



NUYOK GENDER AND YOUTH ANALYSIS



Gerald J. and Dorothy R. Friedman School of Nutrition Science and Policy



Authors:

Charles Gilbert KARAKE

Gender & Protection Advisor
| CRS Nigeria
charles.karake@crs.org

Grace RWOMUSHANA

Technical Advisor - Gender
Nuyok | CRS Uganda
grace.rwomushana@crs.org

Lillian OJANDURU

Project Manager- Gender
Nuyok | CRS Uganda
lillian.ojanduru@crs.org

Technical Reviewer:

Michelle KENDALL

Senior Technical Adviser- Gender & IHD | Program Impact & Quality Assurance (PIQA) | CRS
michelle.kendall@crs.org

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Joyce Emai (CRS) and Grace Rwomushana (CRS)

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ACRONYMS

DCO	District Community Development Officer
DHS	Demographic and Health Survey
FANTA	Food and Nutrition Technical Assistance III Project
FAO	Food and Agriculture Organization
FFP	Office of Food for Peace
FGD	Focus Group Discussion
FSNA	Food Security and Nutrition Assessment
GoU	Government of Uganda
ICF	Inner City Fund
IDI	In-Depth Interviews
INGO	International Non-Governmental Organization
KII	Key Informant Interviews
LC1	Local Council One
MCA	Male Change Agents
MCG	Mother Care Groups
NGO	Non-Governmental Organization
NUSAF	Northern Uganda Social Action Fund
OD	Open Defecation
PLW	Pregnant and Lactating Women
RWANU	Resiliency through Wealth, Agriculture, and Nutrition Project
GBV	Gender-Based Violence
UBOS	Uganda Bureau of Statistics
USAID	U.S. Agency for International Development
VHT	Village Health Team
VSLA	Village Savings and Loan Association
VTI	Vocational Training Institution
WASH	Water, Sanitation and Hygiene

I. EXECUTIVE SUMMARY

Gender Analysis Overview

The Nuyok Gender and Youth Analysis was carried out to document how household and community gender dynamics affect food security, nutrition and WASH outcomes, and/or how they may impede the achievement of the program objectives. Data collection for the analysis was conducted in Abim, Nakapiripirit, and Napak districts, targeting women ages 18 to 49 years who are pregnant or have children under two, men 18 years and older, and adolescent boys and girls ages 14 to 18 years.

Analysis Design

The gender analysis consisted of a qualitative study that included focus group discussions (FGD) with 622 male and female participants, in-depth interviews (IDIs) with 31 female heads of households, and 25 key informant interviews (KII). The study used several participatory approaches, including daily and seasonal calendars, the access and control matrix, decision making tools, a “Vote with Your Feet” exercise, and mapping of social and communication networks.

Key Findings

Roles and responsibilities/time use: The findings from the field and literature review confirm that women in Karamoja face very high work burdens. Further, there is highly unequal and strictly gender-based segregation and division of roles and responsibilities between men and women, and boys and girls. Women and girls are solely responsible for most of the household reproductive chores while male roles primarily center around major tasks in agriculture and the raising of livestock. On average, men and male youth who identify as farmers reported having up to six hours more for leisure and entertainment per day than women and girls. Entertainment includes drinking beer in bars or under trees, socializing (for older men), watching and/or playing football, visiting friends, and listening to the radio (for younger men and out-of-school adolescents).

However, shifts are taking place. Driven by necessity, some families find that they must pull together to cope with the crises caused by recurring droughts and rising food prices. Male adolescents and younger men demonstrated more flexibility than older men in taking on certain domestic roles. While adolescent boys said that they can do any activity if trained to do so, young men identified carrying water and firewood; cooking and cleaning the compound; washing plates; and harvesting and transporting maize to the grinding mills as easy tasks to take on. Older men identified building the house, fetching water, washing plates, and cooking as the hardest.

To reduce workload and the amount of time spent on any one activity, men from farming communities mentioned the use of oxen for ploughing; bicycles and donkeys for transporting food items to the market; and axes and pangas (machetes) for cutting big trees as tools they use to reduce their workload. Pastoralists have fewer choices to reduce their workload as grazing animals requires a significant amount of time, especially in the dry season when they must travel large distances in search of water and pastures. Women and adolescent girls felt that the best way to reduce their work burdens and the amount of time spent on activities was to distribute the workload among men and women, and boys and girls. The women

suggested that men and boys could use their bicycles or donkeys to help carry harvested crops, water or firewood, or they could use their income to hire labor.

Access to and control over resources and opportunities: Across the districts covered by the gender analysis, men control the most valuable household assets, including their wives' self-earned income. The study found an important correlation between women's access to and control over resources, decision-making power, and stature in their community and their marital status (i.e. whether a woman is "fully" married or in the "initial" or "partial" stages of marriage). Fully married women are those whose dowry (bride price) has been paid in full. A woman in the initial stage of marriage has only paid part of her dowry. This is a critical distinction in Karamoja's highly patriarchal society. Fully married¹ women generally have more access to household resources and more power in decision-making as compared to the those in the initial or partial stages of marriage. In polygamous families, each wife's decision-making capacity depends on if she is fully or partially married. Fully married women, each of whom will have undergone initiation marriage rituals, enjoy a range of other privileges, including recognition as full members of the clan. Fully married women can receive visitors to the community and participate in decisions such as how much land to use for food production, what crops to grow, and, if their spouse would like to sell a cow, they may select which one to sell and what percentage of the proceeds from the sale should be retained to cover household food needs. Fully married women are also sometimes invited to attend meetings of the elders and important ritual performances associated with the planting and harvest seasons.

In pastoralist families, because of men's long and frequent absences, women have more access to and control over household assets such as livestock, but they must still consult elders or older boys for major decisions such as selling large livestock (cows), buying radios, or constructing a new house. The access to formal credit from banks and microfinance institutions is very limited for men and almost nil for women and girls, limiting households' capacity to invest in expanding productive activities.

Women and girls' high work burdens limit their access to education and training, as well as their ability to effectively participate in community life and decision-making. Adolescents and youth reported limited access to Vocational Training Institutes (VTIs) due to poverty, i.e. parents who cannot afford the cost of lodging, meals, and transportation for their children. Some parents also discriminate between males and females because they believe that vocational education is for boys and girls should simply be married.

Access to health centers: While survey participants agreed that health services exist in the districts, a major barrier to access is the time required to make the journey (two to four hours in Abim; two to nine hours in Nakapiripirit, and three to five hours in Napak) and the time spent receiving health services (one to three hours, respectively). Adolescent boys are uncomfortable with frequent visits for fear that community members may think they are seeking sexual and reproductive health services, including condoms. Communities frown on adolescent engagement in premarital sexual relations. If an unmarried youth is observed at a health facility, he might be accused of having a sexual relationship with a young woman and would then be asked for an initial dowry. Many young women and adolescent girls said they fear they will be labeled "prostitutes" because of community members' beliefs regarding premarital sex. Similarly, adult women said that they also fear being seen seeking family planning services because they might be reported to their husbands by neighbors. (Women often seek these services without their

¹ There are three stages of marriage in Karamoja – initial, partial, and full. Initial marriage is when the first installment of the bride price is paid. Partial marriage means that at least half of the bride price has been paid while full marriage denotes complete payment of the bride price.

husband's consent.) Older men consider health centers as places for women and children who are weak and not resistant to illnesses.

Power relations and decision making: Both older and younger women feel they have decision-making power in areas related to nutrition and feeding, but that decisions on financial resources remain with men. Some women reported that while they may be consulted before a major asset is sold, such as a cow or land, the final decision is handled by male heads of household. There appears to be a clear distinction in decision-making patterns about important life choices between younger families and those headed by older adults. Younger adults tend to decide together about issues such as family planning, child spacing, antenatal visits, and childhood education while in older families these decisions tend to be made by the male head of household.

Participation and leadership: Women were most likely to know about community groups such as Village Savings and Lending Associations (VSLAs)² and Mother Care Groups (MCGs) established by other NGOs (i.e. RWANU) in their community. However, the main barriers to participation and leadership cited by woman and girls include a lack of time due to the burden of domestic chores, little support from male relatives (husband, fathers), and the feeling that they are not listened to when they participate in meetings with men. Participants shared that most of the groups ceased to function well after the project's closure. Adolescents do not participate in savings associations because they lack money to save and they are not targeted by NGOs.

Male engagement in nutrition and child care: The role of men in nutrition and child care is mostly limited to providing financial resources. Generally, men in pastoralists and polygamous households have a much more limited role in household nutrition than men in farming households and monogamous families. Many men cited their lack of knowledge, the fact that they are not generally targeted for training about nutrition and WASH by NGOs, as well as poverty, as barriers to their engagement in the health and nutrition of their families. Strong cultural taboos, and sanction from peers and others in the community, also prevent men from taking on greater childcare roles. Both men and women in the study agreed that when men perform these roles, they are ridiculed and given negative nicknames such as "transgender" for adolescent boys or "glutton" for young men, especially if they help with cooking. As a result, deviating from traditional male roles carries the heavy burden of stigma. Cultural beliefs also prevent pregnant women and children from eating some nutritious foods such as liver, as well as some fruits and vegetables. These are all important barriers to consider in the program's social and behavior change and communication strategy regarding nutrition.

Shifting roles and responsibilities: When asked what are the "easiest activities" to take on if they were to do the work of women and girls, adolescent boys said that they could do any activity if trained to do so. For younger men, fetching water and firewood cooking and cleaning the compound; washing plates; and harvesting and transporting maize to the grinding mills were all noted as relatively easy shifts to make. Older men felt it would be easy to clean the compound and care for children, but found building the house, fetching water, washing plates, and cooking to be the hardest.

Drivers of gender-based violence (GBV): Alcoholism was mentioned by all FGD, KII, and IDI participants as a major driver of violence, particularly intimate partner violence, within families. Conflicts and GBV increase during the crop harvesting period as household members disagree on how the crops produced

² Equivalent of SILC groups on the CRS side.

should be used. For instance, in some households, men, women, and adult children may want to sell agricultural produce to buy alcohol instead of covering the family's basic needs, thus leading to conflict and violence. Other causes of GBV cited by participants include poverty, polygamy, and traditional beliefs that reinforce women and girls' low status (i.e. the strongly held belief that wives should be submissive to their husbands and males in general). For example, 50% and 34.2%, respectively, of participants in Abim and Napak agreed with the statement that: *"A husband beating his wife is not a crime. Men have the right to control their wives' behavior and to discipline them."* Participants also reported that an increasing number of youth and women frequent bars and drink excessively, further exacerbating household conflict and domestic violence.

Child marriage: Early marriage, particularly of girls, continues to be a reality in Karamoja despite some degree of reduction in the practice. A significant percentage of participants across all Nuyok districts support early marriage of girls. Slightly more than a quarter of respondents (35.7%) in Nakapiripirit agreed that if a girl has grown well, she can be married before 18 years of age (the age of consent under Ugandan law), without qualifying it as child marriage. Poverty and economic incentives, such as bride price, appear to be among the most important drivers of early marriage for girls.

Specific vulnerabilities of female-headed households, elders, and people with disabilities: Female heads of households, people with disabilities, and the elderly face particular challenges in Karamojong society, including marginalization, harassment, and abandonment. According to study participants, a female head of household is most often a widow and Karamojong tradition calls for a widowed woman to be "inherited" by her husband's male relatives. Widows who refuse to be inherited are marginalized and closely monitored by their in-laws to ensure they do not take a new husband from outside the clan. Children from female-headed households generally have low social status and are marginalized by extended family and community members, especially if they are young girls. The elderly and people with disabilities have few resources and largely depend on their families' generosity. Disabled women suffer multiple forms of discrimination and even violence. In the worst cases, they may suffer sexual assault and subsequent abandonment if they fall pregnant. A married woman who becomes disabled may be divorced by her husband with impunity. Taking care of disabled family members is largely the responsibility of women and girls, further increasing their workload and limiting their available time for productive work.

Resilience to shocks and negative coping mechanisms: Many families combine crop farming, livestock, and wage labor to mitigate increasing weather irregularity (frequent droughts and/or too much rain affecting crops and livestock production) and the rising cost of living. Women are most affected during droughts and floods because of their responsibility as the main providers of food for their households. In times of drought when food becomes scarce, it is women and girls' primary responsibility to look for food for the family. Young men in the same household might seek casual labor to earn income to help purchase food. In pastoralist households, women and girls are also responsible for finding food while men travel longer distances to seek water and pasture for animals. In agricultural livelihood zones, adolescent boys in particular, may join their sisters and mothers in finding/cutting firewood to sell for the purchase of food. In the case of flood, women are expected to construct new houses or repair old ones when and if they are affected. Adolescent girls will look for grass and support their mothers in the reconstruction of their homes. Men will support women in looking for poles to reconstruct the family home. Pastoralist men also try to divert excess water into dams or wells to improve the access of animals to pasture, however, what is clear is that it is women and girls who shoulder the bulk of the responsibility in responding to shocks and stresses. Girls who are enrolled in school may be taken out to support the family in these instances.

Nutrition: During times of scarcity, food quality, quantity, and frequency is reduced. Some families sell household assets or diversify their sources of income by engaging in alcohol and charcoal production, working in manual labor, or hunting and fishing. In many families when food is not sufficient, husbands are served first, followed by younger children, boys, girls, then lastly, the mother. The gender analysis provided some insights into how food is distributed in households in Karamoja and the impact on girls and women. In Nakapiripirit district, older women admitted that in most cases, girls receive less food than boys. When a good meal of meat, rice, and beans is prepared, boys and their fathers are always served first and if the meat is not sufficient, girls and their mothers eat vegetables.

Community influencers: Participants mentioned a wide range of people that they trust as sources of information, including Mother Care Group members, VSLA group leaders, mothers, husbands, local councilors (LCs), as well as religious and clan leaders. Other trustworthy persons include village health teams (VHTs), health professionals, teachers, and NGO workers. Participants felt that neighbors can be trusted, particularly for information on farming and livestock.

Communication: Community meetings were mentioned by almost all participants as one of the most useful platforms to receive information about nutrition, hygiene and sanitation. In addition to community meetings, women receive information on nutrition, health and reproductive health from nurses at health centers, village health teams (VHTs) and colleagues. Adolescent girls use the same communication channels for information expect for reproductive health where they prefer to discuss with their peers or younger female relatives (aunts) because of community's stigma associated with pre-marital sex.

Feedback mechanism: Participants discussed an existing government feedback mechanism where local council (LC) leaders and parish chiefs collect community members' views and through community dialogues known as "baraza." Participants thought that this method worked well for both men and women, but also suggested radio, churches, and phones as other possible forums for providing feedback.

Safety and mobility: Women felt that roads to the market, as well as isolated water points and rivers, were riskiest because there they could be physically and sexually harassed by "warriors" (former cattle raiders). Other insecure places include farms located behind hills or surrounded by mountains where it would be hard to be rescued if the need were to arise. Men also said they fear the mountains because of the presence of these warriors.

The most secure places mentioned by all age categories were their *manyattas*, churches, and government offices because of the presence of authorities. For some youth, school is the safest place. Health centers are also considered secure because there are usually many people there. Public spaces where community members hold meetings, borehole points, and farms closer to homesteads are also considered safe. For adolescent boys, the places where they watch or play football are also considered safe.

Mobility: Women and girls' freedom of movement depends largely on securing permission from their husbands and/or fathers. Many FGD participants, especially women and adolescent girls, get around primarily on foot, limiting the distances that they can travel. Women carry the harvest from their farms on their heads and walk long distances to reach their homes, markets, or health centers. Some men and boys have the option of using bicycles and donkeys for transportation. All women mentioned lack of mobility and opportunity to go outside their homes as a major limitation to accessing markets and other opportunities like employment and/or training.

WASH: The data collection teams observed very few latrines in the villages visited. Significant evidence of open defecation was also observed across all three districts. When asked if everyone in the community had a latrine, participants often responded in the negative. Most said they use nearby bushes; areas behind hills, footpaths, or roads; gardens; and/or their neighbor's latrines if they are allowed. Males and females may go to the same area (bush, etc.), but at different times.

Major barriers to latrine construction and use include physical constraints related to soil quality (latrines often collapse during the rainy season) and strong cultural beliefs, myths, and misconceptions such as sharing facilities with in-laws and fear of disease. According to the traditional division of labor in Karamoja, women are responsible for shelter construction, including latrines, but most will not dig the pit. Women felt this was not a priority considering their many other responsibilities. They recommended that men should be targeted to dig the pits and provide poles.

Many people reported using unclean water sources such as rivers and ponds because boreholes are broken down. Poor water quality (contamination and taste), as well as high water user fees, were cited as major barriers to clean water, particularly for female-headed households.

Key Recommendations

Theory of Change modifications

1. Add indicators related to male engagement into the logical framework and IPTT. For example, in I.O. 3.1.1, pregnant and lactating women and caregivers of children under two are expected to adopt improved childcare and feeding practices. This requires male engagement.
2. The various purposes target women and youth but there should be consideration of the enormous work burden and time poverty that women and girls face. For instance, training women and youth in animal feeding practices (O.2.1.2.1) and on crop production and post-harvest (O.2.1.5.1) may aim at enhancing their skills but has the potential to increase their workload in agriculture. The gender integration strategy should not reinforce unfair divisions of labor.
3. Indicators targeting adolescent boys and girls in essential nutrition and hygiene practices should be added as adolescents demonstrated a clear willingness to adopt new behaviors. O.3.1.1.1 currently targets only Mother Care Groups.
4. Nuyok will use male change agents to promote gender equity (OF 2.2.2). The project should also consider including adolescent boys among male change agents. Boys are often overlooked as key stakeholders in the reduction of adolescent pregnancies and child marriage, but they have the potential to be natural allies and agents for gender equality whether in their own relationships or in support of female family members and friends.

Household decision-making

5. Promote joint decision-making. Nuyok's gender approach requires a clear focus on transformative approaches such as CRS's "SMART Couples" approach, which promotes positive couple communication, gender champions, and community conversations for greater male engagement in nutrition and WASH. It also promotes the economic benefits of joint decision-making and female participation.
6. Husbands' decision-making power extends to their wives' self-earned income and assets received from development programs. There is a likely risk that business start-up funds given to women under the Rural Entrepreneurship Access Project (REAP) will be misappropriated by their husbands. Consider

explaining the economic benefits of the project to husbands and include these discussions in the SMART Couples training.

7. As much as possible, the marital status of women must be put into account when targeting them. The analysis established that fully married women have more decision-making power, access to, and control over resources.

Women and youth mobility and security

8. Nuyok staff should identify secure places before engaging with communities, especially spaces considered safe by women and youth. Training and meeting venues should be arranged, as much as possible, close to participants' villages and in locations that are also known to and trusted by husbands, fathers, and elders. Demonstration plots, SILC activities, adult literacy classes, trainings, etc. should be planned in secure and easily accessible sites.

