power over” and “Power to” sexual to understand the context and also to examine the experiences of violations of girls’ sexual rights. In part 4, despite everything I talk about the information with the end goal to answer the essential research question. I look at ideals vs. actions with regard to dealing with violations, I also discuss the modalities of addressing violations and also discuss the consequences of violations and normalisation of violence. At last, in Chapter Five, a general outline and summary of the whole research is drawn.

1.11 Conclusion

In chapter one I have discussed the background and brief history of the secondary school human rights and peace clubs and their potential in empowering students, particularly the girls, in demanding for protection of their sexual rights. I have stressed that there are several of human rights violations in homes, schools and within the communities that go unreported because they have been perceived to be normal, yet they have debilitating effects on girls and their learning outcomes. I have stated the questions and described the objects of this study and painted a picture of the methodology and tools I utilised to collect and analyze data from the field as a means of finding answers to the research questions. The chapter has also provided the ethical and professional considerations I abided by while collecting information from the field. In brief this chapter has laid a foundation for the reader to delve into the conceptual framework that underpins this study.

Chapter 2: Conceptual Framework

In this second chapter I discuss in details the key concepts that underpin this study. This chapter, therefore, sets the ground for the reader to gain an insight into human rights abuses in secondary schools, which are often ‘normalized’ and so go unreported. The main approach I employ in this research is the Rights Based Approach and I describe this in great depth in this chapter. I also argue that for girls and boys, and even their teachers as well as the parents, to make effective use of the knowledge and skills they have gained from the human rights and peace clubs they need to understand the dynamics around empowerment – both as a concept and as a practice. Empowerment is important because it allows pupils – and girls especially – to claim their rights and to engage in designing and setting the measures in the schools that will secure protection of their rights. The chapter also introduces and explains the concept of heteronormativity - i.e. institutionalized heterosexuality. I discuss how these concepts are critical in exposing and documenting girls’ sexual rights abuses that have been ‘normalized’ both at school and in homes.

2.1 Rights-Based Approach

The human rights-based methodology assumes respect and observance of human rights as the as surest means of attaining human development entwined in the social and cultural power elements. The central idea is that of girl’s sexual rights, as stated by (Sheill 2006), wires respect of human rights as documented in both international, regional and domestic instruments. These documents do not unequivocally insinuate “sexual rights” however, they consolidate the rights which have a coordinated link to the sexual wellbeing.

The RBA rights-based approach distinguishes human rights education as an instrument through which social imbalanced and exclusions can be tended to and through which steady sexual orientation roles and societal stereotypes are addressed. Subsequently, sex education is required to support all individuals from a general public to make informed choices about their sexuality. As demonstrated by this perspective, education can advance “rights” in general and “sexual rights” in particular, and it can maintain equity, social equity and empowerment. This is not only through formal education programmes on sexual rights, but also by actively participating in the human rights observance campaigns that empowers young people to talk about sensitive normalized cultural issues, for example, FGM and early marriages. In Uganda, one of the fragile issues is sexual

orientation, as homosexuality is criminalized by the state law.

It is particularly through this broader course of action of spaces for open talk, that the education framework can assist young people with forming and investigate their opinions, examine the significance and sensibility of different social practices – particularly those relating to sex and sexuality - to their own realities, lifestyles and decisions. These procedures bolsters young girls in creating strong and educated transaction contentions and plans with parents, elders and community leaders, and they can enable them to think about why and how their rights to these decisions are significant to their joy, development and self-acknowledgment (Braeken and Cardinal 2008). By empowering the general public, it would not only advance human rights and sexual rights but also gender equity, democratic principles and regard for diversity across societies.

2.2 Empowerment and Power

Empowerment, much the same as most of the sociological ideas isn't only a challenged hypothesis (Taylor et al. 1992), it is also a complex concept that cannot be caught by a solitary definition or measure (Gibson 1991). By endeavouring to relate a solitary meaning to empowerment, (Zimmerman 1990) contended that such endeavour may prompt inflexible or prescriptive methodology that could negate the simple idea of empowerment. However, Parpart and others propose that empowerment ought to be comprehended as a social procedure that is multi-dimensional (psychological, sociological, economic, etc.) that supports people to gain control over their own lives;

“It is a process that fosters power (that is, the capacity to implement) in people, for use in their own lives, their communities, and in their society, by acting on issues that they define as important” (Parpart et al. 2003: 3).

From Parpart et al.'s, perspective whichever way we want to define empowerment, there are significant segments that must be viewed as which are mostly multi-dimensional, social, and a processual.

As far as empowerment of women is concerned, (Batliwala 1994) asserts that, its establishments falls under the feminist drive and the view of the building the sexual orientation that was created in the Second Wave of feminists in the west, at the beginning of the 1970s. Through to the 1990s where (Bourdieu 1985) work broke down how on-screen characters assemble their very own one of the kind depictions against what the world thinks of them. (Iris 2003) dispute on clarifying the qualification among a girls' "position" or "condition" as fundamental in unpacking the

empowerment discourse. (Iris 2003) argued that though women's "positions" are more significant terms that are fundamental their social and financial related complexities among people.

Right off the bat, (Kabeer 1999, Kabeer 2005) has contended that empowerment is a "multidimensional procedure involving resources, agency and achievement, where women challenge the subordinate power frameworks around them". Furthermore, the women are dutybound to be dynamic individuals in their own empowerment course. At last, empowerment is an extraordinarily subject for girls and women in Uganda as it varies from one group, society, state to another. Forexample it is more observed and supported in the developed countries like The Netherlands unlike the developing states characterised by social, political, economic and religious crow backs (Batliwala 1994, Kabeer 1999, Kabeer 2005).

As per (Parpart et al. 2003: 4), to upset the set-up power structure in the society and supplant it with a more equitable society, people need to be empowered. For Parpart and others, to empower implies the capacity to work out 'power over', to get things going on the grounds that, in the battles that include or exclude people from the society, it is either you have power or not. Hence, to gain such power requires a revolution or significant social change (Wolf 1999: 4-8) since power relations are profoundly installed in institutional, material and symbolic/linguistic contexts. Empowerment and power are like Siamese twins because "empowerment makes people powerful, capable and dynamic to participate in the society" (United Nations Development Programme 2014: 10). At that point they will get the power and the capacity to address central issues influencing their lives. Individual empowerment, regardless of whether it is deciding, creating cognizance, or picking up abilities, happens inside the basic constraints of foundations (both formal and informal) and digressive practices (Parpart et al. 2003: 3). Consequently, with respect to the groups that are marginalized in the society – girls in this case, become empowered through their aggregate action - the achievement of their endeavours is as yet subject to the structure of power that they encounter (Parpart et al. 2003: 3).

