



2015

IMPACT REPORT ON MALE ENGAGE INITIATIVE (MEI) OF CARE'S NUWEP



Compiled by: AARIFA PAGKPEMA MUHAMMED

A Study done as part of a Master's degree in
Glocal Community Development at the
Hebrew University of Jerusalem

1/29/2015

EXECUTIVE SUMMARY

CARE is an International organization whose mission is to eradicate severe poverty among individuals and families in the poorest communities in the world. They envision a world of hope, tolerance and social justice where poverty has been conquered and people can live in dignity and security. In Uganda, CARE International current initiatives covers promoting women empowerment, economic development, governance, civil society strengthening, orphans and vulnerable children, and support to marginalized groups.

In the process of realizing their vision, currently three main programs are being run which are Women and Youth Financial Inclusion Program (WAYFIP), Women Empowerment in Natural Resource Governance (WENG) and Northern Uganda Women Empowerment Program (NUWEP). CARE's work in northern Uganda which is NUWEP involves working with Women and girls of reproductive age affected by conflict, who face chronic food insecurity, and are vulnerable to rights denial, whilst focusing on women empowerment.

The goal of this program is to achieve a peaceful society where women and men are equally empowered to enjoy their human rights. Under this domain which will focus on this issue in Northern Uganda is WEP. Northern Uganda has been engulfed in a protracted conflict for over 20 years and is in a recovery period. Women are usually the most affected and vulnerable sect in this context. Therefore many developmental organizations targeted women as their main beneficiaries to curtail large percentage of those being vulnerable. In the process, they neglected men who are the main bread winners¹.

Research and impact studies (including the strategic impact inquiry on women empowerment conducted by CARE) reveal that even where there is noticeable improvement in economic empowerment of women, little has been achieved in addressing the position of a woman in society and the violation of her rights².

One of the projects as part of NUWEP to be at the forefront in the achievement of women empowerment, mitigation of gender-based violence and development in the region is the ROCOKWO project. However, with the existence of gender inequality deeply rooted in patriarchal norms and research showing men as perpetrators of these inequalities, MEI was born to include men in the achievement of women empowerment.

The purpose of this study is to document the impact of the MEI on households and communities where it is being implemented, the approaches that have worked and the motivations behind the success of the project. From the findings, it is evident that the project

¹ NUWEP Program design Document, June 2014

² CARE Uganda; Engaging men Initiative within the ROCOKWO program; 2010 revised document

has made a positive impact with regards to attitude towards women, shared decisions within the family and households, an improvement in wellbeing and income which has created a path for development.

This evaluation study took place in Northern Uganda (Gulu) between October 2014 to January 2015; as part of a Master's degree in Glocal Community Development Studies at the Hebrew University of Jerusalem, Israel.

LIST OF ACRONYMS

NUWEP	Northern Uganda Women Empowerment Program
MEI	Male Engage Initiative
RMM	Role Model Men
FGD(s)	Focus Group Discussion(s)
WEP	Women Empowerment Program
GBV	Gender Based Violence

TABLE OF CONTENTS

IMPACT REPORT ON MALE ENGAGE INITIATIVE (MEI) OF CARE'S NUWEP ...	Error! Bookmark not defined.
Executive Summary.....	1
LIST OF ACRONYMS.....	4
CHAPTER ONE	6
INTRODUCTION.....	6
1.1 Background to the Project	6
1.2 Research Questions	7
1.3 Objectives of the study	7
1.4 Methodology.....	8
1.5 Limitations of the study	8
CHAPTER TWO	9
EVALUATION FINDINGS.....	9
2.1 Attitudinal Changes regarding relations at home.....	9
2.2 Impact of the project and impact with regards to relationship and violence	11
2.3 Motivation behind the involvement in the project	12
Approaches that have worked.....	13
CHAPTER THREE	15
DISCUSSIONS AND CONCLUSIONS	15
3.1 The MEI and Community Members	15
3.2 Challenges faced and existing gaps of MEI	16
3.3 Integrating best practices	17
CHAPTER FOUR	18
RECOMMENDATIONS	18
CHAPTER FIVE	19
APPENDIX.....	19
5.1 Appendix 1: A map of Northern Uganda	19

CHAPTER ONE

INTRODUCTION

1.1 Background to the Project

Male Engage Initiative is part of NUWEP and funded by CARE Norway and born from a mother project called ROCOKWO. It has been running from 2010 to 2014, in six districts of Northern Uganda³. It aims to promote women empowerment and gender equality at household and community levels within northern Uganda. Critical issues on gender equality and women empowerment which stakeholders are to address include; women's participation in the household and community decision making processes, women's participation in peace building and conflict resolution, access to and control over productive assets and prevention and ending gender violence against women and girls, men and boys⁴.

The project employs three main strategies to achieve this goal.

Men as agents of change; Men as agents of change approach works on the fact that not all men are perpetrators of violence. Some men support gender equality and women empowerment and will do their best to see it work and for women to feel safe. In this case men are engaged to spread the word on the benefits of having a society where gender equitable relations are upheld. Such men are examples and good advocates of gender equality.

Men as equal partners; in a society like northern Uganda, culture and tradition are deeply rooted in patriarchy. Men in one way or the other influence the life of women. Women do not stand as completely independent but live in partnership with men. In such a society until a woman is married, she lives under the care of the father and once she is married, she lives with the husband, thus in one way or the other, men have a great impact in the lives of women. With the project's approach, at the household level, both men and women are brought on board to talk about issues related to gender equality and women empowerment and to see reasons why it is important to support the concept of women empowerment and promote the rights of women.

Men as clients: this as a strategy acknowledges that some men are victims of violence. Some of these men need assistance in dealing with psychological effects of being victims. This strategy employs these men, as counselors to tell their story and experience of being victims of violence and hence the need to prevent it at all costs.

