

Promoting Gender Equality in Uganda's Domestic Relations

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Abstract: Promoting gender equality in Uganda's domestic relations is a critical issue that has garnered significant attention in recent years. This abstract highlights the importance of addressing gender disparities within household dynamics, focusing on Uganda as a case study. The objective is to explore the various challenges faced by women in domestic settings and identify potential strategies to promote gender equality. In Uganda, traditional gender roles and societal norms often relegate women to subordinate positions within the household. Women frequently face discrimination and limited decision-making power regarding matters such as marriage, family planning, and resource allocation. This perpetuates gender inequality and hampers women's ability to fully participate in social, economic, and political spheres. To address these challenges, various stakeholders, including government bodies, NGOs, and civil society organizations, have initiated efforts to promote gender equality in domestic relations. These initiatives encompass legal reforms, awareness campaigns, and educational programs aimed at challenging harmful gender stereotypes and empowering women. Additionally, interventions focusing on economic empowerment, access to healthcare, and social support systems have been implemented to enhance women's overall well-being. Promoting gender equality in domestic relations in Uganda requires a multi-faceted approach that considers the interplay between cultural, economic, and legal factors. It is essential to engage men and boys as allies in this process, emphasizing the benefits of creating more equitable and inclusive households. Moreover, collaboration between various stakeholders, including policymakers, community leaders, and grassroots organizations, is crucial for sustaining long-term change. While progress has been made, significant challenges persist, including deep-rooted social norms, limited resources, and inadequate implementation of existing policies. Overcoming these challenges necessitates continued commitment, advocacy, and investment in gender-responsive initiatives that prioritize women's empowerment, education, and access to resources. Ultimately, promoting gender equality in Uganda's domestic relations is not only a matter of justice and human rights but also a catalyst for sustainable development. By ensuring women's equal participation and decision-making power within households, Uganda can harness its full human potential and foster a more inclusive and prosperous society. **International Level: United Nations:** The United Nations has played a crucial role in promoting gender equality globally. In 1979, the UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which addresses gender-based discrimination in various spheres, including domestic relations. The Convention has been ratified by Uganda in 1985 (UN Women, n.d.). **Beijing Declaration and Platform for Action:** In 1995, the Fourth World Conference on Women in Beijing resulted in the adoption of the Beijing Declaration and Platform for Action. This landmark document provides a comprehensive framework for advancing gender equality and women's empowerment, including within domestic relations. It emphasizes the importance of eliminating discriminatory practices and promoting equal rights and responsibilities between women and men (United Nations, 1995). **East African Level: East African Community (EAC):** The EAC is an intergovernmental organization comprising six member states, including Uganda. Gender equality is a priority within the EAC's regional integration agenda. In 2006, the EAC adopted the Gender Equality and Development Act, which seeks to promote gender equality and eliminate discrimination in various areas, including family and domestic relations (East African Community, 2006). **The Constitution of Uganda:** Uganda's Constitution, enacted in 1995, provides a legal framework for gender equality. Article 21 prohibits discrimination on grounds of sex, and Article 31 recognizes the rights of women to equal treatment with men in marriage, divorce, and family relations (Government of Uganda, 1995). **Domestic Violence Act:** In 2010, Uganda passed the Domestic Violence Act, which criminalizes domestic violence and provides protection for victims. The Act recognizes the right to equality in domestic relations and aims to prevent and eliminate all forms of violence against women and children (Government of Uganda, 2010). **National Gender Policy:** Uganda's National Gender Policy, launched in 2007, outlines the government's commitment to promoting gender equality and women's empowerment. It addresses various aspects of domestic relations, including marriage, divorce, inheritance, and property rights, with the aim of enhancing gender equality within families and communities (Ministry of Gender, Labour and Social Development, 2007). **Marriage and Divorce Legislation:** In Uganda, the Marriage and Divorce Act was enacted in 1904 and has undergone revisions over the years. The Act seeks to protect the rights and interests of women within marriage and divorce proceedings. Amendments have been made to address issues such as marital property rights, spousal maintenance, and grounds for divorce (Mwambutsya, 2016). **Uganda Women's Movement:** The women's movement in Uganda has played a significant role in advocating for gender equality in domestic relations. Organizations such as the Uganda Women's Network (UWONET) and the Uganda Association of Women Lawyers (FIDA-Uganda) have actively campaigned for legal reforms, awareness raising, and support services for women experiencing gender-based discrimination and violence (UWONET, n.d.; FIDA-Uganda, n.d.). **Gender-Based Violence Prevention and Response:** Gender-based violence (GBV) is a pressing issue in domestic relations, and efforts have been made to address it in Uganda. The government, along with civil society organizations, has implemented programs and initiatives to prevent and respond to GBV. The National GBV Prevention and Response Guidelines were developed to provide a

