
Formative Research on Gender Based Violence, Emergency Livelihoods and Displacement

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Applied Research Bureau (ARB)
Center for Domestic Violence Prevention (CEDOVIP)

Acronyms

ARB	Applied Research Bureau
CEDOVIP	Center for Domestic Violence Prevention
GBV	Gender Based Violence
IPV	Intimate Partner Violence
MSME	Micro Small Medium Enterprises
SNA	Social Network Analysis
UHRCEP	Uganda Host & Refugee Community Empowerment Project
VAWG	Violence against Women and Girls

Table of Content

Acronyms	2
1.1 Livelihood, Protection and Gender	4
1.2 Gender-based Violence in Uganda Host and Refugee Communities	6
1.3 Purpose.....	9
THEORETICAL FRAMEWORK	9
2.1 Intersectionality	10
2.2 Social Norms Analysis Plot (SNAP)	10
METHODOLOGY	11
3.1 Overall approach.....	11
3.2 Study sites	11
3.3 Study sample.....	12
3.4 Data analysis	12
3.5 Ethical considerations	13
3.6 COVID-19 Risk Management Plan.....	14
3.7 Study Limitations	14
STUDY RESULTS	14
4.1 Gender Norms that operate in the context of Livelihoods and Displacement	15
4.1.1 Injunctive Norms.....	15
4.1.2 Descriptive Norms.....	20
4.2 Reference Groups	22
4.3 Risk Factors for GBV in the context of Livelihoods and Displacement	23
4.4 Institutional and Context Analysis.....	29
SUMMARY OF FINDINGS	35
RECOMMENDATIONS	36
Annex 1: Egocentric Data	38
Annex 2: Data Collection Tools.....	39

INTRODUCTION AND BACKGROUND

Emergency livelihoods are essentially not risky, although their implementation without consideration for gender dynamics, potential gender-based violence (GBV) risks and putting in place prevention and risk mitigation mechanisms can lead to unintended consequences.¹ This evidence calls for taking necessary steps to integrate gender and GBV considerations within livelihood programmes, including conducting formative research to assess the protection risks and designing GBV tools and materials that are to be integrated in livelihood actions to improve safety and protection of women and girls. This formative research is meant to explore the intersection of GBV, emergency livelihoods and displacement so as to understand the gender dynamics (including changing power relations), assess GBV risks and recommend measures to be taken to reduce women and girls vulnerability.

1.1 Livelihood, Protection and Gender

Even before crisis happens, women and girls are disadvantaged by dominant restrictive gender norms on access and control of resources, gender roles, power and decision making.² When conflict occurs, the restrictive norms become more visible as men (and communities) often employ the societal expectations to control women and girls. Given that crisis situations deplete livelihood assets, women and girls agency to negotiate the restrictive norms is hugely undermined. It is important to note that the depletion of assets also pushes women and girls in utilizing risky livelihood options (e.g. exchange of their bodies for food and other basic needs).³ As social norms are disrupted by crises, men also find themselves threatened by the changing gender norms. This often results in frustration, tension and reliance on negative coping strategies (e.g. alcohol and drug abuse) that places women and girls at a greater risk of GBV.⁴

Post-crisis recovery and resilience programmes are expected to purposefully address the various inequalities experienced by affected persons.⁵ As such emergency livelihoods are often prioritized to help conflict-affected people cope with the impact of crisis whilst providing asset replacement with business incubation activities to deliver long-term support to newly established businesses or businesses that had lost assets.

¹ Women Refugee Commission, International Rescue Committee (IRC) and Mercy Corps (2018). -Overview of Toolkit for Optimizing Cash-based Interventions for Protection from Gender-based Violence: Mainstreaming GBV Considerations in CBIs and Utilizing Cash in GBV Response.

² Sue Lautze and Angela Raven-Roberts, "Violence and complex humanitarian emergencies: implications for livelihood models" (see note 1).

³ Women's Refugee Commission, *Peril or Protection: The Link between Livelihoods and Gender-based Violence in Displacement Settings* (2009). http://wrc.ms/peril_report.

⁴ InfoResources Focus, *Disaster Risk Reduction: A Gender and Livelihood Perspective*, No.2/09 (August 2009). <http://www.preventionweb.net/english/professional/publications/v.php?id=11436>.

⁵ UNDP 2019 Gender and Recovery Toolkit Advancing Gender Equality and Women's Empowerment in Crisis and Recovery Settings

There is a body of literature that views livelihood assets in the context of displacement as a “double-edged sword” that supports individuals to respond to crises, contribute to own recovery, and increase resilience and self-sufficiency⁶ but at the same time something that can unintentionally disrupt fragile relationships, attract internal and external threats to violence, increase ones vulnerability to victimization and strengthen or reinforce drivers of GBV.^{7,8} In communities where men have control of productive resources, livelihood assets strengthen men’s power over their spouses⁹ thereby increasing women’s risk to intimate partner violence.¹⁰ Programmes that increase women and girls mobility can lead to increased risks and vulnerabilities for violence.¹¹ Programmes can also inadvertently reinforce traditional roles of women; add burdens by increasing workloads; cause frustrations and tensions by changing gender norms or power relations; limit options for women to unsafe livelihood strategies (collecting firewood, transactional sex, selling assets); reduce their access to food, education, due to diverted resources needed to maintain assets such as livestock.¹²

Humanitarian actors that implement livelihood programs without bearing in mind the affected person’s risk of harm are bound to lose out on achieving both protection and assistance objectives. It is therefore of critical importance that from the start, gender dynamics and GBV risks are assessed and measures put in place to ensure the safety and protection of affected individuals. This represents an important step towards the meeting the broader goal of the 2030 Agenda for Sustainable Development of leaving no one behind and upholding the do-no-harm principle.¹³

⁶ Sue Lautze and Angela Raven-Roberts, “Violence and complex humanitarian emergencies: implications for livelihood models” (see note 1).

⁷ Susanne Jaspars and Dan Maxwell, “Food security and livelihoods programming in conflict: a review,” Network Papers, Issue 65 (March 2009). <http://www.odihpn.org/hpn-resources/network-papers/food-security-andlivelihoods-programming-in-conflict-a-review>.

⁸ Women Refugee Commission (2014). A Double-edged Sword: Livelihoods in Emergencies

⁹ FAO. (2010). Guidance Note: Gender-Based Violence and Livelihood Interventions: Focus on populations of humanitarian concern in the context of HIV; Womens Refugee Commission (2009). Peril or protection: The Link between Livelihoods and Gender-based Violence in Displacement Setting. Women’s Refugee Commission 122 East 42nd Street New York, NY 10168-1289 212.551.3115 info@wrcommission.org.

¹⁰ UNDP background paper on Reducing GBV and enhancing Economic autonomy for women and marginalized communities: building on synergies to achieve SDGs, 2018

¹¹ FAO. (2010). Guidance Note: Gender-Based Violence and Livelihood Interventions: Focus on populations of humanitarian concern in the context of HIV.

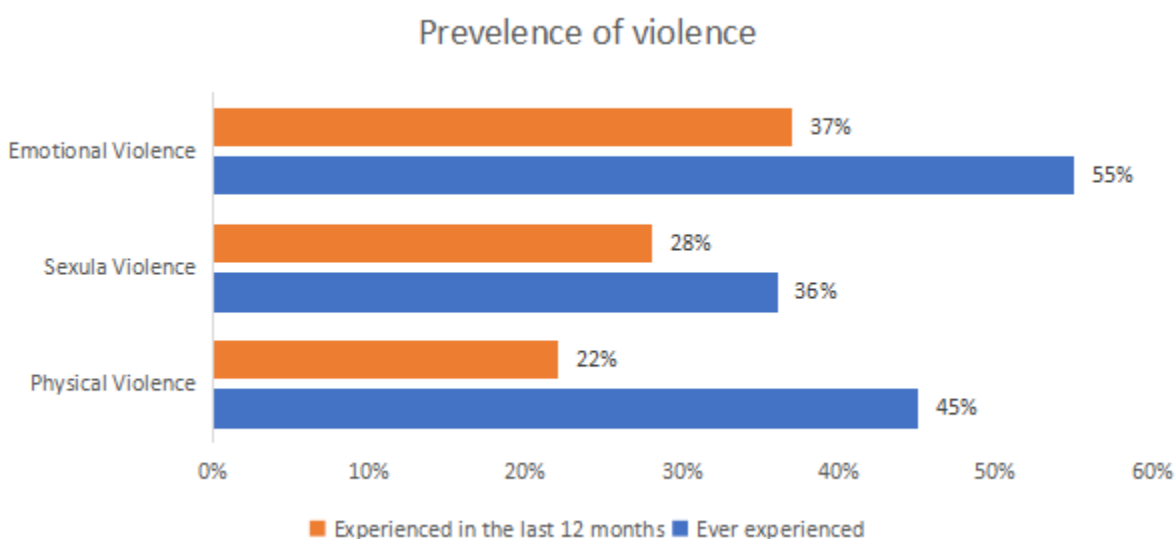
¹² Women Refugee Commission (2014). A Double-edged Sword: Livelihoods in Emergencies

¹³ Women Refugee Commission (2021). Gender-Transformative Change in Humanitarianism: A View from Inside. White Paper January 2021. New York

1.2 Gender-based Violence in Uganda Host and Refugee Communities

Gender-based violence (GBV) is the most pervasive yet least visible human rights violation in the world. It includes harmful acts (physical, sexual, mental or economic) perpetrated against a person's will. It also includes the *threat* of violence, coercion and deprivation of liberty, whether in public or private. This is based on socially ascribed power differences between males and females.¹⁴

The Uganda Violence against Women and Girls survey (2021) reports that 45 percent of ever-partnered women had experienced physical violence, 55 percent had ever experienced any act of emotional abuse and 36 percent had ever experienced any act of sexual violence (see figure below).¹⁵



Source: Uganda Bureau of Statistics, 2021

¹⁴ IASC (2005). IASC Guidelines for Gender-based Violence Interventions in Humanitarian Settings, 2005. <https://interagencystandingcommittee.org/iasc-sub-working-group-gender-and-humanitarian-action/iasc-guidelines-gender-based-violence-interventions-humanitarian-settings-2005>

¹⁵ Uganda Bureau of Statistics (UBOS). 2021. Uganda Violence against Women and Girls Survey. Kampala, Uganda.