In each parish, there are a number of RMM; each RMM has 10 households attached to him, whom he represents. For every sensitization program he attends, he is to relay this information

³ A map of the six districts in Northern Uganda in the Appendix

⁴ ibid

to his 10 households attached. For every district, RMM have chairmen who represent them at the higher level.

Approaches or methods used to empower these men are capacity building trainings, radio talk shows and drama/ theatre.

The men targeted include:

- Men at grass root community level.
- Male staff within CARE and implementing partner organizations
- Political, Cultural and religious leaders
- Civil servants – teachers, local government servants, police ,health workers
- Men who have suffered gender based violence and other forms of violence including human rights violation.
- The partners to the impact group women.

The activities the RMM carry out include:

1. Engaging other partners of the impact group on issues of responsibility, gender equality and empowerment. This usually takes place at common grounds such as drinking bars where men usually sit
2. Engaging in peer education, couple seminars and counseling on conflict management and resolution to sensitize the public on the critical issues of gender and development.
3. They conduct awareness and sensitizations on workshops with men to educate them on savings which they learn from the capacity building trainings and mobilize them into VSLA groups.

1.2 Research Questions

To document and evaluate the MEI, the following research questions served as themes and guidance

1. What has been the most important impact of the initiative?
2. What approaches within the initiative has worked well or not and why?
3. What motivates stakeholders to be a part of the initiative?

1.3 Objectives of the study

Male Engage Initiatives has been running in northern Uganda since 2010 and hence has been successful in curbing and reducing many cases of violations of women rights in northern Uganda. It has been running on voluntary basis and stakeholders involved engage in the services on this basis. The main aim of this study is to find out and document the motivation behind the stakeholders' passion and services they carry out which has contributed to the success of the project. Though they are not given any form of payment. The second objective of

the study is to document the impact of the project and best practices worth integrating into other programs within the NUWEP program.

1.4 Methodology

Study Area: For the purpose of this study, data was collected from five (5) out of six (6) districts the project is being implemented in Gulu, Amuru and Nwoya where the project is implemented by the partner GWED-G and in Kitgum and Agago implemented by WURUDET.

Sampling Procedure: Data was gathered from 95 respondents; 73 male and 22 females. 49 respondents were RMM and 11 were households attached.

Target Population: RMM, Households attached, spouses of RMM and households attached, organizations implementing GBV programs and traditional chiefs

Tools Used: Key Informant Interviews, Questionnaires, FGD guides

The questionnaires were administered to find out the attitudes of men towards women in their homes, the relations between the families at home, about the levels of relationship and violence within the community and if the impact of the project has a trickledown effect to the many households attached to the RMM. Interviews were held with RMM to find out the impact of the project on the community, how the community responds to them and what motivates them to continue this voluntary work as mentors and educators in the community. Focus groups discussions were held with spouses of these RMM to find out from them since they are the main impact group of the project, if they feel a positive change in the household and the community as a result of this project and if there have been a change with regards to empowerment and gender equality.

1.5 Limitations of the study

Time factor: Given the limited time of the study, it was impossible to meet all groups of RMM and their attached households and communities, and a sample of men, households and communities had to be done.

Unequal distribution between men and women: As the spouses of the RMM are not direct beneficiaries of the project, it was difficult to contact them, hence the unequal representation of respondents between the sexes.

Language Barrier: As the lead researcher does not speak Acholi or Luo, translators had to be used to carry out the research. Even though every precaution was taken to verify the quality of the results, this might have created biases in the results of the study.

CHAPTER TWO

STUDY FINDINGS

The main findings of this study are grouped into four categories; attitudinal changes by men regarding relations at home, the impact of the project, the impact of the MEI on relationship and violence in the community and the motivation behind the participation of the stakeholders in the project.

2.1 Attitude regarding relations at home

24 households responded to the questionnaires, out of which 11 were male and 13 were female. In this category, the aim was to find out if attitudes towards women have indeed changed in the household level. Thus if they saw any change in the attitude of the husbands with regards to sharing of household duties, who has the final say in decision making; if decision making is shared, their attitude with regards to violence and their opinion about the project.



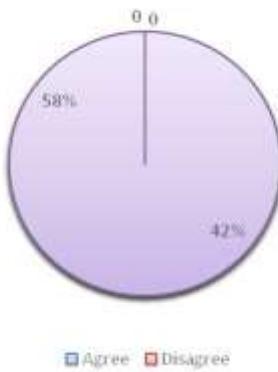
During a FGD with spouses of RMM

Questions such as if they think a woman's main role is to stay at home and do household chores. If they think a woman should tolerate violence to keep her family together. If they think a man should have the final say in decision making and if they think gender equality and efforts to achieve gender equality will work. Although answers to some of these questions showed no difference to what is already known, response to some questions were intriguing.

1. After being a part of this project for 1 to 5 years and counting, do respondents (male and female) still think a woman's main role is to stay at home and do household chores. To this question both sets of respondents disagreed, and that a woman's role exceeds being only at home and taking care of the house. Hence the earlier perception of the role of a woman has changed. This hammers on the essence of girl child education and the fact that women can make use of opportunities that men have and

can equally make important contribution outside of home, emphasizing woman's capability.

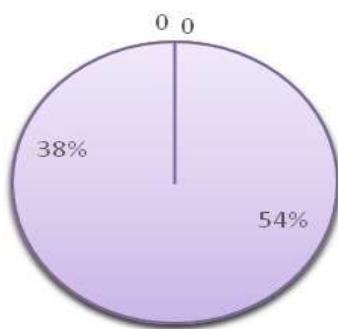
A woman's role in the house



Agree Disagree

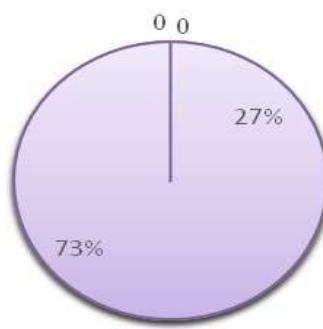
- 2. Should a woman tolerate violence to keep her family together?** Whilst 73% of men thought a woman should not tolerate violence to keep her family together, women thought otherwise, two thirds of the women agreed that peace and a healthy and long marriage lies on the shoulders of a woman and hence if there is violence she is to tolerate it.