Roles, responsibilities, and time use

9. Considering the enormous work burden that women and girls face, all program activities (across the three purposes) should consider female time availability and should actively seek to arrange trainings at the times most convenient for women and girls. This will require deliberate coordination and joint planning between the three program purposes as well as combining activities whenever possible to avoid requiring participant presence several days a week.
10. Agricultural training should target more women on-site while at the same time engaging men in demonstration activities like planting, weeding, and post-harvest handling to redistribute the production workload.
11. Market days and other community events should be inventoried and respected when inviting participants to project activities.

Female participation in leadership

12. There are a number of female leaders in the existing VSLAs and Mother Care Groups. Consider recruiting women in these groups for adult literacy classes and leadership training. Men should also be targeted to support female leadership.
13. As primary decision-makers who have significant control over women's movement and participation, men should be sensitized on the benefit of their wives' participation. Where possible, they should be informed of the content of the training being offered to their wives and even asked to participate with their wives if possible.
14. Address female confidence in leadership by soliciting male support during meetings. Men should be encouraged to use words of affirmation and encouragement when women speak in public rather than interrupting them. Men should also be encouraged to accept and act on decisions made by female leaders.

Harmful traditional practices

15. Given the high levels of GBV, the project should be careful to avoid creating situations that would expose women and girls to higher levels of violence. In addition to the suggestions above that support improved communication between couples, the project should include greater involvement of spouses in the training of women as well as specific messages to men about the mutual benefits to their households and communities of shared decision-making, female economic participation, improved nutrition and hygiene knowledge, and greater female leadership. The project should seek to organize activities that avoid unnecessarily long trainings or meetings that run into the evening.

16. Nuyok should prioritize implementation of the Community Conversation approach to build support for activities and promote gender equality at the community level. The SASA approach should be implemented to address the prevalence of gender-based violence and the abuse of alcohol.
17. Given the continuing exposure of adolescent girls to early and child marriage, unwanted pregnancies, and other forms of GBV, the project should develop specific strategies to address these issues with communities and households at all levels. Early and child marriage should be a particular focus of the project's Community Conversations strategy.

Behavior change and communication messaging

18. Facilitate female and youth access to information by diversifying and contextualizing channels of communication. The program should build on existing structures, including the influential Council of Elders, male change agents, Mother Care Groups, faith organizations, and government structures such as the Sector Working Groups to support the SBCC strategy. Community consultations will be necessary to ensure appropriate messaging, including language.
19. Prioritize the use of radio for the dissemination of information, however, consult with both women and men for the most appropriate times for radio broadcasts.

Capacity strengthening

20. Nuyok partners and government staff interviewed during the gender analysis expressed interest in learning more about gender integration. Partner organizations reported having only one or two staff skilled in gender integration. CRS should assess the gender integration capacity of all its partners using the gender integration chapter of the agency's partner diagnostic tool – the HOCAI+Gender tool. The results of the assessment will be used to develop a capacity-building plan for all project partners.

1.0 INTRODUCTION

Background

This report presents the results of Catholic Relief Services’ (CRS) Nuyok Gender and Youth Analysis. CRS is leading a consortium of eight partners to implement a five-year, \$34.9 million, USAID/FFP-funded program to build resilience to shocks, enhance livelihoods, and improve food and nutrition security for vulnerable rural families in the Karamoja sub-region in Northeastern Uganda. The program, named Nuyok (which means “it is ours” in the local language), covers Abim, Nakapiripirit, and Napak districts, home to 406,880 people living in an estimated 58,126 households. Nuyok seeks to strengthen governance and gender equity; community capacity to manage shocks and stresses; traditional and diversified livelihood opportunities; and nutrition and health (including improved water, sanitation, and hygiene (WASH)) of pregnant and lactating women (PLW), adolescent girls, and children under two years of age (CU2).



To support equitable program outcomes, Nuyok will implement a cross-cutting, transformational gender strategy that supports systemic reductions in gender barriers at the community level to underpin individual and household changes in perceptions and practice. Nuyok uses positive masculinities, improved intra-household communication, and greater female and youth representation in decision-making structures to improve women’s control over household resources, leading to better agricultural, healthcare, and nutrition outcomes.

Consistent with CRS’s Global Gender Strategy (2012) and USAID’s Gender Equality and Female Empowerment Policy (ADS 205), Nuyok conducted a gender and youth analysis to gain a deeper understanding of dynamics that can either hinder or support effective and successful program implementation. Without such analysis, critical assumptions can be overlooked. Understanding the underlying causes of gender inequality, community norms social dynamics, and identifying positive influencers are key to effective implementation of the Nuyok program. The gender analysis was closely aligned with Nuyok’s Theory of Change (TOC), working specifically to identify gaps in knowledge, as well as evidence or context-specificity related to gender barriers and opportunities.

Context of the Analysis

The Karimojong are a cluster of communities settled in the semi-arid region of Northeast Uganda. Long known as a nomadic agro-pastoralist society, the Karimojong are currently undergoing rapid social and economic changes, shifting away from cattle-centered livelihoods to settled agricultural economies. The Karimojong have long faced challenges to maintaining their way of life, including external political and economic pressure to settle and “modernize.” The sparse literature on Karamoja’s transition shows that a government disarmament campaign in the 2000s boosted security and stability in the region, but altered

Karamoja's social fabric (Stites and Akabwai, 2009). According to the Food Security Index, in 2016's lean season, 50% of Karimojong HHs were moderately or severely food insecure and 51% were practicing crisis or emergency livelihood coping strategies (FANTA Desk Review, 2017). Food accounted for more than 65% of expenditures for 47% of HHs in Karamoja (FANTA Desk Review, 2017). A 2016 analysis found that only 47% of HHs had an acceptable food consumption score, which is closely linked to overall seasonal food security.

Karamoja is considered one of the least developed sub-regions in Uganda. Its population is estimated between 965,008 (2014 government of Uganda [GoU] census) and 1.2 million (the figure used by the UN World Food Program [WFP] and other international partners).³ In this context, gender analysis was carried out in the Nuyok districts of Abim, Napak, and Nakapiripirit which are home to approximately to 406,880 people living in an estimated 58,126 households.

1.1 Objectives of the Analysis

The overall purpose of the analysis was to understand the underlying causes of gender inequality, community norms and social dynamics, and to identify positive norms and influencers that will be key to effective implementation of the Nuyok program.

Specific objectives were:

- Gain a greater understanding of the root causes of gender inequality and their impact on food and nutrition security, livelihoods, WASH, and resilience in the targeted communities by seeking responses to a selected number of questions refined from a review of Nuyok's TOC (see illustrative questions listed below).
- Based on gender analysis findings, refine TOC, if necessary, and make strategic recommendations for appropriate and effective implementation of gender transformative interventions.
- Support integration of recommendations into key Monitoring, Evaluation, Accountability and Learning (MEAL) and implementation processes.
- Build the capacity of consortium members to analyze and use gender analysis findings through strategic participation in gender analysis process and staff training workshops.

The gender analysis was organized around Nuyok's Theory of Change and, using specific participatory data collection tools, sought to identify specific gender barriers in Karamoja that Nuyok will need to address in order to achieve the program objectives.

2.0 GENDER ANALYSIS METHODOLOGY

The review of secondary data focused on what is known about gender and livelihood in the sub-region. The literature review results helped to guide the primary data collection to test assumptions and further investigate areas where little information was available. A list of the secondary sources is included in Annex I. Primary data collection included 66 focus group discussions, 28 key informant interviews, and six in-depth interviews with various categories of the population (older women and men, younger men and women, and adolescent boys and girls), as well as qualitative methods such as the Harvard Analytical Framework's Access and Control Profile, Communication Profile, Influence Mapping, and exercises such

³ Mathys et al. *USAID Office of Food for Peace FANTA Desk Review for Karamoja, Uganda*. (Washington, DC: FHI 360/FANTA, 2017).

as “Vote with Your Feet.” To gain a more nuanced understanding of vulnerability in Karamoja society, the study also analyzed vulnerabilities of single-female-headed households, the elderly, and the disabled, as well as differences between polygamous and monogamous families. The analysis also compared farming, pastoralists, and mining households.

Focus Group Discussions (FGD):⁴ Participatory and visual FGD tools were used to provide depth to discussions with women and men separately about gender roles and responsibilities; time use; safety and security; access to and control over resources; communication; and networks. These included:

- The daily calendar to confirm results of the literature review of how women, men, girls, and boys spend their time, and how roles and responsibilities are divided between them.
- The seasonal calendar to determine how women, men, girls, and boys spend their time seasonally and how productive roles and responsibilities are divided between them.
- The Access and Control Matrix to determine what resources women, men, girls, and boys have access to and control over.
- Network and Influence Mapping to identify the individuals and groups that are most influential in positive behavior change for women, men, girls, and boys.
- A “Vote with Your Feet” exercise to understand common perceptions and beliefs around male engagement in nutrition and WASH, and to gauge community views on SGBV.
- The communication profile matrix was used to identify how women, men, girls, and boys receive important information in the areas of health and nutrition, relationships, agriculture, livestock, small business, resilience, and leadership.

In-Depth Interviews and Key Informants Interviews:⁵ Guiding questionnaires were developed and used by CRS and partner staff (Gender and MEAL staff) to triangulate the information and enhance understanding of key influencers and opportunities in the community to promote equitable gender roles. Using purposive sampling, 18 KIIs were conducted with national and international NGOs, government officials, and religious leaders. Six IDIs were held with female-heads of households.

2.1. Sampling

The analysis used a combination of purposive and random sampling based on the three livelihood zones; farming, pastoralism, and mining. The first two livelihood zones were based on FANTA’s Food Security Desk Review for Karamoja (January 2017) that categorized Nakapiripirit and Abim as mixed farming livelihood zones and Napak as a pastoral zone. However, the Nuyok team was aware of the presence of miners in Nakapiripirit and a third livelihood zone was considered.

2.2. Selection of Villages

Nuyok covers 617 villages in 93 parishes and 23 sub-counties. A mapping exercise was conducted in 302 villages targeted for years I and II of program implementation. Out of the mapped parishes in each district (20 in Abim, 17 in Napak, and 16 in Nakapiripirit), 16 parishes were selected for the gender analysis based on the total number of villages mapped in that parish. In each of the 16 parishes selected, at least one village, usually the one with the highest population, was selected to participate in the gender analysis. In pastoral and farming zones, an equal number of 16 villages was selected while in the miner’s zone, eight villages were selected.

⁴ Annex 3 for more details

⁵ Idem (Annex 2)

Eight to 12 FGD participants were selected by community leaders, verified by partner staff and research assistants, to ensure equal representation from the different homesteads (*manyattas*). One participant per household was targeted to allow views from many households to be heard. FGD participants included adolescent boys and girls aged 14 to 18 (married and unmarried); younger women and men aged 18-24 (with children under two and/or lactating/pregnant women), older women of reproductive age (25-49), and older men (25 and above). Prior to each FGD, informed consent was secured from adult participants and the parents of adolescents.

Table I – Sampling of Villages

District	Number of Parishes Mapped	Number of Parishes Selected	Number of Villages for Pastoral and Farmers Zones	Miners Zone
Abim	20	16	16	0
Napak	17	16	16	0
Nakapiripirit	16	16	16	8

2.3 Composition and Training of the Research Team

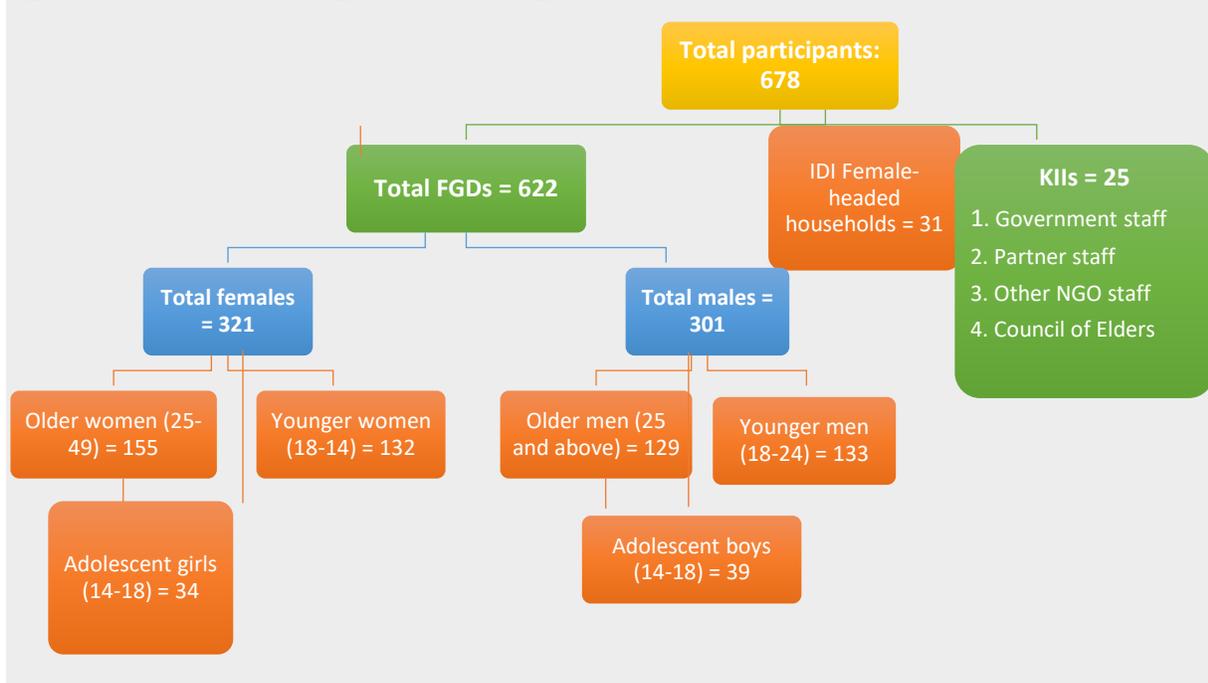
CRS recruited 12 research assistants with previous experience in qualitative research and knowledge of the local context, including the languages. The researchers, along with CRS and partners' Gender and MEAL staff, (Caritas Moroto and Caritas Kotido) constituted the core team. CRS prioritized internal participation of its own and partner staff in order to build the capacity of program and partner staff in gender integration, ensure that the results of the analysis would be truly “owned” by program staff, and to build accountability for program progress in this critical area. From August 20–24, 2018, the team was trained on the gender analysis methodology, reviewed draft research tools, then pre-tested and revised them before data collection.

2.4 Data Collection and Validation

Given the integrated design of the Nuyok program, many questions were asked across diverse sectors and areas. The FGD discussion guide was divided into three parts to make it a manageable length. The three categories of respondent groups – adults, youth, and adolescents (females and males) – each answered one section of the questionnaire. Each FDG lasted two hours or less with a facilitator moderating the discussion and a notetaker present. The data collection exercise took place between August 27 and September 5, 2018. As shown in the flowchart below, 678 people participated in the study.

Sessions were held with community members from October 26–31, 2018, and preliminary findings were presented and validated. This was important to ensure that accurate interpretation of findings was maintained, and additional information sought, as required. A total of 90 community members (30 from each district— females, males, and adolescent boys and girls) participated in the exercise. Another validation session was held on November 26 with the Nuyok programming team and partners.

Figure 1- Flowchart Showing Number of People Interviewed



3.0 RESULTS OF THE LITERATURE REVIEW

Karamoja has experienced drastic socio-economic changes since the government’s disarmament exercise in the 2000s. Previously a closed society and resistant to change of their nomadic pastoralism identity, Karamoja has not yet fully embraced development programs that promote sedentary livestock rearing, crop farming, formal education, and governance. The Ugandan government has made efforts to pacify the region and regulate pastoralism by imposing boundaries, restricting nomadic livestock, and promoting agriculture as an alternative source of livelihood.

These policy decisions have had a profound impact on the life of the Karamojong. Communities struggle with the effects of massive livestock loss, droughts, and dry spells, which are consistent features of the ecological system, but appear to have worsened in the recent past. Erratic rains, floods, and poor water management continue to destroy young crops and wash away fertile topsoil. Too much or too little rain starts a negative spiral of failed crops, sick livestock, exploitation of natural resources, and food insecurity, which exacerbates people’s vulnerability to climate extremes (Maggie Opondo, Ubah Abdi and Patricia Nangiro, 2016).

According to USAID’s Uganda profile,⁶ the prevalence of wasting (low weight-for-height) nationally stands at 3.6%, but is 10% for Karamoja. Anemia affects more than half of the children under five years of age, as well as one in three women. According a FAO’s resilience analysis of the region, poverty is three times higher than the national average. A table below provides the comparison.

⁶ USAID, Uganda nutrition profile, April 2018.

Table 1: Comparative Human Development Indicators for Karamoja

Indicator	National average	Karamoja
Population living below poverty (a)	19.7%	74.2%
Height-for-age (stunting) (b)	28.9%	35.2%
Weight-for-height (wasting) (b)	3.6%	10%
Weight-for-age (underweight) (b)	10.5%	25.8%
Maternal mortality rate (per 100,000 live births) (b)	368	750
Infant mortality rate (per 100,000 live births) (b)	54	105
Under 5 mortality rate (per 1,000 live births) (b)	134	153
Access to sanitation facilities (a)	91.2%	30.7%
Access to improved water sources (a)	73%	78.2%
Literacy rate (a)	71%	33% (12% for women)
Life expectancy (d)	59.2	47.7

Source: (a) UBOS (2014); (b) UBOS & ICF (2017); (c) UBOS & ICF (2012); (d) Ministry of Finance, Planning and Economic Development of the Republic of Uganda (2013).

As seen in the table above, almost all Human Development Indicators for Karamoja are very low when compared to the national level with 74.2% of the population living below poverty, 30.7% accessing sanitation facilities, and a 12% literacy rate for women. Studies of the region all point to a very high percentage of household food insecurity. According to the 2017 Food Security and Nutrition Assessment (FSNA) for Karamoja (carried out by Makerere University), up to 45% of households in the region are food insecure (Makerere University, 2017). The USAID/FFP Food Security Desk Review (by FANTA) found that men, women, girls, and boys experience disasters and shocks differently, with outcomes based on their access to economic and social resources, as well as their age and social responsibilities. Food allocation in Karamoja favors the father/husband, followed by older sons, older daughters, and smaller children, with the wife/mother eating last (Howe, 2013). A common coping strategy during times of food shortage is to reduce meal sizes and, alternatively, to engage in the sale of charcoal or local alcohol.

Physical and domestic violence are highly prevalent in the region and often go unreported, as does sexual and gender-based violence. Wife beating is not perceived as a crime and it is considered a widely acceptable response if a wife burns the food, argues with her husband, goes out without telling him, neglects the children, or refuses to have sexual intercourse with him (UBOS and ICF International, 2012). Domestic violence is often linked to alcohol consumption by men, especially strong local spirits (such as *waragi*) (Howe et al., 2015; Mercy Corps, 2016c). The findings from field data collection confirm this.