Similarly, the prevalence is high among some refugee hosting regions. In Acholi sub-region, 78 percent of women had ever experienced any form of intimate partner physical violence while 64 percent had ever experienced intimate partner sexual violence. In West Nile sub-region, 55 percent of women had ever experienced intimate partner physical violence while 30.6 percent has ever experienced intimate partner physical violence.¹⁶

GBV is sustained and justified by restrictive beliefs, attitudes and norms on male privilege and women's subordinate status.¹⁷ The Uganda Violence against Women and Girls survey found that more than half (51 percent) of the women agree with one or more justifications of wife beating. About four in every ten women (43 percent) believe that wife beating is justifiable if the wife is unfaithful, if she disobeys her husband (27 percent), and if refuses sex (16 percent) Among refugee hosting regions, 66 percent of women in West Nile and 32 percent in Acholi sub region that had ever experienced violence agreed to one or more reasons for wife beating.¹⁸

Additional analysis of the socioeconomic baseline data for the Uganda Host and Refugee Community Empowerment Project (UHRCEP) shows that 43 percent, 31.1 percent and 25.9 percent of respondents in Moyo, Lamwo and Adjumani, respectively, were of the view that women should tolerate violence. Also, respondents who disagreed that a non-violent relationship benefits both women and men were highest in Adjumani at 72.7 percent (see table 1 below).

Table 1: Attitudes towards violence against women by study district

Violence variables	District			Chi-square (P-value)	Total
	Adjumani	Lamwo	Moyo		
Women should tolerate violence				56.2 (0.000)*	
No	46.8	35.7	17.5		100
Refuse to answer	0.0	50.0	50.0		100
Yes	25.9	31.1	43.0		100
A non-violent relationship benefits both women and men				12.3 (0.015)*	
No	72.7	9.1	18.2		100
Refuse to answer	14.3	14.3	71.4		100
Yes	33.5	33.8	32.7		100
Violence against women has negative consequences				38.4 (0.000)*	
No	68.9	13.3	17.8		100
Refuse to answer	0.0	0.0	100.0		100
Yes	31.7	35.0	33.3		100

¹⁶ Uganda Bureau of Statistics (UBOS). 2021. Uganda Violence against Women and Girls Survey. Kampala, Uganda.

¹⁷ WHO, 2017, Violence against women. <https://www.who.int/en/news-room/fact-sheets/detail/violence-against-women>

¹⁸ Uganda Bureau of Statistics (UBOS). 2021. Uganda Violence against Women and Girls Survey. Kampala, Uganda.

Violence is not the only way to deal with disagreements				12.2 (0.016)*	
No	39.2	27.5	33.3		100
Refuse to answer	12.5	0.0	87.5		100
Yes	33.8	34.1	32.1		100
It is possible for men to stop using violence				24.1 (0.000)*	
No	17.7	52.9	29.4		100
Refuse to answer	22.2	11.1	66.7		100
Yes	36.6	30.6	32.9		100
Women are to blame for violence against them				49.6 (0.000)*	
No	55.5	29.5	15.1		100
Refuse to answer	12.5	12.5	75.0		100
Yes	28.0	34.6	37.4		100
Others can intervene when husband verbally abuses wife				17.9 (0.001)*	
No	19.7	28.8	51.5		100
Refuse to answer	14.3	14.3	71.4		100
Yes	35.8	33.9	30.3		100
Consent before sex is necessary in marriage				21.6 (0.000)*	
No	54.4	38.6	7.0		100
Refuse to answer	30.4	26.1	43.5		100
Yes	32.1	33.0	34.9		100
Total	33.9	33.2	32.9		100

Note: *p<0.05

1.3 Research Purpose

To generate information on intersectionalities of gender-based violence, livelihoods and displacement.

Specific Objectives

1. To identify unequal gender norms that operate in the context of livelihoods and displacement
2. To identify reference groups that influence empirical and normative expectations around identified gender norms
3. To describe vulnerabilities and risks for GBV in the context of livelihoods and displacement
4. To make recommendations on measures that can be taken to address GBV risks and other gender dynamics.

1.4 Study Context

The formative research is embedded in the United Nations Development Programme (UNDP) Uganda Host and Refugee Community Empowerment Project (UHRCEP) targeting South Sudanese refugees in West Nile and Northern Uganda. The project aims to contribute to strengthening the ongoing refugee response by focusing on: (1) Socio-economic gender equality in the context of livelihoods, (2) Enhanced capacities for mainstreaming gender equity/GBV prevention among key sub-national government agencies, communities, livelihood actors, and private sector.

The project provides emergency livelihoods and economic recovery services comprising of emergency employment through cash for work activities, small grants for business creation, short-term vocational, business skills enhancement trainings, Micro Small Medium Enterprises (MSME) development support to both host and refugee communities. This economic empowerment is combined with a gender transformative intervention - mainly integration of GBV prevention into livelihood activities (such as village savings and loans associations, business trainings etc.) and Gender Responsive Budgeting skills enhancement training for local government officials - to contribute in creating an enabling environment that promotes gender equality and women's economic empowerment.

THEORETICAL FRAMEWORK

2.1 Intersectionality

Intersectionality theory argues that social realities are generated at intersections.¹⁹ It highlights how multiple & layered identities (e.g. being a woman, displaced) and structural systems interrelate to influence the lived experiences of women and men.^{20,21} In this assessment, we utilize the intersectionality perspective to understand the multiple relationships between gender, livelihoods and displacement, and draw conclusions on how these shape the unique experiences of women and girls. This presents us with information on risks, vulnerabilities and practices that happen at the various intersections.

2.2 Social Norms Analysis Plot (SNAP)

CARE's Social Norms Analysis Plot (SNAP) is a tool used for establishing the presence of norms in particular contexts and how they affect a particular issue. It helps users to understand the descriptive norms or empirical expectations (beliefs about what most people do in a given locality); injunctive norms or normative expectations (beliefs about what most people think is appropriate behavior); the sanctions for violating a norm; sensitivity to the sanctions; and exceptions (see table below).

We utilized the SNAP framework to develop and analyze vignettes. These are short stories with guiding questions that were used to diagnose existence of gender norms in livelihoods and displacement contexts.²² Key questions the team sought to answer through vignettes included: a) What behavior is considered to be typical in the group? b) What behavior is considered to be approved of in the group? c) What negative social sanctions are anticipated if someone deviates from the norm? d) What influence does the anticipated negative social sanctions have on behavior? e) Are there people or circumstances when it is more acceptable to deviate from what is considered typical and appropriate in the group?

Table 2: Social Norms Analysis Plot (SNAP) Framework

Components of a norm	Definition
Empirical Expectations (EE)	What I think others do <i>What behavior is considered to be typical in the group?</i>
Normative Expectations (NE)	What I think others expect me to do <i>What behavior is considered to be approved of in the group?</i>
Sanctions	Anticipated opinion or reaction of others. <i>What negative social sanctions are anticipated if someone deviates from the norm?</i>

¹⁹ Few-Demo, A. L. & Allen, K. R. (2020). Gender, Feminist, and Intersectional Perspectives on Families: A Decade in Review. *Journal of Marriage and Family*, 82(1), 326-345.

²⁰ Hankivsky, O., Reid, C., Cormier, R., Varcoe, C., Clark, N., Benoit, C. & Brotman, S. (2010). Exploring the Promises of Intersectionality for Advancing Women's Health Research. *Int J Equity Health* 9, 5.

²¹ May, V.M. (2015). *Pursuing Intersectionality, Unsettling Dominant Imaginaries*. New York: Routledge.

²² Bicchieri, C., Lindemans, J., & Jiang, T. (2014). A structured approach to a diagnostic of collective practices. *Front. Psychol.* 5:1418.

Sensitivity to sanctions	If there is a negative reaction from others (negative sanction), would the main character change their behavior in the future? <i>What influence does the anticipated negative social sanctions have on behavior?</i>
Exceptions	Under what circumstances would it be okay for the main character to break the norm (by acting positively)? <i>Are there people or circumstances when it is more acceptable to deviate from what is considered typical and appropriate in the group?</i>

METHODOLOGY

3.1 Overall approach

The study primarily employed qualitative methods of data collection. Both secondary and primary data was collected and analyzed. Secondary data was collected through a review of literature particularly on intersections of GBV, livelihoods and displacement/migration. Primary data was collected through qualitative Key Informant Interviews (KIIs), egocentric interviews and Focus Group Discussions (FGDs). The FGD guides included vignettes (hypothetical scenarios around relevant gendered social norms) that helped in diagnosing existence of gender norms.

Egocentric interviews involved asking beneficiaries to name others who matter to them and the way they behave. This provided information on who “influences the specific respondent or at least, who they think has influence upon them”²³ on given behavior. Through these interviews, we were able to map persons of influence and individuals that are especially influential.²⁴

3.2 Study sites

This research was conducted in refugee settlements of Maaji (Adjumani), Palorinya (Obongi), and Palabek (Lamwo district) and surrounding host communities.