Women answered



Agree Disagree

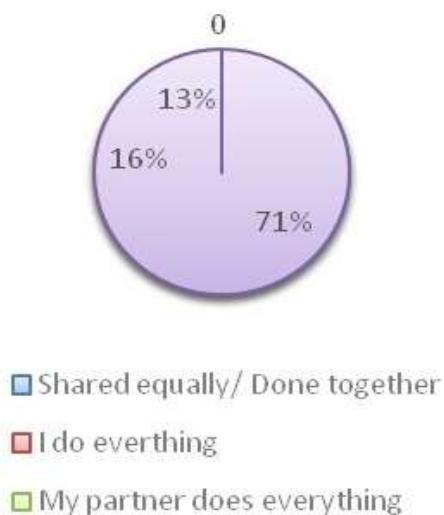
Men Answered



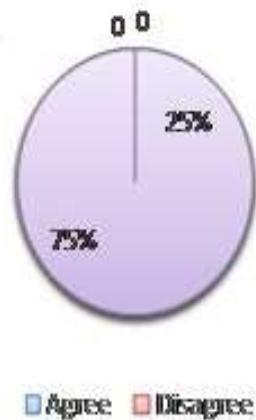
Agree Disagree

- 3. As part of the projects initiatives, capacity building trainings are organized for these RMM who are to sensitize the households attached to them on the essence of shared decision making and household chores.** 71% agreed that decision making at the household level are now shared, women during FGDs attested that decision making are shared, however. The final decisions on others such as payment of bills and acquiring big items like land are determined by the husband. *"sometimes, I have to stop my husband from doing certain chores, I think it is too much for a man"* Esther from Nwoya

Household Chores



A man should have the final say in decision making



2.2 Impact of the project and impact with regards to relationship and violence

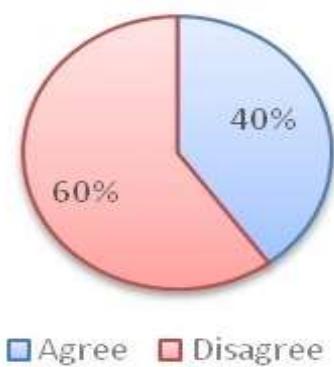
The study seeks to document the general Impact of the MEI on the households and impact with relation to relationships and violence within the home. The study investigated the level and character of the impact. The main questions asked were if the project is making any impact within the family and community which includes how the community perceives them, what changes occurred after becoming involved with the project and if there are still high forms of violence in the area.

1. From the results, 79% of respondents both male and female agreed that the project has made a positive impact in the area with regards to change in attitude and violence prevention and solving. Respondents attributed this change to the knowledge gained from a series of capacity building trainings held. "*Children are going to school especially nursery which used not to be the case. Children used to go direct to primary*". (*FGD Agago*) "*Because of the knowledge I gained from the training, I do many things differently, Right now there is a lot of change in my house because personally ...My first born right now is in primary six and my wish is that he continue studying...*". (*Interview at Kitgum*)

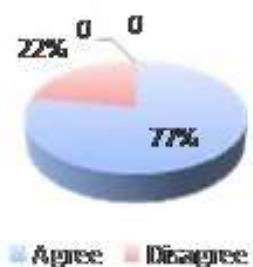
2. When investigating if the program was providing sufficient protection for victims of violence which in many cases were women, respondents gave different answers. Whilst men thought that the project provided enough protection for victims of violence, women thought that it did not. This could be attributed to the fact that women think that this project is a men's affair and so do not feel protected

3.

Women answered



Men answered



2.3 Motivation behind the involvement in the project

As stated earlier, men's participation in the project is done on a voluntary basis and seeing that this project has ran 4 years with success, this study also sought to find out what motivates these men to participate without any form of compensation given to them.

Firstly, in the eyes of 90% of respondents, the benefits of leaving in a peaceful society as the main motivation that keeps them going. Majority of these respondents claimed they have witnessed war and will not like to relive another episode of that. Quotes from respondents were "*Generally the peace and the good life people are enjoying as a result of our work, it motivates me to continue even if I am not paid*" Walter, from Namokora district. Kilama James from Adilang, Agago district is quoted saying, "*what motivates me are the good things that are coming because personally I can see from own house that there change. So much as we are not paid, I will continue to work because I know God will reward for the good things*".

Second, 80% of respondents mentioned the impact they make in their communities as the main motivation behind the involvement in the project. This impact has to do with being called upon in cases of violence and being looked up to as a role models and mentors for both the young and old. The fact that they are making a positive contribution to their communities in terms of development is something they are proud of every day. And so do not believe one has to be paid to make such a contribution. “*When we were being selected we were clearly told that this a voluntary work and we accepted but because this work is bringing change in people’s lives*” James, Nwoya. “*The good that is community from what we are doing*” Interview in Kitgum. “*Onenca Geoffrey from Adilang, Agago district; I want to change people in my community because no one will come from out to bring change in my community. Secondly as a RMM I saw the effect of violence so I decided to be one of the people working on reducing violence*”.

Third, 20% mentioned the knowledge they have gained from this project was a significant motivation. The majority of the men have had little or no formal education, and the fact that they learn contemporary issues such as Sexual Reproductive Health and land rights is very important to them, since land conflict is high. Participants are quoted saying “*There were other NGOs who were distributing foodstuff and other items to the community but CARE decide to teach people something which is good because such information can bring development. For example VSLA which has brought remarkable development in our area, people are going to school and there is development. So I want people to continue with this work because for me I will continue with it*”.

“*The knowledge/information that I got as a result of this initiative which changed my life also motivates me to continue working so that other men can also get the same information*”. Interviewee from Namokora sub county in Kitgum.