Child marriage is also a common practice in Karamoja. Many young girls are often forced by parents and the community to marry someone against their will, including their defilers. (Howe et al., 2015; Mercy Corps, 2016c). “Illegal marriages” (couples eloping without paying bride wealth) are increasing due to the high price of cattle, which most young people cannot afford. SGBV cases are managed by traditional authorities and tend to be considered family matters.

“Practices like courtship rape, early marriage, female genital mutilation (FGM), polygamous marriage, collective beating as disciplinary practice, and widow inheritance occur and are considered to be normal.” Kagaha A.; Mugisha J. and Atugonz A.: Livelihoods, Culture and Gender: A Situational Analysis of the Challenges and Opportunities for addressing Gender-Based Violence in Karamoja Region, 2009, p. iii.

A husband has the right to take animals owned or managed by his wife and use them to pay bride price for a new wife (Howe, 2013).

Polygamy is widespread in Karamoja and a man may have as many as six wives, sometimes more. In 2012, 51% of women in Karamoja were in polygamous relationships (UBOS and ICF, 2012). According to an IOD/PAC report,⁷ each wife is expected to support her own household. Officially, a husband is registered with one wife and others are taken as heads of households. Vulnerability varies among wives. The older wives are the most vulnerable because they generally have more children to support, they are older, and the husband usually conveys most of his support to the younger wives.

The dominance of patriarchy in Karamoja also means that a widow cannot choose whom to re-marry after the death of her husband. Widows are expected to marry their deceased husband's brother, a practice termed "wife inheritance." The widow's assets (land and livestock) are incorporated into her new husband's assets. If she refuses to marry her deceased husband's relative, he may accept her refusal on the condition that he still takes ownership of her assets (Howe, 2013).

Livelihoods in Karamoja have changed dramatically in the past 10 to 15 years (since 2005) due to disarmament when a large amount of cattle was lost. To cope with the responsibility of supporting their families, women work much longer hours than men. A study conducted by Mercy Corps in 2014 indicated that since 2008, a woman's workday has become longer by five hours, with the increase in their productive tasks (farming, small businesses, sale of charcoal and local brew, etc.) largely due to the loss of livestock-based livelihoods. Girls are at increased risk of being pulled out of school and sent to work in peri-urban areas in exploitative, poorly paid work, or forced into early marriages with much older men so that their families can access bride price payments during lean periods. Men and boys have struggled to adapt to these changes as many are unwilling to engage in agriculture, which they consider "women's work" (Maggie Opondo, Ubah Abdi and Patricia Nangiro, 2016).

4.0 FINDINGS AND RESULTS OF FIELD DATA COLLECTION

4.1 Gender Analysis Participants' Profiles

Of the 622 FGD participants, 24% were from Napak, 28% were from Abim, and 48% were from Nakapiripirit. Nakapiripirit had the highest percentage because all the three livelihood zones are found there - farming, pastoralism, and mining. About half (51.6% or 321) of the participants were female, including 34 (5.5%) adolescent girls (both in and out of school). Male participants represented 48.3% of the participants. Detailed descriptions can be found in Figure 3 below.

⁷ IOD/PAC: Formative evaluation of World Food Program's Livelihoods Programme, Karamoja, Uganda; July 2012, p.16.

Figure 2

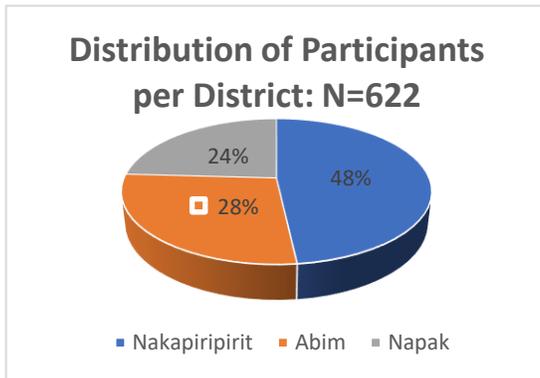
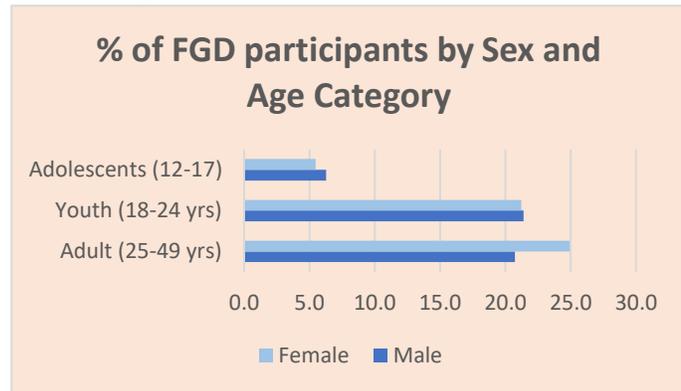
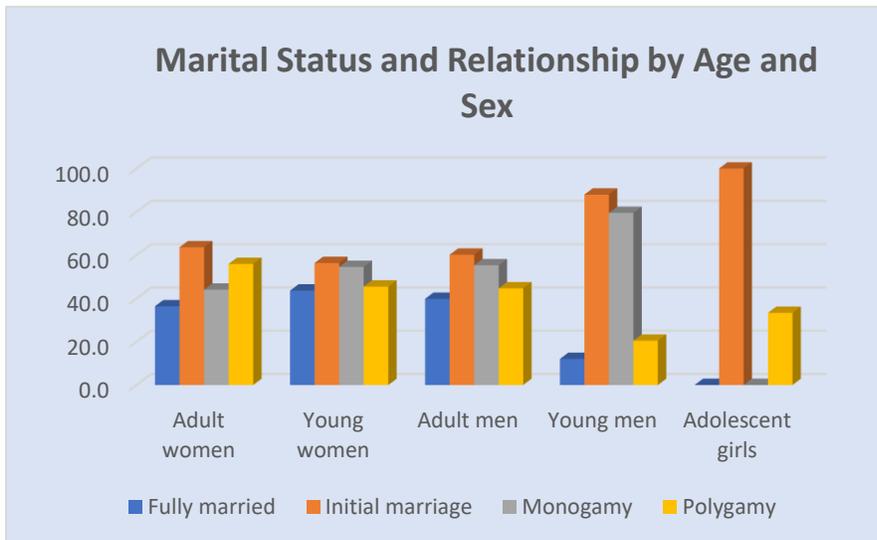


Figure 3



Participants were asked to identify key characteristics by a show of hands. The majority (73.1% or 455) of the participants were married (247 female, 208 males) while 22.7% had never been married. A total of 15 participants were widowed (2.4%) and 11 were divorced (1.7%). Among married participants, 247 were female (54%), of whom 151 (33.2%) were fully married and 304 (66.8%) were in the initial stages of marriage (bride price partially paid). In total, 44% of the married participants were in polygamous relationships, mirroring the rate found in the secondary data. Among the 34 adolescent girls interviewed between 14 and 18 years of age, 15 of them (44%) were married, 5 (33%) in polygamous marriages, indicating a noticeably high rate of early marriage. None of the adolescent girls were fully married. See Figure 3 below on marital status, age, and sex.

Figure 4: Marital Status by Age and Sex



Only 36.2% of participants said they could read and write, but 79.9% felt they were able to do simple math. More men could read and write (35.7% of adult men, 48.9% of younger men) than women (13.5% of adult women and 32.6% of younger women). Among adolescent girls and boys, 38% said that they could read and write. Surprisingly, more women (89.7%) reported being able to do simple math when

compared to men (76.7%). Among adolescents, males expressed more confidence in doing simple calculations than females.

Table 3: Average Number of Children per Woman

Fertility	1 to 3 Children	4 to 5	5+	N
Adult women	30 (27.80%)	52 (48.1%)	26 (24.1%)	108
Young women	38 (56.7%)	21 (31.3%)	8 (11.9%)	67
TOTAL	38.90%	41.70%	19.40%	175

A majority of women reported having four or five children at the time of data collection (41.7%). Researchers noticed a

relatively high percentage of younger women (18-24 years of age) with five or more children (11.9%) with 31.3% of this age group having four to five children.

Participants' source of livelihoods

Participants suggested a marked change in livelihood sources compared to what was stated in some of the literature. The shifting livelihood patterns can be attributed to government policy to disarm the Karamojong and the end of cattle raiding in the 2000s when many Karamojong lost livestock as a source of livelihood. Agriculture (crop farming) has been promoted as an alternative source of livelihood. This suggests that while households still keep livestock, they are not seen as a source of livelihood. Most older women and men (72.85%), or 400 of 546 interviewed, identified farming as their primary source of livelihood. Only 6% considered livestock/animal husbandry as their primary livelihood source while 10% stated wage labor as their livelihood but earned a formal salary. The sale of charcoal and firewood was mentioned as a primary source of livelihood for 6.37% of the people interviewed while another 4% identified as miners

4.2. Gender roles and responsibilities/time use

Key Findings

- **There is an unequal distribution of roles and responsibilities between men and women and between boys and girls. Females are overburdened.** Findings in this domain confirm results from existing literature and studies.
- In the dry season, women and girls construct and/or repair houses, fence the *manyattas* (homesteads), and collect firewood. During the rainy season they attend to farms.
- During the dry season, men have more time to drink alcohol in local bars, organize marriages and initiation ceremonies, and attend meetings. Both men and women reported that on a typical day, men have up to six hours more than women to relax.
- Food production (preparing plots, planting, weeding, harvesting) is largely a woman’s job, though men can and do offer support. Livestock rearing, especially of cows, goats, and sheep, is a man’s job. Given the overwhelming importance of agriculture, this suggests an even greater productive responsibility for women with an emphasis on their ability to engage in reproductive activities, including childcare.
- During the dry season, when food is insufficient, younger men and adolescent boys support women (their mothers or wives) and seek ways to earn money to purchase food for the household.
- Some men expressed a willingness to help the women in their families with some household activities, but also felt that those who try are ridiculed and called names such as **“ibedo gwok ka dhako” (a woman’s puppet), “ibedo ayom” (“baboon” due to engaging in work meant for women), “engok’ (“he is a dog,” i.e. hopeless and useless) and “okook” (“man who loves food so much”)**. Despite this, younger men tend to take on a few traditionally feminine roles such as washing clothes, especially when their wives are pregnant or are sick.

Nuyok’s foundational sub-purpose and purpose two of the TOC (*Vulnerable households attain sustainable livelihoods*) both rely on transformational shifts in gender roles at the household level that would result in men and women sharing the household workload equitably. However, the desk review of current literature on Karamoja suggests that gender roles are deeply entrenched and reinforced by social customs and high levels of peer pressure between men. The gender analysis sought to more closely examine gender roles and responsibilities in nutrition, agricultural production, livelihoods, WASH, conflict management, and community decision-making.

Daily and seasonal calendars were used to assess the equality and fairness of current female and male roles and responsibilities. The analysis also sought to gauge what possibilities exist to shift these roles in favour of a balance that would enable women to better care for themselves and their children. According to the daily and seasonal calendar findings, division of labor and responsibilities within communities and households is gendered, with tasks generally assigned to women, men, girls, and boys based on their sex. Younger generations tend to have more flexibility in their roles and responsibilities.

Participants gave us hour by hour accounts of their days, as well as overall descriptions of their activities.

Both sets of information are represented in the table below:

Daily Calendar Activities and Time Use

Table 4: Summary of Daily Calendar Activities

	 Morning Activities	 Midday and Afternoon Activities	 Evening Activities
Women	<p>Wake-up time: 6:00 a.m. to 11:59 a.m.</p> <p>Washing my face (5 mins) Sweeping the compound (30 mins) Warming food for children to eat for breakfast (50 mins) On the way to farm (1h) Farming (5hrs) Back to home (1) Fetching water (1 hr) and/or firewood</p>	<p>12:00 p.m. to 4:59 p.m.</p> <p>Look for firewood (1hr) Cutting grass for roofing (2hrs) Preparing food for lunch (2hrs) Fetching water (50 mins) Bathing (15mins)</p> <p><i>Other activities:</i> Hang out with friends at the trading center (once in a while) (2hrs) Slashing around the house (45 mins) Drying millet (3hrs) Going to other gardens to work for money (6hrs)</p>	<p>5:00 p.m. to 8:30 p.m.</p> <p>Bathing children (20 mins) Cooking food for supper (1hr 30 mins) Serving family members supper (20 mins) Preparing children for bed (10 mins) Chatting with my husband (2hrs)</p>
Men	<p>Wake-up time: 6:00 a.m. average time</p> <p>Brushing teeth (10mins) Taking tea (5mins) Going to farm (1h) Digging (5hrs)</p> <p><i>Other activities:</i> Clearing garden (3hrs) Cutting building poles (4hrs) Harvesting 4hrs Breaking hard core (4hrs) Laying bricks (7hrs) Charcoal burning (2hrs) Taking animals to graze (8 hrs)</p>	<p>12:00 p.m. to 4:59 p.m.</p> <p>Bathing (30mins) Eating lunch (10mins) Preparing hoes (2hrs) Resting (1 hr) and leisure (4hrs) Telling children stories</p>	<p>5:00 p.m. to 8:30 p.m.</p> <p>Collecting animal in kraals to sleep (1hr) Playing/watching football -younger men (1hr) Bathing (30mins) Leisure/drinking (1hr) Eating supper (10mins) Teaching children (1hr) Average bedtime: 8:00 p.m.</p>
Boys	<p>6:00 a.m. to 11:59 a.m.</p> <p>Prayers (5mins) Brushing teeth (5mins) Sweeping the compound (30mins) Going to garden (2hrs) Digging (4hrs) Weeding (4hrs)</p> <p><i>Others:</i> To school (6hrs) Slashing the compound (30mins) Take animals to graze (6hrs)</p>	<p>12:00 p.m. to 4:59 p.m.</p> <p>Bathing (30mins) Eat lunch (1hr) Revision (in school) 1hr Resting (2hrs) Leisure/story telling (3hrs) Relax with my friends at the trading centre (4 hrs) or drinking (1hr) Playing cards (2hrs)</p>	<p>5:00 p.m. to 9:00 p.m.</p> <p>Playing football, watching premier league or watching movies (2hrs) Fellowship (30mins) Bringing animals home (1hr) Evening walk (2hrs) Sleep at 9:00 p.m.</p>
Girls	<p>6:00 a.m. to 11:59 a.m.</p> <p>Average wakeup time: 6:00am Sweeping the house (30 mins) Brushing my teeth (5 mins)</p>	<p>12:00 p.m. to 4:59 p.m.</p> <p>Go to the garden for cultivation (5 hrs) Prepare lunch (2 hrs) Having lunch (30 mins)</p>	<p>5:00 p.m. to 9:00 p.m.</p> <p>Preparing supper (2 hrs) Bathing the little children (15 mins) Leisure at the trading center (2hrs)</p>

<p>Warming the food for the young children to eat (15 mins) Preparing children for school (10 mins) Smearing the house with cow dung or clay soil (1 hr) Fetching water (30 mins)</p> <p>Other: (Wipolo village/Abim) Relaxing (1 hr)</p>	<p>Sweeping the compound (10 mins) Collecting firewood (1 hr) Trimming the bushes near the compound (30 mins)</p> <p>Other: Attending to business of selling fish (6 hrs)</p>	<p>Sweeping the compound when back from school (30 mins) Fetching water (1 hr) Washing uniforms (15 mins) Reading books (2hrs) Preparing bed to sleep (10 mins) Average bedtime: 9:00 p.m.</p>
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Reproductive roles: Very few men engage in childcare, and then, typically only when a mother is sick or pregnant. In addition to their productive roles, women are largely responsible for reproductive work in the household, including care of children, the elderly, and the disabled. This level of responsivity leads to significant time poverty among women, leaving them very little time to engage in community activities. Most women attested that they do not attend community meetings because they don't have the time. Women added that even when they find time to attend the meetings, they do not feel that their ideas and contributions are listened to.

“Men think they have better ideas than women. There’s a lot of discrimination that even when you insist and attend the meeting, your views will not be heard. Our local leaders and elders say our opinions do not contribute or matter because we have young minds and cannot come up with constructive ideas.”

- Younger women, Abim district

Women and men’s productive roles: Food production is mainly a woman’s role. Although a few men can help with major farm activities, women and girls spend more hours working on the farm. Women also prepare food, take care of children and the elderly, and ensure that the homestead is clean. There was no marked difference in gender roles across districts and livelihood zones. In pastoral households, men’s primary role is to look after livestock. In farming households, men work at opening the land and cutting big trees. Despite this work, respondents said that men generally retire from the field three hours earlier than women. By 10 a.m. men go back home while women typically remain in the fields until 1 p.m.

Seasonal calendar activities: The seasonal calendar highlighted unequal distribution of roles and responsibilities across the year. During the dry season (November to February) men, women, and youth reported that women and girls do a significant amount of work including collecting firewood, harvesting crops, burning charcoal, cleaning the house, sweeping the compound, trimming bushes around the house, and washing clothes while men take animals for grazing. The majority of men have a lot of time to visit friends or bars.

Adolescent girls in the pastoral livelihood zone are busier during the dry season than in the rainy season. They begin their day at about 5 a.m., trekking approximately 2 to 5 kms in the mountains to look for firewood. They then come back home to help their mothers with preparing food, washing clothes, and smearing the house, among other things, and then retire to bed at 9 p.m., on average. In the agricultural zone, adolescent girls said that they have more time to relax and provide casual labor in urban centers to earn an income. Boys also said that they too engage in off-farm activities to raise money.

“...during the dry season there is scarcity of food, so we do more stone quarrying, gathering wild fruits and vegetables, while in the rainy season, most community members become so busy with garden work.” - Adolescent boys, Adagkolo village/Abim district

Life is difficult for pastoral men during the dry season because they must walk long distances in search of water and pasture for their animals. Adolescent boys often move along with adult men to learn the trade.

“During the dry season there is little grass and water near the village... we walk with the animals to far-off areas in search of water and grass.” - Adolescent boys, Cucu Village, Nakapiripirit district

Older men in the farming zone say that they are more relaxed in the dry season and have time to lead major community events such as marriages, initiation ceremonies, as well as the time to attend community meetings. Younger men go hunting, collect wild fruits, burn charcoal or cut poles for sale during this season. Other young men’s activities include quarrying, fishing, and providing casual labor. During the dry season, younger men also mentioned playing football, visiting friends, and organizing and attending ceremonies during their free time. Spaces and leisure activities for younger women are more limited and include attending social functions such as marriage and initiation ceremonies, and celebrations of the harvest, when invited.

Some younger men also reported that they help their wives with harvesting and storage of the produce, repairing the house or fence, and washing clothes. However, the younger women expressed a different view – in their view, men spend most of their time in bars drinking beer while women and girls harvest, build or repair granaries and houses, and raise seedlings for planting in the rainy season.