²³ Valente, Thomas W. 2010. *Social Networks and Health: Models, Methods, and Applications*. New York: Oxford University Press: What are Social Norms? How are They Measured? Gerry Mackie and Francesca Moneti with Elaine Denny and Holly Shakya UNICEF / UCSD Center on Global Justice Project Cooperation Agreement WORKING PAPER 30 September 2014.

²⁴ Latkin, C., Donnell, D., Celentano, D. D., Aramrattna, A., Liu, T. Y., Vongchak, T., Metzger, D. (2009). Relationships between social norms, social network characteristics, and HIV risk behaviors in Thailand and the United States. *Health psychology: official journal of the Division of Health Psychology, American Psychological Association*, 28(3), 323–329. doi:10.1037/a0014707.

3.3 Study sample

We recruited 96 (48 women and 48 men) Uganda Host and Refugee Community Empowerment Project (UHRCEP) beneficiaries aged 18-24 and 25+ through FGDs in refugee and host communities. We also recruited 14 KIIs (8 men and 6 women) attached to the local government, civil society and local community. 24 egocentric interviews (12 women and 12 men) were completed across all districts.

Table 3: Study Sample

Category	Data Collection Method	Number of FGDs/Interviews
Beneficiaries	<ul style="list-style-type: none"> ▪ FGDs (sex separate) in refugee hosting communities per district ▪ FGDs (sex separate) in refugee settlements per district ▪ FGD with female youth (18-24) ▪ FGD with male youth (18-24) 	16 FGDs
	<ul style="list-style-type: none"> ▪ 4 egocentric interviews (2 women and 2 men) in refugee hosting communities per district ▪ 4 egocentric interviews (2 women and 2 men) in refugee settlements per district 	24 egocentric interviews
Project partners	Key informant interviews <ul style="list-style-type: none"> • UNDP focal person, Adjumani local government • CDO Itula Sub County • Project livelihoods officer, World Vision • Ag. district production officer, Adjumani • District Community Development Officer/UNDP focal point person, Obongi • CDO, Ukosijoni Sub County • Gender and protection officer, Save the Children • Deputy speaker, Lamwo • Religious leaders (3) • Local council leaders (3) 	14 KIIs

3.4 Data analysis

FGDs were conducted in the local languages (Acholi, Lugbara and Alur), translated into English and transcribed. On the other hand, KIIs were conducted in English and transcribed.

We utilized the SNAP framework to analyze data collected through vignettes. For each belief identified, we assessed whether each aligns to the key components of a gender norm – a) what I think others do, b) what I think others expect me to do, c) negative social sanctions, d) sensitivity to sanctions and e) exceptional circumstances where one can break a norm. Beliefs that comprised of the above components were gender norms.

Data, other than that from vignettes, was reviewed to identify the emerging themes and categories in line with the objective of the formative research. This was followed by a discussion of the themes. Some verbatim quotations have been inserted directly into the report to deepen understanding, enhance readability and enhance voices of participants.

For egocentric data – we calculated totals for each column to add up the number of times (or frequency) that each type of person (for example, mother, friend, husband, and wife) was noted as influential. This was followed by mapping whether influential persons were similar or different across different categories of participants.

3.5 Ethical considerations

This study followed the ethical and safety recommendations for intervention research on domestic violence against women.²⁵ The safety of respondents and the research team guided all project decisions.

- We achieved this by paying attention to questions asked to the participants.
- We sought for ongoing respondent consent to ensure ongoing, voluntary, informed participation and continued safety.
- We ensured voluntariness of consent to ensure that respondents are able to choose to participate in a study, free of coercion or other factors that may impede their ability to weigh the possible risks and benefits accurately.
- We were sensitive to the potential influence of social hierarchies on voluntary informed participation. In order to minimize these powers, the research team exhibited particular standards of behavior or appearance, such as dress, jewelry or mode of transportation that reduced social differences.

All research team members were carefully selected and received specialized training and ongoing support. The training explored strategies of maintaining a professional relationship with participants, handling relationship dynamics, including how to deal with group dynamics in such a way that confidentiality is promoted and protected among others.

²⁵ WHO (2016). Ethical and safety recommendations for intervention research on violence against women. Building on lessons from the WHO publication: Putting women first: ethical and safety recommendations for research on domestic violence against women.

Other ethical concerns including securing permission from the local authorities and periodically reviewing the ethical capabilities of the research team were implemented.

3.6 COVID-19 Risk Management Plan

We followed the Uganda National Council for Science and Technology (UNCST) guidance on how to conduct research in line with the Ministry of Health guidelines for prevention of COVID-19, without compromising the rights, welfare, and safety for both the research participants and research teams. We ensured the following:

- a) We screened research teams with a temperature monitor at research institution (ARB) and in the field sites.
- b) The research team was trained on the common signs and symptoms of corona virus infection to support them identify, isolate, and refer suspected cases of COVID-19 to the Ministry of Health or District COVID-19 Taskforce teams.
- c) It was mandatory for the research team to wear face masks and hand sanitize throughout the implementation of the research project. Study participants, that did not have face masks, were provided with one and advised on how to properly wear them.
- d) Physical distancing: A distance of at least two meters was ensured during research activities.
- e) We surface disinfected the research institution, at least once a day, with an alcohol-based disinfectant.

3.7 Study Limitations

The egocentric approach to identification of reference groups (groups that influence empirical and normative expectations around a given norm) presents limitations. The data only represents the respondent's personal network and not that of his or her nominees. Whilst this fact, data collected is strong at revealing existing interpersonal influences which is a key determinant of human behavior.

STUDY RESULTS

4.1 Gender Norms that operate in the context of Livelihoods and Displacement

The Inter-Agency Standing Committee guidelines on integrating gender-based violence interventions in humanitarian actions²⁶ emphasize the need for assessing gender norms related to livelihoods. IASC argues that introducing livelihoods programmes into humanitarian contexts without taking into account the gender norms exacerbates risk of violence against women and girls. Thus, this research studied the unequal gender norms that operate in the context of livelihoods and displacement.

Gender norms are informal rules “defining acceptable and appropriate actions for women and men in a given group or society. They are embedded in formal and informal institutions, nested in the mind, and produced and reproduced through social interaction. They play a role in shaping women and men's (often unequal) access to resources and freedoms, thus affecting their voice, power and sense of self”.²⁷

Gender norms can be categorized into two; descriptive/empirical norms and injunctive/normative norms. Descriptive/empirical norms are people’s beliefs about what others do while injunctive/normative norms are people’s beliefs about what others expect them to do. For each gender norm identified, distinction is made on whether the norm is descriptive or injunctive. Also for each norm, descriptions are provided on the sanctions, sensitivity to sanctions and exceptional circumstances where one can forego the norm.

4.1.1 Injunctive Norms

4.1.1.1 Men Control Income Earned by Household Members

Participants reported that men are expected to control income earned by household members particularly the partner/wife. This can be in the form of handing over their earnings, declaring their earnings, and or deciding on its use. Consequently, women that participate in livelihood interventions (such as cash for work) stand at a risk of having limited or no say on how their earnings are used.

When you get the money, you have to tell the owner of the house... that is what is expected of us – FGD with women in host community, Obongi

When farm produce is harvested and some sold for money, women are expected to bring this money home; it’s not her to decide how to spend this money but her husband – Male key informant, Adjumani

²⁶ Inter-Agency Standing Committee. 2015. Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action: Reducing risk, promoting resilience and aiding recovery.

²⁷ Cislaghi, B. & Heise, L. (2020). Gender norms and social norms: differences, similarities and why they matter in prevention science. *Sociology of Health and Illness*, 42(2), 407-422, pgs. 415 & 416.

It was revealed that there are repercussions for transgressing this behavioral expectation. The participants provided instances where women have been beaten, abused, or asked to leave the homestead. Some have been identified as disrespectful and poorly cultured. The punishment that women go through when they deviate from the norm constitute various forms of violence.

The wife told him to focus on his farming and let her focus on this charcoal business to earn money to support their children through school. My brother decided that since his wife could not obey him, she should leave his home – FGD with male refugees, Obongi

Further inquiry into the matter revealed that the gender norm – “men control income earned by family members” is embedded in male gender responsibility of meeting the needs of the family, being a household head and the assumption that women are not good at managing money, some male participants referring to them as reckless spenders. This is also embedded in the expectation that a woman has to be submissive to the spouse.

R2... But the fact is all the money and the woman herself plus her home is under the leadership of the man. He is the one who brought you home, so it will only be right to take the money to him because he heads the family – FGD with men in host community, Lamwo

R3... You have to keep quiet and let him control the income. This shows that you respect your husband and you are under him

R4... Community members would be happy and say that she is respectful to her husband and culturally a woman is supposed to be submissive to her husband. – FGD with refugee women, Obongi

The participants reported that the gender norm can be transgressed if the man is a habitual drunk, polygamous, has not paid dowry, did not provide investment capital and if there is a shared responsibility to meet the needs of family. In such instances, the woman’s social network could intervene if the spouse threatens to or punishes her for transgressing the norm.

R6... It's not acceptable for a woman to give her money to her husband if that man is a drunkard, because he could spend all this money in drinking alcohol; secondly if he has 2 wives because profits from produce shall be shared with the other woman.

R4... It can be accepted if she contributes to meeting household needs... buys food for the children, takes them for medical treatment when they are sick – FGD with male refugees, Obongi

Yes, there those circumstances, like when the man uses the money for only drinking and after comes home to fight and abuse the women every single day – FGD women Lamwo refugees

Discussions with some men revealed there are women that deviate from appropriate behavior expected of them. They attributed this to the multiple needs that they have to meet. However, they cautioned women in such a position to always reveal to the spouse why they need to keep the money to themselves. They added that for the man to understand their position, they should approach and speak in a respectful manner.