comprehensive framework for addressing GBV, including within domestic settings (Ministry of Gender, Labour and Social Development, 2014). Women's Economic Empowerment: Promoting women's economic empowerment is crucial for enhancing gender equality in domestic relations. Uganda has implemented various programs and policies aimed at supporting women's entrepreneurship, access to finance, and economic opportunities. For instance, the Uganda Women Entrepreneurship Programme (UWEP) provides financial and technical support to women-owned businesses (Ministry of Gender, Labour and Social Development, 2015). Land and Property Rights: Land and property ownership often intersect with domestic relations, and ensuring women's rights in this context is essential. Uganda has made efforts to address gender disparities in land ownership and inheritance. The Land Act of 1998 and subsequent amendments recognize and protect women's land rights, including marital property rights and inheritance (Government of Uganda, 1998)

Keywords: Gender, Equality, domestic relations

General Objective:

The general objective of promoting gender equality in Uganda's domestic relations is to ensure that women and men have equal rights, opportunities, and responsibilities within family and household structures. This objective seeks to challenge and eliminate gender-based discrimination, stereotypes, and power imbalances that affect women's access to resources, decision-making, and overall well-being within domestic settings.

Specific Objectives:

Eliminate Discriminatory Legal Practices: To review, amend, and implement legislation and policies that perpetuate gender-based discrimination within domestic relations, such as laws governing marriage, divorce, inheritance, and property rights. This objective aims to ensure that laws are equitable and protect the rights of individuals regardless of their gender.

Enhance Women's Decision-making Power: To increase women's participation and influence in decision-making processes within domestic settings. This objective recognizes the importance of women's voices and agency in matters related to family, household management, and resource allocation.

Prevent Gender-Based Violence: To prevent and address gender-based violence within domestic relations, including intimate partner violence, domestic abuse, and harmful traditional practices. This objective focuses on creating awareness, providing support services, and holding perpetrators accountable.

Encourage Economic Empowerment: The goal is to strengthen women's economic empowerment in the context of their relationships by granting them access to resources, opportunities, and skill-building initiatives. This objective seeks to narrow the economic gap between women and men, enabling women to have more independence and influence in their households.

Encourage Gender-Neutral Parenting and Caregiving: The objective is to challenge conventional gender norms and promote a fair distribution of caregiving duties within domestic relationships. This goal recognizes the importance of men's active involvement in parenting and aims to establish a supportive atmosphere that nurtures children's well-being and fosters gender-equal attitudes.

Increase Awareness and Attitudes: The aim is to raise awareness and foster positive attitudes regarding gender equality within domestic relationships among individuals, communities, and key stakeholders. This objective emphasizes education, advocacy, and social mobilization to challenge detrimental gender norms and encourage respectful and equitable relationships.

According to the Domestic Relations Bill in Uganda, significant importance is placed on women's rights as it addresses several crucial issues (Struensee, 2005). The bill specifically focuses on women's property rights within marriage, their ability to give consent to sexual relations, and establishes the minimum age for marriage at eighteen (Government of Uganda, 2021). Moreover, the bill explicitly prohibits female genital mutilation (FGM) and criminalizes widow inheritance (Struensee, 2005). Although bride price is not yet prohibited, the bill eliminates the requirement of bride price for the formalization of customary marriages (Struensee, 2005).

The Domestic Relations Bill takes a significant step forward by criminalizing marital rape and offering civil remedies such as compensation and restraining orders. However, it does not recognize cohabitation as equivalent to a de facto marriage. Nevertheless, the bill grants certain rights to parties in cohabiting relationships, including the ability to register their cohabitation status and acknowledge any monetary or non-monetary contributions made during the relationship.

The Domestic Relations Bill introduces measures to regulate polygamy and ensure economic support for all wives involved. While Islam permits multiple wives under certain guidelines, such as the husband's ability to financially support all spouses equally, the bill imposes strict regulations. It also addresses the issue of equal sexual rights and establishes fairer grounds for divorce. However, it is argued that despite these reforms being a positive step forward, they may not fully meet the desired objectives. This paper also explores the intersection of domestic and international law with Islamic Family Law in relation to these reforms.