Rainy season (March to October): During this season, men clear fields and harvest crops while women do the bulk of the agricultural work, including planting, weeding, and harvesting. The rainy season is the hardest time for adolescent girls in farming communities because they are expected to join their mothers in all activities. Those in school are required by the parents to help in the fields and will, as a result, miss classes, especially during the planting and harvesting seasons.

Overall, women’s work burden is not reduced with the change of seasons. In addition to producing food and caring for family members, women are expected to pay school fees and construct shelters, including latrines. Women in Napak and Nakapiripirit said they found paying schools and constructing latrines to be the most difficult among their many roles.

Time availability/leisure time: The study found that both men and boys have more time in the afternoon and evenings for entertainment and socialization with their peers. Men who do not own livestock said they have up to six hours in a day to relax while those who own animals take them grazing in the afternoons and thus have fewer hours to relax. Entertainment for men includes drinking alcohol, socialization, watching and/or playing football, visiting friends, and listening to the radio. Women and girls have much less leisure time and the hours they do have available are spent attending religious services (i.e. church services on Sundays), visiting relatives, or attend VSLAs meetings.

“Afternoons and evenings are the only times available for me and my friends to visit the bars and drink some alcohol... It can take longer and deep in the night if we have more money, like 6 hours even.” - FGD adult men/Nakapiripirit district

A group of adolescent girls in Abim revealed that in the dry season, they too have time to go dancing at the trading center. Abim district falls in the agricultural livelihood zone where men and boys generally build and repair houses. This work is done largely during the dry season. As a result, young women in Abim reported that they have more time available during the dry season, including time to engage in leisure activities.

“In the dry season, we engage in a lot of leisure activities like drinking a lot in the trading center, dancing... which is different from the rainy season because we work a lot in the garden and come back home very tired. We don’t have time for leisure like dancing at the trading center.” - Adolescent girls/Wipolo village/Abim.

Shifting roles between men and women, boys and girls: Some younger men reported that they have begun to reduce the amount of time they spend in bars because they feel they need to diversify their sources of income. These young men say they spend some of their afternoon hours checking on charcoal baking in the kiln or collecting firewood or wild fruits to then sell. During periods of food scarcity, they may join their spouses in cutting grass to sell in order to raise money to buy food. Younger men also indicated that they are willing to participate in domestic chores such as fetching water, washing clothes, and sometimes caring for children, especially when their wives are pregnant or sick. Some of the “doable” tasks that both younger and older men felt they could undertake to support their wives included land preparation and planting, accompanying their wives to antenatal visits, taking the children to hospital when their wife is not available, fetching water (if they have bicycles), and slashing the compound.

Community attitudes on shifting roles and responsibilities: Younger men and adolescent boys appeared more willing to support women with domestic roles. They claim to realize the heavy burden that their wives and sisters bear, however, many feel discouraged by the cultural norms that ridicule men for taking on roles traditionally assigned to women. Such men are given nicknames like “*ekile-aberu*,” meaning transgender (often directed at adolescent boys), and “*erichakook*,” meaning glutton, for young men, especially if they help in cooking. Other derisive names include “*lopiook*,” meaning one who is in the kitchen all the time, “*loboolo*,” meaning one who eats too much, or “*akwat*,” meaning one who tightly monitors his wife under the pretense of helping her do household chores.

A few adolescents and younger men felt that women should continue to play their traditional roles because, unlike men, women are unable to look after animals. The men who did signal a willingness to change their behavior and take on new roles urged the government, elders, and NGOs to raise community awareness on the benefits of sharing roles and responsibilities between men and women, and boys and girls.

The men who expressed a willingness to take on work traditionally considered to be “feminine” felt that the easiest roles to take on include collecting water and firewood, cooking (if trained), cleaning the compound, washing dishes, harvesting, and taking maize to the grinding mills. Older men were decidedly more resistant to shifting roles, though they did agree that it would be easy to take on cleaning the compound and caring for children. The older men felt that building a house, fetching water, washing dishes, and cooking would be the hardest roles to take on. This age group largely favored a gradual shift in sharing roles and responsibilities with women because they consider these changes to be against “traditional norms.” Many older male respondents felt that men who are too engaged in the domestic (reproductive) sphere are often negatively perceived and mocked by their peers and sometimes by women, with many of the same derogatory names cited by the adolescent boys and younger men.

“Men who tend to help their wives are seen to not have command and authority over their households. Some men and women even question their masculinity.” - KII, Abim

Both older and younger women would like to see men take over building houses, granaries and fences, and weeding crops. According to the women, some men do support them in compound cleaning, fetching water, cooking, taking children to hospital, or washing their (children’s) clothes. For older women however, it would be a shame for a man to wash his wife’s clothes, cook when his wife is not sick, grind groundnuts and sunflower, or fetch water. Local leaders agree:

“Women are better at carrying water and they never complain. They carry jerrycans on their heads, which is difficult for men if they don’t have bicycles.” - Local leader, male, (LC1) in Abim

Time-saving mechanisms and tools: Participants were asked about time-saving mechanisms and tools, and their responses varied by sex and livelihood zones. In the farming zone, for example, males rely on oxen and tractors for cultivation, although these are expensive, and few people own them. They use camels, bicycles, and donkeys to travel and/or transport goods, which saves time. Male pastoralists don’t see how they can shorten the time spent grazing animals. Women in the three districts save time by distributing tasks amongst family members, especially children (though mainly girls), for domestic work, but would like to have more support from husbands, access to bicycles and donkeys, and/or money to hire helpers. Women and girls did not see how their workload could be reduced with technology, but think that distributing the workload among men, women, boys, and girls would reduce time spent on their activities. They suggested that if men use their bicycles or donkeys to carry harvests, water, and/or firewood, or if they have money to hire labor, then their (the women’s) workload would be reduced.

Time available for training and other Nuyok-related activities: In the pastoral livelihood zone (Napak and Nakapiripirit districts), women and adolescent girls’ high level of activity during the dry season leaves them little time to participate in training activities. Young pastoralist men and adolescent boys also said that during the dry season they must go further to feed their animals and would therefore likely miss out on training. Those with more time available in the dry season are essentially older men. The rainy season is generally a more convenient time for most women, men (pastoralists), and adolescents to participate in training. Most men are generally free between 10 a.m. and 1 p.m. Most women participants felt that early morning is the least convenient time for training since they must attend to their children and go to their farms before returning to attend a meeting. Most men indicated that they can be available from as early as 7:30 a.m. to 1:00 p.m. in the rainy season.

4.3. Access to and control over resources

Key Findings

- A majority of women have limited control over resources and major household assets such as land and large livestock. Men control those resources.
- Men, as the head of the households, control most of the women's own earnings.
- Women have control over food in the granary and animal products like milk and ghee.
- A few women reported that control over animals depends on how the animals were acquired. Fully married women are sometimes given animals as gifts when other family members get married. Decisions on such animals are jointly made.
- Adolescent girls do not control any household assets because they are expected to get married and leave home while adolescent boys are considered too young. Married young men can control some of the household assets, especially if their fathers are not around.
- Both men and women have limited access to formal credit, largely due to a lack of information.
- Boys have more access to education than girls. Educating girls is considered a waste of time as girls are expected to get married and leave the clan.

Access to a resource is defined as one's ability to use a resource. Control over a resource is the power to decide what happens to that resource – whether or when to sell it, who should have access to it, etc. Participants were asked to determine who among males or females has access to or control over a range of assets and resources. Major resources identified by the community include land, large livestock (cattle and donkeys), and small livestock (chicken, goat, sheep, pigs). Other resources are agricultural and animal products, food, clean water, community meetings, education/trainings, salaries, radios, and telephones. The study sought to understand the gender differences in access to and control of these resources and opportunities thought to be most critical. It found that men, as household heads, control most of the major household assets – land, cattle, goats, sheep, donkeys – but women have relatively easy access to animal products such as milk and ghee, but not blood or meat. The access to these resources is significant and bodes well for women's ability to use them to meet the food security needs of their families, especially to improve the nutrition status of women themselves and young children.

Access and control over livestock assets: Men's control over cows include those received by women as gifts or assets from development projects. In case of a separation, the husband will keep the cow and the community will support him. One woman narrates:

"I was once given a cow by OPM [a project run by the office of the Prime Minister]. When I got into a misunderstanding with my husband, which led to a separation, my husband took the cow from me and the community was in support because they said I received that cow in his home." - Older woman, Napak

Women, on the other hand, generally control food products and small livestock, poultry being one of the most important. Women reported that they can decide whether to sell their small livestock and how to use the money. Some respondents even stated that a man must ask his wife if he wants to sell some of the food in the family's granary. If a man takes food from the granary without a woman's consent, it can

lead to conflict and, possibly, violence. A few women reported that they can sell the household's goats, with restrictions, but not major assets because it is believed that "women do not come with such assets into the marriage." These are resources they can easily access and use to meet the food security needs of their families.

A woman's marital status gives her considerable leverage over the assets she controls. Fully married women, whether in a polygamous or monogamous relationship, have more access to household resources and decision-making than those in the initial stages of marriage. According to FDG participants, fully married women receive more gifts (i.e. cows) when other family members get married and also feel more respected and confident than those in the initial stages. When a woman is fully married, the couple is more likely to decide together how to manage their livestock. In an initial marriage, it is the husband who makes these decisions until his wife demonstrate a sufficient level of submissiveness to gain her husband's trust and elevation to full marriage.

In polygamous agricultural households, wives may have access to some resources owned by the husband, but they do not control these assets. According to FGD respondents, these resources are generally divided among the wives according to their order of marriage. When the husband divides his land and cattle, the first wife usually gets a larger share than the second or third wife. Participants explained that this is a sign of respect to the first wife who was present when the family started with humble beginnings. A younger wife is also assumed to have fewer dependents, however, she is more likely to have young children who are prone to stunting.

In pastoralist polygamous families, respondents explained that a man has the power to distribute resources to his wives at will without considering their order of marriage. When men are away for a long period of time, women can raise their "own" cows and small livestock and sell the products to buy food, clothes, medicine, or to pay children's school fees. However, they are not able to make major decisions about the use of these cows and goats even if the animals have been given to them as gifts or if the women have purchased them with their own money.

Stages of marriages

Initial marriage (*Ekichul*) = cohabiting; once a woman falls pregnant, a man pays 11 goats and 1 or 2 cows.

Partial marriage (*Aropar*) = at least half of the bride price is paid.

Full marriage (*Ekitanu*) = full payment of bride price.

In single-headed households,⁸ defined by FGD and KII participants as "one in which the husband has died, or the woman is divorced," a woman would typically have full control over small ruminants (goats and chickens), but larger assets (cows and land) would be considered the property of the extended family and controlled by brothers-in-law or adult sons. Participants in all three livelihood zones agree that male in-laws or older sons must be involved in all decisions regarding land and large livestock.

Access to and control over land: According to FGD participants, men and women across all age groups, have access to land, although women in monogamous families may have more access than those in polygamous families. Women access land to produce food, mainly for household consumption. In polygamous households, a man allocates land to his wives, with the eldest wife getting the largest portion.

⁸ For the government staff, in addition to widowed and divorced, women in polygamous houses are considered as heading their own households in the national census. A man is legally married to one woman. Subsequent wives are considered heads of their households (KII Sub county chief/Abim).

Women in monogamous households do not have final control over land although they may be able to access their husband's land more freely compared to women in polygamous families.

Access to and control over credit: All participants felt that both men and women have very limited access to credit or to information about credit and bank accounts. Only a few men have access to credit from commercial institutions. Some men, women, and adolescent boys said that they have been able to access informal credit from friends or Village Savings and Lending Associations (VSLA),⁹ although women also said that savings, loans, or income earned can still be controlled by the men in their households, if they (women) reveal their earnings. Adolescent girls reported that they generally have no access to credit or financial services of any kind, while adolescent boys said that they can borrow money from their friends. Both men and women acknowledged access to credit through VSLAs and local savings associations called "merry go round," but the credit is available only if you are a member of the group. Most men and women said they preferred taking a loan from their local VSLA because these local savings associations are much closer, better understood and, in the end, are actually owned by the community.

Access to employment/paid jobs/income: Men earn money through petty trade, work as day laborers, and sales of a pieces of land, livestock, or other valuable household items. Younger men and adolescent boys said that they too have opportunities to work as laborers on farms, construction sites, restaurants, bars, and hotels. In Kaiku and Moruita parishes, Nakapiripirit district, young men also work in the gold mines.

Young women, however, have much fewer opportunities to earn an income. They cannot take work in bars because girls who work in such places are stigmatized as prostitutes. Instead, adolescent girls hawk vegetables in trading centers for long hours with no lunch break earning as little as Ugs 2,000 (US \$0.54) a day compared to earning Ugs 3,000 (US \$0.81) plus lunch if they were to work in a restaurant. Older women in farming families can sell agricultural products and livestock, if authorized by their husbands. In pastoralist families when the husband is away for a long time, wives can sell animal products and small ruminants (a chicken or sometimes a goat). During the dry season, both men and women said that they earn extra money by brewing alcohol or burning charcoal. Still, most women reported that the money earned is controlled by their husbands, which impacts their ability to decide whether to purchase the foods needed to improve household nutrition.

Both older and younger women said that the most lucrative jobs are largely taken by men and boys, including work in retail shops/kiosks, as well as jobs as motorcycle riders, bar attendants, waiters or cooks in hotels, and/or providing labor at road construction sites. Women sell locally brewed alcohol, charcoal, and firewood. These are income-generating activities that are relatively easy to begin and afford women the flexibility and proximity to their homes they need in order to also take care of their reproductive responsibilities. Among all FGD participants, no one- male or female- reported receiving a regular salary and most respondents felt that they did not have the education or skills to procure a formal job.

⁹ VSLAs, equivalent to CRS's SILC groups, were frequently mentioned by FGD participants to be the best way for women to access credit.

Access to and control over transport equipment: Common transport equipment mentioned across all districts include bicycles, camels, and donkeys. Men are the main owners and managers of these assets. Women generally need to seek permission to use any of these assets but are usually allowed access when the assets are not being used by men. Younger women are increasingly using donkeys to transport agricultural produce while adolescent girls reported less access to bicycles than their male siblings as traditionally, women and girls are not expected to ride bicycles.

Access to telephones and radios: Both younger and older women can use their self-earned money to buy mobile phones, but according to participants, they need to explain the source of the money to their husbands. Women felt that their communication is closely monitored by their husbands. Some female participants mentioned that their husbands scrutinize the numbers they dialed and if they are not satisfied with the explanation given, a phone call can be a source of violence. Both men and women reported that women do not have similar control over their husbands' phones. Adolescent boys can buy phones if they have earned their own money, but adolescent girls are not supposed to own phones because families worry that men will be able to reach the girls through the phones. Consequently, girls who own phones are considered spoiled or prostitutes.

The radio is an important shared household asset; however, a woman will listen to her preferred radio program only when her husband is not at home. If he is home, she listens to her husband's choice of program. A man might have the right to take the radio to a bar, the kraal, or anywhere he goes, even if it was bought by his wife. A man can also sell the radio without his wife's approval. An adolescent boy might buy a radio set with his own earned money and share control with his father, but adolescent girls cannot buy radios because they have no money. Instead, they can listen to the radio at home with their mothers.

Access to education and training: Generally speaking, adolescent boys and girls said that their fathers decide whether they can go to school and where. After a decision has been made by the father, the mother's role is to make sure that school materials and fees are in place. It is a mother's role to monitor the children's school attendance and performance. If the household has problems finding school fees, it is the father who decides whether the boy or girl should leave school. Girls are normally taken out of school first because communities generally value boys' education more than that of girls. Community leaders echoed their support for boys remaining in school over girls:

"If there are not enough resources, the boy should continue with school because he is our son and will work for the benefit of our family and clan. The girl will get married to a man from a different clan." - KII with LC1/ Male/Abim.

Adolescent girls and boys and younger women and men were asked if they were aware of the existence of Vocational Training Institutes (VTIs) in their districts and whether they have access to them. These institutes offer one of the few opportunities in the region for young people to gain skills that could translate into viable livelihood options. Most respondents knew of facilities in the region and expressed an interest in attending, but none had ever been enrolled. Most of the adolescents interviewed said that the facilities were too far away and their parents could not afford the accommodation or schools fees.

Other barriers mentioned to participation in vocational training include:

- Societal attitudes that vocational schools are for boys, including the widespread belief, especially in Napak and Nakapiripirit districts, that girls who go to school will become prostitutes.
- Girls' heavy workload at home, which leaves very little time for school.

- In Abim, boys and girls reported poor infrastructure at the institutes, which discourages young people from attending.

Access to training: Women said they need to be deliberately targeted for training because they have many other competing priorities while men reported that they are not invited to most trainings which focus on women's empowerment, gender and nutrition, or health in general. Women reported that they are not invited to community meetings about land, livestock, and agricultural farming techniques.

“NGOs invite only women for training and sometimes girls. Rarely men and boys.” - FGD youth, Abim

Overall, participants agree that access to and control over resources is still a long way from changing, but small strides are being made, especially among young families where men allow their wives access to resources such as donkeys, livestock, and land, although they may retain control of such resources and have more opportunities to use them. Participants, male and female, young and old, felt that the prevalence of polygamy is slowly reducing, especially as resources (livestock and land) become scarcer. Control over resources in polygamous families is particularly difficult because resources are shared.

Other small but significant changes observed in access to and control over resources include independent control over land and livestock in young fathers' households, without necessarily being influenced by their parents. Younger women also said they are increasingly consulted by their husbands on important decisions such as the sale of a cow or land, building their house, investing money, and children's education. However, change has been slow, and most adolescents still observe that it is their fathers who run the household without consulting their mothers. Older women reported that they have not yet observed major changes.

When asked what activities they thought could address inequities in access to and control over resources, younger participants pointed to the need for NGOs and government to raise awareness and encourage joint ownership. For older women, having equal access to and control over resources is “a good thing,” but they felt there must be someone who should have the last word in case of conflict or when there is no consensus. Older men were reluctant to support more equal decision-making and expressed frustration about women intervening in their decisions.

4.4. Power relations and decision making

Key Findings

- Men largely dictate what crops to grow - mainly sorghum - because it can be used for making local brew (alcohol).
- Men make decisions on major household purchases, sale of livestock, and use of income/cash, including women's self-earned income.
- Women control decisions on food and nutrition.
- Men make major health decisions, but women can make decisions on antenatal visits or taking children to the health center.
- In female-headed households, adult sons make decisions for their mothers. Elders in the clan also make major decisions for these women.
- Fully married women have more power in decision-making compared to the those in the initial stages of marriage.
- Husbands decide whether their wives can participate in activities/trainings outside their community. Young girls and boys must seek permission from their parents/guardians to

The gender analysis sought to understand what factors drive household decision-making and their potential impact on Nuyok program components, including the ability of women and youth to decide on how resources are used (i.e. adolescent girls, newly married women, or women in a polygamous household). Questions were asked about household decisions related to:

- Food production and consumption (what food to produce, what to keep for home consumption, what to sell, and how much money to spend on buying food).
- Nutrition and feeding young children (what food to feed children under five, the length of breastfeeding, and the weaning of children).
- Household assets (when to sell small and/or large livestock).
- Health (number of children to have, when to seek medical care for self or children).
- Finances (financial resources used/needed to seek medical attention, participation in income-generating activities, how to use self-earned cash, or spouse's self-earned cash).
- Community events (when to attend community events, such as training, outside the home).
- Mobility, such as looking at when women can visit relatives.

