

# Assessing the Need for Community Participation in Human Rights Protection and Development in Uganda: Empirical Studies from Katovu Town Council in Lwengo District

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**Abstract:** *The study focused on the need for community participation in human rights and development. The objectives of the study were; to find out how human rights and development are promoted in Katovu Town Council, to find out the role played by the community in promotion of human rights and development and to find out the relationship between human rights, community participation and development. The study employed descriptive, explanatory and cross-sectional research designs. The study was carried out in Katovu Town Council. Both primary and secondary data was collected from the community and existing journals as well as management reports. The findings revealed that community participation is vital for human rights protection and development. It also reveals that human rights information is stumpy at the sub county. It was revealed that there is a positive relationship between human rights, community participation and development and therefore officials and the community should consider community participation to protect human rights and development in Katovu Town Council.*

**Keywords:** Community Participation, Human Rights; Development; protection; Need

## 1.1 Introduction

A community is a self-organized network of people of common agenda, cause or interest who collaborate by sharing ideas, information and other resources (Peterson et al, 2007: 2). Human rights are nature and universal entitlement to inherit to all human beings regardless of nationality or ethnicity, origin, color, religion, language or any other status. Human rights are from most existence as human beings (Office of the High Commissioners of Human Rights). Development is the systematic use of scientific knowledge to meet specific objectives or requirements. Therefore, community participation in human right protection and development is the ensuring of meaningful engagement in promotion of human rights and development.

In 539 B.C, the armies of Cyrus the great, the first king of ancient Persia, conquered the city of Babylon, but it was his next actions that marked a major advance for man. He freed the slaves, declared that all people had the rights to choose their own religion and established racial equality. These and other decrees were recorded on a baked-clay cylinder in the Akkadian language with cuneiform script known as the world's first charter of human rights. It is translated into all six official languages of the United Nations and its provisions parallel to the first four Articles of the Universal Declaration of Human Rights.

From Babylon, the idea of human rights spread quickly to India, Greece and eventually Rome. There the concept of "natural law" arose. In observation of the fact that people tended to follow certain unwritten laws in the course of life and Roman law was based on rational ideas derived from the nature of things.

The initial impetus of the current human rights legal regime and movement was in reaction to the Nazi atrocities of world war 11. Human rights are importantly referred to in the United Nations Charter in both the preamble and under Article 1 though only sparingly. The preamble of the United Nation Charter reaffirms "faith in fundamental human rights in the dignity and worth of human person in the equal rights of men and women".

Article 2(4) of the United Nations Charter however prohibits the use of force and has ever since been used to block humanitarian actions though chapter vii provides for Security Council enforcement measures. The charter established the economic and social council which set up the United Nation Human Right Commission now the United Nations Rights Council Chapter VI of the charter entitled International Economic and Social Cooperation provides Article 55(c) the "Universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language or religious". Article 56 requires states to take joint and separate actions in cooperation with the United Nations to achieve their mutual aims.

Human rights are inherent in the progress of economic skilled and cultural goals and therefore to human development as such. The Universal Declaration of Human Rights 1948 is not binding law and reflects an unwillingness of Allied powers to codify an International Bill of Rights where fears that colonial interests would be negatively affected were still influential.

Human rights are viewed as Universal, Indivisible, Interdependent and Interrelated. Rene Cassin one of the architects of the declaration conceived the rights as divided into 4 pillars supporting the roof a temple," dignity, liberty, equality and brotherhood". Article 1 and 2 comprising the first pillar relates to human "dignity" shared by all individuals regardless of religion, creed, ethnicity

or sex. Article 3-19 the second pillar invokes first generation rights civil, liberties taught for during the Enlightenment. Article 20-26 the third pillars are second generation rights relating to political, social and economic equity championed during the industrial revolution.

Article 27-28 the fourth pillars are third generation rights associated with community and national solidarity advocated from the late 19<sup>th</sup> century.

These pillars support the roof of the temple Article 29-30 representing the conditions in society under which the rights of individuals can be realized.

Certain civil and political rights converging with development aims include Article 2 which entitles everyone to rights without distinction as to race, color, sex or language. Article 3 the rights of life, liberty and security of person, Article 8 the rights to effective remedy and Article 9 the right to an independent tribunal. Article 19 entails freedom of expression and Article 20 freedom of peaceful assembly. Article 21 is the right to participate in government and Article 26 provides rights to Education. Article 28 importantly signifies everyone is entitled to a social and international order in which the rights and freedom set forth in this declaration can be fully realized.

Community participation is crucial to realizing a rights-based approach to human rights, yet many human rights systems have not enacted policies to enable the institutions necessary for effective participation, with participation both a human right in itself and instrumental to the realization of other rights. This study investigates the challenges to developing human rights policy for community participation in the Western Cape Province South Africa.