In the past, use of property and money was owned and controlled by men. So, an older women today, would obey her husband but the young women (18 - 35 years) today, would not. Today's young women have many demands that require money. Many do not reveal to their husbands how much they make. They however, need to approach their husbands well, speak respectfully over such an issue so that the man will understand – FGD with refugee men, Obongi

Some male participants argued that having multiple needs does not necessitate deviation from appropriate behavior. They noted that it is a requisite that a woman hands over their income. However, they added that it is imperative that the man discloses to the spouse what he intends to use the funds for and ask for her opinion.

R5... No doubt about it, she has to obey and hand over the money, the best she can do is monitor how it is being used

R3... I agree but it is also important that the man shares his plans on how he is going to use the money and also ask her what she thinks – FGD with refugee men, Obongi

Discussion with female participants show that women negotiate the gender norm. It is evident that some were victimized for deviating from the norm. Some participants advised that it is not worthwhile to go through abuse for not handing over earnings. She was of the view that one quits her job or closes the business so as to avoid conflicting with the spouse.

This has happened to me before. I used to sell in the market and when I reached home, my husband would inquire about how much I made that day. I would deny him that information and not tell him how much I was making. He started beating me up and this went on for long – FGD with women in host community, Lamwo

Well I can't get to terms with getting beaten for money, I advise women in such situation to just close the business and just stay at home. This saves you from being disrespected by the man, handing over what you have earned and then being beaten for not handing over the money, No. Just stay home – FGD with women in host community, Obongi

Some male participants argued that the presence of humanitarian organizations facilitates women deviation from appropriate behavior. They were quick to add that this has normalized disrespect towards men and altered gender roles. They opined that this should stop to avoid further family breakdown. They also reiterated that what the organizations are suggesting is in total contradiction with their tradition. This suggests that there is limited engagement of men in processes that support women to negotiate gender norms.

R5... Women disrespecting their husband's is becoming a normal thing in this community because of the laws in place that protect women from their husbands. We the men are not happy because you find a woman will spend the entire day in the market, she hasn't cooked at home, the children are hungry and she leaves all the work for the young girls at home to do by themselves. All this in the name of looking for money? What is the use of the money when your children are starving and no one is looking after their sanitation? Leaving children unattended to have led to an increase cases of rape and defilement in our community. Some of these organizations (non-government organizations) should get serious – FGD with men in host community, Obongi

Some female participants reported that the spouse is not interested in managing her income. However she indicated that the he no longer contributes to the meeting of the welfare needs of family members. Deviation from gender norms results in male negligent behaviour that impacts on the welfare of his family.

My husband right now has enough cattle. I have stayed with him for 20 years now. I started selling second hand clothes in the market, he does not rebuke or fight me. When I get some money and disclose to him, he does not advise me how to use the money, he does not disturb me. But what I have seen is that he no longer buys soap for washing clothes, he does not buy food in the house. Now, the sick child that I took to Lacor hospital for treatment, he did not contribute money. So even if you talk about the need to help the children, he keeps quiet. Now I have seven children with him but everything to do with their welfare, including school fees, I have to pay it – FGD with women in host community, Adjumani

4.1.1.2 All Productive Resources are controlled by the Man

Participants reported that men are expected to control all productive resources. This can be in the form of ownership, supervision, and or decision making. It was revealed that women that

purchase or are gifted of any productive resource have no control over it. It was also noted that women do not own or inherit land. This suggests that improving women's access to productive resources without shifting this behavioral expectation might curtail achievement of assistance objectives.

If the woman bought cows, she is not supposed to make decision about the cows without the knowledge of the husband. If you are a woman and you go with your husband to sell cows, it will appear funny because you are not supposed to do that. It does not matter whether you are the one that bought them, the moment they get to a man's home, they are his – FGD with women in host community, Lamwo

The challenge comes in ownership and control of these resources. The men are in charge here and they take control of all including the produce stored away in stores. A woman has less power over that and needs to seek permission from the husband before selling produce – Male key informant, Adjumani

Participants noted that women that deviate from the norm are perceived to have an ulterior motive of killing the spouse. They are also identified as poorly behaved, greedy, disrespectful and among the Madi, it shall be thought one does not want to be inherited by the brother in-law – that is if the spouse dies. It is expected that these shall be asked to leave the home. This pushes women into abiding by the gender norm. It is important that programmes that intend to cause shifts in norms address negative sanctions associated with the norm.

R6... Some elders would say you are dodging inheritance by the brother in laws – FGD with women in host community, Obongi

They may say that you want to get another man and use your late husband's property with him. Others may say that it is you who killed your husband – FGD with refugee women, Adjumani

This gender norm is embedded in the understanding that family membership and tribal expansion is transmitted through a man, and that men are protectors and providers. Among the Madi, it was revealed that land is owned by the clan and therefore anyone that is not part of patrilineal lineage cannot have control of the same. This suggests that gender norms are related to deeply held values. To achieve shifts in norms requires that interventions support communities to distinguish between the restrictive norms and the prized values. The positive norms created also have to be embedded in the communal values to facilitate their adoption.

The participants revealed that at times the appropriate behavior can be transgressed if the widow had children and a good relationship with the deceased, and if there is no person from the spouse's family that is responsible enough to take over the property. However, male participants were quick to mention that the family shall reclaim the resources if the woman

remarries. It was also noted that the woman shall have to consult the family before effecting some decisions e.g. sale of the resource. These exceptional circumstances provide a basis on which critical discussions on the need for women to control productive resources are formed.

R1... It is possible as long as she has children with the deceased

R2... In the African tradition, it is only right for a woman to inherit her late husband's property when they have children who need to be taken care of

R5... Yes, it may be acceptable depending on how well she related with her husband. Take the case where she often had to bring her daily income and give it to her husband, she can be allowed to be in control of some properties. However, there will be some instances where she will be required to seek permission from her brothers in law to for example sell one of the husband's cattle – FGD with men in host community, Lamwo

4.1.2 Descriptive Norms

4.1.2.1 Women do not speak at Public Forums

Participants reported that that it is typical of women to keep silent at public forums. Women are not expected to contribute to the discussion, make decisions or go against what has been decided. Sharing their opinion in the presence of men is regarded as disrespectful. This impacts on women's participation and contribution to processes meant to aid their successful recovery and resilience.

That is not an issue to discuss about, when we gather in the community, it is our role to speak. We are aware of what the women want, so we speak on their behalf – FGD with men in host community, Lamwo

Discussions show that the gender norm is embedded in the community value of respect for men. This is shown through not presenting counter arguments to men's views or making additional submissions in support of the views presented by men. This closes out most avenues through which women can contribute to public discussions.

Showing respect does not stop at home but also when we are in the community... what if you say something that is contrary to what a man has said, would that be being respectful to men? – FGD with male refugees, Lamwo

Participants reported that women can contribute to public discussions only when they are asked to or spoken to. However, some participants were quick to mention that even when given a chance, they cannot contradict what men have already talked about. This have to say out what

is appropriate and not offensive to the men. This further constrains women from sharing their honest views about processes they are being engaged in.

At times, probably when visitors ask them a question. But again this does not mean that she will go against what one of us earlier said, she just have to find something to say but not related to what has been already said – FGD with men in host communities, Adjumani

Women that go against this gender norm are scolded, discriminated against and at times chased out of public gatherings or meetings. It was also revealed that some are reported to the local council or elders courts for disciplinary actions that could include beating or community work. These sanctions push women into abiding by the gender norm.

4.1.2.2 Women should be experienced in performing Gender Roles

Discussion with participants revealed that it is typical for a woman to have requisite experience in performing assigned gender roles. They added that this requires the skilling of young girls in the ascribed roles. Female participants noted that mothers and female relatives have a responsibility of training younger girls. This limits girl's access to and participation in formal training activities, including vocational or skills enhancement trainings.

Our mothers always reminded us that we are supposed to know how to cook that traditional food and took it upon themselves to see that we learn. They always joked that if we fail to learn we shall face the consequences later in life – FGD with women in host community, Lamwo

It can be us mothers to train them or their relatives that live with the same homestead. It does not matter who does it, the main thing is to see that she learns – FGD with refugee women, Obongi

Further discussions show that this typical behavior is embedded in expectations of a good wife. Participants argued that a woman that cannot perform their gender role is a disgrace to the spouse. They added that the woman's family is equally disgraceful for raising someone incapable of cooking, cleaning etc. One commented that the family should return the bride wealth.

R2... Imagine having such a woman as a wife... cannot even refer to her as a wife, she is just someone, she cannot cook a good meal, she cannot clean... she is just there

R4... If that is the case, you just got and ask for the bride price, how can one give out their daughter who cannot cook, how? FGD with men in host community, Obongi

Interviews with participants show that there are no exceptional circumstances where a woman can transgress this typical behavior. When asked if similar expectations are held for young girls in school, male participants argued that this does not matter and advised if one cannot find time to be trained in gender roles, it is advisable that she leaves school.

Now my brother, school usually stops at 20 years, the rest of years one will be in marriage. If you think school is stopping you to learn how to cook, then drop out of school and concentrate on getting to know how you will satisfy your man – FGD with men in host community, Obongi

Discussions with some key informants show that this expectation at times informs the parent's decision to stop young girls from attending school. One key informant added that it justifies the prioritizing of educating the boy child and preparation of girls for early marriage.