Approaches that have worked

The findings of the evaluation prove that all the approaches used by CARE in the initiative is working to its capacity except with men as clients which is under capacity from data gathered from the respondents. In other of what worked best, men as agents of change, comes first with participants of MEI do their best to propagate women equality and gender empowerment and other men who are willing to join their course. From the findings, 90% of men agreed that, other men will join their course and have joined their course. For those who said maybe, they said it was more difficult for people to change and it will take some time which also happens to be one that hinders their success within a household sometimes. During an interview in Kitgum a respondent said “*It is hard to convince people to change, some take long to change*”.

With regards to the approach Men as equal partners, it is evident that, this approach is working well. This is manifests with men sharing household chores with women and making decisions jointly. Additionally, spouses attested to the fact that Men who were previously having bad behaviors are living good and responsible lives. *My husband was a womanizer, and being attached to a chomkweri and encouraged changing his behavior, he is changing for the better*” (FGD, Nwoye) This success is mainly attributed to the strategies like the capacity building trainings; radio talk shows and seminar also made contributions

Men as clients as the third approach is one that needs to be worked on. Respondents (RMM, spouses and households) gad not talked about this approach like they did on the other two approaches. Men who may have been victims of violence did not open up to discuss their experience. This however can be attributed to tradition and culture, where men do not open up about being victims of violence. Men are usually seen as strong in the community, therefore a man opening up about being victimized is an embarrassing and humiliating. Such men lose their respect within the community and seen as weaklings. Men in these society see their masculinity threatened if they open up about being victims of violence.

CHAPTER THREE

DISCUSSIONS AND CONCLUSIONS

From the findings, it is obvious that the MEI and training offered to the men in these communities have made a great impact on their lives. Respondents attribute most of the changing trends to the capacity building trainings held for them which gave them enough knowledge to be whom they are.

Firstly, participation in the program has produced more responsible partners as well to the impact group. Men and women during interviews and FGDs pointed this out. Through the knowledge gained and the service as peer educators in the community, it has boosted their self-confidence, this has enabled some of them have the aspiration of contesting in public offices. The recognition earned in the community as respected people and mentors is enough to win the confidence of the community members as people who can make a significant impact in their communities.

Second, within the individual families, major changes have occurred. During a FGD in Agago, RMM and households confessed to having a bad behavior before being engaged unto the MEI. “*Before becoming a RMM, I didn't see the value of paying school fees for the girl child but later after becoming a RMM, I realized that it is important to take a girl child to the school*”...

“*Before becoming a RMM, I would come back from the garden and head straight to the bar to drink. I would also make plans for my house alone without involving my wife and we would fight each time she complaints about it. But right now things have change because we are planning and doing things together*”...



“*For me before becoming a RMM, I was a womanizer and no one would handle me but when I became a RMM I left all those things and started staying with my wife that I used to have other women alongside her. Right now people are seeing a very big difference in my life because I used to drink alcohol, sell of the food we produced but now I have stopped...*”

3.1 The MEI and Community Members

During the evaluation, the respondents were asked how the community members reacted to them breaking some of the traditions and behaviors which have been practiced over the years. One's such as doing household chores with their wives, doing farm works designated as only women's jobs and making decisions with their wives especially on finance. It is generally believed in the

society that men who do jobs known to be a woman's own is either thought of being controlled or bewitched by his wife. "*They first insulted us that if we have started doing the work of women, then what will women do. But we kept on teaching them that we are all equal despite the biological differences that God gave us and that we can do anything irrespective of our gender*".

"*We would them that if you go and fetch water it will not change your status at all but you will still remain the same person.*"

"*Some of us started picking food from the garden for cooking and when our wives are busy doing other things we can support them and prepare meals for the family*".

"*Some said that we are going against our culture by doing what is meant for women and that we should not be doing what is meant for women. We told them that by doing all those things we are helping our families*".

3.2 Challenges faced and existing gaps of MEI

In as much as this project has made a positive impact on the lives of these communities, it has existing gaps. Women feel left out in one way or the other. The project has women as the impact beneficiaries. Nevertheless, the fact that they responded that they still need to tolerate violence to keep their families together speak volumes. In addition the feeling by women that the project does not protect victims of violence which in many cases are the women raises an eye brow too. It is evident that women will need to be involved in some of the trainings held within the project. Additionally, men talked about majority of changes because if the capacity building trainings and less on the radio talk shows and seminars which implies that more needs to be done with regards to both.

Second, there is a lack of periodical refresher trainings to remind them of the role and topics to sensitize the public are of urgent need. 80% of RMM mentioned this during the interviews. One was quoted as saying "*We request you not to stop empowering us. We need more training so that we handle different issues that we face in the community because we don't have the same level of education. Specifically some basic knowledge on Uganda laws.*"

Third, there is also a little of a livelihood component in the trainings within the project. Trainings should include knowledge on practical ways to use skills taught during trainings and workshops. Trainings on VSLA are given, and the need to incorporate the habit of saving, however less is been thought on how to use this funds for the betterment of their lives.



Fourth, some of the HH during this study were seen as been left out in a number of ways with regards to the project. Majority of the men in these attached HH knew they were to see this “*chomkweri*” if they needed any advice and as a peer educator, however, they knew very little about the project.

Finally, RMM complained about having too many households attached to them and hence cannot go visit all of them during their sensitizations compiled with the problem of transportation since homes are very far from each other, it is difficult to get to them all. Finally, materials to support them in doing their work and to make it more genuine are one of the major issues mentioned during the interviews.

3.3 Integrating best practices

The first unique model of the project is that it focuses on men in a bid to improve gender equality and empowerment for a change. Many aid organizations [primarily focused on women. Men are generally considered as a more difficult gender to work with and hence CARE’s approach of MEI to bring a more last solution to empowering women and curbing the violations of women’s right is the first of its kind within the region.