Although the Western Cape has taken evolving steps to institutionalize participatory frameworks through community human rights committee, these committees remain inform under the District human right system and have struggled to promote community participation without formal recognition under law. In an effort to overcome these challenges, stakeholders have sought to formalize the structures of participatory institutions through the development of a Draft policy framework for community.

Participation in human rights and development (Draft policy). This experience of developing policy to meet the needs of the community and increase community participation presents an insightful case study of policy reform to institutionalize participation, addressing the complex realities of the participation process and in sighting limitations in the development and implementation of rights-based human rights and development policy.

*Katovu Town Council* located in Bukoto-West Constituency, Lwengo district,. It is located 180kms from Kampala which is the capital city of Uganda on Masaka- Mbarara – Kabale Road just after Kyazanga and before Lyantonde town. The study covered a period of four years from 2009 - 2018. Since this is the period within which human rights violation was at the pick and community development was greatly affected

## 1.2 Statement of the Problem.

Community participation should be an imperative part of Human Rights protection, the community has tried to protect Human Rights through encouraging children to attend schools, avoiding early marriage among girls and discouraging domestic violence among women and many other ways but despite their endeavors, they are still violated through domestic violence among women and children as well as men. Yet community participation in curbing human rights violation still remains a challenge. The study covered a period of four years from 2009 - 2018. Since this is the period within which human rights violation was at the pick and community development was greatly affected

It's against this background that the researcher ought to establish the need for community participation in human rights and community development in Uganda.

## 2.0 Literature Review

Human rights in Uganda have had a limited recognition since pre-colonial times. Uganda's human rights record has been characterized more by violation than protection and promotion. The quest for respect of human rights in our society must therefore have as its starting point the historical experiences of dehumanization and devaluation of Ugandans. The turning point is the struggle for respect for human rights and the promotion of human development in Uganda was marked by the promulgation of a new constitution of the republic of Uganda in 1995. The adoption and enactment of this constitution is the result of the growing need to protect and promote human rights by promoting a culture of constitutionalism and rule of law.

Thus, the 1995 constitution has given a recognizable place for human rights and freedoms. In fact, some commentators have even remarked that the new Uganda constitution should be seen as "human rights charter" where human rights serve as the basis for all the provision of the constitution. While it is true that the 1995 constitution made remarkable achievements in the recognition and protection of some human rights as seen in Chapter Four of the constitution it did not go very far. Many constitutional analysts have already alluded to this reality.

For instance, Onyango (2000) has observed the fact that many rights including social, economic and development rights have been confined to that part of the constitution which has no legal force.

In the constitution of Uganda there is the body known as the Uganda Human Right Commission (UHRC) which serves to monitor and advance human rights in Uganda.

The UHRC was established under the 1995 constitution article 51 under the bill of rights found in Chapter four of the constitution.

**The UHRC performs the following functions;**

- i. To investigate at its initiative on complaints made by any person or group against violation of any human right.
- ii. To formulate, implement and oversee program intended to inculcate the citizen of Uganda awareness of their civic responsibilities and an appreciation of their rights and responsibilities as free people.
- iii. Establishing a continuing program of research, education and information to enhance respect of human rights
- iv. To create and sustain within the society the awareness of the provision of the constitution as the fundamental law of the people of Uganda

According to Foundation of Human Rights Initiative (FHRI) which is independent, non-governmental, and non-partisan and not for profit human right organization established in 1991 registered under the non-government organizations registration statute 1989.

**FHRI has the following roles;**

Promoting respect for human rights and civic values

Empowering citizens with human rights, knowledge and skills to demand and defend their rights.

Advocating for human rights friendly policy and legislature frame work that can foster respect for human dignity.

**Universal Declaration of Human Rights (UDHR)**

In 1948, in a few of experience of World War II, all countries of the world correctively ratified the universal declaration of human rights.

The declaration has 30 articles which are applicable to all people in the world which are used to protect and promote the human rights of the people.

**Human rights and the right to development.**

The idea of rights in general and human rights in particular is not new to most of people. The language of human rights is predominant in our contemporary world. It cuts across all aspects of the human person's social, political, economic and cultural. Human rights have occupied a central place in our lives because they have functioned and continue to function to protect and promote the dignity and value of human beings.

Although there has been no agreement about to what rights and human rights are because of differences in how people conceive them, the Oxford English Dictionary defines rights as justifiable claims on legal or moral grounds to have or obtain something or to act in a certain way. Human rights therefore, have been defined as the rights that everyone has equally by virtue of their humanity. Human rights in one conceptual analysis are intrinsic human values inherent in the human dignity. These rights and freedoms are said to be fundamental and include the security of the persons the right not to be deprived of life and liberty without due process of law, the right not to be tortured or subjected to cruel, inhuman, or degrading treatment or punishment and the rights not to be held in slavery or servitude. Their fundamental function and importance therefore is the protection and promotion of the intrinsic value inherent in human nature. Every state has an obligation to guarantee them and every individual has a right to claim and enjoy them because they give meaning to the human dignity. Human rights are not absolute however, but the possibility of their limitation is limited to the common good.