We all go through challenges and we address these differently. Now you and I know that our parents were challenged in paying our fees, fortunately they ensured that our sisters continued with school. However, in these communities, the moment the parents get a challenge, they tell the girl to stop schooling and then the mother prepares her for marriage. All this you see if because of that thinking that women's role in society is to cook and do other household activities. Parents view this schooling thing as taking them away from their traditional role, if they cannot pay their fees anymore, they just say – all the same she had to learn these skills and then ask her to drop out of school – Interview with key informant, Lamwo

4.2 Reference Groups

For a gender norm to have impact, there must be a reference group.²⁸ A reference group comprises of individuals whose behaviors and opinions matter to one's choices.²⁹ These maintain social norms through “social approval or disapproval for one's actions, also called positive and negative sanctions”.³⁰

This assessment studied reference networks of UHRCEP project beneficiaries to understand influential groups of people that the programme can work with to facilitate changes in negative

²⁸ Ben Cislighi & Lori Heise. (2016). Measuring Gender-related Social Norms: Report of a Meeting, Baltimore Maryland, June 14-15, 2016. Learning Group on Social Norms and Gender-based Violence of the London School of Hygiene and Tropical Medicine.

²⁹ Learning Collaborative on Social Norms. Overview of Experiences Diagnosing Social Norms. A working paper developed for a Measurement Community meeting July 26,2017; Bicchieri & Noah (2017). Applying Social Norms Theory in CATS Programming. University of Pennsylvania Social Norms Group (PENN SoNG). 2017. The article provides insights in how to create a social norm against a given practice. Pg. 8.

³⁰ Ben Cislighi & Lori Heise. (2016). Measuring Gender-related Social Norms: Report of a Meeting, Baltimore Maryland, June 14-15, 2016. Learning Group on Social Norms and Gender-based Violence of the London School of Hygiene and Tropical Medicine.

gender norms that operate within livelihoods. These influential persons execute various functions critical to social norm change programming, including being opinion leaders/role models, gate-keepers of information and facilitating diffusion to a maximum number of people.

The egocentric data collected indicates that 'refugee welfare committee', 'L.C 1 committee' and 'friends/peers' occupy strategic positions of importance in UHRCEP beneficiaries networks (see Annex 1 – table's 3, 4, 5 and 6). These persons/groups can play an important role in promoting or fostering gender equal beliefs and norms.

4.3 Risk Factors for GBV in the context of Livelihoods and Displacement

The intersectional gender approach demands for the understanding of gendered vulnerabilities and risks for violence against women and girls. This section identifies risk factors for GBV in context of livelihoods and displacement. These are categorized into two; risks associated with gender roles (set of behaviours and attitudes that are considered acceptable, appropriate for a man or woman. These determines the traditional tasks assigned to women, men, girls and boys) and those associated with gender power relations (relations about decision making and control. Power relations based on gender act as a barrier to women and girls access and participation in livelihoods and economic recovery services).

Gender Roles

Male refugee participants reported that their spouses had taken on male ascribed gender roles. They attributed this to the registration of women as household heads and men as dependents by humanitarian actors. This happens since often women arrive first in protected places and men later on join them. This was identified as a source of disagreement among spouses.

When the war back home sparked off, women and children came ahead and settled in before us the men. Because of this, women were registered as family heads and allocated the land we live on today. When the men followed later, they were registered as dependents to family heads. Because of this women feel like they are household heads; this has not been taken well by many men in this community – FGD with male refugees, Adjumani

Some male refugees accentuated that gender roles do not change and had failed to come to terms on how the changes came about. This dictates their aggressive behavior towards their spouses.

According to our culture, there are roles for men and those for women and these do not change... unfortunately here we see women taking on these roles, have really failed to understand how this happened – FGD with male refugees, Moyo

The participants noted that by taking on these roles, women deviated from appropriate behavior prescribed by their culture. Deviation from appropriate behavior/gender norms often calls for negative sanctions that can include beating, verbal abuse and discrimination of women.

They refer to the businesses as theirs. They never disclose the money earned when they return home – FGD with male refugees, Obongi

The women feel this land belongs to them and so there is disrespect of the men as rightful heads of families – FGD with male refugees, Adjumani

Some male participants reported that uptake of male ascribed roles has been stressful for some women. They were of the view that it is likely women were forced to take on these roles.

Many women were confused, they did not know how to perform the household head role... when I saw that, I knew that they were forced into taking on this role – FGD with male refugees, Obongi

Discussions with women revealed mixed views about the changes in gender roles. Some were happy about taking on the roles as this came along with resources that supported them in meeting their needs and those of their children. Some women were happy, however raised concerns about the tension this brings about among married couples that live together. A few of these suggested that women joined by their spouses should relegate the traditional masculine roles so as to maintain a healthy relationship. Such attitudes can shape women's perception of economic recovery support, at times leading to resistance towards services being accessed.

For me I really like being in that position because when the organizations come to support us, it is I that they give the food, the land that we use. This is really important to me and my children because we can get what to eat, what to wear, what to cover ourselves – FGD with refugee women, Lamwo

I won't lie to you, it feels good when you are in control of all these things that we are engaged in but my concern is that the man starts feeling bad about this, you quarrel with him because of this – FGD with refugee women, Adjumani

Some male participants reported difficulties in meeting certain gender role expectations particularly providing for the family. Discussions with women show that men that fail to do so tend to be more aggressive and dominant in the way they act towards the spouse. This is done to regain control over the spouse.

That notwithstanding, participants indicated that livelihood strengthening projects have supported some men in meeting these societal expectations. On the other hand some female and male participants argued that women participation in such projects has contributed to reduction in social pressures requiring men to provide.

R1... Initially, women were so demanding. Since this project came, their dependence on the men reduced because now they are involved in the work too – FGD with male refugees, Adjumani

World Vision has changed our lives, we are able to save and conduct business. Before World Vision we were lacking so many things, we didn't have enough food to eat and would bother our husbands a lot. But now we are able to have food, able to buy drugs to treat the family members – FGD with women in host community, Lamwo

Gender and Power Relations

Some male participants, particularly in Adjumani and Lamwo, reported that the UHRCEP has facilitated shared decision making, male engagement in domestic work, and positive couple communication. This was attributed to the Problem Management plus trainings implemented by World Vision that equipped them with strategies for managing stress, managing problems, behavioral activation and strengthening social supports. The shifts in power relations support effective women participation in processes meant to facilitate their recovery and resilient behavior.

We have had to share responsibility even in house chores like sweeping, prepare breakfast because my children are still too young to do housework, fetching water using my bicycle, etc. especially when she is busy at work and am the one at home – FGD with male refugees, Adjumani

There is also a level of cooperation that has grown between couples; it is common in many families that work is segregated, women say such kind of work is for the men and so for the women. But nowadays they work together and on a day when the man is not there to work due to other commitments, the wife goes in his place even when her name is not on the project list – FGD with men in host community, Lamwo

Some female participants, particularly in Obongi, reported that they have not seen any changes in the way men relate with their spouses following participation in the UHRCEP project.

R1... There are no changes. Most men cannot accept to cook. Some do not even dig. If they have the money, they hire labour.

R2... Culturally, when a man marries you or lives with you, it is your role as the wife to perform the household chores, so things could not change because of participation in that project. Things are still the same in my home – FGD with refugee women, Obongi

Some female participants reported that UHRCEP initially brought about positive changes in spouses behavior. This changed the moment men started to assume that they were no longer

able to control the spouse. This suggests that restrictive attitudes, beliefs or norms are constantly negotiated. Maintenance of behavior change requires continuous and consistent work with both women and men.

My sister let me use me as an example, the first time we got money from World Vision, it brought harmony at home and also, I didn't use the money poorly, I bought 3 goats and some of the remaining money I bought silver fish which I sold by the road side. Life was good for some time, but after a while, my husband started getting jealous and started stealing money from the house to go drink it, with claims am getting big headed – FGD with women in host community, Lamwo

A few female participants reported that the spouse's participation in UHRCEP activities has resulted in prioritization of family welfare than drinking of alcohol, a key risk factor for perpetration of violence against women and girls.

Drinking has also reduced and men better cooperate with women now. Previously, they would return home late in the evening. Now World Vision has brought change, men can now think of remaining home and taking care of their children when their wives are away instead of going to drink – FGD with women in host community, Adjumani

Discussions with female participants show that the targeting of only female spouses in some households exacerbated risk to perpetration of violence. This is a cause of contention among partners. In such instances men enact gender norms around control of resources and women that tend to deviate from behavior prescribed by the norms are punished through beating or verbal abuse.

R5... The challenge with cash for work is that if a woman's name appears on the list and the man's name is not on the list, there will be violence. The woman will be making money and the man not and this will bring a lot of conflict. There is a neighbor of mine that fights with his wife all the time because her name is on the list for cash for work – FGD with female refugees, Adjumani

Female participants reported that spouses were grabbing money provided to them by development partners. They noted that money stolen is mainly used to buy alcohol. It was noted that such situations impact on their ability to become financially independent yet at the same time increases their vulnerability to abuse as their intoxicated spouses perpetrate violence. It was revealed that children are also victimized in such situations. It was also indicated that such experiences push girls into marriage.

R6... World Vision gave me money and my husband took it all. So as a woman you will lack the capacity to be financially independent because the man has the authority to use whatever that is yours in whatever way he wishes. This leaves many women with anger, and if you decide to talk about it, it usually ends in violence. This is one of the things that

I think brings disagreements in a home which is very painful – FGD women refugees Lamwo

R1... My husband has the disease of drinking, my man drinks a lot, and he fights anyhow, if you've kept something small somewhere, he will disorganize the whole house until he finds it. He might take part of it to go drink alcohol, and at times after his done drinking, he comes home and starts fighting me, fighting me so much while insulting me. At times the insults are very dirty that the children shouldn't even hear them – FGD with women in host community

Female refugees revealed that some men often exchange food for alcohol or sale food and use the money to buy alcohol. It was noted that this leaves the family in a position where it struggles to find food to feed on.