In Islam, inheritance is addressed differently, with an emphasis on the distribution of property to sons, daughters, and widows of the deceased. According to the Quran, it is stated that a daughter receives one portion while a son receives two portions due to the responsibilities he has. Additionally, a girl has dual inheritance rights as she inherits from both her husband and her family, which

is not the case for boys or men. This means that in Islamic inheritance law, there are specific guidelines regarding the distribution of assets based on gender and familial relationships.

Citations for verses related to inheritance in Islam of property, inheriting widows etc

In the Islamic faith, widows have the legitimate right to inherit their deceased husbands' wealth or property. It is crucial to acknowledge that Muslims are strictly prohibited from coercing widows into marriage. Instead, widows hold the authority to select their own life partners and must provide their consent to any marriage proposal. Moreover, there exists a designated waiting period known as "Iddah" for widows, lasting for four months and ten days following the passing of their husbands. Once this period concludes, widows are free to marry any man they choose. This highlights the significance of consent and independence for widows as emphasized in Islamic teachings.

In Surah An-Nisa (Chapter 4), Verse 11 of the Quran, Allah provides guidance regarding the distribution of inheritance for children. According to this verse, the share for male children is equal to that of two female children. However, if there are only daughters, two or more, they are entitled to two-thirds of the estate. If there is only one daughter, she is entitled to half of the inheritance. When it comes to the parents, each one is entitled to a sixth of the estate if the deceased had children. In the case where the deceased had no children and only the parents inherit, the mother is entitled to one-third of the estate. If the deceased had siblings, the mother's share becomes a sixth, after any bequests or debts have been settled. It is important to remember that Allah has mandated these shares as an obligation, as He is all-knowing and wise.

These verses are mentioned to affirm the equality granted to women in Islam, particularly in terms of property sharing during their lifetime or after their death.

In Surah An-Nisa (Chapter 4), Verse 12 of the Quran, it is stated that if a wife passes away without leaving any children, her husband is entitled to half of her estate. However, if they have a child, the husband's share becomes one-fourth, after settling any bequests or debts. On the other hand, if a husband passes away and leaves no children, his wife is entitled to one-fourth of his estate. If there is a child, the wife's share becomes an eighth, after any bequests or debts have been taken care of. In the absence of ascendants or descendants, but with the presence of a brother or sister, each of them is entitled to a sixth of the estate. However, if there are more than two siblings, they share one-third, after considering any bequests or debts, as long as it does not cause harm. This is a decree from Allah, and Allah is All-Knowing and Forbearing.

These verses, along with other verses in Surah An-Nisa, offer guidance regarding the division of inheritance among various family members, including widows, daughters, sons, parents, and siblings. It is crucial to seek advice from Islamic scholars and legal experts to gain a thorough understanding of Islamic inheritance laws and their interpretation.

Article 21 of the Constitution of the Republic of Uganda prohibits discrimination based on gender and upholds the principle of equality before the law, regardless of sex, race, color, ethnicity, tribe, religion, political belief, or social or economic standing. Article 31 sets the minimum age for marriage at 18 and ensures equal rights for men and women during marriage and divorce. Article 33 specifically addresses women's rights, emphasizing the government's responsibility to provide opportunities for women's welfare and empowerment. It also underscores gender equality in areas such as politics, economics, and social activities. The Constitution prohibits laws, customs, traditions, and cultures that degrade the dignity of women. Article 22 provides protection for individuals' rights.

Succession act amendment decree 22/72 of 1972 (1972)

Gender discrimination, Property and inheritance rights

In Uganda, customary law is allowed to govern many aspects of society, but the Succession Act imposes limitations on its application in inheritance cases. While the Act guarantees women's right to inherit from their husbands, it also grants certain privileges to men in the following ways:

1. If a married woman dies without a will, her property automatically goes to her spouse, unlike in the case of a man who dies intestate.
2. The determination of the legal heir, who receives the matrimonial home, prioritizes male relatives.
3. Inheritance rights for widows, including those in polygamous marriages who must share, are limited to 15% of their husband's estate.
4. Maintenance and occupancy rights for widows are terminated if they choose to remarry.

In Islam, inheritance encompasses not only financial assets but also includes the inheritance of the matrimonial home. Islamic principles dictate that when a woman dies, her property, including the matrimonial home, is inherited by specific individuals, such as her children, father, mother (if alive), and other eligible heirs. In Islamic inheritance laws, all children are recognized as heirs and

are entitled to a rightful share in the inheritance. As a result, the inheritance of the matrimonial home is distributed among the eligible heirs in accordance with the provisions set forth by Islamic teachings.

