

Name of Activity: Community Dialogue	
Date: June 10, 2017	Location: Parombo Secondary School
Staff member in-charge: Edwin Muramuzi	Total Number of participants: 92 People (69 male, 23 Female) including 55 (45 male, 10 female) new participants

Introduction:

The dialogue was facilitated two champions (Mr. Okethwengu Wilfred and Mr. Onoba Richard) with support from MEMPROW Team (Sarah, Edwin & Lillian). Most of the dialogue participants were youth and men.

Key highlights/ Content of activity

Program

- i. Arrival of participants
- ii. Introductions
- iii. Understanding MEMPROW/Dialogues
- iv. Reflection: Responsibilities/Power of men/women
- v. Plenary discussion
- vi. Closure

Mr. Onoba introduced the MEMPROW team to community members and also introduced a few other participants including other MEMPROW Champions that were present. Thereafter, Wilfred and Edwin explained what MEMPROW/dialogues were all about.



Picture Left: Mr. Wilfred, a MEMPROW champion, taking notes during the dialogue.

Picture Right: A view of the dialogue venue.

Reflection 1: Responsibilities of men/women

The following was submitted by participants as responsibilities of men/women:

Women

- Cooking
- Fetching water
- Collecting firewood
- Bathing children
- Cleaning the house
- Laying the bed
- Washing clothes
- Caring for the sick family members
- Breast feeding
- Welcoming visitors
- Cleaning Utensils
- Caring for the husband
- Mentoring children

Men

- Taking care of the family as the head
- Grazing animals
- Paying school fees
- Protecting the family since he is the most powerful
- Hunting
- Counseling family members
- Building the house
- Providing food for the family
- Sex education to the boys
- Digging the grave in case of death of a community member
- Decision making in a home
- Brick laying
- Selling farm produce
- Lumbering

Reflection 2: Power of men/women

The following was submitted by participants as responsibilities of men/women:

Women

- Power to refuse sex
- Demand for sex
- Decide on the food to cook
- Determine the father of children
- Decide on the number of children
- Deny children/husband food
- Separate her husband from his relatives
- Decide on the amount of food to cook and serve
- Power to conceive
- Decide on the family planning method to use
- Open the door for the husband whenever he comes home late

Men

- Decide on the number of children
- Marry another wife
- Punish/discipline children and the wife
- Distribute family resources/assets
- Budgeting/planning for the family
- Final decision making
- Sell family property
- Control finances
- Giving names to children
- Decide on the family source of income/livelihood
- Have sex
- Demand bride price when girls are getting married
- Help other families
- Decide on what to be cooked

Participants submitted that the following scenarios would prevail in case a woman did what a man has power to do or is supposed to do and vice versa: slow progress in family development; dictatorship in a home; promiscuity; violence and divorce/separation; one having too much power over the other. Participants from then on shared that they understood violence as: one person refusing the idea of the other; being disrespectful/abusing rights; misunderstanding between two people; one person having too much power over the other. It was concluded that violence can be physical (causing physical pain),

economical (abuse of one's ability/right to earn, own and control resources) emotional and psychological (disrupting one's peace of mind and feelings), sexual (failing to decide on who, where, how, when to have sexual pleasure).

Some participants expressed the need to work together in running family affairs; a case was shared of a family business that collapsed after the death of the head of the family (man); the wife to the deceased could not take care of the business because she was never involved in the business when her husband was still alive. In addition, it was noted that, culturally, in case of a conflicts between married partners, brothers-in-law from the man's side are called to intervene but they sometimes do not negotiate objectively. Participants were asked to use Alur culture to justify 'good things' and promote development of their families and communities. They were advised look beyond the cultural norms and involve impartial persons including women and leaders in resolving conflicts.

At the end of the dialogue, participants were challenged to reflect on how they wanted to be remembered in their homes, schools, and community in general and also to start working on the legacy that they would want to live even when they no longer live. Youth were cautioned against wasting their youthful time, chances and energies. Finally, participants were encouraged to have community dialogues whenever they find it necessary; in order to solve social/development issues in their communities.

Immediate outputs/results:

1. Participants became aware of the consequences of violence and power imbalances in a home and how they would avoid violence. Some of the participants shared that they had learnt the following:
 - To always mind how power is exercised
 - Promoting dialogue/family meetings in case of misunderstandings
 - Both women and men feel bad when their rights are abused
 - It is a good thing to plan together as a family
2. Eleven (11) Champions nominated themselves; they pledged to be exemplary in the way they handle conflicts in their communities and also support MEMPROW activities in their communities.

Name	Phone Contact
i. Ocuna Richard	0789 019540
ii. Orwinya James	0775 676460
iii. Ssemmbombwe Herman Junior	0778 133 396
iv. Sanya Emmanuel	0784 880 898
v. Odokurwoth Samson	0771 457 577
vi. Opar Ovoya	0774 565 882
vii. Uzzi Geoffrey	0772 935 344
viii. Ayomrwoth Hilda	Phone number wrongly written
ix. Agenonga Jinaro	0783 892 342
x. Andrua George	0775 502341
xi. Cwinyaa Fred	0772 723 870