And the second one is on 'drinking' food. Men have adopted a habit of paying for their alcohol with food meant to feed the family. And most cases, leaving the family struggling to get something to eat. Even the food that WFP gives to feed the family, men steal it and go exchange it for alcohol. They will scoop a kilo or more of cowpeas just to go and drink it, and if they are done and it's not enough, they come back and take some more maize, and still, if he hasn't had enough, he will come back and get cooking oil. This disrespect from men is really frustrating us a lot women of this community – FGD with female refugees, Lamwo

When the food is given out, the men take it away and sell it and buy alcohol. This creates conflict. This is one of the greatest challenges we have here. In some instances the men take alcohol and marijuana and end up in fighting their women – FGD with refugee women, Obongi

Discussions with female participants show that men's access to income has resulted in increased alcohol abuse that is often followed with perpetration of violence.

R2... I beg to differ from my sisters' point, the livelihood program has contributed to violence in a home. The money they give to our men has made them drunkards. And when you ask them to stop drinking, they insult you or tell you things like, are you the one that made the road? There is a one time he beat me up for saying so.

R4... The negative side of the program is the high consumption of alcohol, my husband kept on getting drunk while he insulted me and accused me of being big headed, having better clothes than him. Eventually he would beat me up – FGD with women in host community, Lamwo

Female participants revealed that their spouses prioritize drinking alcohol to engaging in productive work which places them in a position where they cannot support the family. These

however still hold onto the expectation of finding food at home and if not found, women are victimized.

When you plan with him to go to the garden, he will go somewhere, come home drunk asking for food yet they have never left anything behind for buying food, this makes him angry and beat you up – FGD with women in host community, Moyo

Some female participants were of the view that men turn to alcohol to cope with the different life challenges they experience. It is important that existing programmes integrate messages on positive coping in the face of adversity.

Indeed there is poverty and it has brought a lot of problems in the community. Due to unemployment, the men find solace in drinking alcohol – FGD with women in host community, Lamwo

An interview with key informant revealed that there is an increased risk for perpetration of gender-based violence when cash for work payments are made and during festive seasons. This suggests a need for establishing mechanisms to monitor beneficiaries that have received cash payments.

Number one is the cash for work, when there is no cash, GBV issues are at minimal but when cash is paid you start hearing a lot of stories of women being abused. Right now everything is calm because payments have not been made. Also, during festive seasons women expect a lot from their men and when they fail to provide, you start hearing issues like beating. People get so excited like during Christmas time, expenditures are high and some families cannot afford to provide some resources to their families and this exacerbates GBV – Female key informant, Adjumani

Women that participate in savings and loans groups reported that leadership positions are dominated by their male counterparts even though majority of the group members are women. It was also reported that loans are majorly accessed by men even though they do not regularly make contributions to the fund.

4.4 Institutional and Context Analysis

Institutional and context analysis focuses on understanding the political and institutional context within which the UHRCEP is to be implemented and draws conclusions on how the various factors can impact on the achievement of project objectives, particularly socio-economic gender equality in the context of livelihoods .³¹ It explores participant's knowledge on gender, GBV and GBV integrative programming because this has a strong bearing on the strategies devised to integrate gender transformative actions in sectoral programmes. It also presents respondent's views on the existing legal framework, existing preventive and response services and informal institutions so as to draw conclusions on the various incentives and constraints that shall shape likelihood of programme success.

Understanding of Gender and Gender-based Violence

Some key informants particularly from gender focused government entities described gender as social attributes attached to women and men and attributed GBV to power inequalities. Some participants emphasized that the social attributes evolve and could differ in various contexts. For some respondents the term GBV is used to refer to the kind of violence that men and boys experience. The represents a knowledge gap about what GBV means.

Gender is the socially constructed roles played by both the male and female in society... Gender-based violence is about power imbalances between men and women – Female key informant, Adjumani

Gender is basically a social constructed role that men and women play in society, boys and girls play in society, and it's subject to change depending on the society that is from one society to another. It's not static, these roles can change...gender based violence is any violence that is directed to a person because of the person's gender whether male or a female. It can be of various nature or forms which are physical, sexual, psychological, social or economic – Male key informant, Obongi

Discussions with key informants from non-traditional gender entities show that gender is understood as a relationship between men and women and GBV as a form of violence experienced in relationships including beating, sexual assault or negligence. Similarly, some of the key informants expressed that GBV is perpetrated by both women and men. The knowledge gap is wider among respondents attached to departments that do not deal directly with issues of gender and GBV.

Gender, okay my personal opinion is that it is the relationship between female and male counterparts in the aspects of resource sharing, culture and the others.... Gender Based Violence to me is the violence that comes up in the relationship between men and women, when a man beats up or a woman beats up the other, can involve abnormal

³¹ UNDP (2012). Institutional and context analysis guidance note.

mistreatment, it can be sexual violence... it can be negligence especially by either men or women – Male key informant, Adjumani

Legal framework

Study findings show that several key informants, particularly from non-gender sectors, refer to their institutional mandate to gender mainstreaming when asked of the existing legal framework on gender and gender-based violence. Some, from the community based services department, were able to mention existing laws and policies on gender. Differences were noticed when asked about the existing framework on GBV. Some participants cited the national policy on elimination of GBV in Uganda. Some participants from non-gender focused local government departments reiterated that staff from community based services department are better placed to have this kind of knowledge. That said, several key informants perceived that the existing legal framework is strong, although this can be further strengthened by developing regulations that guide integration of gender transformative activities in non-traditional gender sectors, translation and scale up of dissemination of existing laws, policies and regulations. They advised that the relatively spread civil society and community structures should be tapped into to support in the dissemination of the framework.

The existing laws (laws on GBV) need to be properly disseminated to the lowest level so that people know that there are repercussions for going against the law. Many people are ignorant about existing laws and ignorance has no defense in Courts of Law – Male key informant, Adjumani

Gender-based violence issues cuts across WASH (Water, Sanitation and Hygiene), livelihood, health and all sectors of life. So, if those laws could be amended in such a way that what so ever intervention each partner will do should integrate gender and GBV issues in their implementation strategy, that will be a big mile stone – Female key informant, Lamwo

Some participants in Adjumani reported that the local governments develop ordinances to address particular social problems. This presents an opportunity to make national legislations more contextually relevant.

We had a big challenge in my sub county; people usually go to the market in the late hours rather than during the morning or day times; that is from 6:00 PM to around 11:00 PM or even midnight. So we as leaders came up with a plan that the markets should start operating at 7:00 AM in the morning to 6:00 PM and thereafter be closed. People must go home to care for their families and prepare meals for their children – Male key informant, Adjumani

Key informants reported that the existence of gender norms/informal rules of behavior impede the successful implementation of relevant legislations on gender-based violence. It was noted that communities, particularly men, challenge rules presented by laws. They opine that these are intended to strip them of their entitlements. Some key informants observed that such realities demand for effective male engagement.

Much as these legal frameworks are there people recognize the male gender as the head of the family and they tend to act in such a way that disadvantage the female counterpart and for them its right traditionally but of course when you come to the legal aspects its wrong – Male key informant, Adjumani

Usually the male gender tends to defend their status and they think they are trying to over run their status in the society by promoting the female gender at the expense of the male. So it is still not an easy thing however the male are also been engaged into these and at least they have been put on board to try to understand why these issues of gender based violence have to be addressed – Male key informant, Obongi

Prevention and Response Services

Participants reported that there exist gender-based violence services, although several could not differentiate prevention and response services. When disaggregated by provider, findings show that the local governments mainly provide response services (majorly medical, psychosocial support, legal and justice services). These are however affected by serious logistical and human resources deficiencies and weak referral and linkage system. The participants also observed GBV cases often go unreported or reported late thereby survivors being unable to access existing services. Study findings indicate that prevention services are majorly provided by humanitarian agencies in the form of awareness raising – e.g. Action for Human Rights and Education Initiative under the We Can campaign in Adjumani and Obongi; social norm change – e.g. Danish Refugee Council and Lutheran World Federation utilizing evidence based models like SASA! methodology albeit paying less attention to intervention fidelity (degree to which a methodology is used, based on the original design) and refugee mobility preventing sustained behavior and norm change. Other prevention services include: engaging men and boys and livelihoods and economic recovery services. It was noted that prevention interventions have a strong component on building local activist movements that denounce GBV. The participants identified the need for scale up of the interventions.

We have strong structures within the community like the SASA (Start Awareness and Support Action) activists, local councils and para-social workers. They are playing an active role of reporting cases to us and we immediately take action – Female key informant, Lamwo

Various stakeholders and government have put in place initiatives that bring together men and women in trainings geared toward reducing GBV occurrences among couples

and many men have come to realize some of the areas where they have been going wrong. In these trainings, both men and women are given opportunity to share their views (about gender relations). I can say the current changes (healthier relationships) have been realized because of the current efforts of various stakeholders – Male key informant, Adjumani

Discussions with key informants show that response services are inadequate given the weak referral system, poor coordination among actors, weak human resource, and poor funding of the sector. The participants argued that this undermines provision of survivor centered services.

The weaknesses come after reporting these cases to police; some where there, there is need for the victim to facilitate the police (victim requested to facilitate investigation processes). Take for example defilement cases are reported through three channels; i.e. to the community development officer (CDO), health center then to police. At our office, we give psycho-social support, at the health center the victim is examined and where necessary administered PEP (post-exposure prophylaxis). When these cases reach the police level, they may do their part well but challenges come at the court level because many victims never get justice from that point which frustrates our efforts – Male key informant, Obongi

There is a lot they do, however what is left out is equally a lot. So you find that the individual that has toiled to get to the service point cannot receive a service, even those that do, the way they are handled is not so professional given the poor resources at the service provider's disposal – Female key informant, Lamwo

Some key informants revealed that interventions integrate gender analysis in the targeting of beneficiaries. The findings show that this is limited to the targeting of both men and women and survivors of violence against women and girls. Inadequate analysis during operation design and implementation is a catalyst to doing harm to vulnerable populations.