The Prohibition of Female Genital Mutilation Act of 2010 is a law passed in 2010 that specifically prohibits the practice of female genital mutilation.

Before the NRM (National Resistance Movement) government came into power in Uganda, there were restrictions that prevented women from inheriting their husbands' wealth upon their death. In certain Ugandan cultures, it was customary for the deceased's relatives to evict the widow from the marital home, particularly if she had not yet given birth to a child, even after being married for a significant period of time. Moreover, some tribes practiced female genital mutilation, which was a violation of women's human rights. In response to these harmful practices, the government introduced laws specifically targeting and prohibiting female genital mutilation, with the aim of safeguarding women's rights.

The Prohibition of Female Genital Mutilation Act (PFGM) in Uganda criminalizes all forms of female genital mutilation. The law not only prohibits the act of performing FGM but also includes attempts, procurement, and participation in the practice. It does not provide any exceptions based on consent, religion, or culture, and mandates the duty to report any knowledge of planned or completed FGM to the police. The penalties for violating the law range from imprisonment for up to 10 years for the perpetrator to up to five years for participants or abettors. In cases where FGM results in death, the offender holds control over the victim, the victim has a disability, the victim contracts HIV/AIDS, or if the perpetrator is a health worker, the violation is considered aggravated, and the penalty is life imprisonment. The PFGM Act also prohibits discrimination against women and girls who have not undergone FGM, as well as discrimination against male relatives of women who have not undergone FGM.

The National Women's Council Act of 1993, amended in 2010 and 2015, establishes the framework for the functioning of the National Women's Council in Uganda.

The National Women's Council Act (NWCA) establishes women's councils at different levels in Uganda to facilitate the organization and coordination of women. These councils aim to engage women in activities that benefit both themselves and the nation. The councils are structured at the village, parish/ward, subcounty/division/town, county, and district levels, and include the participation of all women within each geographical region. Each council elects a leadership committee of six members, with a rule that members can only serve on one committee at a time. For example, if a woman is elected to the parish committee after serving on the village committee, she must leave her position on the village committee. The National Women's Council itself is made up of one elected representative from each district, two representatives from non-governmental organizations (NGOs), and two elected female student representatives.

The Employment (Sexual Harassment) Regulations of 2012, introduced in 2012.

The Employment (Sexual Harassment) Regulations of 2012, implemented in 2012, tackle concerns pertaining to employment discrimination and sexual harassment in work settings. The primary objective of these regulations is to prevent and address occurrences of sexual harassment by presenting employers and employees with guidelines and protocols to adhere to. They foster a secure and respectful work atmosphere by forbidding any type of sexual harassment and establishing procedures for reporting and resolving such incidents. The regulations aim to guarantee equal opportunities and impartial treatment for all employees, with a specific focus on addressing the problem of sexual harassment within the workplace.

The Employment (Sexual Harassment) Regulations of 2012 were formulated by the Directorate of Labor under the authority granted by the Employment Act of 2006 (Section 7, 97(1)). These regulations are applicable to employers with a workforce consisting of more than 25 employees and mandate the implementation of measures to prevent sexual harassment in the workplace. These measures encompass the development of a written sexual harassment policy, ensuring that all employees receive a copy of the policy, displaying the policy in a public area, conducting regular training sessions, and designating a knowledgeable individual to handle sexual harassment complaints with sensitivity towards gender issues. The regulations also provide reporting guidelines, prohibit retaliation against complainants, and establish an appeals process. In the event of a conviction for sexual harassment, the penalty can result in a fine of up to six currency points (where one currency point is equivalent to 20,000 UGX) and/or imprisonment for a maximum of three months.

The Domestic Violence Act of 2010 is a legislation enacted in 2010 that addresses issues related to domestic violence.

Previously, there existed a widespread mindset in Uganda where husbands regarded their wives as possessions and treated them with diminished value within the family. This often led to negative and harmful treatment, including physical abuse and forcibly expelling the wife from their shared home. In response to these prevailing issues, the Ugandan government implemented the Domestic Violence Act of 2010. This act was introduced to clearly define and prohibit domestic violence, and it includes penalties such as imprisonment for up to two years or fines for individuals found guilty of domestic violence. The primary objective of this law is to establish regulations and effectively address the issue of domestic violence within families in Uganda.