The concept of human rights in Africa is one of struggle against all forms of domination, exploitation, oppression and abuse. It is this sort of conception that Shivji Issa alluded to in his book "The concept of Human Rights in Africa". For him human rights must be rooted in the perspective of class struggle and must be claimed and enjoyed collectively. The conception of human rights is also clearly reflected in the African Charter of Human and People's Rights. In its preamble, the charter affirms the duty of every one to achieve the total liberation of Africa, the people of which are still struggling for their dignity and genuine independence.

The concept of human rights in Africa is not limited to individual human rights. Human rights in Africa include people's rights enjoyed collectively or communally by a people or peoples. The right to development is one such right that can be claimed and enjoyed collectively.

**Community participation in human right protection and development**

As part of its current operational plan, Amnesty International has adopted Active Participation and Engaging Partners as cross-cutting thematic foci. It is exploring exactly how these concepts are understood by different actors in Amnesty International, and what their implications are for Amnesty International's work. This literature review is intended to serve as a basis for cultivating a deeper understanding of 'participation' and its relevance for the work of Amnesty International in researching, advocacy/campaigning and, more broadly, in the day-to-day process of working with others. It draws on experience from a range of

domains including international development work, human rights work, and advocacy and campaigning work, social movements and popular education amongst others. Having said this, much of the material comes from the development field as experiences in this domain have been particularly well researched and documented.

It is helpful when considering participation to systematically ask who is participating in what and more particularly whose process for which purpose and on what terms.

There is extensive evidence that under appropriate conditions participation offers the possibility of social transformation. Yet it has become a contemporary 'buzzword's, with ambiguous meanings, and subjected to both good use and abuse. This section first outlines the history and uses of participation particularly in the field of development, which has been richly documented and then explores the intersection between participation and human rights-based work encompassing both 'civil and political' and 'economic social and cultural' rights. While a comprehensive history of either participation or rights characterized as they are by contested and nuanced definitions and applications is beyond the scope of this document, the following partial account should help to build an awareness of some of the salient developments that these concepts have undergone and their points of convergence in contemporary social justice work.

The concern with participation in social change processes is commonly dated back to the 1960s-70s, building on the work of South American pioneers of participatory approaches to social transformation (most notably Paulo Freire). This early work was essentially a form of popular education that saw participation as means of engaging the excluded and disempowered in processes of learning and social transformation that would enable them to become aware of and able to overcome the structures of oppression that shaped their lives. In one of its earliest incarnations then, participation was seen as holding potential for radical social change by empowering people to become conscious agents of change. These approaches resonate strongly with contemporary initiatives in the field of human rights education. However, while such experiments in social change were taking place in some quarters, participation remained largely absent from the mainstream development project – i.e. the framework within which international aid and assistance was conceptualized, packaged and delivered to the Third World by professionals and experts.

Chambers (2012) Rural Development: Putting the Last first critiqued this top-down, technocratic approach to development for being fundamentally flawed, objectifying the poor and vulnerable, and marginalizing their voices and their knowledge. In essence, this served as a call for making participation of the excluded fundamental to the development project, thereby enhancing its transformative potential. By the 1980-90s, a time when neo-liberal reforms such as Structural Adjustment Programmes were being introduced around the world, participation was being endorsed by major international aid, finance and development institutions which incorporated it into technical approaches to development. During this period, the language of 'beneficiaries' was introduced to describe those who were 'targeted' by 'participatory' development programs and projects. The value of participation was seen as reducing costs, ensuring better implementation, and enhancing the effectiveness and sustainability of interventions.

Under the neo-liberal agenda, those who might have been seen as the subjects of development were largely seen as 'service users' or 'customers', whose relationship with development was a passive one as objects of development. At the same time, local realities were increasingly becoming shaped by global economic processes as developing country governments adopted policies of liberalization and deregulation, often severely worsening the plight of the poorest and most marginal sections of the population. During this period, as the number and range of Non-Governmental Organizations (NGOs), social movements and other social change actors rapidly expanded, participation became a subject of increased contention. Notably, it was criticized as having been co-opted by dominant institutions that lacked sensitivity to the particular setoff factors and conditions under which it could actually realize its potential contribution to social transformation (Hickey and Mohan, 2001).

#### **White (2006) Depoliticizing development: the uses and abuses of participation**

White outlines four forms or degrees of participation that is to say; nominal, instrumental, representative and transformative. She also outlines the different interests each of these serves depending on whether a top-down that is to say by those who want others to participate in their process or bottom-up that is to say by those who participate in others processes view is taken of the particular participation situation. For each form of participation, participation can be seen to play a different function ranging from simply display for nominal participation to means end for transformative. The article emphasizes that rather than merely being concerned with participation, it is necessary to engage with the question of how people are participating in a given process. White concludes that participation must be seen as a political process while it has the potential to change patterns of dominance it may also be the means through which existing power relations are entrenched and reproduced the form and function for participation itself becomes critically the absence of conflict in many supposedly participatory programs is something that should raise suspicions.