Decision-making on food production and consumption: Men largely decide what crops to plant, based on their knowledge of the value of the crop, but not necessarily what is appropriate for the household food and nutritional needs. For example, older women in Napak said men prefer sorghum to beans because the former can be brewed for alcohol. Both older and younger women know that if they don't provide local brew to their men (and his friends), conflict, and potentially, violence, could erupt.

"A man can start grumbling alone at home and complaining that the family has not hosted visitors in a long time, indirectly sending a message to a woman that there is a need to organize some food and local brew to host his friends. If you ignore him, he will start initiating quarrels and fights until you prepare some brew. Once you please him by hosting his friends, he lets you take control of the food in the house." - FGD younger women Napak

Participants from all districts confirmed that women make decisions on food (what to eat, how much food to cook, and what time to prepare meals). Men generally decide on what should be cooked if a visitor is expected. Women also decide on how much of the household's harvest should be kept for consumption. Many women said that they go to great lengths to separate food for household consumption from the rest of the household's produce, otherwise their husbands may force them to sell the food so that they can have money to buy alcohol.

Financial decision-making: Decisions on how much money to spend on buying food are generally jointly made across the different districts and livelihood zones. However, if the male household head is providing the financial resources, he will have the final say on the budget and may get involved in food purchases. A man may decide to sell a goat or cow to obtain money for food, but he will retain a percentage for alcohol consumption. The women will then manage the details of what to buy within the budget. This pattern was particularly common among households headed by older men.

Younger men seem to be more flexible with allowing their wives more independence in household decision-making. Many young men reported that they can give the money to their wives to buy food and don't need to be present when the purchase is being made. Most younger women said they can decide independently on household food needs, however, the amount of money to use is decided jointly. Many young men and women attribute their flexibility to their willingness to adopt to new information and behaviors.

Nutrition and feeding of young children: Both older and younger women feel that they have significant decision-making autonomy in nutrition and feeding. The majority reported that they can decide on what to feed a child under two or five, as well as whether or not to purchase less expensive food and non-food items (NFIs) for children and other HH members. Women can also make decisions on water usage and hygiene materials to purchase like soaps, wash basins, and body lotion.

Breastfeeding: Women and men do not appear to have a pre-determined length of breastfeeding beyond believing that a baby must breastfeed for a long time and weaning is dependent upon the next pregnancy. Women in all three districts confirmed that they breastfeed their babies until they find out that they have conceived again. According to both older men and women, in the recent past when a woman gave birth, the man would leave his home and go to the kraal for about two years, but with the number of livestock diminishing and kraals disappearing, post-partum abstinence is becoming a challenge.

Decision making on health: Young married men and women reported that they decide jointly with their spouse whether and when to seek health services, including antenatal visits, and on the use of family planning methods. Older women said that a pregnant woman may decide by herself to go for antenatal care. After all, it is she who is pregnant, not her husband. A woman may also decide to take a sick child to the health center, but she must inform her in-laws if her husband is not around. Long distances to the health center and lack of transport fare are a major challenge.

Decisions on visiting relatives and attending community meetings: Older women said that they must consult their husbands on when to visit relatives or when to attend community events, yet their husbands can go anywhere without consulting their wives. Some of the major decisions taken solely by men include when and where to move (nomadic pastoralists), what asset(s) to sell to cope with a shock,¹⁰ whether to use family planning methods, and how to use one's own or a spouse's earned cash (female FDG in Napak district). Younger women said they seek permission from their husbands to go visiting or attend meetings/trainings, whether within or outside the community. Both male and female youth (adolescents) felt that they are capable of deciding what to study in school after completing primary school, although they are left out on major household decisions and clan issues.

Decision-making in polygamous families: Most participants agreed that decision-making in polygamous families can be particularly challenging. This affects decisions on how much land each wife can cultivate and how long she can hold onto that land. Generally, in polygamous families, the husband will consult with his oldest/first wife, and sometimes community elders, to make major household decisions, although in the end, the final decision is his. Study participants felt that co-wives are almost never in agreement with the decisions made by their husband because one wife is often perceived as being favored over the

¹⁰ When asked what assets are sold first when in need of cash and who it belongs to, all FGD participants responded that the first thing being sold is the women's small livestock or any other woman's belonging, then a man's small livestock followed by cows. Land comes last when it comes to selling HH assets and properties.

others. Younger women believe that older women receive more respect and liberty to influence the decisions of their husbands. For instance, when older wives distribute seeds among co-wives for planting, some younger wives may feel cheated leading to conflict within the household.

All FGD participants confirmed that elder wives in polygamous households have much more decision-making power over resources and may control the decisions and actions of their younger co-wives when the husband is away for a short period. Household conflicts are more likely in polygamous families and many young men seemed to prefer having only one wife. One young man in Nakapiripirit district summed up the feelings of many of his peers:

"I think in monogamous households, decisions are reached at very first since it's between the couple ...unlike in polygamous relationships where a man needs to consult his older wife and even sometimes the elders to reach a decision."

Joint decision-making: Many of the participants agreed that joint decision-making between couples is "a good thing." Most of the younger men interviewed, as well as a few older men, agreed that couples who make decisions together are happier, their households are more peaceful, and that this harmony normally helps the family to achieve more development. Younger women in Nakapiripirit also supported the idea of shared decision-making. They cited a couple in Cucu village they admired but felt that their own husbands "have never accepted to share ideas with us (in the same way that particular man listens to his wife). Instead, they (the young women's husbands) insult him and say he has been bewitched."

In pastoralist households, a man may go away for a long time to the kraal, but he remains the principal decision-maker on issues such as how to use the household's land and what assets can be sold (i.e. cows). However, women may decide on other issues such as when to seek

According to participants, community attitudes about couples that openly demonstrate joint decision-making, is a major barrier. It was largely felt that community members look at these couples as showing off. Some participants say that in these cases the husband has been bewitched by his wife.

"In most cases, we give them (the husbands) names like "engok," meaning a dog, or "ebang," meaning stupid man." - Younger women Nakapiripirit

In Abim, they are called "ayom," which means stupid like a monkey, or "opii," a woman's slave.

Participants felt that with greater access to education and the influence of religion, joint decision-making is becoming more common among young couples. Many of the older men interviewed, however, still believe that making decisions on equal footing with their wives is against their culture and would lead to discord within the family. Some older men felt that if women are given decision-making power, they could abuse that power and misuse the family's resources.

For their part, older women believe that men would never accept their decisions or advice and that this could indeed result in discord, conflict, and even lead to the break-up of the family. Although they wish to see changes and believe that they would make reasonable decisions, many older women prefer not to change things in order to keep the family together and to avoid frustrating their husbands. One woman from Abim district declared that men are simply better at making decisions:

“My concern is not about who takes the decision because most of the time, men make good decisions while us, women, our decisions are based on emotions.” - Older woman Abim district

However, female heads of households believe that a woman can make decisions as well a man. A woman from Napak confirmed:

“Before I lost my husband, I used to wait for all decisions from him. After he died, I was obliged to manage my family’s issues and realized that I’m able. Actually, I make better decisions than many men in this community.” - Female heads of household, Napak district

4.5 Participation and Leadership

Key Findings

- Women’s community leadership is largely limited to leadership of Village Savings and Lending Associations (VSLA) and Mother Care Groups (MCG).
- Many women feel limited in their ability to take on leadership by their low levels of literacy, heavy reproductive burdens, and the fact that men do not value women’s ideas.
- Older women are more likely than younger women to participate and take on leadership roles in their local association.
- When their mothers/caregivers participate in community events, it is adolescent girls who take on the household reproductive work in their absence, something that the project must factor into its planning of activities to engage women.
- Community members expressed concern that issues raised during meetings are not taken up, discouraging participation in future meetings.

The Nuyok’s TOC foundational purpose aims to promote women and youth’s participation in community decision-making structures. The gender analysis examined barriers to women and youth’s participation in associations and meetings, and the challenges they face in taking up leadership roles. Associations identified include Agriculture, Livestock, Informal Savings and Credit Schemes, Water User Committees, Women’s Associations, Private Sector Associations, Religious Associations, Council of Elders Forum, and formal structures (local council).

Participants mentioned two categories of community meetings - general community meetings where everyone is free to participate, and meetings hosted by elders in which ordinary community members cannot attend unless invited to listen or receive instructions from the elders. However, traditional leaders interviewed (elders and kraal chiefs) felt that important decisions are generally taken in a participatory and democratic way amongst adult men and elders. Women are informed about decisions taken but cannot contest after elders have decided.

Younger men said they participate in community decision-making on invitation by elders, mainly to help organize the event. However, they are excluded from some traditional rituals such as initiation, blessing

of seeds, rain-making, and public punishment of women considered to have deviated from social norms. Adolescents (boys and girls) and women said they attend traditional meetings when invited by elders to sing or as dancers. Participation in general meetings, organized by local councils or NGOs, is less restrictive and more women do attend, although they face several challenges to fully participate.

Community participation in development planning is limited: Virtually, all men and women interviewed stated that they are not consulted by their government on important decisions during the village development forum. Even when leaders pretend to consult them, it is just a formality. Community members said they rarely receive feedback on issues raised during meetings with government officials, which discourages them from participating in the subsequent meetings.

Barriers to women’s community participation and leadership: In all three districts, women’s participation in community associations is limited, although older women appeared to participate more frequently. Indeed, only 18 of 132 younger women interviewed (13.6%) and 43 of 155 older women (27.7%) said that they are members of a community group. These numbers represent only 21.3% of all women who participated the field data collection (61 of 287).¹¹ Of women who said they are members of an association, even fewer (only 15%) have taken on any leadership role in local community groups.

At 34 women (55.7%), Abim district has the highest number of women participating in associations, followed by Nakapiripirit with 17 (27.86%), and Napak with 10 (16.39%). In general, local Village Savings and Lending Associations (VSLA)¹² and Mother Care Groups (MCG) are the most common associations in Abim and Nakapiripirit, while MCGs were the most popular in Napak. Other associations mentioned by women include faith-based associations, NUSAF 3,¹³ Food for Work, and youth groups. Most associations in these areas were established by NGOs a few years ago and according to the FGD participants, with the closure of development projects, many have ceased to function effectively or at all.

Women are generally free to run for leadership positions in both formal and informal community groups. For example, a Ugandan government policy of affirmative action established to ensure women occupy at least a third of the leadership positions in any formal structure supports female participation. However, many women said they lack the time to take on these roles. In some local associations, for example VSLAs, women participate more than men. Participants in Abim district confirmed this during the validation workshop:

“In our village, we [women] can now stand for positions in leadership. It is not like those days where we were restricted from going to meeting places.”

Participants in all districts agreed that some men use traditional norms and stereotypes to discourage women from participating in leadership. In many cases, both men and women may demean women who aspire to higher positions viewing them as deviants, insubordinates, or “rebels.” The Karamojong language (Napak and Nakapiripirit districts) has a number of derogatory names for women who demonstrate an interest or capacity for leadership, including “*awaka*,” meaning an insolent woman who takes herself to be someone of importance, “*olaya*,” a prostitute who doesn't respect others and knows no limits, or “*ekileberu*,” meaning transgender. In Abim district (*Thur* language), women who aspire to leadership are

¹¹ Adolescent girls are not counted.

¹² Equivalent of SILC groups for CRS.

¹³ Northern Uganda Social Action Fund

called “*awange*,” meaning troublesome women who are disrespectful of their husbands. Women did say, however, that these names are no longer common, but they still do not feel that male relatives support female leadership and that they fail to encourage women or to take on more household chores thus freeing time for women to participate.

Many women also cited high illiteracy rates as another barrier that prevents them from aspiring to leadership positions. Others felt that husbands limit their movements and ability to decide for themselves whether to run for a leadership position. Many women are unable to engage in any political activity or leadership committee without the prior consent of their husbands. Adolescent girls said they do not participate in local associations such as VSLAs because they have no money to save. Girls are also expected to take on household domestic work when their mothers attend meetings, thus limiting their opportunities further.

Men, on the hand, think that women do not attend meetings because of laziness and fear of taking on responsibilities in case they are selected. A male participant in Nakapiripirit stated that some women behave badly in public, especially those who drink alcohol and that’s why they are restricted. According to him, they need to behave well to be allowed to access such meetings.

Adult men often do not attend community meetings due to lack of interest. Many see meetings hosted by government officials, including local authorities and technocrats, primarily as a forum to receive instructions. Male pastoralists might also be away when a meeting takes place.

Nevertheless, despite the ongoing barriers, many women attested that they have noticed positive changes in their participation in community meetings. Although they do not have a lot of time, women said that they could spare some to attend and participate when the meeting is communicated earlier.

4.6 Gender-Based Violence (GBV), including Early & Child Marriage

Nuyok anticipates engaging key community leaders and older women to take leadership roles in addressing issues of violence against women and girls, including domestic violence, child marriage, and adolescent pregnancies. Participants felt that the most common forms of violence in the region were physical, sexual, and emotional violence; husbands’ restrictions of their wives’ movement; and public punishment of suspected offenders (women, boys and girls) by elders. All participants agreed that women and children, particularly girls, are overwhelmingly affected by violence.

Key Findings

- Women and children are the most affected by GBV.
- Alcoholism is the one of the main drivers of GBV.
- Across all communities, there is a high tolerance of violence by both sexes (i.e. both men and women felt that wife beating is an acceptable form of discipline).
- Child marriage is also widely tolerated and driven by a complex mixture of economic and cultural incentives. Many women believe that it is acceptable for a girl below the age of 18 to get married.

Drivers of Gender-Based Violence

Alcoholism: The gender analysis findings confirm that alcoholism is a major driver of gender-based violence across all Nuyok target districts. Alcohol consumption is widespread and increasing across the region. Alcohol is abundant in the region, produced by companies that sell imported gin in small sachets,

“I see it (violence) a lot at the trading center – everyday. If you remain here, you can see. Even small children take alcohol, then they fight.”- KII/Religious leader, Napak

“We used to receive cases reported every day. Sometimes these cases are reported to police, but it is slowly reducing. In the last three months, we are not registering these cases daily, they are now like once in two weeks, sometimes once in a month. But still, there are deaths that occur out of GBV. Even in the last three months, we have had a case of pregnant women being killed by her husband because the man was drunk.” - CDO Loregea Sub-county, Nakapiripirit district

as well as locally brewed sorghum-based alcohol. Though initially men were the primary consumers of alcohol, women and youth (both male and female) are increasingly drinkers of the locally made brew. This increase is driving family conflict and violence. Conflicts and GBV increase during the crop harvesting, drying, and storage period (September to November) driven, according to the testimony of older women, by men’s desire to sell the family’s agricultural produce to purchase alcohol instead of paying children’s school fees, health costs, and/or buying clothes or soap. When women resist, conflicts ensue.

Older women testified that some may even steal produce from their families and sell it to purchase alcohol. During the validation workshop, several participants reported that women, as well as adult children, steal produce from the family granary. Women participants felt that infidelity also increases during the harvest period because of the many festivities and money.

All community and religious leaders interviewed identified excessive consumption of alcohol by men as the main driver of violence against women and between youth, however, leaders also expressed concern about the increasing number of youth and women who frequent bars and get drunk. Community members had a number of suggestions to address alcoholism:

- LC1s should take the lead in sensitizing communities on the dangers of alcoholism during meetings.
- By-laws should be established, regulating consumption of alcohol in the evenings, including limiting the consumption of the more potent (and dangerous) industrially produced waragi.
- Fines and other forms of punishment should be put in place.
- The Councils of Elders, religious leaders, and opinion leaders should be mobilized to discourage over consumption of alcohol.
- The government should play a leading role in the fight against alcoholism. Existing ordinances should be made operational, most especially those regulating drinking hours.
- Use health educators to sensitize communities on the dangers of alcoholism.

- Use drama and public theater groups to share messages on the dangers of alcoholism.
- Use media (radios) to sensitize communities about the dangers of alcoholism.

Polygamy: Younger women consider polygamy a negative practice and a driver of GBV because resource allocation becomes contentious. Whereas older wives have some control and decision-making power over major household assets (e.g. cows), younger wives are viewed as favored when the husband allocates basic necessities, for example food, soap, and clothes. Older women (fully married) demand respect from younger co-wives and they often compete for favors from their husbands causing conflicts within the family to increase.

“When a man gets a new wife, he forgets about the first wife and everything goes to the new home. You find that the first wife and the children are starving, with no food.” - Validation, Napak District

Public punishment of women and girls: Community members described a system of publicly beating women and girls by elders (Council of Elders or clan leaders) for suspected offenses such as disrespecting husbands or stealing from the community. This form of violence against women and girls was reported as a particular phenomenon in Napak and Nakapiripirit districts.

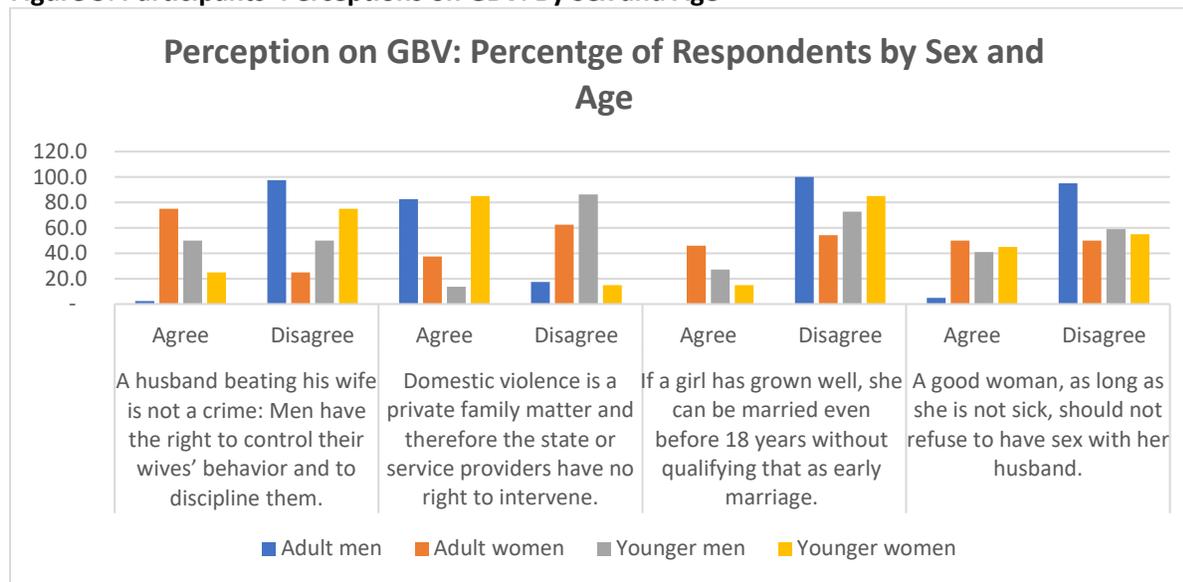
“It is us women who really suffer [this form of violence]. Even when you have not done anything wrong, the whole village gathers and beats you up mercilessly if they say you are a thief. This is bad and sometimes it leaves scars on our bodies.” - Participants in validation workshop, Napak District

In addition to the suggestions above, study respondents recommended that NGOs should train communities on respect for women’s rights and work with couples to communicate in ways that resolve rather than escalate conflicts.