When selecting beneficiaries, consideration is given to the various inequalities women and girls go through, mainly violence, in this way they are able to target the most vulnerable and support them in addressing factors that place them in situations where they are abused – Female key informant, Lamwo

Informal Institutions

The key informants reported that there are informal institutions that play an important part in prevention and response to GBV including traditional and church leaders. These mainly engage in awareness raising, psychosocial support to survivors, providing shelter services, and case mediation. However, participants noted that some practices common to these institutions reinforce women and girls discrimination.

Yes, we have the elder's council who do mediation between the families of the victim and perpetrator; religious leaders also play the role of counselling and share the words of encouragement from the Bible or Koran. The elders do help our work a lot and we sometimes involve them to help us. Even in the refugee community, elders and religious leaders have good mediation skills which are a form of response and prevention to gender based violence. However, for some cases like incest, child to child sex, the clan leaders, elders or traditional leaders will always want to settle within family for fear of ruining family reputation – Male key informant, Adjumani

Even these traditional authorities have a role to play like if we talk of the chiefs the traditional leaders' involvement in this because they command a lot of respect in the community. Once they say something, community tends to listen and so I think each one complements the other – Female key informant, Obongi

Gender Integrative Programming

Interviews with key informants show that there is increased consideration for integration of gender in programming mainly through the numerical representation of women and men, women participation in leadership of project level committees and adoption of gender sensitive monitoring and evaluation tools. Further discussions revealed that the programmes minimally attend to or address existing unequal gender and power relations between women and men which affects women and girls participation. This suggests that the interventions are mostly gender aware than being gender transformative.

Some three projects by some NGO's failed in this sub county because the activities did not that match the female gender. After some time, you find beneficiaries either selling off say the bull or abandoning the work. Sometimes the beneficiary is the woman but the man ends up taking control of the work. That particular project failed to achieve its objective – Male key informant, Adjumani

There is widow that received a heifer that give birth to other cows. Now this widowed lady was convinced by her deceased husband's brothers to give them 2 heifers to pay bride price. She accepted and gave them 2 heifers and after sometime, these same brothers-in-law came and forcefully took the remaining 2 heifers she had left. Our female beneficiaries try their best to take care of and put to good use these opportunities given to them but the issue of unequal power and gender relations between men and women affect this – Male key informant, Adjumani

Participants from the production and marketing department revealed that they utilize gender methodologies (specifically the Gender Action Learning System Methodology) in training of staff. They have also trained trainer of trainers in gender that are to cascade the training. It was also reported that research organizations have developed innovations aimed at improving women participation in the agricultural sector.

There is a methodology that is called gender action learning system that we used to train. Our extension workers have been trained as ToT on those methodologies... research organisations like NARO have come up with the technologies that are gender sensitive, that help women to engage in agricultural sector – Male key informant, Adjumani

SUMMARY OF FINDINGS

Objective	Key Findings
<p>Objective 1: To identify unequal gender norms that operate in the context of livelihoods and displacement</p>	<ul style="list-style-type: none"> • Restrictive gender norms that operate in the context of livelihoods <ul style="list-style-type: none"> ○ Men control income earned by household members ○ All productive resources are controlled by a man ○ Women do not speak at public forums ○ Women should be experienced in performing gender roles • Gender norms are embedded in prized values, gender roles and gender stereotypes • Deviation from norms is punished through perpetration of various forms of violence • There are exceptional circumstances where it is acceptable to deviate from the gender norms • Negotiation of the various gender norms is supported by non-government organizations, however poor male engagement result in resistance towards the organizations efforts
<p>Objective 2: To identify reference groups that influence empirical and normative expectations around identified gender norms</p>	<ul style="list-style-type: none"> • Findings show that ‘refugee welfare committee’, ‘L.C 1 committee’ and ‘friends/peers’ occupy strategic positions of importance in UHRCEP beneficiaries networks • These persons/groups can play an important role in promoting or fostering gender equal beliefs and norms. These can be utilized to facilitate diffusion processes.
<p>Objective 3: To describe vulnerabilities and risks for GBV in the context of livelihoods and displacement</p>	<ul style="list-style-type: none"> • Risk factors for GBV in the context of livelihoods and displacement <ul style="list-style-type: none"> ○ Shifts in gender roles ○ Aid resources exacerbating/strengthening men’s power over men, aggressive masculinities, alcohol abuse ○ Enacting restrictive gender norms in an aggressive, dominant, and violent manner towards women and girls ○ Targeting criteria – working with only women in given households ○ Refugee registration criteria

	<ul style="list-style-type: none"> ○ Timing of cash for work payments ● There is adoption of progressive norms, attitudes and practices.
<p>Objective 4: To understand the political and institutional factors that have an impact on programme implementation</p>	<ul style="list-style-type: none"> ● There are knowledge gaps on GBV, gender, gender integrative programming, legal framework on GBV and gender and prevention and response services. These differ by category of respondents with the gap being wider for partners from non-traditional gender entities ● Informal rules provided by the gender norms limit appreciation and application of the legal norms ● Response services are characterized by logistical and human resource deficiencies, weak referral, poor coordination among actors and poor funding of the sector ● Humanitarian actors utilize tested interventions to implement GBV prevention actions, however there are challenges around intervention fidelity – degree to which a methodology is used, based on the original design ● There is increased interest in GBV/gender integrative programming, however programmes are largely gender aware than transformative.

RECOMMENDATIONS

1. In general, the GBV intervention should include both prevention and mitigation strategies.
 - a) Under prevention, the intervention should support the implementation of a strong social norm intervention to address the unequal social expectations that marginalize women and girls from accessing and participating in livelihoods programmes.
 - b) Under mitigation, the intervention should focus on reducing risks and vulnerabilities identified by the formative research.
2. Engage project partners in gender transformative trainings to inspire critical reflection, dialogue, and change. The training content should focus on the intersections between GBV, livelihoods and displacement; GBV specific topics; innovative tools and methodologies on GBV and specific livelihoods and displacement topics. Trainings with communities should address perceptions on women participation in empowerment programs and build the agency of women and knowledge of their own vulnerabilities, risks and protection options.

3. Strengthen the GBV referrals system so as to facilitate access to supportive survivor-centered services. This could include referral pathway trainings that enable referral pathway members to provide services that prioritize the safety and needs of female survivors of GBV.
4. Support structural transformations such as building strong partnerships between project partners, with CSOs and with community; instituting effective grievance mechanism & relevant accountability mechanisms; recruiting GBV focal points; and commitment to full integration of GBV prevention work. This shall provide a supportive and enabling environment for leading GBV risk mitigation, prevention and response work.
5. Review and make adjustments, where necessary, to the cash for work delivery mechanisms including: amount, duration and frequency, and cash delivery mechanisms.
6. Engage in post distribution monitoring of cash transfers so as to ensure safety of women and girls.
7. Develop tools and resources (e.g. safety mapping and GBV risk profiling tools) that shall support in continuous identification and managing GBV risks.
8. Develop a strong male engagement strategy to address resistance around existing registration and targeting criteria.
9. Support integration of gender transformative actions in existing grievance redress mechanisms.
10. Ensure women's control over resources they earn through provision of safe places for women to save, such as bank accounts.
11. Engage in social norm change programming to cause shifts in gender norms that affect women's access and effective participation in livelihood interventions.
12. Align the monitoring and accountability systems to the age, gender and diversity lens so as to ensure that people with specific needs and protection risks are identified.

Annex 1: Egocentric Data

Table 1: Main Population Group: Women in refugee communities

	Refugee Welfare Committee	Informal Community Structure	Neighbor	Friend	Spouse	Relative	NGO Staff	Religious Leader
Individual 1	2	1	1					
Individual 2	1			1	1	1	1	
Individual 3	1		1	2				
Individual 4	1		1	2				1
Individual 5	1	1				1		
Individual 6	1					1		
Total	7	2	3	5	1	3	1	1

Table 2: Main Population Group: Men in refugee communities

	Refugee Welfare Committee	Friend	Spouse	Religious Leader	Relative	NGO Staff
Individual 1	1	1	1			
Individual 2	1	1		2	2	
Individual 3	1	1	1		1	1
Individual 4	1	1	1			
Individual 5	1	1		1	1	
Individual 6	1	1				1
Total	6	6	3	3	4	2

Table 3: Main Population Group: Women host communities

	L.C. Committee	Relative	Friend
Individual 1	1	1	3
Individual 2	1	1	1
Individual 3	1	1	1
Individual 4	1	2	1
Individual 5	1		1
Individual 6	1		1
Total	6	5	8

Table 4: Main Population Group: Men host communities

	LC.1 Committee	Relative	Friend	Spouse	Youth Leader	NGO Staff
Individual 1	1		1	1	1	2
Individual 2	2	1	1	1		
Individual 3	1	2	1	1		
Individual 4	1		1			
Individual 5	1		1			
Individual 6		1	1			
Total	6	4	6	3	1	2

Annex 2: Data Collection Tools

Key Informant Guide

Category of Participants

- Livelihood actors
- Gender and GBV specialists
- Duty bearers/CSOs along referral pathway
- Local government officials

Instructions

- Introduce yourself
- Thank the participant for agreeing to take part in the interview
- Introduce the participants to the COVID-19 risk mitigation plan
- Talk through the study information sheet with the participant and provide them with a copy
- Let the participant know the amount of time the KII is expected to last
- Explain that an audio-recorder will be used to keep a record of the interview. Assure the participant that the interview will be kept confidential. Let them know that the responses they provide during the interview may be quoted in published documents but that these quotations will be made anonymous
- Let the participant know that they can withdraw from the study – and they can leave the interview at any point – without having to give a reason for withdrawing
- Ask the participant if they have any questions about the study
- Check that they have signed the consent form.