Cooke and Kothari (2012) has it that While the growth of participation in development discourse can be traced from the 1970s onwards, it's wide spread use can be attributed to the endorsement of participation by a variety of international agencies including the World Bank. In that mainstream guise, participation was typically understood as a means of reducing costs, benefiting from local knowledge and increasing efficiency and sustainability of development interventions. The new-found popularity of participation led

to the rapid uptake of participatory methods and approaches across a wide variety of governmental institutions and NGOs. With this up-scaling, it was found that the values and practices required to realize the transformative potential of participation were often overlooked often getting co-opted by and therefore replicating prevailing institutional prerogatives and social biases. Such issues are explored extensively in this book which through a series of case studies looks specifically at the ways in which participation has failed to deliver on its promises and even served to legitimize a perpetuation of the status quo.

Cornwall and Gaventa (2001), concluded that seeing participation as citizenship, the question of rights arises. While rights associated with citizenship have generally been conceived of as civil and political rights, increased recognition has recently been given to the importance of ESC rights both intrinsically and as a means to attaining civil and political rights. Participation as citizenship then sees citizens as active agents in processes of both claiming and creating rights. This corresponds to a shift away from a more instrumental view of participation. Cornwall and Gaventa (2001) emphasize this in their paper *From Users and Choosers to Shapers and Makers*: which highlights the significance of a shift away from seeing people and even citizens as users or consumers of state services and towards a vision of them as active agents with rights and responsibilities and a role in shaping policies and institutions, and creating a just and desirable society.

**Gaventa and Valderrama (2001)**, In their paper the authors first identify three broad conceptions of participation that to say participation of societies, communities and citizens usually in the activities of development agencies, traditional political participation of citizens in elections, lobbying, etc and an emerging understanding fuelled by the decentralization of governance of citizenship as participation. In all cases, a variety of participatory methods are required to enable people's participation in the given domain. The authors then go on to elaborate the particular relevance of seeing participation as citizenship and citizenship as rights for citizens to become agents actively shaping outcomes in their particular contexts. Drawing on cases of democratic decentralization in various countries, they identify some of the key barriers to citizen participation in local governance and some of the strategies and approaches that may help to overcome them.

**Miller (2010)**, has it that conceptual clarification of the meanings of participation, 'rights' and 'empowerment' It also discusses the internal and external implications and challenges of building a shared understanding of those meanings and linking rights and participation into integrated change strategies, both for development and for human rights organizations. Apart from conceptual clarifications and strategic shifts, new skills are needed as human rights organizations and rights groups move beyond strengthening the human rights framework and achieving legal reform and engage actively with ensuring that formal rights are recognized on the ground and people develop a sense of themselves as subjects of rights and the capacity to engage and reshape power. Understanding power dynamics, adult learning theory and practice and community organizing are highlighted as key to successful capacity-building with local counterparts. The article also points out that 'adjustment in the pace of operations' inside organizations may be required so 'that people have space to analyze connections before they implement' and suggests 'investing in creating learning systems for capturing and integrating lessons from innovation and allowing space for some mistakes and learning by doing'.

According to Uvin (2007), he explores the relationship between rights and development starting with the 'right to development', adopted as a United Nations resolution (i.e. not binding like a treaty) in 1986:

"The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized."

While the right received further attention, it has generally been heavily criticized from both legal and political perspectives. Uvin highlights the rhetorical reference to rights and corresponding self-framing of activities of agencies such as the World Bank and the United Nations Development Programme as founded on or contributing to the realization of rights without any substantive changes having taken place. However, he also notes that this discursive shift may signal that potential for further change is emerging. So far, it has not entailed a close examination of the tensions that exist between human rights and development. Uvin also notes the tendency to consider 'development cooperation' as contributing to ESC rights while failing to acknowledge that engaging with human rights means addressing the relationship between citizens and the state. So human rights is about: "having a social guarantee" (Shue 1980), which implies that it is about the way the interactions between citizens, states and corporations are structured, and how they affect the most marginal and weakest in society."

In relation to 'good governance', Uvin makes the case that the discourse of rights has largely been one of repackaging, effectively implying the co-optation of 'human rights' as powerful agencies use the terms in ways that preserve existing institutional arrangement and priorities. He then examines the relationship between human rights, development and freedom, noting that Sen's contribution essentially framing development as freedom is not as ground-breaking as it may seem and, more critically, that it missed a genuine political analysis of the challenges inherent in its realization. While numerous measures have been launched to strengthen the drive toward realizing human rights, Uvin argues that it is only the creation of a 'rights-enabling economic environment' that can actually contribute to substantive change, rather than the creation of new human rights bodies and legislation. Some NGOs are pioneering

the work on human rights through the adoption of 'RBAs'. Perhaps most significantly, RBAs address human rights at the level of both process and outcome, lead to the re-framing of issues in terms of rights (rather than needs), duties (rather than charity), embracing accountability and an array of axes for change beyond policy and legislation.