Religious leaders and male change agents both condemn the public flogging of women and questioned why suspected male offenders are not beaten, especially those who spend the day drinking and return home in the evening to cause trouble in their families. Many FGD participants felt that while women are beaten for suspected small offences, the government releases suspected male thieves after a short period in prison.

Perceptions of Gender Based Violence (GBV) and child marriage: Although the majority of participants in the “Vote with Your Feet” exercise said they disapproved of violence, there is widespread tolerance for the practice. Women respondents, older women in particular, were more tolerant of domestic violence than their male counterparts. As the data shows, 75% of older women agreed that a husband beating his wife is not a crime. Community leaders interviewed confirmed that they receive cases of violence on a regular basis.

Figure 5: Participants’ Perceptions on GBV: By Sex and Age



Women’s behavior and perceived short-comings were cited as adequate justification for the use of violence. The majority of respondents provided a plethora of scenarios in which they would approve of a husband beating his wife, including drunkenness, laziness, adultery, failure to take adequate care of children, disrespect of the husband’s relatives, returning home late nightly without a “genuine” reason, not preparing meals on time, and refusing to serve food to her husband and his friends. According to respondents, women suspected of adultery face public punishment in the Council of Elders or a clan leaders’ court. Some women even gave the well-worn reason that a husband beats his wife because he loves her and is trying to correct her. Men in Napak and Nakapiripirit districts said they consider beating a wife as a disciplinary measure and therefore, not a crime.

“We do not beat our wives, not until they disobey us. For example, I can beat my wife if she deliberately refuses to listen to what I tell her to do or follow. A woman should be beaten, especially if she keeps repeating the same mistake.” - FGD younger men, Nakapiripirit District

However, not all men and women were in support of wife beating. Some younger men feared that a battered wife could abandon her marital home, leaving no one to do the domestic work, including taking care of children. Her husband could also develop a bad relationship with his in-laws as a result of the beatings. Older women preferred talking over the issue of disagreement instead of resorting to physical violence.

The majority of younger women did not support wife beating, regardless of the reason. They believe that beating is not an appropriate solution and can be traumatizing to children to see their father beating their

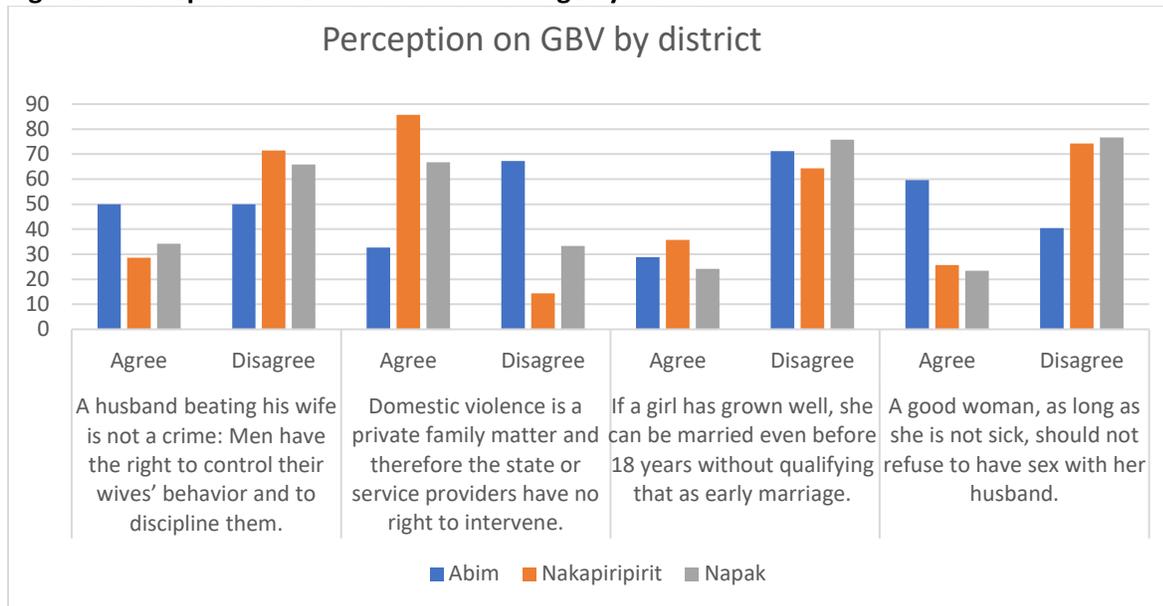
mother. Young women also expressed concern over who would take care of the children, should the mother choose to leave the home. Most younger women (85%), did however, support the assertion that domestic violence is a private family matter and therefore the state or service providers have no right to intervene. Most of the younger men said the police should only be involved if the wife is physically injured. Both younger and older men prefer the matter be handled by the LC1 court because if police become involved, the perpetrator could be jailed.

“If the woman is physically hurt badly, then I think it can be taken to police to punish the man. If he is left just like that, the man could easily beat his wife to death next time.” - FGD Younger men, Nakapiripirit district

On the other hand, younger women strongly support involvement of the police in resolving domestic violence issues. The younger women said that “the troublemaker should be identified so that he or she can receive counselling.” On another topic within the larger subject of domestic violence, both younger women (45%) and men (40%) were most likely to agree that “a good woman, as long as she is not sick, should not refuse to have sex with her husband.”

The study revealed no clear mechanisms to address GBV within the community. The differences between government and traditional structures make GBV case management more complicated. Traditional leaders and religious leaders, as well as lower level government leaders (LC1), said they preferred that “traditional” mechanisms be used to address most GBV cases and other forms of misconduct such as stealing, dressing inappropriately, women’s drunkenness and insubordination to husbands, and disrespect of social and cultural norms. Leaders felt that these should be handled by elders through community meetings and the Council of Elders. Respondents felt that swift punishment of offenders would keep their villages free from thieves and women’s misconduct. Meanwhile some men and women promoted support for improving communication and respect among couples so that they can resolve issues peacefully among themselves and live “decent” lives without the need for public punishment and involvement of the authorities.

Figure 6: Perception on GBV and Child Marriage by District



Child marriage: Ugandan law puts the age of consent, including for marriage, at 18 years. However, the practice of marrying children, particularly girls, much earlier appears to be common in Karamoja. According to Figures 5 and 6, (above) a significant percentage of participants across all Nuyok districts support early marriage of girls. Slightly more than a quarter of respondents (35.7%) in Nakapiripirit agreed that if a girl has grown well, she can be married before 18 years of age without qualifying that as child marriage. Respondents include older women (46%), although most older men disagreed that girls should marry below age 18 (Figure 5).

Poverty and economic incentives appear to be among the most important drivers of early marriage for girls as indicated by many of the reasons given by respondents:

- To obtain “bride price,” which is paid primarily in animals, though sometimes in cash. For instance, if a family does not have a sufficient number of animals to pay their son’s bride price, a younger sister may be married off and the bride price received for her could be used by the brother.
- When there is famine, young girls might be married off to reduce the number of people to be fed in the household. Bride prices are often used to purchase food for the family.
- In crop farming families, girls are married off to raise school fees for their brothers’ education because families generally place a higher value on the education of boys. Some children don’t attend school or are withdrawn because of lack of school fees and other scholastic materials. Some people force their daughters to marry to obtain money for these types of expenses.

- When parents can no longer afford to pay for their daughters to attend school, there is increased pressure on them to marry early.
- At a very early age, girls are indoctrinated to do almost all domestic work, including taking care of siblings as part of their training towards becoming a good wife. They are considered “ripe” for marriage when they demonstrate that they are hard working.
- Some girls may get married to escape violence or poverty at home.
- An orphaned girl who may not be able to meet her basic needs could also opt to get married.
- Respondents felt that some young girls elope of their own accord. It is traditionally acceptable for a girl to be carried off by a man, forced to have sex, and then expected to become the man’s wife.
- Several of the adolescent girls interviewed – both married and un-married – believed that it is fine to marry young, perhaps reflecting girls’ socialization from a very young age to expect marriage as a life goal.

Specific vulnerabilities faced by widows

- Exclusion and mistreatment by the late husband’s relatives.
- Grabbing of land, cattle, and other property, including food, by her late husband’s relatives.
- Inherited as a wife by her husband’s brother. Refusal is considered disrespectful.

“Sometimes it is not parents, but the traditional way where girls are carried away by the man who has been admiring her. A man and his friends wait for the girl as she comes from the church, borehole, or collecting firewood and they take her away and rape her. The following day, you see the man’s relatives coming to seek your daughter’s hand in marriage. You have no choice because she has been raped and may be pregnant, you just accept.” – Validation, Napak

However, all respondents across districts felt that the instances of child marriage are decreasing, largely because of education and enforcement of the law. Participants felt that cases of child marriage can be further reduced by empowering parents to report cases to police. Participants also had advice for other parents to reduce the risk of their daughters falling prey to an unwanted early marriage: Parents should encourage their daughters to stay in school and ensure that their daughters have everything they need in order to be less susceptible to being seduced by men with small gifts. Participants also believe that parents and community members all bear the responsibility to ensure that girls are not exposed to risky behavior such as frequenting night clubs.

4.7 Specific vulnerabilities of female-headed households, elders, and people with disabilities

Female-headed households: A female head of household in Karamoja was defined by most FGD participants and government officials in Abim district as “one whose husband has died and she has refused to be inherited by another male relative, or a woman who is divorced.” Older women from Nakapiripirit district said they consider female-headed households as ones where men do not provide anything to the family. For this group of women, the head of household is usually the family breadwinner.

Wife inheritance is another form of GBV present the Nuyok program area. According to the cultural practice, a widowed woman is expected to marry one of her late husband’s relatives. In that case, the new husband inherits her along with all of her property and children. If the woman refuses to be inherited, she may stay in her house with her children and manage her property alone until one of her sons grows up

and becomes the principal decision-maker. However, such a woman is considered to bring misfortune to the clan and is often psychologically harassed and monitored by her in-laws to make sure she does not take another male partner or husband from outside the clan. However, if a woman's sons are already grown when she is widowed, they can protect her against harassment, including being inherited against her will.

A widow's children are also marginalized and called "children of a woman" and are considered less important, especially if they are still young. As the girls of a widow grow up, their father's relatives start looking at them as potential sources of bride price and may start taking care of them.

"When they are boys, their relatives take them far off to the kraals to look after the cattle and sometimes (they are) left there with little food." - Validation Napak

Economically, female-headed households are less resilient and more exposed to hunger because, in instances where the children are still young, food production is handled by one person. They are also likely to have fewer resources, especially if the late husband's family seizes them. In some cases, a widow may be obliged (forced) to accept the sale of her property in order to keep peace with her in-laws.

A few women believe that widows have a right to reject being inherited and their decision should be respected. Younger men said that widow inheritance could increase the spread of diseases like HIV/AIDS, but older community members seem not to understand that concern. When a widow has accepted to be inherited and the ritual has been performed, she is allowed to participate in community meetings, her children are accepted, and the family feels a sense of belonging.

Elders and people with disabilities: Despite government programs such as SAGE, elders and people with

Widows NOT allowed to:

- Own or control assets (land, etc.).
- Eat or sit next to her late husband's brother before a ritual is performed.
- Enter the kraal because all the animals will die.
- Meet her husband's relatives face to face.
- Remarry outside her late husband's clan or the new husband will have to refund the bride price.

disabilities face a number of difficulties. The disabled are generally cared for by the members of the family, most often women and girls. Participants noted that in extreme cases of vulnerable families, the disabled can be abandoned. Respondents felt that the disabled are most exposed to hunger and shocks because they lack the resources and ability to earn their own income. They are often left at home when other family members go off to work. Disabled children are generally not taken to school or to health centers when they are sick. Respondents felt that disabled women, in particular, face the greatest risks (abandonment, sexual assault, and neglect) because of their low social status. For example, a few respondents stated that if a married woman becomes disabled, she is often abandoned by her husband or divorced, leaving her with few options.

"Disabled women are raped and when they get pregnant, they are abandoned. Some have difficult deliveries." - FGD adult women, Geregere/Abim.

According to female FGD participants, women and their older daughters have a primary responsibility to care for disabled and elderly family members. Women must, however, prioritize other household activities, including care of husbands and children before caring for disabled and elderly household members who generally have limited capacity to claim their rights.

4.8 Knowledge, beliefs, perceptions and attitudes (culture)

The analysis sought to understand the knowledge, attitude, and practices around food and nutrition, WASH, and the management of shocks and stresses. Although communities have some knowledge about nutrition, hygiene, and sanitation, this has not necessarily translated into practice. When asked about barriers that prevent them from adopting certain hygiene practices, most men cited poverty. Many women (young and old) in all districts pointed to the burden of domestic chores, distance to water sources, and their husbands' drunkenness and irresponsibility.

Water Sanitation and Hygiene (WASH)

Hygiene: The FGD data suggests that, although all participants across the three livelihood zones, regardless of sex and age, possess at least some knowledge about hygiene, men are generally less knowledgeable than women about appropriate hygiene behavior for themselves, their families, and their environment. Women are aware of and practice basic daily personal hygiene like brushing teeth, washing hands and utensils, and cleaning the house and compound, while men brush their teeth and wash their hands. Some activities are done often, though not daily, including bathing (which they do when they feel that they are dirty), washing clothes, shaving hair for men, and sweeping the compound.

Latrines: The data collection teams observed very few latrines in the villages visited and evidence of open defecation was found across all the three districts. When asked if everyone in the community had a latrine, FDG participants often responded in the negative. Most participants said they use nearby bushes, areas behind the hills, areas on footpaths or roads, a garden, and/or a neighbor's latrine if the neighbor allows them. Some respondents said that neighbors can get fed-up with sharing their latrines and they may put up a padlock. Males and females may use the same area (bush) though at different times – men typically go early in the morning before sunrise and women typically use the area for the rest of the day – making sure that they are not seen by opposite sex.¹⁴

Major barriers to latrine construction and use identified by both men and women include strong cultural beliefs, myths, and misconceptions regarding disease and sharing facilities with in-laws. Pregnant women, in particular, are not encouraged to use latrines. It is considered shameful and family members worry that the baby could fall into the latrine. Others liken defecating in a latrine to doing so in a house and still others are turned away by the smell of most latrines.

There are physical barriers as well. Participants pointed to weak soils that cause latrines to collapse during the rainy season. Many men said that they do not dig latrines because the pits frequently flood around the lower villages and end up collapsing. Respondents in Napak and Nakapiripirit confirmed that indeed,

¹⁴ Research assistants noted that people discussed open defecation without any shame.

the few latrines that existed in the communities collapsed due to the heavy rains this year (2018). Some participants also said that they lack tools for digging the latrines, especially in rocky areas.

According to the traditional division of labor in Karamoja, women are responsible for shelter construction, including latrines, but most will not dig the pit. Considering all of their responsibilities, women felt the latrines were not a priority. They recommended that men should be targeted to dig the pit and provide poles. Respondents also suggested that community members should be organized into groups where all the men in a particular village or *manyatta* work together on a rotating basis.

Participants also proposed enactment of by-laws regarding latrine construction and use so that people might be forced to use them. It was suggested that the police should be involved in enforcement of the by-laws with strong punishment for anyone found engaging in open defecation. Participants encouraged local leaders to encourage men to construct latrines or else subject them to penalties and fines. Local leaders should also lead by example in construction and use of latrines in their own homes. Participants recommended hand washing facilities (HWFs) and basic sanitation facilities in all homes.

Use of clean water: Although the literature review indicated that a very high percentage (78.2%) of the population has access to improved water sources (UDHS 2016), many people still get their water from swamps, rivers, valley dams, and rain water. The physical presence of an improved water source in the community does not necessarily result in its use. Where tap water exists, community members said that they do not like the smell of the chlorine used for water treatment. Some barriers related to water quality and borehole management are explained below:

Borehole-Related Reasons	Management-Related Reasons
<ul style="list-style-type: none"> • Missing borehole parts that community members cannot replace easily. • Continued open defecation contaminates water and communities fear disease. • Poor water taste. • Poor water quality – taste and reports of the presence of faecal coliform. • Low water yield and eventual drying up. 	<ul style="list-style-type: none"> • Unaffordable water user fees, especially for female- and disabled-headed households. • Poorly maintained boreholes that frequently break down. • Corruption in collection of water user fees. • Poor payment of borehole fees.

Moreover, water sources are shared by humans and animals, especially during the dry season. Pastoralists who move with their animals from place to place want to have their animals drink first when they reach a water source. This forces the other water users, usually women and children, to wait.

“We have people who fear chlorine put in the water, the smell scares them away from using the water. Our community does not even know the importance of the treatment put into water.” - KII/LC1, Abim

“Our people assume they can use clean water if accessed but ignore the water chain from the source to the consumption through containers, exposure, and treatment. They take all clear water as clean - just by looking at the color.” - KII/government staff, Napak

Nutrition and child care

While most respondents demonstrated good nutrition knowledge, many cultural beliefs undermine adoption of positive behaviors in nutrition and child care. All FGD participants (men, women, and adolescent boys and girls) know that a diet that includes fruits, vegetables, fish, porridge, and meat makes both mother and child healthy, however, strong cultural taboos prevent pregnant and lactating women, children, and adolescent girls from consuming a number of otherwise nutritious foods. Food taboos are indicated in the summary table below:

Table 5: Food taboos

Food Taboos	Reasons
Pregnant women	
Internal organs (intestines) of an animal	<ul style="list-style-type: none"> The umbilical cord will strangle the baby during child birth. Intestines cause diarrhea in pregnant women which can lead to abortion.
Ears of animals (female goats)	<ul style="list-style-type: none"> The child will be born deaf.
Liver	<ul style="list-style-type: none"> Liver is for men. It strengthens their capacity to tackle problems.
Eggs	<ul style="list-style-type: none"> The child will be born with a large or deformed (misshaped) head
Bitter vegetables (<i>ngimuk</i>)	<ul style="list-style-type: none"> Can lead to abortion in pregnant women.
Honey	<ul style="list-style-type: none"> Child will be born blind.
Adolescent girls also should not consume <i>ngimuk</i>	<ul style="list-style-type: none"> They will not settle in marriage.
Lactating mothers	
Butter/ghee	<ul style="list-style-type: none"> Causes eye problems.
Meat with bones	<ul style="list-style-type: none"> Causes joint pains.
Animal blood	<ul style="list-style-type: none"> It will lead husbands to seek extra marital affairs.
Children under five years	
Liver	<ul style="list-style-type: none"> Leads children to defecate inside the house. The young child will disrespect his/her parents.
Pumpkin	<ul style="list-style-type: none"> Causes chest pain.