As a result, this research has given careful consideration to the more extensive social, political and economic relations that characterize the discourses around the notion of human rights observance with regards to Uganda, and specifically girls' sexual rights. This is because human rights education through human rights and peace clubs and other means draws in the heart as well as the psyche. It challenges students to comprehend the

discourse of human rights and moves them to convert caring into informed, peaceful actions such as equality for all and non-discrimination. In such manner, one can state human rights education encourages peace and development (Dziva et al. 2014b: 203).

In order to understand how the girls in Human Rights and Peace Clubs can continue along this development of empowerment, I use (Kabeer 1999, Kabeer 2005) dialog on “power within” and “power with”.

The concept of power remains the center of the theory of empowerment. The likelihood of empowerment lays on two things. Above all else, empowerment includes that power is variable in such a case that power is unyielding to change, by that, empowerment is neither possible nor believable in any significant way. Secondly, the notion of empowerment pivots upon the possibility that power can extend past those that are holding it (Page and Czuba 1999). However, most often power is related with the capacity to influence others to understand one's very own desires, independent of others' interests or desires (Weber 1946) subsequently separated from power from human action due to the emphasis placed on influence and control (Lips 1991). While this is one of the points of view that power can be understood, notwithstanding, it proposes that power will never leave the hand of the powerful unless they decide to let go (Kreisberg 1992). Considering power from such narrative suggests that power is unchangeable, it is a narrow understanding that points of confinement importance of power to control and domination (Page and Czuba 1999). With this sort of recognition about power, it implies that venturing into the establishment of human rights clubs in secondary school is a futile exercise because whatever comprehension of rights that can empower the students to speak against abuse and challenge the power of the authority or their teachers violating their rights or to the larger society is commensurate to a ruse.

2.2.1 “Power within” and “power with”

The procedure of empowerment starts with the asset arrange which gives the ability to the girls gain confidence and engage in activities that develop them. (Batliwala 1994) urges that: “women must first recognise the belief system that legitimises the male belief system and understand how it perpetuates their oppression”.

Education and knowledge – including education about and information of human rights – might be seen as one of the non-material resources. In

accordance with Batliwala's term "oppression" is likewise augmented (Freire 1968) Pedagogy of the oppressed that views it as hypothesis that relies upon the standard of acquaintance of the marginalized groups and their existence through critical eyes. When given these tools, the marginalised can manufacture a basic cognizance or "conscientization" that (Freire 1968) delineates as having the capacity to then observe and be in position to transform the structures around them.

I contend in this study that, when the girls gain knowledge about their human rights and sexual rights from Human Rights and Peace Clubs as education/knowledge resource, they have a probability to make what (Kabeer 1999) terms "power within": a sense of confidence to settle on decisions which will be a piece of their process to empowerment.

In this way, as Freire states, outfitting students with care and mindfulness about the world in which they exist and capacity (Freire 1968: 32) is a critical advance in empowerment and knowledge could assume a vital role there. Thusly, Freire claims that man (and woman) can follow up on and change his (and her) reality, moving towards possible results and a more richer school of thought (McIntyre 2008: 3). The reason Freire is utilised inside this study, is in light of the fact that he alludes the quintessence of education as the as the demonstration of the opportunity through participatory techniques. Freire trusts students ought to have the capacity to understand that there are unequal power relations at school. But Freire additionally shows that this acknowledgment is not an individual but a collective process. Similar to feminist researchers who trust in aggregate action, Kabeer has noticed a distinction among individual and collective empowerment. This implies a move from "power within" in which a woman picks up certainty and consciousness that help her act, to "power with" where collective actions aim at the transformation of the entire society, and not just an individual life.

In this research, while listening to girls' individual experiences and discussion about human rights and sexual rights, I have attempted to realize whether the girls have confidence and knowledge to perceive their own situation of oppression and to act exclusively or collectively to address it, and whether anything they learned within the Human Rights and Peace Clubs in Uganda has helped them. I attempted to understand whether their participation in the clubs empowers them to claim their rights and the protection of these rights, also to claim that the school takes action against violation of their rights.

2.2.2 “Power over” and “Power to”

The terms “power over” and “power to” are natural to women’s encounters of having patriarchal social relations of power “over” them, i.e. lacking power “to” make their own choices about their lives. In making progress toward empowerment as a means to challenge patriarchal structures around them, women strive to change “power over” them into their own “power to” act. Thus, “power over” and “power to” are superseding measurements of empowerment, that “presents the process by which choices are made and put into effect” (Kabeer 2005: 14). On the other hand, “power to” is accomplished by acting on one’s own behalf, and by taking an interest in the Human Rights and Peace clubs. According to this research, “power to” be the consciousness that enables the girls make informed decision that shape their lives.

This is why Human rights education through human rights and peace clubs and other means which engages the heart as well as the mind is crucial in upsetting dominant power relations that exist in the society, in particular between boys and girls within the school environment. As suggested by (Weber 1946), power does not exist in isolation; it exists inside the setting of a connection between individuals or things. The implication of this is that, if power is created within relationships, it also means that power and power relationships can be altered (Page and Czuba 1999). As a result, it enables people to move from suffering someone else’s “power over” them, to having themselves “power to” act on their behalf is crucial for collective action and social change.

Empowerment is therefore a significant concept to understand what kind of impact on female students the human rights and peace clubs have in Ugandan secondary schools. It will allow us to have a clear picture of whether the girls were able or have the potential to alter the societal dominant power relations that are emboldened and normalized by the patriarchal, heteronormative structures of gender hierarchies and roles in the society. But, I also still believe that even if oppressed are living in patriarchal society the girls have potential for empowerment and knowledge about their human rights and sexual rights may be one of the tools that supports them in the empowerment process.

2.3 Heteronormativity

Although there is no single definition of the concept or a single way to conceptualize it, heteronormativity can be described as a hierarchical societal system that institutionalizes heterosexuality, ascribes specific ideas about female and male sexuality, and reinforces patriarchal gender roles

specificity based on the gender and sexuality binary of what is expected from a woman and a man in the general public. To simplify it, heteronormativity characterizes and implements practices and beliefs of what is “normal” sexuality for the woman and for the man, as well as what is “normal” way of being a woman or a man in everyday life, in the given society (Jackson 2006). According to (Chesir-Teran 2003), school climates echo wider pressures of heteronormativity of the everyday expectations and experiences of girls in school. Thus, not surprisingly, various studies have shown that the pressures of heteronormativity system on high school girls expose them to victimization at school when they refuse to fit in with normalised standards of sexuality (D’Augelli et al. 2006, Aspenlieder et al. 2009).