He emphasizes that RBAs are about political struggle: "If an RBA to development means empowering marginalized groups, challenging oppression and exclusion, and changing power relations, much of this task lies outside the legal arena, falling squarely in the political realm."

"If donors, be they governments, NGOs, or international organizations, profess attachment to human rights in their development aims, they must be willing to apply the rights agenda to all of their own actions (the inward focus), and to the global political economy of inequality within which they occupy such privileged places (the outward focus). In the absence of such moves, the human-rights focus is little more than the projection of power, and the world has enough of that already." Uvin makes the case that all those working on human rights should apply the same principles within their organizations and in their relationships with partners. In particular attention must be given to participation in all aspects of work; without it the realization of rights is undermined: "It also calls for a broad commitment by aid agencies to give much greater priority to promoting local dialogues, to stimulate local knowledge-generation and research, to find ways of making people's voices heard by those in power –both out of respect for the dignity of people, and because they are the ones who have to live with the consequences of being wrong."

Gaventa and Cornwall (2006) emphasize the critical role of knowledge in either sustaining or transforming material and social relations that reinforce inequalities and perpetuate injustice in society. People in marginal positions for example those whose rights are denied need to be empowered to create their own knowledge. This necessarily entails engaging with various forms of both powers. While participatory methods are instrumental to the process of knowledge creation, it cannot be assumed that they produce knowledge that is truly 'of the lowers' because of questions pertaining to the specific conditions of its production for example position of facilitators, mediation, misrepresentation.. If such issues are not overcome, then the contribution of participatory approaches is questionable. Therefore, PAR needs to engage with multiple and otherwise denied forms of knowledge and to integrate action and reflection in order to bring about change through deepening understanding.

#### **Joanna (2009) Negotiating Access for Participatory Research with Armed Actors IDS Bulletin.**

In this paper, Wheeler recounts two experiences of adopting participatory research approaches in contexts dominated by armed actors (militias and drug-traffickers). In each case, she describes the challenges faced, the negotiations required and the implications for conducting participatory research with community leaders. In particular, she highlights the delicate balance to be struck between research ethics, security and rigor. She also reveals the different patterns of concern that different kinds of armed actors may have depending on the way that they maintain their position in society, indicating how this affects the kinds of compromises that this may entail for the participatory research process. This paper and the others in the same Bulletin are particularly relevant to those interested in conducting participatory research in contexts characterized by violent conflict.

#### **Robert Chambers (2004) Reflections and Directions: a personal note. PLA Notes, Issue**

In this note, Chambers reviews the trajectory of RRA, PRA and PLA, highlighting key turning points, achievements, developments. In this regard, this document provides a useful overview of the participatory methods in development practice. He also notes some of the key lessons learned positive and negative related to the use and spread of these methods. On the topic of rights he notes that while headway has been made in linking human rights and participatory processes. Participatory Human Rights Assessments are in their infancy. He then advocates making them continuous as part of an ongoing process, linking them with Participatory Monitoring and Evaluation (PME) processes and involving uppers that is to say as researchers and facilitators more intensively in fieldwork. This suggests that an opportunity exists for AI to play a leading role in developing the field of participatory human rights assessment.

Mary & Sheena (2004), contends that PRAMs were conceived as a process that could be used to support a range of state and other social change actors in shifting from needs-based to rights-based approaches to development. Thus, PRAMs sought to go beyond the first and second-generation Participatory Poverty Assessments, which were generally extractive in nature and needs, focused. "By bringing a more specific rights and entitlements analytical framework, however, a PRAMs approach politicizes analysis, highlighting power relations and processes of exclusion and discrimination. PRAMs were piloted in Romania, Zambia, Malawi and Peru. PRAMs start with a series of interlocking stages that seek to link processes of assessment with partnership building in order to ensure that rights assessments could be integrated into a process of institutional reflection and change.

The stages include: "scoping, partnership building, identification of entry point, and assessment". The document provides guiding questions and pointers for thinking through each of these stages. A wide range of participatory assessment methods can be used for the assessment stage, and these are drawn from the larger repertoire of participatory methods (e.g. mapping, stakeholder analysis, participatory and multi-stake holder workshops and community dialogue).

Key lessons learned from the experience include the recognition that rights-based development is 'political transformative', and requires a specific focus on changing individuals, groups, organizations, institutions and the relationships between them. This is to be achieved through the systematic application of participatory methodologies for assessment applied as part of a RBA and by working with a series of local partner NGOs. Key issues arising from the experience include the need for longer-term engagement, and the importance of having requisite capacities, skills and attitudes to support rights-based and transformative participatory approaches. Furthermore, under certain circumstances universal or international rights frameworks do not provide the most appropriate entry point for working with local partners – even though they may underpin the overall approach.