Secondly, the project dwells on advocacy, improving knowledge on issues affecting communities. Ignorance of the most important issues in society can also contribute to a delay in development. This project seeks to educate these men to take their development in their own hands and not wait for development to come to them. This is quite different from several projects which only focus on providing communities members with what they need without giving them a sense of ownership.

Furthermore, the project is run on voluntary basis and on the concept of Asset Based Community Development Approach (ABCD) where the community strengths and potentials are recognized. These recognized skills and resources are harnessed and channeled to promote development. This is one of the best practices worth integrating into other programs. A lot of people are used to a needs based approach of development and being paid for things they need which could be of benefit to them and hence only working for what they are being paid for. The fact that these men work willingly gives them a sense of pride and urge to continue.

Being an association is another of the benefits recounted by the RMM. This enables men of good will coming together to discuss issues which is of benefit to their communities. They hold regular meetings monthly to discuss issues and the way forward. One significant outcome of this association is the construction of the LII community school in Amuru district. Through the meeting, they identified their most basic need was a school. Through efforts the school was constructed and means identified to sustain it. Currently, the school has enrolled more than 200 children of school going age and a boarding house for children who are far from where the school is⁵.

⁵ Human Interest story of a RMM in appendix 4

CHAPTER FOUR

RECOMMENDATIONS

It is a clear that MEI significantly made tremendous impact on these communities. This is evident in the fact that community members now prefer their services to the local councils. The reason for this preference is that RMM are accessible, always around to help solve problems, give advices and do not demand any form of payment, Nevertheless, some recommendations are worth incorporating.

- Women should to some extent be included in the capacity building trainings. Spouses during the FGD and interviews voiced out concerns of been left out. For some, they will be a constant reminder to them to their husbands. Others also said their husbands only tell them a few of what is being thought and claim they also stand to gain from being included in the capacity building trainings.
- Closely related to the above is the fact that, services should be made known to victims of violence. The services offered by some organizations or the government institutions dealing in violation of rights and victims of abuse or violence. The means by which these services can be offered to them as well should be known by them. During the interaction with a respondent at *Bobi* sub county in Gulu, A woman who is an HIV positive and fled from her home as a result of violence meted out by her husband, has left her dejected with no access to her medication. She claimed her forms used to take her medication from the health center is still at her husband's house and she cannot go for it because she is afraid of what she might face from her abusive husband. She did not know where else to turn to for help. To help curb similar scenarios, the services offered by the police and other stakeholders should be known to these people so that they would know where to turn in such a case.
- During all interactions with respondents, more than 90% mentioned alcoholism as a major concern. The rate of drunkenness is very high in all communities and being the fuel for many issues of GBV and other problems within the community. Respondents were asked to brainstorm and come up with possible solutions to this but proved futile. However to help reduce the rate, Alcoholism and its effects should be placed as a priority in trainings just like GBV. Through this, the participants will learn the dangers alcoholism and perhaps reduce the rate at which they drink.
- Additionally, it is important that more efforts should be made to institutionalize the program into existing structures, to make it recognized with the legal system. This will, to a greater extent curb the ridicule from community members and the hard time given to them from some of the community Local Councils.
- During interviews and FGD, RMM appealed that a form of transportation should be provided to them to enable them carry out their duties better than they do. As a result of the distance between homes and increasing number of households who come to them for help, it will help them reach out to them in a short time and frequently. Alternatively, households who have lived very good lives in the past five years during the course of this project should be given the license to join the RMM to take care of some of households who are still going through the change.

CHAPTER FIVE

APPENDIX

5.1 Appendix 1: A map of Northern Uganda



Source: <http://www.slideshare.net/tloughran/investment-opportunitieshandbook>

5.2 Appendix 2: Interview and FGD Guide for Respondents

Specific Questions

- 1. Please, tell us about how your relationship with your spouse was before becoming a role model man?**
 - Is there any difference between your life before and after the becoming a role model man?
 - If yes, what has changed in terms of your wellbeing, family health, income, and with your fellow community member
 - What do you think about gender transformations in this area? Are there enough done? What should be improved? What should be added or subtracted?
 - What kind of improvements would you like to see?
- 2. What can you say are the changes (both negative and positive) that have occurred in the households attached to you?**
- 3. What motivates you as person to be a role model man? What will keep you motivated as a role model man?**
- 4. Do you think other men in your community are willing to join your cause? In yes or no, what makes you to think so?**

- 5. Are you making any impact/ within your household and the community?**
 - From your perspective, how do you think the community perceives the RMM? Do they see it as a supportive place to obtain help or is anyone fearful about it or see it in a negative light?
 - What would you recommend to improve how the RMMs operate?
 - If you think an activity would be useful to the project, what kind of skills building or activities would be of interest or most beneficial to you? Do you have ideas of what kinds of products might sell well in your community?
 - Is an RMM GBV project achieving the objectives, delivering outputs and producing outcomes identified in the agreement? If not, identify problem areas in program design and implementation strategies and recommend corrective action for follow-on project. Did the intervention yield results other than those planned?

5.3 Appendix 3: Questionnaire administered to households

QUESTIONNAIRE FOR THE ROLE MODEL MEN

Informed consent:

The purpose of this questionnaire is to ask men and women about their relationships, their families and their relationships with their children, if they have children. All the information in this questionnaire will remain confidential. No information such as your name or address or any detail that would identify you will be used in any way. This is to enable find out the impact of the MEI on the wellbeing, the models which works and does not work and the motivation behind this the services.