As discussed earlier, empowerment of girls through the teachings and knowledge they acquire in the Human Rights and Peace Clubs in school is crucial for the change of their social position of oppression and violation of their human rights. However, this knowledge in itself is not enough, given that the girls will not be able to effectively implement what they are taught because implementing such knowledge will first, depend on what they were taught as a violation of their rights and how they internalized such teachings, and second, on broader social support they receive (or not) in the schools, at home and in the communities. Heteronormativity is a concept that will help us to have an adequate understanding of how socio-cultural standards and values in regard to gender and sexuality impact the manners in which the girls’ human rights are taught by teachers and understood by both boys and girls, as well as how violations of these rights are actually addressed (or not) in schools.

While heteronormativity as a concept is dominantly explored in Queer related research to establish the homosexual/heterosexual hierarchy, (Seidman 2013: 40) argued that heteronormativity also creates hierarchies among heterosexuality, which as a result lead to “hegemonic and subordinate forms of heterosexuality” (Seidman 2013: 40). The implication this is that girls have been normalized by the patriarchal gender role to accept some sexualized violent behaviours as normal (Jackson 2006) even if such behaviours violate their fundamental human rights. For instance, a girl is not supposed to object to catcalling, is supposed to dress in a certain way so as not to attract the attention of boys, and is supposed to be more concerned about the way she looks, than a boy. This kind of normalization through the gendered system of heteronormativity is strong enough to make girls not to consider lewd comments about their body as sexual harassment regardless

of the fact that they are active members of Human Rights and Peace Clubs because such behaviour is considered normal in the Ugandan Society.

2.4 Conclusion

In Chapter two I have discussed the key concepts that inform my research into the experiences of school girls of the violation and protection of their sexual rights, and the ways these experiences relate to the ideals of claiming human rights and sexual rights of girls. Based on scholarly arguments I explain that there are many human rights abuses that go unreported because they have been normalized and hence ignored. Heteronormativity is one important concept that helps us understand how this normalization works, as it shows us that societies have specific ways of understanding what are “normal” female and male sexualities and gender roles and hierarchies. I have also argued that for girls (and boys) to claim their human rights, have to be empowered and make use of their knowledge and skills they gained in the human rights and peace clubs. The chapter has explained the process of empowerment relating it to various aspects of power, as well as to agency and material and non-material resources. This is meant to prepare the context within which the findings from the field will be presented and discussed in the chapters that follows.

Chapter 3: Experiences Vs Ideals: Violations of Rights

Under this chapter, the field findings from various interviews and focus groups discussions conducted between July and September 2018 are presented. It is a profuse chapter because it provides not only the findings but their context within which the experiences are expressed and compared with ideals.

3.1 Understanding the Context

The researcher found out that the Human Rights and Peace Clubs were formed in the schools by the Uganda Human Right Commission under a special project implemented in these schools with the intent to promote a culture for the respect of human rights and the attendant duties and responsibilities in schools. The school authorities whom the researcher interviewed occasionally mentioned the existence of the idea of peace and human rights clubs before UHRC came in, but it remained latent. The researcher learnt that the Commission first oriented the trainers of trainee about the bill of rights as well as the protagonist of these clubs towards the advancement, promotion as well as protection of human rights for sustainable development. It at that point assigned the obligation of exchanging this plan to the rest of the students and the senior women/teachers.

The researcher found out that all Patrons of HRPC in the three schools were men. This indicated that the account of female teachers in Luwero District have not been entrenched in the positions of authority. This is as of now a sign that the goals of human rights – that incorporate gender equality – are not working in practice. The researcher was informed that the club patrons are in charge of managing the students through the innovations of the Human Rights and Peace Clubs. He was additionally reminded that the Commission is responsible for overseeing the activities of these clubs by offering specialised technical and financial support such as funding, trainings, monitoring and evaluation and support supervisions and reporting on their progress. In addition, he was told that the student's participation is at the cutting edge in the foundation of these clubs and their commitment in the clubs is constantly willful and open to all students in the schools regardless of their sex, various vulnerabilities, (such as, physical disability) and social status. The students readily partake in these clubs rather than

being picked by the facilitators. These clubs are straightforwardly kept running by the students with help from the Cub Patron.

The researcher noted that the club activities include conducting human rights and peace promotional activities such as debates between schools, games and sports as well as music, dance and drama which aims at embraced realization of human rights. The mandate of the clubs includes but is not limited to; “Promoting human rights and peace in the school and the community through; Sensitization of students, teachers, parents and the general community on their rights and responsibilities; Recruitment of members to voluntarily join the club; Continuous training of the members of the club on issues of human rights, peace and responsibilities; Carrying out research/studies on pertinent issues in the school and community level with the view of strengthening the promotion of human rights and peace; Fostering peace and instilling a culture of conflict resolution amongst students and the community through dialogue and constructive engagements; Lobbying and advocacy on peace and human rights; Monitoring the situation of human rights in the school and community; Protect human rights through; exposing/reporting incidents of alleged human rights violations to responsible authorities using appropriate means and to act as a link on human rights and peace issues between the school, the community, human rights promoting institutions and other stakeholders” (Uganda Human Rights Commission 2014).

In almost all the schools visited, the researcher found that the four-member executive committee, is elected on annual basis. What's more, he likewise discovered that all clubs meet in any event once every month. The club individuals conveyed that the clubs were proactive with monthly meetings that is imperative for human rights education. The researcher further noted that participation in clubs remained very substantial with at least 30 – 70 club members that joined on the non-confinement grounds.

Commencement of these development is very significant by integrating a strong establishment of these clubs. While conducting Focused Group Discussions, with both boys and girls, it was discovered by the researcher that, students effectively partaking alongside active support of the school authorities in spite of the fact that on rare occasions hesitance with respect by a few was likewise noted.

As indicated by Gillmore (2014), Human Rights and Peace Clubs help children with supports girls by helping them realise their potential and capabilities which is the fundamental principal to hypothetical brilliance. In

any case, the insurance of the human rights ought not be spurred just by academic excellence, but rather likewise by personal satisfaction of the students. What's more, just a couple of school-based mediations incorporate the girl's fortification (Agatha 2013). Scholars have pointed out for more prominent disguising issues, for example, exploitation and abuse of school girls (Susanne and Qi 2016)

During the interviews, key Informants and FGD members reported that within the schools and in homes and the community there are cases of violation of the sexual rights of girls. These violations are reported to be mainly perpetrated by the men (students, teachers and community members) (ACPF, 2006). Worse still, there was no single man interviewed who opened up to discuss in detail any of the concrete cases of sexual harassment as a violation of girls' sexual rights, apart from just mentioning it. Some of the violations mentioned included but were not limited to sexual discrimination, sexual assault, sexual violence, sexual abuse and rape among others.