Demographic information

I'd like to start by asking you some questions about yourself.

Designation: _____

District: _____

Current Position: _____

Length of time in position: _____

Institutional and Context analysis

1. What does the concept “gender” mean to you? What of gender-based violence?
2. Are you aware of the current legal framework on gender-based violence? What is your assessment of the current legal framework on gender-based violence? Probe for strengths and weaknesses of the existing regulation and the gaps?
3. Which groups challenge the legal framework? Why?
4. Have reforms in this particular area been attempted before? If so, by whom, why and with what results?
5. What are the informal rules preventing implementation of relevant legislation and regulatory frameworks? Probe for cultural, traditional or other norms
6. Are there important institutions within communities (formal and informal) that play an important part in prevention and response to gender-based violence that can be used to improve the likelihood of success?
7. The planned project is meant to lead to participation of women in decision making processes, bring about equitable power relations. Does this challenge certain structures of traditional authority?
 - a. If yes, do you think persons that accrue benefits from the status quo shall resist the intervention?

GBV and Livelihoods

8. What gender and power relations manifest within livelihoods activities? Probe for: decision making, gender roles, access to livelihoods
9. What are the different factors that exacerbate GBV-related risks in the context of livelihoods?

Probe for; Lack of safe and lucrative livelihood opportunities for women, inequitable gender and social norms, Social tolerance to GBV, Customary laws preventing women from having equal access to productive resources, Stigma and discrimination particularly of women with multiple vulnerability including disabilities, HIV, Exploitative work environments, Unregulated markets, Exclusive targeting of women and adolescent girls

10. Do existing livelihood programmes present any risk for harmful and restrictive gender and power relations? **Probe: If yes, how?**
11. What harmful and restrictive gender and power relations/norms impact on adoption of livelihood activities? **Probe: If yes, please describe these norms?**
12. Do existing livelihood programmes attend to/address existing unequal gender and power relations between women and men? **If yes, how?**

Probe for; Equitable access to income generating opportunities, Participation of women and girls in decision making processes, Providing safe and lucrative livelihood opportunities to women and adolescent girls, Involving and engaging both women and men in gender transformative training and GBV prevention, Creating and raising awareness about issues of GBV, gender and social norms, and power imbalances, Supporting more sustainable or alternative livelihoods

13. What measures could be put in place to prevent or mitigate GBV risks within the livelihood strengthening programmes?

Probe for; Inclusion of men and boys as partners in prevention while ensuring accountability to women's rights, provide opportunities for women and girls to engage in non-gender stereotyped occupations, involvement of local leaders and government partners, addressing protection needs and rights of at-most risk groups, introducing mechanisms to monitor and address potential risk factors

14. Which essential GBV prevention and response actions can be integrated into the livelihoods strengthening response programme?

Probe for: Assessing the level of participation of women, adolescent girls and other at-risk groups in all aspects of a livelihood programme, assessing community norms and practices related to livelihoods with focus on barriers faced by women, conducting market analyses in partnership with those at risk of GBV to identify profitable

Focus Group Discussion Guide

Target groups

- Project beneficiaries on host and refugee communities

Instructions

- Introduce yourself
- Thank the participants for agreeing to take part in the FGD
- Take the participants through the COVID-19 risk mitigation plan
- Talk through the study information sheet with the participants and provide them with a copy
- Let the participant know the amount of time the FGD is expected to last
- Explain that an audio-recorder will be used to keep a record of the FGD. Assure the participants that the FGD will be kept confidential. Let them know that the responses they provide during the FGD may be quoted in published documents but that these quotations will be made anonymous
- Let the participant know that they can withdraw from the study – and they can leave the FGD at any point – without having to give a reason for withdrawing
- Ask the participant if they have any questions about the study
- Talk through the consent form with the participants
- If they are happy to take part, obtain signatures on consent forms.

Background information:

- FGD#:
- Location:
- Numbers of participants (at beginning): (at end):
- Date:
- Time start: Time end:
- Facilitator(s):
- Note taker:

Getting to Start

Do we all know each other? We'd also like to get to know you. **Introduce yourself again and then ask participants to introduce themselves as well as per the table below.**

#	Name Initials	Age	Level of Education
1			
2			

Table of participants to be included at the end of transcript/notes

- What is your assessment of the quality of relationships between women and men in the community you live in?
- Are there any aspects of your relationship or among other couples that changed as a

result of your/their involvement in this (UHRCEP) livelihood programme?

Possible probes:

Has there been any changes in who does what in the household? Can you give some examples? Which areas of household roles haven't changed or changed less? Why do you think that is?

Have there been any changes in how decisions are made in the household? Can you give some examples e.g. decisions around income and control of resources? What explains these changes?

Instruction: Read out vignette to the participants

Next I will tell you a story of Fred and his wife Lydia. Let's pretend they are from this village. I don't want you to think about a real Fred and Lydia who live here. We could have chosen other names, but for now let's stick to those. I would like you to listen to the story carefully and discuss the questions that follow.

Fred and Lydia have been together for the past 12 years. Fred rears cattle while Lydia grows and sales farm produce in the market. At the end of the day Lydia is expected to report to her husband the amount of money she would have earned. The man would then decide on how Lydia could utilize her daily earnings. Lydia is hurt about the fact that it's her husband to decide on how her earnings would be used.

- What would most other women like Lydia do in this situation?
- What would most other women advise Lydia to do regarding her sentiments?

Let's return to the story. Lydia decides to keep silent about her husband's practice of deciding on how the money should be used.

- What would most other women say about Lydia's decision?
- What would other community members say about Lydia's decision?
- Would the opinions and reactions of the other women make Lydia change her mind about her decision?
- What if Lydia went against his husband, what would other women say about Lydia's decision/action?
- What would other community members say about Lydia decision?
- Would the opinions and reactions of the other women make Lydia change her mind about her decision?
- Are there any circumstances where it would be considered acceptable to take on such a decision?

Months later Lydia's husband passes on. She brings to the attention of the clan leaders, family members and elders her well-intended decision to inherit her husband's/family land and property so as to continue raising their children.

- What would most other women say about Lydia's decision?
- What would most family, clan members and elders say about Lydia's decision?
 - What would other community members say about Lydia?
 - Would the opinions and reactions of the other women make Lydia change her mind about her decision?
 - Would the opinions and reactions of the family, clan members and elders make Lydia change her mind about her decision?
- Are there any circumstances where it would be considered acceptable to take on such a decision?

Following the demise of Lydia's husband and the fact that some clan members and elders were against the idea of Lydia inheriting her husband's/family land, Lydia then asks the family that she continues utilizing her fallen husbands land. The family refuses her to do so.

- Do most families in this community refuse widows to utilize land?
- Do most community members think that widows should not utilize family land?

Let's return to the story. One of the elders thinks otherwise. He was of the view that Lydia should be given access to the family land.

- What would most community members say about the elder's opinion?
- Would the opinions and reactions of the other community members make the elder change his mind about his opinion?
- Are there any circumstances where it would be considered acceptable to have widow's access land?

Introduction

- Introduce yourself
- Thank the participant for agreeing to take part in the interview
- Take the participant through the COVID-19 mitigation plan
- Talk through the study information sheet with the participant and provide them with a copy
- Let the participant know the amount of time the interview is expected to last
- Explain that an audio-recorder will be used to keep a record of the interview. Assure the participant that the interview will be kept confidential. Let them know that the responses they provide during the interview may be quoted in published documents but that these quotations will be made anonymous
- Let the participant know that they can withdraw from the study – and the interview can be stopped at any point – without having to give a reason for withdrawing
- Ask the participant if they have any questions about the study
- Check that they have signed the consent form

1. Demographic details

I would like to start by asking you a few questions about yourself. Could you tell me?

- Your name?
- Your age?
- Position/designation?
- How long have you lived in the community?

2. Name generators

The questions below should be used to complete the Network Partner Name Generator Form. For each person mentioned, obtain their name and their relationship to the participant. Also record the number of the question that led to the mention of each name.

Two people are needed for this task. It is helpful if both interviewers sit next to each other so they can both look at the list of names being generated.

- i. Who would you talk to if you were worried about something or needed advice? (list up to 5 people)
- ii. Who would you trust with private information (e.g. a secret)? (list up to 5 people)
- iii. Who might you talk to if something upsetting has happened to you? (list up to 5 people)
- iv. Who is most important to you? (list up to 5 people)
- v. Who do you spend most of your free time with? (list up to 5 people)
- vi. Who do you spend most time talking to? (list up to 5 people)

3. Identification of Influencers and decision makers

Refer to list of network partners on the Name Generator form and ask the participant:

Now, from this list (or you can add others) can you tell us who are the most important 5 in teaching you how to behave in an appropriate way?

From this list, could you point to five people who are the most important for you in deciding about issues regarding livelihood activities?

4. Stories on five influencers

Thinking of person 1 – can you give me one or more examples in which this person was important to you? Maybe an anecdote?

Thinking of person 2 – can you give me one or more examples in which this person was important to you? Maybe an anecdote?

[Ask for all five persons]

For each of these 5 people I have a scenario ...

Thinking of person 1 - when you've done something wrong in the past, how did this person correct you?

Thinking of person 2 - when you've done something wrong in the past, how did this person correct you?

[Ask for all five persons]

Annex II Network Partner Name Generator Form

Name	Date
Interviewers	

1)

Name	Relationship (differentiate faux kin from real kin)	Nomination Questions
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
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