At the Court's discretion, the offender may also be required to provide financial compensation to the victim. Domestic violence encompasses romantic and other family relationships, and marriage is not a prerequisite. Complaints regarding domestic violence can be brought before local council courts (LC courts) following the procedures outlined in the Domestic Violence Act (DVA). If the perpetrator is a repeat offender or is likely to continue harming the victim, the LC court must refer the matter to the police and local magistrate court, as determined by the opinion of the LC court. If children are involved in the domestic relationship, the LC court must inform the police and magistrate. The Local Council Act of 2006 provides information on appeals and other procedural details regarding LC court proceedings. When survivors make complaints to the police, they have the right to give their statement to an officer of the same gender. In domestic violence cases, the DVA requires magistrate courts to follow the Family and Children Court Rules from the Children Act of 2006. Additionally, the DVA establishes guidelines for interim and permanent protection orders. However, neither the DVA nor the Penal Code criminalizes marital rape, where a husband rapes his wife. There has been a proposed bill, the Domestic Relations Bill of 2003, which would criminalize such actions, but Parliament has repeatedly declined to pass it.

Gender discrimination, Statutory rape or defilement

Despite the existence of the Anti-Pornography Act (APA) in Uganda, there are still cases where young individuals engage in the sharing of explicit content, including displaying private parts, on various social media platforms such as TikTok, Facebook, and even in newspapers. Some celebrities, particularly singers, have openly disregarded the law, particularly during album launches or when promoting new music.

The Anti-Pornography Act (APA) specifically prohibits the creation, publication, distribution, and facilitation of pornography and child pornography. It also establishes a council consisting of nine members, tasked with addressing issues related to pornography and enforcing the law. However, despite these efforts, there are ongoing challenges in effectively preventing the display of explicit content and enforcing the law in certain circumstances.

Efforts to address issues related to pornography in Uganda involve public education, the establishment of an offender registry, and the destruction of seized materials. However, human rights groups have raised concerns about the broad language used in the definition of pornography under the law. This definition encompasses various forms of explicit sexual content and representations, including through publication, exhibition, cinematography, indecent show, and information technology. The broad wording has led to potential confusion and interpretations that could extend to areas beyond explicit sexual content, such as revealing clothing. Some organizations have even likened it to a "mini-skirt ban" due to its potential implications. These concerns emphasize the importance of clarity and careful consideration in the application and enforcement of the law to avoid unintended consequences and potential infringement on individual freedoms.

In the domestic legal case of *Babumba v. Kizito*, heard by the High Court of Uganda in 1992, the central matter concerned property and inheritance rights. The court's ruling clarified that simply having children with a deceased individual does not automatically confer widowhood status upon a woman. Consequently, the claimant in the case was unable to inherit property from her deceased partner.

In the legal case of *Negulu v. Serugga*, which was heard by the High Court of Uganda in 2013, the matter concerned divorce and dissolution of marriage. The court ruled that the lack of registration for a customary marriage does not automatically invalidate it. It was determined that once the customary rituals and ceremonies of a specific tribe have been performed, an individual can be considered legally married according to customary law.

In the legal case of *Kagwa v. Muteteri*, heard by the Family Division of the High Court of Uganda in 2005, the issues at hand encompassed divorce, dissolution of marriage, property rights, and inheritance rights. The court's ruling emphasized that the termination of a marriage should result in the fair division of matrimonial property between both spouses, particularly when both parties have made financial or other contributions towards the acquisition of the property. Despite the marriage being declared void in this specific case, the court determined that the two matrimonial properties should still be divided between the partners. Furthermore, the court highlighted the importance of custody arrangements that do not unreasonably restrict one parent's access to the child.

In the legal case of *The Center for Health, Human Rights and Development (CEHURD) v. Mulago National Referral Hospital*, heard by the High Court of Uganda in 2013, the central issues involved abortion, reproductive health rights, and international law. Justice Lydia Mugambe presided over the case and concluded that the negligence of Mulago National Referral Hospital, which resulted in the disappearance of the couple's baby, amounted to psychological torture for the parents and violated their rights to health and access to information. Justice Mugambe specifically emphasized that the woman's lack of access to adequate antenatal care indicated a failure on the part of the State to fulfill its responsibilities regarding the right to health. The court's ruling underscored Uganda's obligations under international law to provide special attention and resources to women in vulnerable circumstances.