This researcher relied on the many definitions and understandings of sexual rights to guide the respondents but also to document practices that were described as violations of girl's sexual rights. This is component international human rights instruments as well as domestic. (International Women's Health Coalition. 2018) characterizes sexual rights as – people's entitlement to control their very own bodies and their sexualities with no type of discrimination, intimidation, or violence. Indeed, the Declaration on Sexual Rights (2009) as well as the International Planned Parenthood Federation (IPPF) alludes to sexual rights as a "component of human rights, which are an evolving set of entitlements related to sexuality". Similarly, it was held the 1995 Beijing Fourth World Conference on Women that, sexual rights would not make new rights but rather that universal human rights protection be reached out to the territory of sexuality (Klugman, 2000). During the 14th World Congress of Sexology sexual rights were characterized as all inclusive human rights that should be perceived, elevated and regarded to guarantee sexual and health rights. (World Association for Sexual Health, 1999).

Although it's not only girls whose sexual rights are violated, for this research girls were the major target group and this was in line with international practice (Leach et al. 2003a, Dunne et al. 2003) For this research to help us with improving our comprehension about the specific situation and appearances of sexual harassment, it depended on field findings but also on investigated views of those who have ever experienced, witnessed as well as perpetuated sexual vehemence. The researcher hopes

that it will deepen our comprehension about sexual violence and socialization in peer groups (Dunne et al. 2003) the gendered measurements in transactions of sentimental and sexual relationships (Nyanzi, S. et al. 2001) (Luke and Kurz, 2002). It will likewise help us appreciate the challenges faced in relating to the students' lives, encounters and recognitions while advancing sexual rights in schools (Iyera and Aggleton 2013). The researcher anticipates that this will prompt both rights holders and bares to join hand in fighting deepened sexualized norms such as sexual harassment in order to have and live in societies that respect and observe human rights, in particular rights of girls.

3.2 Experiences of Violation of Girls' Sexual Rights

World Health Organisation (WHO) simplified sexual harassment as: "Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work" (World Health Organization 2006).

This researcher found out from both literature and field interviews that sexual harassment in Ugandan secondary schools gives off an impression of being normalised and endured, and little move is made in schools to address this phenomenon. Truth be told, sexual harassment is regularly overlooked in schools and male predominance is by all accounts the standard in relationships (Dunne et al. 2003). Nonetheless, it is significant to deliver this issue to advance sexual rights. It is against this background that this researcher investigated both the context of sexual harassment in schools and how the Human Rights and peace clubs leveraged to address it. The girls reported that teachers make sexual advances to them and when they turn them down or ignore them they are always harassed by the teachers.

*"This particular teacher was trying to force me into a sexual relationship and when I told him that I wasn't interested, he then found me the following day talking to a boy and he started making allegations that I am in a relationship with that boy. I was called to the staffroom and punished and later suspended from school for a week. I later explained my case to the deputy Head Teacher who convinced the Head Teacher to allow me back in school".
(interview with a girl respondent)*

To confirm the above finding, Sserwaniko and Hope Muhairwe (2012) likewise discovered that male teachers are the key players in sexual violence dispensed on female students. Silver and Rosenberg, (1984). Recommended that such male teachers could be getting individual fulfillment from their practices, and could be acting in retribution or restitution of their childhood encounters. However, this researcher found out that sexual harassment in secondary school by teachers is preventable and reasonable; it needs the inclusion and participation of school administrations, students and teachers. Citing the United State Equal Employment Opportunity Commission (2003) report which discovered that aversion is the best tool to wipe out sexual violence and Dougherty and Smythe, (2004) who contended that the most ideal approach to avert sexual harassment is by telling all representatives teachers that sexual violence will not go on without serious consequences and by presenting systems which guarantee that the schools' culture underpins it. The researcher understood that administrators and proprietors of secondary schools in Uganda need to make strong resolve to stem the vice. In the case mentioned above, the girl, while a member of the human rights and peace club, had very little non-material resources to defend herself and assure that the teacher is punished, instead of she being punished. Her power vis-à-vis the power of the male teacher, was non-existent. The maximum she could do was to secure return to the classes, but clearly the teacher suffered no consequences.

This research points to the crucial measurement of the school as a gendered institution, which identifies with the age/authority relations among students and teachers. The researchers cite Leach (2003) who focuses to the authoritarian school norms and beliefs found in numerous African cultures, as one clarification for the tolerance of sexual violence. He additionally takes note of that from literature, most African cultures show girls not to address or question their parents or elders, specifically in the event that they are male. In a similar vein, students ought not question their teachers, who are viewed as powerful. Thus, regardless of whether the conduct of the teacher is abusive or heinous, it should never be questioned by the students or viewed as a penalty. Indeed, a girl noted that;

“When you are called to the disciplinary committee, you are not given any opportunity to explain yourself. If you try to explain, the disciplinary teacher will immediately pull your ears asserting that a teacher can never argue with a student” (interview with a girl respondent)

The researcher also points that undoubtedly records of sexual violence by the teachers directed towards the students as being evident in many schools in Africa ((Jewkes and Abrahams 2002). It can be inform of rape (assault), sexual advance to a girl for example giving her lower grades, and reveal to them how they are likely tackle this “problem” by having sex with them). Since the teachers are never questioned directly, due to their “power”, clarifies why these types of sexual abuses directed towards girls executed by the teachers are so much endured (Leach, 2003). This “authority” renders the girls with less power to demand for their rights and hence less agency. Most respondents affirmed this claim where one of the parents noted that

“I recall this particular term when my daughter brought a report card with missing results. When I asked the school authorities about the missing results, I was informed that she had missed the exam. After a through investigation, I realised that the teacher had just omitted those particular results because the girl has refused to sleep with him. I engaged the school authorities and that teacher was transferred to another school” (interview with a parent respondent)

In the above case, power hierarchies among adults are seen to have a different effect than power relations between adults and children. A parent was able to defend the daughter, but again, the teacher, instead of being punished, was simply transferred to another school.

It was also noted that the girls are further harassed by the people within their communities especially the Boda-Boda men¹. A government official in an interview explained:

“I have on several occasions intervened in cases where girls no longer want to go back to school or want to take certain routes on their way to and from school because of the Boda-Boda men who usually harass them verbally, including raping and assaulting them whenever they are going to or coming from school”. (interview with a government official)

It has been argued by many scholars while unpacking sexual violence to be caused by the male dominance in our societies. It shows in all locales of society: at work, on the streets, at school, in the home et cetera, generally coordinated from a man unto a woman. In Uganda, as many other societies, male centric, implies that male predominance is an exceedingly present

¹ Boda-boda men are male cyclists that ride passenger motorcycles.

trademark in its way of life. Along these lines, women's power in determining how to live and determine their boundaries is always truncated especially in the public arena (Jewkes and Abrahams 2002). Gender unequal standards therefore convert into low levels of education, low societal and lawful help on the side of girls, and absence of financial control (Jewkes, 2002). underlying driver of sexual harassment mainly found in the male dominance of societies. (Jewkes, 2002). In other words, gendered hierarchies and the power of men over women and women's sexuality is normalized. This makes girls vulnerable to sexual harassment.