### 3.0 Methodology

The researcher method employed in this study was descriptive, explanatory and cross-sectional research designs in the study to collect information from *Katovu Town Council* local government about community participation in protection of human rights and community development. Descriptive research design is one in which information is collected without changing the environment. Descriptive studies are usually best method for collecting information that demonstrated relationship and describes the world as it exists. Descriptive design answered questions such as what was. It was also used to explore and explain while providing additional information about the topic.

Data was collected from both the primary and secondary sources; i.e Primary data was obtained from the staff and some few members of the community of the sub county by use of self-administered questionnaires, interview guides and the researcher's own observation.

Secondary data was collected from text books, journals, magazines, newspapers, internet websites, and government publications especially from Local government, bills and Acts from the Uganda's constitution.

Raw data collected from the field was processed manually. This involved coding and tabulating the information from the questionnaires. Responses were enumerated according to pre-coded categories, intervals or commonality of the responses in the case of open-ended questions.

This method to process data was selected to assess the appropriation of the source of the data. There were questions to which answers were sought, whether the need for the community participation in human rights protection in *Katovu Town Council* in Lwengo district was there.

Data was analysed using excel where the researcher found the correlation between human rights and community participation and community development.

### 4.0 Results of the Findings

It shows in details the different views the communities have towards the need for community participation in Human Rights protection and community development. Presentation from the study shall be presented in relation to the following objectives: to find out how human rights and development are promoted in *Katovu Town Council*, to find out the roles played by the community in promotion of human rights and development and to find out the relationship between human rights,

The target sample was 75 respondents but only 69 questionnaires were returned and so the findings shall be based on sixty nine (69) people.

#### Background information

The study was carried out using sixty nine (69) respondents including sub county heads, staff, local council leaders and the community

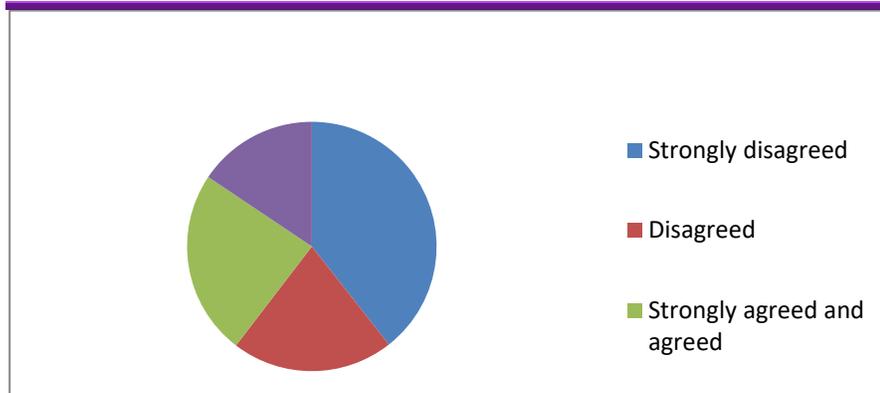
#### Findings from questionnaires

Data was collected from sixty-nine (69) members of different category like local council's leaders and clients portray a sample of client opinions on the need for the community participation in human rights protection and development of *Katovu Town Council* and analysis of data collected from different group of people the researcher revealed significant relationship in respondent's opinion. This gave the researcher the general contention to judge the relationship in opinion using computerized statistical management system that tests the results bearing in mind the research hypothesis

#### Study objective I: To find out how human rights are promoted through community participation in Katovu Town Council.

The researcher through the use of questionnaires found out that human rights in *Katovu Town Council* are promoted in the following ways.

**Figure 1: shows community participation in preventing domestic violence and early marriages**

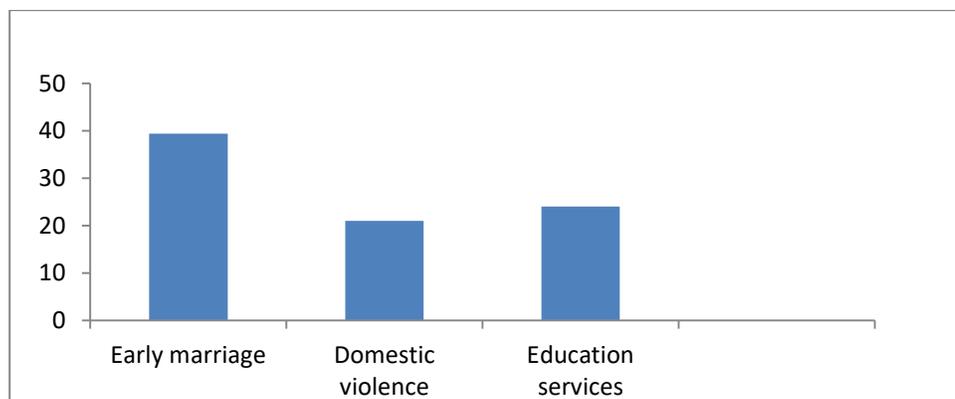


Source; Primary Data.