SECTION 1: SOCIO DEMOGRAPHICS AND EMPLOYMENT

QUESTIONSANDFILTERS	CODINGCATEGORIES
1. How old are you?years Gender M / F
2. What is the highest standard or grade you have completed at school?	Noschooling.....0 Basic School.....1 Above Basic school.....2
3. How many persons do live with you?(Totalnumber) Only me.....99
4. Where are you from	Village..... Sub County.....District.....
5. Who provides the main source of income in your home?	Self.....1 Partner.....2 Parents.....3 Olderrelatives.....4 Pension.....5 Governmentsupport(welfare).....6 Other(specific).....7
6.What is your employment status?	Never worked.....1 (Unemployed.....2 rmallyemployed.....3 Informally employed.....4 Retired.....5

Now,I'dliketoreadaseriesofstatementsaboutyourworksituation. Pleasetellmeifthesephrasesapplytovou:	Yes/ upset	Partly	No	Don't Know
7.My work or employment situation is mostly stable	1	2	0	3
8.My work situation frequently my mood- upset , happy sad	1	2	0	3
9. Not Having enough income upsets my mood.	1	2	0	3

FILTER:ONLYUNEMPLOYED.

Now, I'd like to read a series of statements about unemployment. Please tell me if these phrases apply to you:	Yes	Partly	No	Don't Know
10. I sometimes feel uncomfortable to face my family because I am out of work.	1	2	0	3
11. I sometimes drink or stay away from home when I can't find work	1	2	0	3

SECTION 2: ATTITUDES BETWEEN MEN AND WOMEN

Gender Equitable Men Scale The next set of questions will ask you about your views on relations between men and women. Please indicate if you agree or disagree with the following statements.				
	Attitude	Totally Agree	Partially agree	Disagree
12.	A woman's most important role is to take care of her home and cook for her family.	1	2	3
13.	There are times when a woman deserves to be beaten.	1	2	3
15.	A man should have the final word about decisions in his home.	1	2	3
16.	A woman should tolerate violence in order to keep her family together.	1	2	3
18	To be a man, you need to be tough	1	2	3
.				

	To what extent do you agree or disagree with the following statements?	completely agree	Partly agree	Partly disagree	Completely disagree	Don't know
19.	Gender equality, meaning that men and women are equal, has come far enough already	1	2	3	4	5
20.	Gender equality has already been achieved for the most part	1	2	3	4	5
21.	Work to achieve gender equality today benefits mostly well-to-do people	1	2	3	4	5
22	Efforts to achieve Gender equality will work	1	2	3	4	5

Who in your family or relationship usually has the final say in how you spend money?						
	Yourself	Partner	Jointly	Someone else	Your and someone else jointl	NA
23. Food and clothing	1	2	3	4	5	99

About this Project, do you think that?	Agree	Partly agree	Disagree		
	I do everything	Shared equally or done together	Partner does everything	Does not apply	
25. Washing clothes	1	3	5	6	
26. Repairing house	1	3	5	6	
27. Preparing food	1	3	5	6	
28. Paying bills	1	3	5	6	
29. What do you think of this division of tasks?		She does a lot more 1 She does it more 2 She does as same 3 I do a little 4 I do a lot 5		1 She does a lot more 1 She does it more 2 She does as same 3 I do a little 4 I do a lot 5	
30. Are you satisfied with this division?		Very satisfied 1 Fairly satisfied 2 Unsatisfied 3 Don't answer 4		Very satisfied 1 Fairly satisfied 2 Unsatisfied 3 Don't answer 4	
31. Are you satisfied with this division?		Very satisfied 1 Fairly satisfied 2 Unsatisfied 3 Don't answer 4		Very satisfied 1 Fairly satisfied 2 Unsatisfied 3 Don't answer 4	
32. Do you think your partner is satisfied?		Very satisfied 1 Fairly satisfied 2 Unsatisfied 3 Don't answer 4		Very satisfied 1 Fairly satisfied 2 Unsatisfied 3 Don't answer 4	
33. Have you personally or both of you sought help, e.g., family counseling, religious, family member, in order to solve problems related to your relationship? If so, who took the initiative to get help?		I did 1 My partner 2 Both of us 3 I haven't used such help 4		I did 1 My partner 2 Both of us 3 I haven't used such help 4	
34. How would you characterize your relationship with your partner on the whole? Would you say it is/was		Very good 1 Average 2 Bad 3		Very good 1 Average 2 Bad 3	
35. Was this relationship like this five years ago		Yes 1 No 2		Yes 1 No 2	
36. What could have brought about this change?					

37. It is making any impact in the community?	1	2	3
38. its making a negative impact of attitudes and behaviors of men	1	2	3
39.it doesn't change the attitude of men	1	2	3
40..Theydonotprovideenoughprotectionforthe victimofviolence.	1	2	3
41.Theyexposethewomantoevenmore stigmatizationandpain.	1	2	3
42 Would you continue the work to propagate violence against women and women empowerment	1	2	3
43. will other men join your course	1	2	3

SECTION 4: PROJECT

44.Are you aware of any laws in your country about violence against women?	Yes.....1 No.....2 Don't know.....98
45. Has there being any change between you and your spouse in the last 5 years	Yes.....1 No.....2
46. Has this change with relation to violence and wellbeing being positive or negative	Positive.....1 Negative...2
47. In comparison with another household do you see any difference between yours and theirs	Yes.....1 No.....2
48 If yes, what has changed in terms of your well being, family health, income, and with your fellow community member	Well being.....1 Income.....2 Health..... 3 All of the above.....4

Relationship and violence

49. Do you have a male friend who uses physical violence against this female partner or wife?	Yes.....1299	No.....1 2 No answer.....
50. Would you be capable of questioning/challenging his behavior?	Yes, I would.....1 Yes, I have already in fact.....23	Yes, I have.....1 2 No.....
51. What would you do if you saw a male friend use violence against a woman?	Intervened during the episode.....1 Speak to him after the episode.....2 Avoid/shun the ranger guy.....3 Call the police.....4	1 Speak to him after the episode.....2 Avoid/shun the ranger guy.....3 Call the police.....4
52. What would you do if you saw violence being carried out by a stranger (man) against a woman?	Intervened during the episode.....1 Speak to your friend after the episode.....2 Avoid/shun your friend.....3 Call the police.....4 Do nothing it is their problem.....5	1 Speak to your friend after the episode.....2 Avoid/shun your friend.....3 Call the police.....4 5
53. Are there high forms of violence in your area	Yes.....12	1 No.....
54. What is the most predominant forms of violence in your area	Physical Violence (fighting).....1 Violence.....2 Economic Violence.....3 Other.....4	1 Domestic Violence.....2 3 Other
55. What type of violence are common Women only?	Verbal assault.....1 Intimidation.....2 Physical assault.....3 marital dissertation4	1 2 3 4
56. in doing your work, which group hinders you the most	My Colleagues.....1 Educated Men2 Women.....3 LCs and traditional Authority.....4	1 2 3 4