Other food taboos for women include goat’s intestines because of the belief that they will change husbands constantly; animal tongue will turn women into liars; and consumption of the right leg of an animal could affect a woman’s right limbs as well. Women should also not eat the back of a chicken because a lot of time is required to unravel the bones, wasting valuable time that could otherwise be used

for other household chores. Further, participants said that men believe that women should not eat a chicken because it is too small to be shared.

Participants believe that pregnant and lactating women and children should not consume alcohol because lactating women will reduce milk production and in the case of a pregnant woman, it would affect the unborn baby. Some respondents worried that drunken mothers could also have an accident and hurt their child.

How food taboos could be minimized: Participants insisted that eating *ngimuk*, intestines, and liver could have serious health consequences. Some attested that they had witnessed women suffering after consuming these foods. This indicates that taboos around these particular foods will be very difficult to change.

Other food taboos appear easier to shift. Respondents said that women already consume most of what men eat, including some acknowledged taboo foods (chicken and right legs of animals). In some villages, the food taboos have been demystified and women are free to eat everything that a man eats. Many respondents felt that NGOs, starting with LCs, should sensitize and educate communities about the nutritional value of certain foods. In turn, they could then influence others in their communities. Participants reported that pregnant women are already receiving information on nutritious foods, including several cited above, during ANC visits. However, given their influence on younger household members, participants felt that it is also important to target older women and men with these messages. Respondents felt that a neutral party, medical staff in particular, would be best suited to deliver these messages as community members are more likely to listen to professionals rather than other community members.

Perception of father's engagement in nutrition and child care: FGD participants had mixed views about men's engagement in nutrition and child care. Indeed, 43% of all FGD participants agreed that the man's primary responsibility in nutrition is to ensure his wife has enough money to buy adequate and nutritious food, while 37.7% believe that if a child is malnourished, it is primarily the mother's fault.

There was strong agreement from younger women and men that it is men's primary responsibility to provide financial resources to feed the family. Sixty-six percent of younger women and 45% of younger men agree that the man's primary responsibility in nutrition is to ensure that his wife has enough money to buy adequate and nutritious food, while only 31% and 32% of older men and women felt that way. Young women pointed to men's relative ease of mobility, allowing them to find work more easily. Young women also felt that given men's greater control over household resources, they are better placed to sell an asset, if needed, to purchase food for the family.

"I think the man is stronger and creative enough. He can easily get a job far from our place and be paid so that we can buy food for the children." - FGD young women, Kanyalaka South, Abim district

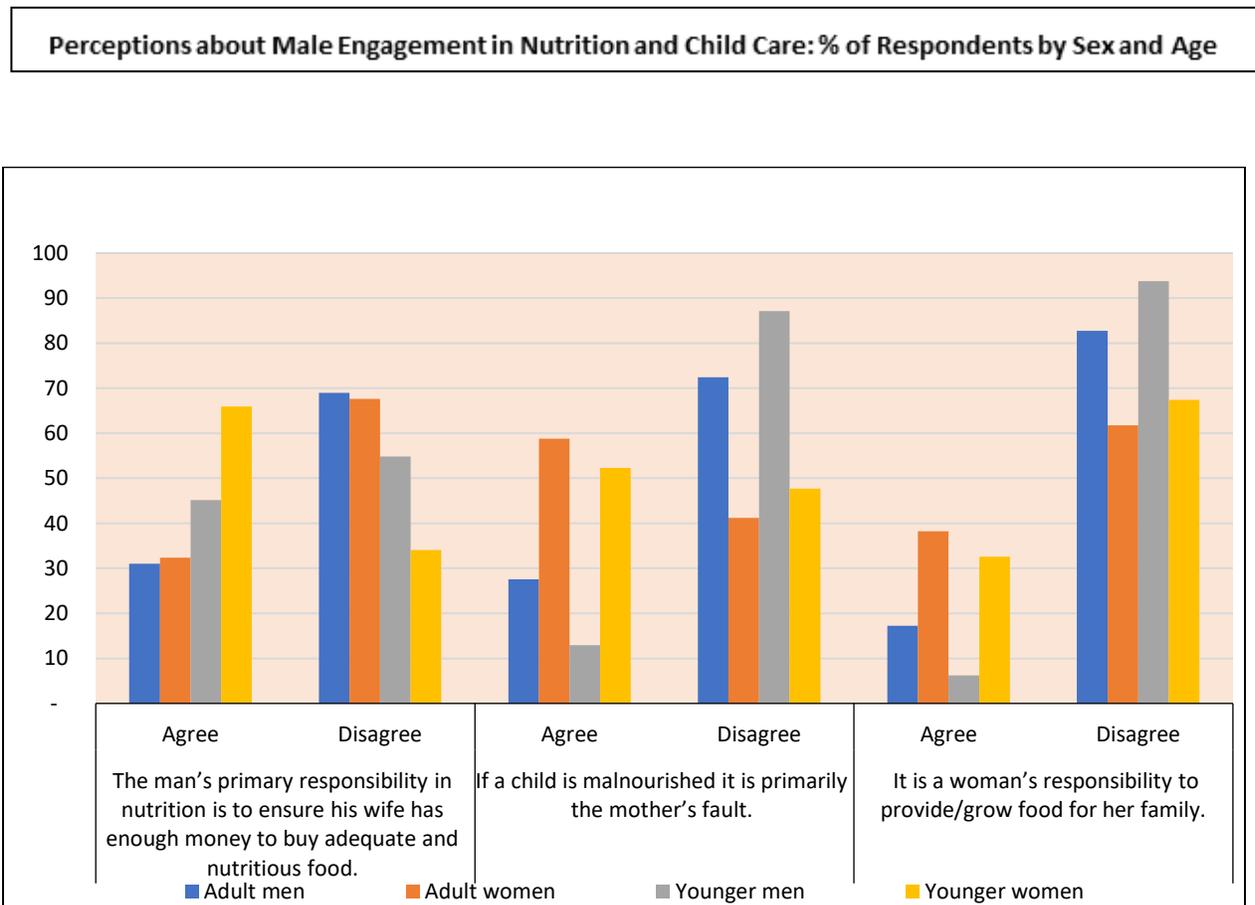
"It is the role of the man to provide for his family. For example, a woman cannot sell a cow, the man is the one supposed to do so to get money to buy food for his family." - FGD young women, Nabulenger village, Napak district

Fifty-two percent of younger women and 59% of older women think that if a child is malnourished, it is primarily the mother's fault because they believe men do not have the time to stay home, feed the

children, or even monitor their growth. However, most male respondents (87% of younger men and 75% of older men) argued that feeding children should be a shared responsibility between a man and a woman, with each contributing to food provision.

“Today’s world is very expensive, whoever gets money in the family should be contributing to what the household members should eat.” - Older men, Lokachikit, Napak district

Figure 7: Perception on Male Engagement in Nutrition and Child Care



Participants in all districts believe that a major cause of malnutrition is a lack of adequate child spacing, particularly when a baby stops breastfeeding early because the mother is pregnant. Participants felt that husbands bear the responsibility for better negotiation of sexual relations with their wives in order to avoid pregnancy too soon after the birth of child.

Health

Many men believe that only women and children should visit health centers because they are generally weaker than men. If a man is seen frequently in a health facility, community members may think that he has HIV or STIs and may stigmatize him as a result. Many men fear regularly accompanying their wives on

ANC visits because community members may think that the couple is HIV positive. Adolescents boys were worried that if they are seen by community members visiting a health center, it may be assumed that they have gone to pick up condoms. Girls worry that if they are seen visiting a health center, the community may think they have gone to get contraceptives. Participants felt that community members will condemn adolescents who are engaging (or thought to be engaged) in pre-marital sex. Participants also reported that they were discouraged from visiting health facilities after having been abused by health workers who considered them to have poor hygiene. Such encounters discourage them from future visits.

Knowledge on natural family planning: FGD participants described natural family planning as exclusive breastfeeding and many women admitted that they may sometimes prolong breastfeeding to discourage their husbands from asking for sex and falling pregnant too soon. Other participants said that another form of NFP may involve imposed abstinence caused by a husband’s absence from the home for a significant period of time, for instance, time spent in the kraal soon after a child is born. Another form of NFP, according to respondents, may involve a woman going to live with her mother-in-law after having a baby to avoid getting pregnant too soon, or simply discussing with your partner about the appropriate time to have another baby. A few participants felt that NFP involves understanding your menstrual cycle and/or counting “danger days,” while other participants spoke of dry days, but were not sure exactly how NFP works.

Both male and female participants in the study showed significant interest in learning more about natural family planning, however, understanding of the methodology is very low. While participants seemed to understand traditional family planning methods such as the rhythm method and abstinence, very few appeared to have knowledge about modern natural family planning methods such as SDM, Two-Day Method, and LAM. Many people believe that breastfeeding is the same as LAM. Only two women, one in Abim and another in Nakapiripirit, mentioned moon beads (cycle beads).

Exclusive breastfeeding: All FGD participants regardless of district, sex, and age category demonstrated a good understanding of exclusive breastfeeding and believe that it makes a baby strong and resistant to illnesses. Older men from Lokachikit village (Napak) believe that exclusive breastfeeding should be extended to two years to avoid “eter” (“stunting” in the local language), one of the most prevalent afflictions of babies. Women appeared more interested in extending the period breastfeeding because it discourages their husbands from asking for sex. They are not empowered to negotiate for sex and are sometimes forced, especially when their husbands are drunk or just feel like having sex. This could easily result in an unplanned pregnancy.

Resilience to shocks and coping mechanisms

Participants cited several shocks and stresses including prolonged dry seasons, flooding, crop and animal diseases, and food scarcity. Participants also felt that women are most affected by drought and floods because they are largely responsible for finding food for their families. If crops and houses are swept away in a flood, it is the women who have to look for food, construct new houses, and ensure that children are

Traditional ceremonies held in December (Abim district):

- **Nyom:** (marriages) many marriages take place because the weather is dry.
- **Ametho:** Young boys’ initiation to adulthood by slaughtering a goat or a cow and giving it to the elders and communities for eating.
- **Myelo Rudi:** To celebrate the birth of twins for more blessings in the years to come.
- **Tedo Kidi:** Elders taste to see if the harvest is good. Local brew (kwete) is made.
- **Keto Lyel:** Funeral rites.

fed. Respondents felt that female-headed households are most affected by floods because they often have no male labor to help with bringing poles, which is the role played by men in house construction. Some participants felt that older women in polygamous families are more affected by drought and flood because polygamous husbands tend to support the younger wife in coping with shocks.

Apart from natural shocks, respondents also recognized food scarcity as an issue requiring coping mechanisms. Food scarcity is regularly an issue between the months of March and June, when crops are not yet harvested, and from December to January when many traditional ceremonies (marriages and rituals) take place and cause an increase in the demand for food (see box below). Sometimes, food is sold to meet demand in December, leading to food scarcity by the time January arrives. All FGD participants agreed that July through November are months of the greatest food abundance, however, many families start to experience scarcity as early as January because of lack of adequate storage facilities and poor planning.

According to study participants, crop and animal diseases are another important cause of food scarcity. Most farmers rely largely on traditional knowledge to address crop diseases. One community in Abim attested that no one has ever told them about pesticides or any other modern agricultural technique. Ceremonies to prevent crop diseases are conducted in February.

- Abila: a festival for “Kotigo” and “Koguth” clan elders to bless seeds before planting.
- Ngolo Jo: conducted to prevent diseases, especially those that come with the rain in February.
- Tedo Kudi: conducted to stop the outbreak of pests like caterpillars and fireflies.

To cope with shocks, especially food scarcity, the principal strategies cited by FGD respondents included reducing food quality, quantity, and frequency. Older men and women said they might also sell assets such as agricultural tools and small livestock. If the famine persists, cows or pieces of land could be sold. Younger men and women participants said that couples respond to a food crisis by working together to diversify their sources of income. For instance, they might cut grass, burn charcoal to sell, go hunting, or seek wage-earning opportunities. Very few older women mentioned that husbands and adult boys might leave the home while two people in Abim district said they cope with food shortages by sending their children to relatives.

When asked how food is shared amongst family members in times of shortages, most FGD participants said the husband eats first, followed by younger children, boys, girls and lastly, the mother. In Nakapiripirit district, older women confessed that in most cases, girls are served last and receive less food than boys. Older women reported that when a good meal of meat and rice is prepared, boys and their fathers are always served first and if meat is not sufficient, girls and their mothers go without.

In Napak district, younger women said they serve children under two first, followed by their husbands and male children. Sometimes mothers and their daughters may miss out on a meal, especially when husbands bring friends home and they are obliged to serve all the family’s food to the husband and guest(s). In Napak, however, some older women appreciated that there are a few “good and courageous” men who leave food for their wives and children when there is not enough.

When asked why men are served first in most families, common responses from older and young men included, “Because men need more energy to perform tough tasks” or “men are the head.” Older male participants suggested that “Women don’t complain maybe because they eat while cooking.”

Safety and Mobility

All FGD participants were asked to map out the areas where they feel most secure, as well as those where they feel most insecure. The study focused on areas where people seek health services, areas for farming and raising livestock, markets, water points, and places for social activities and meetings. Respondents were also asked to describe the characteristics of places that make them feel secure or insecure.

Women felt that isolated roads to markets, farms, water points, and rivers were the riskiest because of the potential for physical and sexual harassment by “warriors” (former cattle raiders). Other insecure places include farms located behind hills or surrounded by mountains where it would be hard to be rescued if the need were to arise. Women said that they avoid these farms or go with other women and then spend less time in the garden so that they can return home before dark. Men also said they fear the mountains because of the presence of the warriors.

The most secure places mentioned by all age categories were the *manyattas*, churches, and government offices because of the presence of authorities. For some youth, school is the safest place. Health centers are also considered secure because there many people there. Public spaces where community members hold meetings, borehole points, and farms closer to homesteads are also considered safe. For adolescent boys, the places where they watch or play football are also considered safe.

Mobility: Women and girls’ freedom of movement depends largely on securing permission from their husbands and/or fathers. Many FGD participants, especially women and adolescent girls, get around primarily on foot, limiting the distances they can travel. Women carry the harvest from the farms on their heads and walk long distances to reach their homes, markets, and/or health centers. Men and boys have the option of using bicycles and donkeys for transportation. All women mentioned lack of mobility and the lack of opportunities to go outside their homes as a major limitation to accessing markets and other opportunities such as labor and training.

Community influencers and role models

Community influencers: The gender analysis sought to identify trusted people within the community and possible role models for youth who should be targeted as changes agents. They should be trained and, where feasible, used to promote positive behavior change. Participants mentioned a wide range of people they trust: Mother Care Group members, VSLA group leaders, mothers, husbands, LCs, religious leaders, and clan leaders. They also mentioned VHTs, health professionals, teachers, and NGO workers. Neighbors are also trusted, particularly for information on farming and livestock. (See Annex IV for details on influential and trusted persons).

Community role models: Younger men, younger women, and adolescents were asked to identify who they consider a role model in the community and what they admire about them. Most adolescents admire rich people who have enough money and animals to provide enough food and clothes for their family members, as well as enough to help the poor. These respondents also admire regular salary earners and persons with good characters such as teachers, priests, pastors, and sub-county staff. Hard-working businessmen and women are also admired.

Young fathers and adolescent boys were specifically asked to mention what kind of men they consider role models. They mentioned a man who:

- shares responsibilities with his wife by cleaning the compound and taking the children to the hospital when they are sick,
- listens to his wife and shares information about the development of their home,
- goes with his wife for antenatal care to the health center,
- looks for work and buys food for his family,
- does not fight with his wife, but identifies and solves problems with her,
- is humble without any criminal background like fighting, quarrels, or bad behavior in the community, and
- respects his wife, helps in raising the children, and is concerned about the welfare of his family.



Signs of change in Karamoja: Photo by Grace Rwomushana/CRS.

Existing and accessible communication channels for all

The communication channels mentioned by participants differ according to the information being communicated, who is giving or receiving the information, and where the receiver is. However, to be more effective, existing communication channels should be linked with the influencers and trusted people in the communities. The following communication channels were mentioned:

Community meetings: Almost all participants mentioned meetings as one of the most useful platforms by which they receive information about nutrition, hygiene, and sanitation. They felt that Village Health Teams (VHTs) and NGO staff were the most appropriate individuals to transmit these kinds of messages. In addition to community meetings, women generally receive information on nutrition, health, and reproductive health from nurses at health centers, VHTs, and colleagues. Adolescent girls use the same channels for information on reproductive health except for VHTs, where they prefer to listen to their colleagues or younger female relatives (aunts). Older women receive information from their mothers, nurses and traditional healers.

The radio: Most households primarily get information through the radio, including information on nutrition, education, business development, and disaster early warnings. Men and boys highlighted the radio and meetings with community leaders as their main sources of information on politics.

Other sources: Information is also received from government officials, local leaders, and peers such as fellow members of VSLA groups or friends. For agriculture and livestock advice, all participants receive information from NGOs and professionals (e.g. agronomists, veterinarians), as well as from friends and traditional healers, especially in case of crop diseases. Teachers and village education committee members provide information on education while religious leaders were cited by women as giving information on child education.

Most women rely on mothers, elders, religious leaders, and friends to help with household conflict resolution. Men speak to elders as well, but also cited NGOs and the radio as sources of advice. In cases of persistent conflicts within families, it is mainly the religious leaders and elders from whom men and women seek advice.

Men said they seek financial advice (i.e. how to invest self-earned money or whether to take a loan) from their elders, businessmen in the community, or friends, while women ask their husbands or friends, though most prefer to talk to religious leaders. Women said that with husbands there is a risk that they (husbands) might persuade them to purchase alcohol with the money. There was no mention of brochures, posters, or SMS as a source of information.

Feedback mechanism and information sources: KII and IDI participants reported on the existence of a mechanism for the government to receive feedback from the community. Local council leaders and parish chiefs collect community views through dialogues known as “*baraza*” where people interact with their leaders or partners and ask questions. NGO staff interviewed said they use community meetings, groups leaders like those involved in resilience committees, and MCG leaders to solicit feedback. A direct phone line (hotline), reported by Caritas Kotido only, is also in use. The method is considered appropriate for both men and women.