Basing on the information obtained from the figure above, it proves that the community doesn't participate in preventing domestic violence and early marriages in a view of ensuring human rights protection. This is evidenced by **36 percent** of the respondent who strongly disagreed, 23 percent disagreed to the view they have actually intervened to reduce domestic violence and early marriages which are some of the major causes of human rights abuse and hence reducing development of the county.

It also shows that domestic violence and early marriages have to a lesser extent have reduced in a few cases where communities have intervened. This is evidenced by **26%** of the respective clients, **15%** of the respondents agree and **11%** of the respondents are who were not sure whether community participation had been of any importance in regard to prevention of domestic violence and early marriages in Katovu Town Council.

Figure 2: Shows the extent to which community participation has reduced domestic violence, early marriages and education services.



Source: Primary Data.

The figure above shows that community participation has led to reduction of early marriages, domestic violence and increased education services. This is evidenced by 39 percent, 23 percent and 26 percent who agree respectively. So communities must participate in those ways to ensure human rights protection. Due to community participation, early marriages and domestic violence have to some extent reduced which lead to increase of education services i.e the number of children going to school increased.

Table 1: Domestic Violence Has Increased In Katovu Town Council Since 2009.

	Frequency	Percentage
Strongly disagreed	30	20
Disagreed	16	25
Strongly agreed and agreed	18	39
Not sure	11	16
<b>Total</b>		100

Source: primary data

The domestic violence has increased in Katovu Town Council according to table 1 above. This is evidenced by **39%** of the respondent who strongly agreed that domestic violence has increased in Katovu since 2010, **25%** of the respondents argued that it's not true that domestic violence has increased since 2010, **20%** strongly disagreed and **16%** were not sure.

From the findings got from the questionnaire and analysis of the data collected, the researcher conclude that domestic violence has increase since 2010.

**Table 2: People’s views on how community participation has improved on their ways of living.**

particulars	Respondents in percentage			
	Yes	No	Not sure	Total in percentage
Education	65	25	10	100%
Health standards	57	30	13	100%
Girl child Education	61	23	16	100%

**Source: primary data.**

The figure above is the clear indication that community participation in human rights protection and development has contributed greatly to improvement of people’s ways of living. This is evidenced by 65% of the respondent who greatly agreed that community participation in human rights protection and development has greatly contributed in promoting education services. It is clear that community participation in human rights protection and development has improved the community’s health standard as it portrayed by 57% of respondents and has greatly improved the girl child education which was never prioritized before communities participated this is evidenced by 61% of respondents agreeing to it. In comparison to those who denied the fact and those who were not sure of the situation.

**The challenges facing Katovu town council as far as community participation is concerned.**

The major challenge is the insufficient information about human rights protection. This is because the central government with its bodies like the Uganda Human Rights Commission do not carry out mass Education about Human Rights to the community of Katovu Town Council which leads to the insufficient information to the people on how they can best participate so as to prevent as well as restoring human rights protection within their communities.

This was confirmed by the Senior Assistant Secretary (SAS), the Chairperson LCIII of Katovu Town Council local government, the Town agent of Katovu -Ward, the Community Development Officer who confirmed that since 2009, Katovu Town Council has had few meetings about human rights protection and development which has increased asymmetric information on human rights to the community of Katovu.

Community involvement is also a big challenge facing communities of Katovu Town Council It’s important to note that even in cases where information is available namely; in cases of early marriages, domestic violence, school drop outs, rapes e.t.c. the community is still adamant to participate due to the thinking that those are individual not communal issues. This tantamount to negligence. Venality, bribery, and dishonesty which has been noted as on the increase among the law enforcement arms of government. i.e the police and courts of law. These have deflated communities to participate; unfortunately, when it comes to human rights protection, law enforcement arms of government involvement are a must to avoid mob justice. It need be noted that in the recent past rule of law has greatly been jeopardized by the law enforcement arm through corruption and embezzlement. This has demoralized communities is participating in human rights protection.

**The relationship between human rights, community participation and development of Katovu Town Council local government.**

The sub county officials revealed that there were various indicators of development brought about by the increased community participation to Katovu Town Council which include;

Community participation has controlled domestic violence in areas of Katovu which encouraged women to have equal rights and this has enabled them to participate in developmental activities through opening up of small scale businesses, stating SACCOs which has improved their saving base, joining the micro finance institutions, get loans which has boasted the business world. Due to women emancipation, women are also participating in politics which activities have also led to the economic, social and political development of Katovu Town Council.