Appendix 5.4: Human Interest story

Braving through the Storm: Angela's Long Determined Walk to Prosperity

My name is Akong Angela. I am 38 years old. I am married to Mr. Andrew Ayoo and we have five children; three boys and two girls. I used to live in Latanya village about twenty five kilometers from here. My family and I left our home and fled to this camp about ten years ago when the Lord's Resistance Army Rebels attacked our village. I now live here in Acholibur, in a camp for internally displaced people. I have now lived here for about ten years. Before the war, life was very good in my village. My family was very wealthy and we owned many heads of cattle, goats, sheep and chicken. My husband and I grew different kinds of crops like simsim, sorghum, maize, and millet. The soil was very fertile and the weather conducive and we always had very big harvests. The food crops we grew in our family gardens were more than enough to sustain us and we always had surplus to sell to meet our family's basic needs. We could also supplement the food crops with our animal produce like milk, meat and eggs and my home never lacked for anything. Life was indeed very enjoyable. The village women could meet in the evenings after finishing their house hold chores to talk, sing and dance but all that changed with the war.

At first, we heard about rebel attacks in somewhat distant villages and we thought that our area was safe. Slowly by slowly the rebels kept advancing and then we would hear stories of abductions, killings, maiming, raping and all kinds of crimes but we tried to be hopeful and brave and stay. We could not abandon our homes just like that leaving all the things we had worked hard to acquire. But then, the rebel activities kept coming closer and closer and abductions started happening in nearby villages. On one fateful day, my very own sister who had got married in an adjacent village encountered the rebels on her way from the garden. The rebels cut off her mouth accusing her of using it to tell the government about their activities and cut off her ears claiming that now she would have no ears to listen to slanderous gossip spread about them by the government. This was a very traumatic experience for my sister and for us as a family. At this point, my husband and I had serious discussions about leaving the village and going to stay in an internally displaced people's camp. To this effect, we slaughtered some animals and roasted the meat in preparation for the journey and life in the camp that awaited us. However, before we could execute our flight plan, hell broke loose one night when the rebels attacked my village. The rebels invaded our village and we barely managed to snatch some of the smoked meat as we fled for dear lives leaving everything we treasured behind; the home, clothes, the utensils, our grains in the granaries, our un harvested gardens, our animals, name it- we left everything. As Angela narrates her story, her face wears a pensive look, and is shrouded in sadness. I can see tears welling in her eyes but she bravely wipes them away with the back of her hands. She wants the world to know her story. She knows that her story is shared by many a woman in her community. The war has caused her and her family and the entire community a great deal of suffering.

That night we hid in the bush and could not even dare sneeze lest the rebels hear us. In the morning, my husband and a few men sneaked back to the village to check and see whether they could salvage some of our belongings but alas! Rebels had taken everything and set the homestead on fire! The rebels were hanging around and on the lookout because they knew we would come back to check on our home and probably attempt to settle back so they could finish us off. We decided to advance on to the camp and join thousands of other people who were already there. All the things that we had worked so hard to acquire were now no more. We were beginning life afresh. In the blink of an eye, our family had been transformed from the wealthy

respectable family with a secure livelihood, to a family of homeless wanderers with a future full of numerous uncertainties. Little did I know that we would live this life for a decade.

The journey to camp was a very long and tiresome one. My children were very young and fragile. Because it was very insecure, we walked as much as we could during the day and rested at night. In true sense, none of us could afford to sleep. Every slight movement in the bush triggered off alarm bells in our systems as we knew that at any time the rebels could find us out and exterminate us. We did not have any water, be it to drink or bathe and the weather was very hot. Each morning we would use bigger and broader leaves to gather the dew that was collecting on the grass and leaves to give to the children to drink. We also dug up roots of trees and squeezed them for juice in order to quench our thirst. By the time we arrived at Acholibur camp, we were a sight to behold. Our bodies were all greasy with sweat, dusty, dirty and bruised from being pierced by thorns as we groped our way through bushes. Our legs were all swollen from the long walk and the clothes were by now all dirty tatters that merely clung to our skins.

At the camp, we reported to the block leader and were taken to a World Food Program distribution unit where we received blankets, soap, utensils and food rations. This was very helpful but not enough. The food was very little and as you know, growing children eat a lot but given the circumstances, my children had to make a do with whatever was available. My family, which had never known hunger or lacked for anything, was now dependent on food hand outs. On some occasions, there was no food at all. I would just stare blankly into space helplessly as my children begged me for food. As a mother, this was a painful and humiliating experience. When the security situation was not too bad, I could go and do petty odd jobs and get some money to supplement the food rations we received.

The conditions in the camp were so congested. We were given a few square meters of land and told that that was the only available space for us to build a hut. The hut was so small and comprised of one room which we shared with our children. There was no privacy at all. Meanwhile, my husband out of frustration of the displacement and the camp situation took to serious drinking. He would sometimes come back home drunk and pounce on me wanting to have sex when the children were still wide awake and watching. This was very embarrassing but what could I do? That is how I conceived the younger children. Life in the camp was not easy. We just existed. We did not have a life.