The girls interviewed also explained to the researcher that their sexual rights are also violated by the people from within their families. A female respondent from school B stated that;

“A friend of mine dropped out of school simply because she refused to accept the sexual advances from her step father who was paying her school fees at the same time. When she rejected the request, the man also stopped paying her school fees”. (interview with a girl respondent)

Hazard factors and foundations for sexual harassment are found at individual relationship, society and community levels (World Health Organization 2010). Endeavors have for some time been rolled out to improvement these unbalanced sexual orientation connections. Be that as it may, in doing as such, a strong methodology is required in which authentic and social setting is considered. This incorporates considering existing power relations that can be mind boggling regarding narratives of imperialism and colonialism, and different develops, for example, class, age and race that impact gendered social relations (Ampofo et al. 2004)

The school is from numerous points of view a site where students are associated to gendered and heteronormative examples. Sexual violence is a disturbing piece of this socialization procedure. However in the meantime, schools are viewed as a site of change and advancement of sexual rights. The essential inquiry is subsequently how to address sexual violence against girls in formal instruction. This has been demonstrated troublesome in light of the fact that the educational programs with its beliefs regarding human rights is negating the really existing socialization processes in schools. Encounters of members affirm in prior study that uncovered that inside schools, power relations in line with age, sexual orientation and authority are noted (Leach, 2003; Dunne, Humphreys and Leach, 2006; Leach and Humphreys, 2007; Wood, Maforah; Mirembe and Davies, 2001 and Jewkes, 1998).

Conclusion

Respondents in this study, in any case, called attention to and underlined that gendered norms are evolving. This change is slow and the agency involved in the change is still far away from what Kabeer has written about. Still, girls are searching for ways to protect themselves, in the context of the lack of protection from school. So, instead of being submissive and accepting teachers' advances, various signs of assertiveness and evasion are shown. One girl, for instance, performs tricks to delude the teacher who had asked for sex from her. Different girls and boys do not hesitate to talk their brains or run to the school administrators whenever their right are infringed. Some of these violations are in form of advancements that are obviously extremely positive as well as students, teachers and sexual human rights experts are hopeful about the eventual fate of their nation in relation to this subject.

Be that as it may, regardless of these positive improvements, even girls who say they are free, confess to feel quieted as well, now and again. They encounter different demonstrations of sexual violence, extending from undesirable sexually intended remarks, contacts, forced sex, kisses and startling. These can be among girls and boys, and among girls and teachers. The widely recognized relationship for sexual harassment among girls and boys was forced sex. For the teachers and parents, it was corruption by giving higher or lower grades. Different impacts that identify with sexual violations are value-based (transitional) sex (among teachers and girls plus, boys and girls).

Various participants knew about these sorts of sexual violence. It is stressing that its appearances appear to be common knowledge schools. In any case, significantly all the more disturbing that, it is by all accounts endured by the students, the teachers and the school authorities. A few students and teachers communicated their dissatisfaction about the absence of reformatory moves made against these shameful acts. In the meantime, girls appeared to endure this essence in the school also, expressing how they need to acknowledge their destiny as girls in school, as well as, being thankful they can study and trusting they will have a better future when they complete school.

Chapter 4: Ideals Vs. Actions: Dealing with Violations

Dealing with violations of girls' sexual rights has at least two important aspects. One is addressing general patriarchal norms on gender and sexuality in Ugandan society. Another is addressing the concrete cases of violations. These two are inter-related, and as the research findings show, patriarchal ideals of gender and sexuality undermine ideals of human rights, and this also the ability of girls and schools to deal with individual cases. Both the violations themselves, and the fact that they are too often normalized and go unpunished leave serious consequences on girls.

4.1. Ideals of Gender and Sexuality

Belief systems of male sexual privilege can advance the possibility that men's sex gestures cannot be denied and taking an interest in sex is a commitment for women and girls (World Health Organization 2010). This is the impact of standardization of heteronormative thoughts regarding male and female sexuality. This implies women and girls are less shielded from assault, since they are made to feel that they cannot speak for themselves or even at times view it as justified to be “disciplined” by violent behaviours (Jewkes and Abrahams 2002, García-Moreno et al. 2013, World Health Organization 2005). At the point when sanctions for sexual violence are powerless, this belief system may be fortified at community level (World Health Organization 2010).

Uganda is a man centric culture where the blend of societal norms and religion has prompted clear qualifications within the sex orientation roles and among male and female sexuality. Females are seen as feminine, enthusiastic and caring, with their sexuality passive, controlled and smothered, and in this way developed as subservient. (Brother et al 2000; Tamale 2005 referred to in (Muhanguzi and Ninsiima 2011). Relatives as fatherly female close relatives, or ssengas, mentor girls in sex related subjects and their particular gender and sexual roles. Staying feminine, knowing appropriate approaches to sit and walk, respecting elders, cooking and acting legitimately consistently are general necessities (Tamale 2006). A Woman African analysts (Nyanzi, B. et al. 2005) together with (Tamale 2006) clarify on how Ssengas have repudiating attributes, as they fortify the man centric convictions and yet they rise above tight sex orientation roles,

by providing supporting for women financial freedom. (Nyanzi, B. et al. 2005) and (Tamale 2006) do express that, despite the fact that ssengas are gradually being pushed aside by NGOs, prominent media and so on, they are valuable marker for the normal sexual conduct of girls in the Ugandan setting particularly, when a large portion of the guardians and teachers interviewed looked at sex education as a taboo.

(Muhanguzi 2011) research in Ugandan schools features the way a boys/men are normally put in advantageous that underrates girls thus ending becoming victims of exploitation in relationships. He further asserts that in addition be accommodating to, with the end goal to abstain from being thought of as manly, so losing admiration. This partly explains why most boys and male teachers respondent argued that; *“girls are naturally weak compared to boys and therefore they can’t take care of themselves”*. This emphasises the heteronormativity perceptions as earlier discussed (Jackson 2006) even if such behaviours violate girls’ fundamental human rights.