Community participation has encouraged girl child education which has favored girls to be educated to the extent that the number of the girls in schools is higher than the number of boys which indicates that community participation has reduced illiteracy among

women hence development of Katovu Town Council. Notably, boys' dropouts are in the increase today since boys are nowadays looked at as less important and can survive without education.

The Town Clerk Katovu Town Council revealed that Town Wards like Ntuula, Kakooma, Katovu TC, have developed mainly as a result of community participation in human rights protection and development. This is because roads are in place that connects to such areas from the sub county headquarters and easy access of the public services.

And therefore there is a positive relationship between community participation and development through human rights. That is to say, as community participation increases in human rights protection, economic development is also improved.

## **5.0 Conclusions and Recommendations.**

### **5.1 Conclusions**

Community participation in human rights protection and development's objectives are good for the development and every citizen in the sub county should embrace them.

The central government should financially support community participation in human rights, protection and development of Sub County because a lot is required to be done in order to achieve development. To effectively realize development, funds should be provided in time coupled with demanding accountability of each and every activity fund are spent on.

Finding of the research indicates that local governments are indeed succeeding despite the shortcomings they are faced with. This further calls for the continuous involvement of local leader's participation in sensitizing the communities about developmental issues. This will as well ensure correct assessment, and proper provision of public services ready to faster development.

The success of local government programs greatly depends on the capacity of the community, public servants' knowledge thus emphasis need to be increased on them. This will build potential to develop plans, implement them and monitor their success.

Lastly, in a nutshell, the success of the sub county in a move to attain development in the communities of Katovu Town Council, require a number of structures in place which will cater development of the program at each stage. With all this in place, the researcher has no doubt that community participation in human rights protection and development will yield positive implications on the development in Katovu Town Council.

### **5.2 Recommendations**

In an over view it cannot be denied that community participation in human rights protection and development has played a great role towards the development of Katovu Town Council local government. To combat the shortcomings that have slowed down the development of local government, community participation in human rights protection and development as a tool fights all challenges and enhance development, the researcher came up with practical suggestions. This will impact on the policy to address the broad problem in the area both in the short run and long run as discussed below.

#### **Sensitizations**

The local government should endeavor to sensitize the communities on the importance of community participation in human rights protection and development that this is what it does how it comes and what it means. Absence of sensitization is to a great extent responsible for the shortcomings Katovu Town Council is facing.

The sensitization process should run across the media, posters and should be translated into local languages for all people to effectively understand. Since community participation in human rights protection and development has been identified as fosters of development and growth of Katovu Town Council, the researcher suggests that sensitization should be there right from the grass root.

Important still, workshops, seminars and conferences should be organized at the local level and local government experts invited to address the masses about the benefits and challenges faced by the area when there is limited community participation in human rights protection and development and the need for development.

District heads, management staff, sub county chiefs, local council leaders among others should be praised as further as the battle towards protection of human rights and development of the area is concerned. The data was considered, presented and discussed bearing in mind the research hypothesis. This analysis of data was to prove whether the above hypothesis.

### **Administration and legislation.**

Sensitization is an important policy which should be put place to influence the progress of the human rights promotion and protection and projects financed by the public funds on development of the communities.

The administration should provide for penalties accruing to human rights abuse, mismanagement and mishandling of public funds among others. There should be sacking of civil servants and other field staff who abuse human rights, value items and assets without considering their correct value, demotion and salary reduction of culprits.

Important to note is that court actions should also constitute penalties in addition to sacking of officers. This will call for prison sentences or paying heavy fines by the corrupt officers. Such measures should be strong enough to save human rights from being abused by the officers such that they excel in their aim of achieving development in the Katovu Town Council.

### **Research and communication**

There is a need for further research on how to encourage communities to participate in promotion and protection of human rights if they are to achieve development in their communities.

The sub county chief in Katovu Town Council should visit other town council like Kyazanga and Lyantonde that have moved faster in development using community participation in human rights protection and development such that they can know more policies and approaches used. Thus the inflow of ideas and information will see the local government overcoming such problems.

### **Increased funding**

Funding is very crucial for the success of Katovu Town Council. The researcher found out that funding as a solution to the shortcomings in the sense that enough money should be put in sensitization programs.

### **Recruit competent staff**

There is a need to recruit competent staff to spearhead programs of the sub county. The researcher found that most shortcomings are a result of their activities being managed by incompetent staff. This was common at the Town- ward levels like in Ntuula and Kakoma in Katovu Town Council that employ friends, O level, A level and some certificate students that lack required skills for development.

On-job training should be given especially on the sub county level to enhance performance at work. This will encourage seriousness at work and also professionalism as people will realize that getting a job as a public servant, one must be educated. This phenomenon will in the long run streamline the success of the sub county as far as development is concerned.

### **Engagement of Uganda Human Rights Commission**

The Uganda Human Rights Commission should come in to educate the need of community participation in human rights protection and development.

According to the researcher's findings, many people from Katovu Town Council have not thoroughly benefited from community participation in human rights protection and development like the communities.

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