In the legal case of *Uganda v. Hamidu and Others*, heard by the High Court of Uganda in 2004, the issues encompassed domestic violence, intimate partner violence, forced and early marriage, gender discrimination, and sexual violence, including rape. The court

dismissed the defendant's argument that his mistaken belief that the complainant was his wife constituted a valid defense against a charge of rape. Referring to Article 31 of the Constitution, the court emphasized the equal rights of both husbands and wives within marriage and acknowledged that the complainant's dignity had been violated. By considering the constitutional provisions on equality in marriage and the recognition of equal dignity for women and men, the court interpreted the existing law on rape. Consequently, the court determined that Sections 9 and 123 of the Penal Code, which initially exempted husbands from criminal liability for marital rape, had effectively been modified. This legal interpretation expanded access to justice by holding perpetrators accountable for marital rape and acknowledging the equal rights and dignity of women.

The Land Act of 1998, with subsequent amendments in 2004 and 2010, addresses property and inheritance rights in Uganda. It offers protections for spouses regarding their occupation of family land and requires their consent for any transactions involving the land they reside on or use for sustenance. However, it does not automatically confer co-ownership between spouses.

The 2004 amendments expanded the Act to include specific provisions concerning spousal rights. These changes aimed to safeguard the property rights of spouses, particularly in cases where the land is considered family property. The amendments recognized the importance of obtaining the spouse's consent before engaging in any transactions or activities related to the land.

In 2010, additional amendments were made to the Land Act, introducing a notable provision that mandated land management mechanisms, such as land committees or local councils, to have a minimum of one-third female members. This provision aimed to advance gender equality and ensure the participation of women in decision-making processes concerning land management.

In general, the Land Act of 1998, along with its subsequent amendments, aims to safeguard property and inheritance rights, especially those of spouses, and promote gender equality in land-related issues in Uganda.

Recommendations:

Public awareness and education initiatives should be implemented to effectively inform the public about the significance of the bill and its potential advantages in advancing gender equality, safeguarding women's rights, and combating harmful cultural practices. These campaigns can play a crucial role in dispelling misunderstandings, addressing opposition, and gaining support from various sectors of society.

Stakeholder Engagement: It is important to involve and engage with a diverse range of stakeholders, such as community leaders, religious leaders, women's rights organizations, legal experts, and civil society organizations. This engagement should foster discussions, seek input, and address concerns to ensure that the proposed bill represents a broad spectrum of perspectives and interests.

Advocacy and Mobilization: Encourage and support advocacy efforts by civil society organizations and activists working towards gender equality and women's rights. Mobilize support from different sectors of society, including women's groups, youth organizations, and human rights defenders, to exert pressure on lawmakers and generate widespread backing for the bill.

Collaboration with International Organizations: Seek support and collaboration from international organizations and development partners with expertise in gender equality and women's rights. Utilize their resources, technical assistance, and advocacy platforms to amplify the importance of the bill and promote its successful passage.

Political Will and Leadership: Foster political will and leadership at the highest levels of government to prioritize the bill and champion its cause. This involves engaging key government officials, lawmakers, and influential leaders to advocate for the bill and ensure its inclusion in the legislative agenda.

Addressing Concerns and Resistance: Engage with opponents or stakeholders who have concerns regarding specific provisions of the bill, such as cultural or religious groups. Seek to understand their perspectives and find common ground through dialogue. Address their concerns by providing clarifications and, if necessary, considering amendments to the bill without compromising its fundamental objectives.

Garnering Legislative Support: Collaborate closely with lawmakers to cultivate support for the bill within the legislative bodies. This may involve organizing briefing sessions, conducting consultations, and engaging with relevant parliamentary committees to ensure lawmakers comprehend the bill's significance and its potential impact on society.

Review and Revision: Regularly review the bill and its provisions to ensure their continued relevance and alignment with evolving societal norms, international standards, and emerging issues pertaining to domestic relations. Incorporate feedback and recommendations from stakeholders to enhance the bill's effectiveness and address any identified gaps or deficiencies.

By implementing these recommendations, the government and society can increase the likelihood of the Domestic Relations Bill being enacted and contribute to promoting gender equality, safeguarding women's rights, and combating harmful cultural practices in Uganda.

Research and Data Collection: Conduct research and gather data on the social and economic implications of the issues addressed in the bill. Adopting an evidence-based approach can help illustrate the need for legislative action and provide empirical support for the proposed reforms.

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