The “peer group culture” is another impact in the coming together procedure of boys and girls that transmits traditional, patriarchal ideals of femininity, masculinity and sexuality pertaining especially to youth. (Leach et al. 2003b) portrays how strain to fit in with the peer groups is another factor in shaping masculinity and femininity. As one (a boy) needs to fit in with the “boy standards” and if not, the boy may fear intimidation, harassment or prohibition from the group. On the other side girls maybe persuaded and encouraged by their counterparts to have a boyfriend, have sex, either to prove love, maturity or sometimes for economic security. In this manner, such peer pressure ought to be comprehended as a setting in which youthful characters grow, yet additionally can entangle the as of now sexually charged nature in schools. Actually, sexual harassment between peers is a noteworthy stress (Dunne et al. 2003), which regularly leaves girls to fear boys and men in and around school since they are all the more powerful (Bhana 2012). This was emphasised by the girls in FGD and some officials from the government who informed the researcher that

“When you report any act of sexual violence or condemns acts of sexual assault, all the friends to the boys (both girls and boys) will get mad at you and start asking you questions like: Who do you think you are? How do you call yourself? Do you think you are the most beautiful girl in this school?” (Interview with a girl)

Violation of sexual rights is not the only problematic relationships that occur between peers, the lines along which arrangements about sexual

connections are shaped are also influenced by ideas about femininity and masculinity, as well as sexuality. Research findings on transactional relationships among youth are intriguing here. Transactional relationships among the youth allude to sexual connections where one of the accomplices expects cash, gifts, or assets in return for sex. It has been called to the attention that, additionally negotiations in these sorts of arrangements reflect sex orientation roles. Where girls are for instance, regularly the ones that consult for and expect cash or introduces from their sexual association with the boys. Following the patriarchal construction of masculinity through being 'provider' boys are viewed as being able to make money and hence girls are thought to rely upon them (Nyanzi, S. et al. 2001)(Maganja, Maman, Groues, and Mkwambo, 2007).

In line with transactional relationships, girls are viewed as a wellspring of riches to the family and this informs the reason as to why some key respondents emphasised that girls should get married after attaining some early age, other than continuing with education, and; that girls should abstain from sex until marriage to have more value. Respondent from Ministry of Education linked culture and poverty among parents to cause them to force their young daughters into early marriages in order to get dowry, (where virgins and beautiful girls bring higher wealth.) Dowry/bride price is the place a groom must pay a satisfactory sum either in money related terms or gifts and animals before the girl (and her relatives) can concur such that the marriage can be culminated. Bride price likens as pay to the girl's/woman parents (family) for the loss of her work to the family, Uganda being a predominantly agrarian culture; in remote areas, bride price is normally through cultivating devices, goats and cows (Otiso 2006).

In spite of the fact that boy gain power while girls are looked at as subjects to them, this research clearly demonstrated how girls are undermined both within school environment and outside the school and they end up becoming powerless against fluctuating types of sexual violations. (Nobelius et al. 2010)

4.2 Addressing Violations

When a violation of girls' sexual rights occurs, many different actions could be taken. But the question is not only whether they are taken or not, but also, when they are taken, who takes them, and what these actions are. Answering those questions helps us understand power hierarchies between pupils and teachers, among teachers, and among pupils. Most importantly the answers tell about discrepancies between ideals ingrained in the human

rights education and the reality in which school pupils live. The ideals note protection against violation, and punishment for the violation. But realities are often very different.

Girls in the Focus Group Discussions enumerated some of their experiences with regards to the protection of their sexual rights. They pointed out that there are times when boys, teachers and male community members make a lot of sexual advances to them. This was further reported in affirmative by the Law Enforcement Officer who pointed out that defilement cases are the most common violations of girls' sexual rights and the actions taken are basically arrest and trial in courts of laws because it's a crime. A senior teacher from school A (not the real name) remarked thus;

“there was an innocent S.1 student who was being manipulated and coerced by the S.6 student and when I learned about it, I intervened and punished the boy. (interview with the senior woman teacher²)

However, this researcher found that at times sexual relations between boys (or even teachers) and girls is transactional. Girls sometimes ask for gifts such as phones in exchange for sex. Since the boys and teachers are the ones who need and request for sex, they additionally step up and are accordingly eager to pay for the “goods” the girls request for (Wamoyi, Fenwick, Urassa, Zaba, and Stones, 2011). The researcher discovered that in the meantime, when the girls decay the offers amid the arrangements, some teachers and boys feel it is authentic to ensure they attain their sexual connection with the girls, in spite of their refusal, since he has officially given her either some money, gifts or good grades (Nyanzi, S. et al. 2001) insman, 2001). Another senior teacher from school C also had this to say;

“In early 2018, a girl in S.2 was sexually assaulted and impregnated by a village boy and he ran away. I intervened into the matter and with help of the school administration and the girl's parents we helped her to recompose and she is now studying while pregnant” (interview with the teacher on 16th August 2018)

Some girls reported that their participation in human rights and Peace club activities has given them some amount extensive measure of agency in consulting about whether and when to start sexual relationships in spite of

² Senior women teachers are female teachers of high integrity appointed by the school administration to handle girls issues within the school.

the fact that despite everything they encounter less decision making “power within” in their connections as emphasised by Luke and Kurz (2002).

The importance of the law framework and implementation ought not be ignored while talking about ways in which girls’ sexual rights are violated. Globally, legislative approaches to violation of girls’ sexual rights fluctuate enormously. They can vary from nations with strict laws in which feelings and related procedures and disciplines are unmistakably characterized, to nations with substantially weaker ways to deal with cases, where certain types of sexual rights violations are barred from lawful definition (Cherinet & Mulugeta, 2002). It was also reported that high levels of corruption amongst the law enforcement teams has compromised all the efforts against violations of girls’ sexual rights. One of the government officials had this to say;

“Corruption in Uganda had rendered the law irrelevant. Even when you have all the evidence against the perpetrators, as long as they have the money, they will bribe their way through. This can be so frustrating at times” (interview with a government official)

It was reported to this researcher that in many cases the matter of violation of sexual rights of the girls in schools are reported to the school administration, but little or nothing is done. This had made some of the students to decide to keep these issues to themselves. The researcher compared this despondency of the girls to what happens in some countries where the evidence (of sexual harassment) of a woman or a girl alone is not viewed as adequate for indicting the culprit, and this influences the victims to fear revealing since they do not need their case to go “unproven” (Jewkes and Abrahams 2002). This researcher additionally noticed that unequal gender norms convert into low social and lawful support for the girls and absence of economic power (Jewkes and Abrahams 2002) also make the girls vulnerable. The girls noted that;

“Sometimes when you report a case where you feel that your sexual rights have been violated, the school authorities do nothing about it. Instead, they resort to spreading some rumours about you. This discourages one from reporting anything anymore” (interview with a girl respondent)

This researcher likewise discovered that regardless of the capability of schools to change society's gendered esteem and thoughts, they still mirror

the simple same gendered unequal mind-sets and acting. For example boys and girls are socialised according sexual orientation standards in the school, with the girls anticipated that would be dutiful to the aggressive behaviours of boys and teachers. In one instance a student respondent told this researcher that in their school a girl is not expected to run for or to be appointed a head prefect as that post is reserved for boys. Comparable records have been accounted for by Wood, Maforah and Jewkes (1998) who emphasise have little agency in settling on decisions concerning sex, and with that, shielding themselves from conceivable STDs and undesirable pregnancies becomes minimal. In this way, educational institutions are not only promoters of equality, but can as well in the meantime can be destinations of propagation and high resistance of sexual rights violations and disseminating opposing messages (Dunne et al. 2003).