According to responses from across focus groups, both sexes cited a range of information sources, including community meetings, the radio, and the local church. Adolescent girls and young women, as well as adult women, also mentioned community meetings, churches, radio, the local council, NGO staff, neighbors, and friends. This same group listed community meetings as one of the most useful communication channels to receive information on nutrition, hygiene, and sanitation. Adolescent girls stated that they are generally reluctant to discuss reproductive health issues. They are reluctant to ask questions when attending community meetings and to discuss the issues with adults. Most adolescent girls and young women said they prefer to discuss these sensitive issues with their peers or young female relatives.

Similar to women and girls, men and boys also highlighted community meetings and the radio as important sources of information, though men specifically spoke of these meetings as an occasion to discuss politics as well as to relax with friends. Older men said they primarily access information from Council of Elders meetings (*akiriket*) where they meet to perform traditional rituals and discuss issues such as animal health. The majority of younger men stated that they get their information from mobile phones while adolescent boys access information through friends, school, and family members.

Community meetings were mentioned by almost all participants as one of the most useful platforms to receive information about nutrition, hygiene and sanitation. They felt that the Village Health Teams (VHT) and NGO staff were the most appropriate people to transmit these kinds of message. In addition to community meetings, women generally receive information on nutrition, health, and reproductive health from nurses at health centers, VHTs, and colleagues. Adolescent girls use the same communication channels, except for VHTs, for information on reproductive health, preferring instead to discuss these issues with their colleagues or younger female relatives (aunts). Communities frown on adolescents’ engaging in sexual relations before marriage and adolescent girls said they fear seeking information on reproductive health from the health center because they may be labeled as prostitutes due to the stigma associated with pre-marital sex. Older women receive information from their mothers, nurses, and traditional healers. Most participants also cited the radio as an important source of information on

nutrition, education, business development and disaster early warnings. Men and boys highlighted the radio and meetings with community leaders as their main sources of information on politics.

5.0 OPPORTUNITIES FOR GENDER INTEGRATION IN THE NUYOK ACTIVITY

There are a number of opportunities that Nuyok might use to address (redress) gender inequality, including the government affirmative policy (which requires a quota of at least 30% women in decision-making structures); the engagement of church and community leaders; the presence of community-based initiatives to promote gender such as male gender champions; Mother Care Groups; and male and female role-models for young fathers and adolescents. There are also several positive community influencers who can help in behavior change messaging using existing and widely accessible communication channels such as community meetings, radio, health center staff, associations, peers, and teachers. Young people, and young fathers, demonstrated much more flexibility in shifting gender roles, including an interest in efforts to promote responsible fatherhood. The presence of other actors promoting gender equality also offers an opportunity for peer learning through experience sharing, but also for networking and advocacy.

Community initiatives and mechanisms to promote gender equality: Under the leadership of government structures and/or NGOs, existing community-based initiatives taken towards gender equality offer Nuyok a good opportunity to learn and improve. Thus, where possible, all previously established structures should be identified, strengthened, and learned from to better align with Nuyok interventions. These structures include male champions, faith-based initiatives, and male change agents established under the RWANU project and CONCERN Worldwide in Napak and Nakapiripirit. Traditional leaders are a vital part of Karamoja social structure and are among the most influential persons within the community and their support or lack of it could affect the project implementation. They could be central in preventing and managing social conflicts as they play a significant role in resolving household conflicts. If they are trained, they could be strong allies for the Nuyok project.

Presence of other actors promoting gender equality: There are NGOs in Karamoja working on gender integration and gender equality including Landnet Uganda, UN Women, FIDA Uganda, and AWODIT. They offer an opportunity for peer learning through experience sharing, networking, and advocacy. NGO staff interviewed pointed out that women outnumber men in the community. They felt this should be viewed as an opportunity, especially during elections, as women can vote for each other in order to increase their presence in decision-making structures.

The gender analysis results show unequal distribution of roles where women are overburdened and barely have any time to relax while men have an average of six hours a day for leisure activities. Men are the household heads except in families where a woman has lost her husband and she has refused to be inherited. Men control most of the household assets including land, livestock, finances, and what food to produce. They make decisions regarding these assets while women control the food in the granary, make decisions on what food to prepare, and what to feed children. Based on the findings, the following adjustments are key to Nuyok program implementation and positive outcomes.

Refining Theory of Change (TOC)

The Nuyok Program and partners will need to refine the TOC to incorporate major findings that might have implications on the current TOC.

1. The current TOC focuses on women and youth and doesn't clearly mention men. The analysis found that men create barriers to women and youth's empowerment. It is important to add indicators related to male engagement into the logical framework and IPTT. For example, I.O. 3.1.1, Pregnant and lactating women and caregivers of children under two, where women and caregivers are expected to adopt improved childcare and feeding practices. This requires male engagement.
2. While many outcomes in the different purposes target women and youth, they don't consider the enormous work burden and time poverty that women and girls face. For example, training women and youth in animal feeding practices (O.2.1.2.1), and on crop production and post-harvest (O.2.1.5.1) may aim at enhancing their skills but has the potential to increase women's workload in agriculture. The gender integration strategy should not re-enforce unfair divisions of labor.
3. Add indicators targeting adolescent boys and girls in essential nutrition and hygiene practices as they exhibited more willingness than others to adopt new behaviors. O.3.1.1.1 currently targets only Mother Care Groups.
4. Nuyok will use male change agents to promote gender equity (OF 2.2.2). Consider including adolescent boys among male change agents. Boys are often forgotten as key stakeholders in the reduction of adolescent pregnancies and child marriage, but they have the potential to be natural allies and agents for gender equality whether in their own relationships or in support of female family members and friends.

Purpose-specific adjustments: The analysis results can be used to adjust program intervention strategies and activities, for example, the use of community role models to encourage men's participation in child care, joint decision-making, and division of labor to allow women time to engage in other economic activities. Structures like the Council of Elders could be used to demystify food taboos and other systemic gender barriers to food and nutrition security, including traditional harmful practices. Involving men in weeding demonstrations could be a good start. See details for each purpose in the figure below.

Figure 8: Purpose Specific Recommendations



6.0 DISCUSSIONS OF RESULTS AND RECOMMENDATIONS

Men are the head of the household and the main decision-makers: Targeting only women is not effective if the husband is not aware of the good practices learned from the training and/or does not prioritize them. Further, a woman is unlikely to apply these good practices because of unbalanced power and unequal access to, and control over, household resources allocated for such things. Men, who are the main decision-makers and controllers of women’s movement and participation, should be targeted and trained. Nuyok’s gender transformative approach requires a clear focus on transformative approaches such as The Faithful House, gender champions, and community conversations to promote greater male engagement in nutrition and WASH and to promote the economic benefits of joint decision-making and female participation.

Husbands’ decision-making power extends over their wives’ self-earned income or assets received from development programs. There is a strong risk that business start-up funds given to women, under the Rural Entrepreneurship Access Project (REAP), may be misappropriated by their husbands. Consider explaining the economic benefits of the project to husbands and encourage them to become participants in The Faithful House.

As much as possible, where targeting women, the marital status of women must be put into account. The analysis established that fully married women have more decision-making power, as well as access to and control over resources.

Adolescent boys and youth: Many adolescent boys and young men attested during the focus group discussions that they would like to learn to be a “good father” and to act as “change agents,” but no NGOs or development agencies have approached them. They see women and girls as regular targets of development assistance, but feel neglected thus far. Nuyok should prioritize working with adolescent boys and youth. These boys benefit from the cultural and societal privileges of being male, but they also face discrimination in access to information and attention from development agencies.

Nuyok should seek to reverse this trend and specifically reach out to adolescent boys and young men as part of the male engagement strategy. Approaches such as the REAL Fathers and male gender champions should be used with male adolescents and young fathers. Selection of male gender champions would be particularly appropriate given that adolescent boys and young men showed more progressive and positive views on gender power dynamics in the household and joint-decision making than their older counterparts. It is important to target men and boys by reaching out to them in places where they meet and by using proven strategies to gain their interests such as games and drama mobile videos. Creating safe spaces where men and boys can meet, discuss, and challenge their behavior would be another strategy.

Roles, responsibilities and time use: Considering the enormous time poverty that women and girls face, all program activities (across the purposes) should consider women’s time availability. During the gender analysis, women shared that they participate in, and have an interest in, community participation and leadership, but they are limited by time. Available time to participate is one of the biggest barriers that

women face because of overwhelming reproductive responsibilities. Addressing women's time poverty and linking it to couple communication strengthening, male engagement, and household joint decision-making will be critical to achieving positive food and nutrition outcomes in Nuyok's target districts.

Agricultural training should target more women on-site but should also engage men in demonstration activities like planting, weeding, and post-harvest handling to redistribute production workload. The program should also be sensitive not to overburden beneficiaries by respecting their availability and selecting a convenient time and place for project activities. Coordination and joint planning between all purposes is required in order to avoid targeting the same people at the same time and where feasible, planning should attempt to combine their agendas to avoid calling people too many days a week.

Market days and other community events should be inventoried and respected when inviting people to program activities.

Female participation in leadership: Female leaders exist predominantly in VSLAs and Mother Care Groups. Consider recruiting women in these groups for adult literacy classes and leadership training. Women and men become barriers when they criticize and don't support female leaders. In leadership training modules, address the issue of support for women's leadership. Men, who are the main decision-makers and controllers of women's movement and participation, should be targeted and trained.

Address women's confidence in leadership by soliciting men's support during meetings. Men should be encouraged to use words of affirmation and encouragement when women speak in public. They should be discouraged from interrupting women when they speak and encouraged to act on decisions made by women leaders.

Traditional harmful practices: Given the high levels of gender-based violence and the limited access to the legal framework for addressing it, Nuyok should identify places where women and girls feel most secure before engaging with communities and establishing any project activities. As much as possible, all events involving women and girls should be shortened to avoid exposing them to further GBV if the return home "late" and scheduled around timing that is appropriate for them.

Adolescent girls are victims of child marriage, unwanted pregnancies, and many other types of GBV. Child marriage is one of the negative traditional practices that male change agents should speak against during community conversations. The program seeks to address systemic gender barriers, including deeply held societal values about gender, but community-level dialogue on these issues is not sufficiently highlighted in the project purposes. Nuyok should prioritize implementation of the Community Conversation approach to build support for activities and gender equality at the community level. The SASA approach should be implemented to address the prevalence of gender-based violence, child marriage, and the abuse of alcohol.

Women, youth mobility, and security: Nuyok staff should identify secured places before engaging with communities, especially women and youth. For training and meetings, the venue should be closer to the village and known by husbands, fathers, and elders. Demonstration plots, SILC activities, adult literacy classes, trainings, etc. should be planned in secure and easily accessible sites.

Behavior change and communication messaging: Facilitate access to information for women and youth by diversifying and contextualizing channels of communication. The program should build on existing

structures including the influential Council of Elders, male change agents, Mother Care Groups, faith organizations, and government structures such as the Sector Working Groups to support the SBCC strategy. Community consultations will be necessary to ensure appropriate messaging, including language.

Capacity strengthening: It is critical that Nuyok staff and stakeholders have a common understanding and buy-in to the program's gender transformative approaches. Nuyok partners and government staff interviewed during the analysis expressed interest in learning more about gender integration, but partner organizations have reported having only one or two staff skilled in gender. Nuyok should assess the gender integration capacity of all its partners using the new gender assessment chapter of its partner diagnostic tool – the HOCAI+Gender tool. The results of the assessment can then be used to develop a capacity-building plan for all project partners.

7.0 CONCLUSION

Promoting equitable relations between men and women and boys and girls does not involve simply understanding gender inequalities through this gender analysis and then including more or equal numbers of women and men in future programming. Truly promoting gender equity requires the team to understand the inequalities faced by different target groups and the integration of specific interventions to address the inequalities. The results of this analysis provide a starting point to address the unique and diverse needs of men, women, boys, and girls. The Nuyok team, especially the MEAL and gender team, should, as much as possible, integrate findings into program documents so that subsequent activities/interventions and implementing mechanisms can address these gender issues in a strategic manner. More importantly, all consortium members should internalize these findings and work together to minimize gender-related barriers that could impede the great achievement of Nuyok outcomes.

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Annexes

Annex 1: Data Collection Tools

- | | | | | | | |
|---|---|---|---|---|---|---|
|  |  |  |  |  |  |  |
| FGD_Female
Adolescents_FINAL_0 | FGD_Male
Adolescents_FINAL_0 | FGD-Group 1 Men
and women_FINAL_(| FGD-Group 2 Men
and Women_FINAL_ | FGD-Group 3 Men
and women_FINAL_(| IDI- Female Headed
(HH_FINAL_081818.d | IDI_Community
leaders_FINAL_0818 |
|  |  |  |  | | | |
| KII_Governemnt
staff_FINAL_081818 | KII_NUYOK
.Implementing partn | KII_Other
NGOs_FINAL_081818 | KII_Religiuos
leaders_FINAL_0818 | | | |



NUYOK GENDER AND YOUTH ANALYSIS, 2018



Annex 2: Gender Analysis Timeline

Table below reflects a seven-month timeline for the process:

Activities (by FY month)	April	May	June	July	Aug	Sept	Oct
Develop SOW and validate with USAID/FFP	█						
Develop detailed work plan	█						
Hire consultant and establish gender analysis team		█					
Conduct literature/desk review		█	█				
Gender analysis draft tools development		█	█				
Review and finalization of gender analysis tools			█				
Selections of communities and sample size for quantitative data collection			█				
Translation of tools into two local languages			█				
Gender analysis training				█			
Pilot-test gender analysis tools				█			
Revise tools based on feedback				█			
Select and validate communities (sampling)				█			
Primary data collection, data entry and cleaning					█		
Data analysis and draft report writing					█	█	
Validation with participating communities and initial action planning using participatory approaches						█	
Validation workshop with high-level program stakeholders						█	
Action planning workshop & finalization of gender analysis report							█
Incorporate gender analysis into Nuyok gender strategy, interventions/approaches, M&E plan and TOC							█
Submission of final report							█

Annex III - Access to and Control Over Resources Data for Nakapiripirit. W=women, M=Men

LIST OF RESOURCES/OPPORTUNITIES	Nakayot village (Adult women)-12				Napatarangan B (Adult women)-12				Nayonaingikaliao (Younger men)-12				Dungalech (Younger women)-12				Munyokore (Younger men)-12				Komoret (Adult men)-10			
	ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions	
	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M
Big livestock (cow/camels)	7	5	3	9	02	10	02	10	12	12	12	12	9	6	5	7	12	12	0	12	10	10	10	10
Small Livestock (chicken, goats, sheep, pigs ...)	8	4	7	5	12	00	06	06	12	12	12	0	7	4	11	0	12	12	12	0	10	10	00	0
Land	6	6	2	10	12	00	00	12	12	12	0	12	12	5	7	10	12	12	0	12	10	10	0	10
Credit	9	3	9	3	12	00	12	00	0	0	0	0	0	0	0	0	0	0	0	0	0	0	10	0
Agriculture products	8	4	3	9	12	00	12	00	12	12	12	0	8	6	11	8	12	12	6	6	10	10	10	
Animal products	7	5	12	0	12	00	12	00	12	12	12	0	12	7	12	0	12	12	12	0	10	10		
Education/training	4	8	6	6	12	00	06	06	12	12	12	12	12	12	12	2	12	12		12	10	10	10	10
Community meeting	3	9	3	9	04	08	12	00	12	12	12	12	12	12	0	12	12	12		12	10	10	0	10
Salary					06	06	12	00	0	0	0	0	0	0	0	0	0	0	0	0	0	0	10	0
Clean water	6	6	6	6	12	00	12	00	12	12	12	0	12	12	0	0	12	12	12	0	10	10	10	0

	Nakayot village (Adult women)-12				Napatarangan B (Adult women)-12				Nayonaiangikaliao (Younger men)-12				Dungalech (Younger women)-12				Munyokore (Younger men)-12				Komoret (Adult men)-10			
LIST OF RESOURCES/OPPORTUNITIES	ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions		ACCESS		Control over/Decisions	
	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M	W	M
Food	6	6	12	0	12	00	12	00	12	12	12	0	12	12	12	0	12	12	12	0	10	10	10	0
Telephone	6	6	12	0	00	12	00	12	12	12	12	12	0	0	0	0	12	12		12	10	10	0	10
Radio	0	0	0		00	12	00	12	12	12	0	12	0	0	0	0	12	12		12	10	10	00	10
Means of transport (bicycles, donkeys...)	3	9	3	9	00	12	00	12	0	0	0	0	4	8	5	8	0	0	0	0	10	10	0	10

Annex IV: Table of Influential and Trusted People

THEME	MOST INFLUENTIAL PERSONS		TRUSTWORTHY	
	Women	Men	Women	Men
Nutrition (kinds of food to prepare/eat) and hygiene	Husbands, in-laws and relatives, Village Health Team (VHT), peers, health workers (younger women), LC1 and nurses (adult women)	Health workers, doctors, teachers	Mothers, teachers, nurses	NGO staff, teachers
Health services seeking (ANC, vaccination, family planning, seeking treatment for illness, etc.)	VHT, Mother Care, nurses, traditional birth attendants	Friends, fathers (for younger men), NGOs	VHT, Mother Care	NGOs

THEME	MOST INFLUENTIAL PERSONS		TRUSTWORTHY	
	Women	Men	Women	Men
Child spacing	VHT, Mother Care, nurses TDAs, religious, husbands	NGOs, friends, religious, wife, doctors	Mother Care, nurses, religious	NGOs
Couple relationships and household conflict management	LC1, neighbors, in-laws, aunties, elders, police, religious, grandfathers/mothers	Clan leaders, in-laws, brothers, neighbors, police (younger men)	Elders, religious, grandfathers/mothers	Clan leaders, in-laws, police (younger men), religious
Children's education, especially girls' education	Village Education Committee, neighbors, teachers, NGOs, friends, religious	Village Education Committee, NGOs, teachers, religious	Village Education Committee, teachers, NGOs, religious	NGOs, teachers, religious
Agriculture, land use and livestock (farming techniques, agricultural information, what crops to grow, how much to sell, whether to use pesticides, animal feeding, etc.)	Relatives, neighbors who do same activity, co-wives	NGOs, witchdoctors (older men), government staff (younger men), elders, NGOs, farmers groups	Neighbors who do same activity	NGOs, witchdoctors (older men), government staff (younger men)
Advice on use of savings and credit	Friends, NGOs, husbands, VSLA members, religious	Friends, NGOs, wives	NGOs, VSLA members, religious	NGOs, VSLA committee, businessmen
Entrepreneurship advice	Friends, NGOs, priests	Friends, traders	NGOs, priests	Businessmen
Participation in community meetings (attendance, raising	Friends, village mobilizers, husbands, journalists (radio),	LC1, elders, youth council (younger men)	Husbands, group leaders, Mother Care Group	Elders, youth council (young men)



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THEME	MOST INFLUENTIAL PERSONS		TRUSTWORTHY	
	Women	Men	Women	Men
voice, candidacy for being elected)	group leaders, Mother Care Group			