In 2007, I had attended a church service and before the preaching, they announced that there were some people who wanted to speak to women about an upcoming project for women. As a woman, I was interested so I stayed behind after the service. It turned out that the people were from WORUDET (Women and Rural Development Network). This is an organization that has partnered with Care International in Uganda in the implement the Women Empowerment for Peace Project. The information I received at the meeting was very interesting. We were taught about the strength in numbers and that if we came together, we could save money and borrow from the accumulating pool to undertake investment ventures and improve our economic conditions. We were challenged to develop a saving culture and plan ahead rather than living from hand to mouth. I realized that indeed although I was doing some petty trade and earning some little money, I was saving nothing. I would always get the money from my waist belt where I used to keep it and use it for things I considered urgent but which were really not that important. We were encouraged to form circles (Village Savings and Loans Associations-VSLAs) and promised that we would get training to enable us to manage our associations effectively. We would also be supplied with strong boxes to keep our money safe. I decided to

join VSLA and when I shared the idea of joining the VSLA with my husband he gave me a go ahead.

At the beginning, my group agreed that each group member would save 1000 shillings (0.5\$) per month but now we have revised that figure to 10,000 shillings (5 \$). We make weekly contributions which we call welfare money, and this money can be accessed and borrowed by members in times of emergency without interest. For our group, we chose the name "RwotDit" (loosely translated as God is great). We chose this name because we wanted to get God involved in our plans because we know that with God everything is possible. After the first action audit (end of saving cycle) I bought a goat. My husband was so impressed and also decided to join a VSLA. Now that we had revised the contributions, we were able to save more. In the VSLA, we had received training from Care and partners about business selection, planning and management. I was impressed by the five fingers logic as decision tool. Basically, the five fingers logic asks five investment questions that guide the individual to choose a viable income generating projects for investment: Is the proposed venture marketable? Is it profitable? What is the area of operation? Is the capital available? Is the business sustainable and can it sustain me and the family?

Armed with this useful information in selecting, planning and managing businesses, I borrowed money from the group and engaged in trading activities and actually joined more VSLAs because I could afford the contributions with ease. Besides the saving, at the VSLAs we engage in other activities. For example if a member has a problem, other members get concerned and advise the concerned member (s). We share experiences, counsel and encourage each other and generally care about each other's well-being. For example, my VSLA group members were able to advise my husband about the dangers of over drinking and he has reformed tremendously. My home is now more peaceful and we no longer have unnecessary quarrels and fights in our family. In addition, the VSLA gives us members a sense of belonging and has created unity and social cohesion. We feel as a family and this is important in this post war period when blood families are scattered in different places. Also, after our VSLA meetings we engage in Music dance and drama activities which is entertaining and helps us to release some of the pent up negative emotions that we have accumulated during the war. We use the drama and the songs to entertain and also to pass out important messages about women's rights and the need for peace and reconciliation in our communities.

After carrying out an action audit in our group for the third cycle, my husband and I got 800,000 shillings (roughly equivalent to 400\$) decided to buy a pair of oxen and a plough. At this point of the story, Angela's face is literally glowing with joy. We have called our pair of oxen "bolicup" (cash box) after the cash box that was donated by Care International to our group, which cash box enabled us to save enough money to buy the oxen. This pair of oxen is working miracles in our lives! My husband approached his relatives in the area neighboring the camp who have kindly given us land for cultivation. We have been able to open up more land for cultivation as we have abundant labour from the plough. Last season, we harvested eight acres of maize and two acres of ground nuts. As we talk now, we have another six acres of maize and one acre of ground nuts growing, and we are preparing more land for other gardens as it is the rainy season. There has been drought and there is food shortage in the region but that will not affect my family. We have risen about that level! We shall be selling maize and we will even take some for milling and sell the flour because there is ready market. In addition to the good harvests we are getting due to extensive cultivation, people hire our plough to use in their gardens which fetches us extra income! We have plenty of food, we can now afford very many

things that we could not afford before and our children are going to school and have all the required necessities. We even bought a plot in Acholibur trading center and are putting up a house. We have really come from a far but we are beginning to see the fruits of our labour.

We plan to go back to our former village in Latanya when there is assured peace and security and re-establish our life- the life that was stolen from us by war. What I have learnt from my experience with VSLAs is that no effort is too small if you are determined. I encourage all men and women out there who have also faced challenging situations like war not sit back lamenting about life and reminiscing about the good old days. Instead, they should get up, pick up the pieces of their lives and do something to make their lives better, rather than look on helplessly. I have learnt that there is power in togetherness. I have learnt that when you plan together as a family you can develop. Although my husband is polygamous and has two other wives, we plan together and make joint decisions on properties we own jointly. For example, before the war, we had a lot of animals but I had no say in their management and disposal because my husband had inherited those animals from his parents. Now, I have more say in decision making concerning our harvests and our property because I have equally contributed to its acquisition.

Angela greatly appreciates the WEP project and cannot help but praise it to other people, and wonders how different life could have been without the intervention of the WEP project in her life. She wishes that the project could be extended in other areas that have been ravaged by war so that her transformative experience could be replicated in other peoples. Not only has the VSLA helped her to achieve much economically, but it has also provided her with an avenue where she can get psycho-social support from fellow members, learn about her rights and also given an opportunity to take up public office! Angela is the treasurer in one of her VSLA groups and believes she was chosen because she is hardworking and trustworthy. The VSLAs have helped the socially and economically disadvantaged (Internally displaced people and particularly women) to save and access loans. It would be next to impossible for a person in Angela's former situation to open up a bank account, leave alone access a loan from a formal banking institution. Moreover, the VSLA loans are of low interests compared to formal lending agencies. But now with Angela's improved economic status, I am sure she would be a welcome client at any local bank if she chose to open an account! The impact of Care's work can be seen in the transformation that has occurred in Angela and her family's life. A transformation fostered by Care's belief in working with people to transcend their challenging circumstances and soaring to greater heights. As I think back about Angela's story, I cannot help but remember an old saying in my culture; "It's the small rain drops that make up the big ocean." Angela's journey to prosperity started with 0.5\$.

This Story was narrated to Prudence Komujinya in Acholibur internally displaced people's camp Pader District- Uganda.