Finally, in addressing sexual rights, the researcher was also concerned about the sexual rights of the pupils whose sexual orientation does not fall within heteronormative requirements. He noted that most respondents feigned ignorance of the existence of students with a different sexual orientation (lesbians). It was only one teacher who reported that in his school there were two girls who identified themselves as lesbians and when they were searched they had tools they were using in the practice. They were immediately expelled from the school because of their *“immoral conduct”*. So here, the violator of the girls’ sexual rights was the school administration, but because homosexuality is criminalized in Uganda, the school acted within the law. In fact, all respondents exhibited extreme intolerance of lesbianism and homosexuality among students. This is not surprising given the cultural and legal abhorrence of homosexuality in Uganda is normalized. To ensure that girls do not practice it, it was reported that the school administration ensures that they don’t share beds because it is believed they may be easily persuaded by their friends.

4.3. Consequences of Violation and Normalization of Violence

Violations of sexual rights can have devastating ramifications to the victims. Concerning the outcomes of sexual violence, student, teachers, guardians, government officials talked about physical and psychological problems of individual students, and additionally societal and across the country ramifications of the phenomenon. Physical medical issues incorporate HIV/AIDS, STDs, and undesirable pregnancies, at times prompting premature births and unsafe abortions. Undoubtedly, these can be outcomes of sexual violence, with respect to example negotiating condom use is troublesome in such events (Jewkes and Abrahams 2002, García-Moreno et al. 2013). Truth be told, this is a noteworthy explanation behind

why abstinence has been advanced in numerous schools: sex itself is viewed as risky, particularly when it comes to pre-marriage sex/sexual associations with different accomplices (Braeken and Cardinal 2008, Aggleton and Campbell 2000). In this research, the most teachers and boys made reference to health as the most dangerous outcome of sexual violence. To some students, the peril of HIV/AIDS is one purpose behind not having any desire to engage in sexual actions.

It is outstanding that sexual violence is likely to have serious mental ramifications to the victims. (Bhana 2012) depicts how girls have constantly lived in fear of sexual violence, and normally not at liberty to go wherever they want. Girls in the study likewise portrayed these sentiments, including that they do not feel free in picking what they would want to wear either, because of unwanted sexualized remarks. Distinctive arguments were utilized by the girls to portray their mental issues because of sexual viciousness and its effects are; shyness, feeling inferior, losing self-confidence, to be dependant on men and feeling bad about yourself. They additionally noted that this affects their education; they may not be able to concentrate in school as well as class and due to fear of some teachers, they would skip his classes.

It may not be astonishing that it is the girls who explained about these sentiments, in line with their encounters, which regularly affirmed by high enthusiastic disturbance. The teachers likewise knew about these results, and the greater part of them demonstrated sympathy for the girls. Boys, then again, did not talk about psychological outcomes. Or maybe, they focused physical health dangers of participating in sexual relations and ramifications for the development of the country. What is essential to note here, is that girls and teachers along these lines not just pointed towards outcomes of real sexual violence as assault or harassment, yet in addition shared how undesirable remarks that one may be abused or harassed and this can prompt comparative troublesome ramifications for girls. Despite the fact that the boys also made reference to these types of violations and how they would characterize the phenomenon, did not think about results of such acts. Or maybe, they concentrated on the results of forced sex or assault as it were. This is important to stress as the focus of intervention is often on the already committed acts of rights violations – i.e. on punishment of the perpetrator. But this research shows that there is a very strong fear that the rights might be violated, even before the violation occurs, and that this fear already have negative psychological consequences for girls. This points out to the need of addressing the atmosphere of normalization of violence and widespread impunity for perpetrators. It also shows that “power within” is very weak for the girls despite of membership in human rights and peace clubs, also

because “power with” seems to be absent – even when girls report experiences there are not many actors who stand with girls in their fight to claim their rights. So it is not strange that they fear the negative experiences even before they experience them.

Both physical and mental issues can have far reaching societal outcomes, by negatively affecting the social status and interest of girls in the community, and not just the school. For example, an undesirable pregnancy is a forbidden and a disgrace for the girls and their family. Hence, girls confront possible segregation or experience the ill effects of judgements. Also, their family may deny them and now and again they move toward becoming street children. Besides, undesirable pregnancy regularly implies drop out from school. Mentally, outcomes of sexual violence can impact the girls’ public expressions on the grounds that their low confidence and sentiments of mediocrity and reliance may disconnect, or make them abstain from economic and participation.

At the national level, these violations are likewise thought to be a negative impact for national development. As made reference to above, it were regularly the boys who might point towards this result. Sexual violence fortifies gender unequal standards, which may upset national development on account of, for example, absence of social and economic participation of women. Without a doubt, this is one motivation behind why sexual violence, and gender parity, ought to be attended to. Be that as it may, the privilege to existence without violence for women and girls ought to be the essential reason. However, while giving their contentions, boys appeared to rehash what they have realized in school about sexual orientation imbalance. Huge numbers of boys utilized comparable expressions and lines of considerations to make their point. They disclosed that by proceeding to consider girls to be inferior, as doing different works and having less obligations, they will never have the capacity to take an interest in their nation socially and economically. That is the reason, as indicated by them, it is essential to incorporate women in all parts of life, and violation of girls’ sexual rights is a negative impact for changing and building up of a nation. But after listening to the girls about their experiences, it still seems that the boys do not easily translate these principles and ideals into everyday practice in schools.

4.4. Conclusion

In this chapter, the researcher found out that sexual harassment and violations of sexual rights were common in schools, perpetuated by students, teachers and community members but unfortunately had not been decisively dealt a blow by the Human Rights and Peace Clubs. The role of the clubs in stemming these rights violations is watered down by deeply rooted cultural and social barriers, including gender and heteronormativity, which normalizes violence and leave it unrestricted. The findings by this researcher were corroborated and supported by a host of authors who largely paint a gloomy picture in rooting sexual rights violations in secondary schools in Uganda. What is needed is a paradigm shift as elaborated in the recommendations that follow.

Chapter 5: CONCLUSION AND RECOMMENDATIONS

The design of this research, the methodology and tools adopted for data collection and analysis proved appropriate and effective in generating information about the influence of the School Human Rights and Peace Clubs in empowering girls to expose violations of their sexual rights. The study reveals that there are several human rights issues against girls in secondary schools that include but not limited to; sexual harassment and abuse and early marriages of the girls, bullying, and dismissal of female students among others. The results show that if there is empowerment, it is rather in the fact that now girls recognize that some behaviours are actually violations of their rights. But there is still not much they can do or do about it. Human rights violations taking place in schools are gendered and have deep roots in conceptual premises such as heteronormativity, masculinity, femininity and beliefs and practices in homes and the communities as well as in power hierarchies between students and teachers. One of the underlying causes of violation of girls' rights in a school is derived from popular sayings such as "boys will always be boys". These sayings tend to give boys – as well as male teachers - a sense of entitlement over girls in schools, which has been disguised in normalized masculinities (Klein 2006b: 148).

Therefore, when a boy is rejected or frustrated by a girl whom he expects to takeover social pressures related to normalized masculinity may prompt the boy into being violent to the girl. In the same way when a boy makes a sexual advance to a girl and is turned down or ignored, he may turn violent to her and abuse her rights in several ways. Fortunately, this study has found out that the violation of girls' sexual rights is often invisible because behaviours that precede incidents leading to these violations are perceived as "normal". In most cases such behaviours start early in the life of the children at home and also in school and continue as the boys grow up and get more involved in school activities such as sports or when they start engaging in intimate relationships with girls at school.

Girls' sexual rights in schools are mostly abused by the male teachers. This was confirmed by both girls and boys interviewed as well as a male teachers respondent who had this to say;

"Its true some teachers violate the girls sexual rights either by expression, utterances or even by conduct. This is very unethical and anyone found guilty of such, must be punished" (interview with a male teacher)

On the other hand, girls counter reacted in reversal that nonetheless there are many cases of sexual harassment and abuse reported to the school administration, there was no single case of dismissing or punishing the teacher in question registered but rather the teachers at most, are transferred to other schools. In this way, the practice continues from one place to another.

Therefore, this study has revealed that schools in Uganda do not provide an appropriate platform for the homosexuals to express themselves as this is viewed at best as queer behaviour and at worst is criminalized meriting expulsion from school of those exhibiting the behaviour. In addition, the study has found that sexual rights of the girls are often misunderstood, muted or talked about only in general terms by both students and teachers. Likewise, violations of sexual rights are normalized thanks to deep-rooted cultural-gender beliefs and masculinities and so when exposed or reported mostly go unpunished. This experience is not unique to Uganda as this study has successfully revealed. It obtains even in more developed democracies such as the USA as Klein reveals. She noted that in the USA, sexual violence policies other programs aimed at preventing human rights violations in schools often fails to address some destructive aspects of “everyday” gendered dynamics simply because, they normally only the most dangerous effects of social; and secondly, because they have a profound lack of awareness of the extent of the impact of “normal” violence against the girls. Such policies and programs tend to accept male sexual violence toward girls as normal and this abets silence among the girls who hence tend to conceal even the most dramatic incidents of violations they encounter (Klein 2006a).

This study corroborated this finding when respondents noted that sometimes when they report sexual violations against them – especially if the violation is perpetrated by male teachers - nothing is done by the authorities and so they decide to keep the issue to themselves. What this reveals is that whereas the Human Rights and Peace Clubs are founded on the premise that they provide the girls with a platform and “power to” express themselves by reporting violations and claim their rights, this has not yet been fully achieved as it is still evident that the girls do not have “power over” this practice due to the patriarchal social relations. This is because the human rights education taking place through the clubs and even in the school curriculum has not yet stymied the root causes of these violations and heteronormativity.

The study further indicates that high levels of poverty have also abated the violations of girls’ sexual rights due to the material and financial circumstances available. It suggests for the use of non-material resources such as education and knowledge, the once given the tools, the undermined

are able to build a critical thinking “power within” themselves such that they are then able to watch and yearn to change the structures around them with the ability to contain and limit them as suggested by (Freire 1968).

5.1 Recommendations

Given the findings of this research, it has been found out that, whereas schools have disciplinary committees and schools rules and regulations to address the issues of violations of girls’ sexual rights it has often not worked thanks to many other intervening factors. This finding is supported by Shirin Heidari (2015) who also noted that, whereas a facilitating political environment and supportive legal framework are key factors to realization of the protection and promotion of sexual rights, they cannot be a standalone. The laws and policies need to be implemented and enforced, and in countries like Uganda, this is still a big challenge. In addition there are very strong social, religious and cultural values and ideas about sexual rights, which need to be changed before sexual rights are advanced and fulfilled. Therefore, the first recommendation is that a campaign against the negative cultural values and gender norms should precede with the claim for and advancement of girls’ sexual rights by School Human Rights and Peace Clubs.

Secondly, as the education ministry adopts human rights in the secondary school curriculum it should also include in it comprehensive sexuality education. However, as this study has found out sexuality education is prone to opposition from not only the parents but also the schools. However, Uganda can use best practices on the subject from elsewhere such as Brazil where sexuality education became successful against the resistance by the dominant conservative views and attitudes in the country when it took a multi-cultural approach and focused on prevention of unwanted pregnancies. A concrete sex education curriculum incorporated within a human rights framework is very pertinent to reinforce the necessity to accept and endorse sexual diversity and strive for gender equity (Shirin Heidari: 2015).

Schools have unique opportunities and even responsibilities to address the issue of sexual violations against girls. They can do this by regulating the ‘normal’ contacts between boys and girls and by demystifying the day-to-day dynamics based on gender roles and expectations. They can use the School Human Rights and Peace Clubs to debate and challenge such notions as boys will always be boys. In addition, when violations of the girls’ sexual rights take place the school authorities, community leaders and parents should act promptly and decisively because this will inspire the girls to keep reporting violations against them. Similarly, the schools should provide

survivors of the sexual violations with professional counselors who can help them rebuild their self-confidence and esteem.

There is also need for transformation of cultural consciousness about sexual violence which is perpetuated by masculinity expectations is made unacceptable in all circumstances. Secondly the clubs need to emphasize peaceful conflict transformation targeting both masculinity and femininity. The school needs to put in place programs that can address and transform the deeply rooted ideologies that perpetuate belief among men that they are more powerful than women. Such programs should make both the boys and girls are equal and have equal rights.

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