
OUTCOME MAPPING ASSESSMENT REPORT

RESILIENCE IN PASTORAL AREAS (RIPA – NORTH)



Mother to Mother Support Groups discuss nutrition and health messages guided by printed materials and health extension worker. The regular meet is beyond a health matters discussion forum. Women talk about other matters personal to them and their family as well. Hadow Kebele, Shabeley Woreda, Somali Region. Yosef Tiruneh/Mercy Corps.

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Background

Outcome Mapping is a participatory methodology that enables the planning, monitoring, and evaluation of gender and social systems in a community. It focuses mainly on identifying changes in behaviour of those who are impacted by the program interventions and aims to promote social and organizational learning and adaptive management. International Development Research Center (IDRC) initially introduced the method, while CARE has adopted it for progress markers monitoring systems. Progress Markers provide a systematic approach for tracking the gradual progression of change in behaviour from basic to complex levels across different stages. To monitor changes in women's empowerment and gender equality, the Resilience in Pastoral Areas (RiPA) has employed progress markers monitoring covering the eight areas of inquiry including gender division of labour, household decision making, control over resources etc. for gender analysis. The results obtained from the gender analysis from the RiPA program on each inquiry was used as a baseline for analysing the impact of the program through Outcome Mapping.

Objectives

This assessment aims to monitor the designed progress markers for RiPA program different groups and specifically focuses to:

- › Identify the changes in groups' behaviour, relation, action of adult men and women, following the regular Social Analysis and Action (SAA) community dialogues in Afar, Oromia and Somali regions.
- › Examine the outstanding and immediate changes of groups' behaviours or relations in the three regions.
- › Explore the unintended obstacles and enabling factors throughout the process of SAA community dialogue in the three regions.

Scope and Timeline

The assessment was conducted in all regions of Afar, Oromia and Somali where SAA community dialogues sessions were undergoing. Participants of the assessment was sampled from Village Savings and Loan Associations (VSLA), Mother to Mother Support Groups (MtMSGs), Rangeland Councils (RLC) and Men Champion Groups (MCG) group members. This Outcome Mapping assessment was conducted in February 2023.

Methodology

The design of this study was qualitative. 21 FGDs were conducted in the three regions and the data collection tool for the assessment was designed based on the 1st and 2nd round outcome mapping subsequent sessions. This qualitative data was collected in February 2023 from seven sample woredas of the three regions of Oromia (Gursum and Meisso); Afar (Dubti, Assaita and Gewane); Somali (Awbere and Erer). The progress markers/qualitative indicators/ were used to monitor and capture the changes in groups' behaviour. Each progress marker is scored based on the metrics of Nil (0-25%); Low (26-50%); Medium (51-75%) and High (76-100%). It is the CLA and Gender team who led the study; however, external enumerators were deployed to collect all the necessary information from the different FGD participants (adult women and men).

The sampling procedure was completed in discussion with CLA, and the gender team based on the SAA tracker sheet and a digital data collection tool (Commcare) used to monitor the existing progress markers.

Major Findings

The table below shows the percentage score for different progress markers measured from the focus group discussions conducted with the women groups.

The result shows that women have made remarkable changes in behaviour in terms of decision-making and division of labour and workload sharing. About (61.1% high) of women reported that they are able to make decisions regarding their household matters, whereas, slightly more than half of the women (55.6% high) indicated that changes in terms of equally dividing tasks within their family have improved.

Conversely, very low progress was observed in terms of their involvement in decision making (25.9 low), aspiration for future growth (24.1 low) and access to public places and services (22.2 low).

Women's Progress markers (%)				
Progress Markers	Progress Level (%)			
	Nil	Low	Medium	High
Division of labour and workload sharing	1.9	1.9	40.7	55.6
Household decision making	0	3.7	35.2	61.1
Control over productive asset	5.6	20.4	33.3	40.7
Access to public place and services	3.7	22.2	20.4	53.7
Participation in public decision making	1.9	25.9	33.3	38.9
Control over one's body	3.7	7.4	51.9	37
Violence and restorative justice	0	7.1	46.4	46.4
Aspiration for oneself	0	24.1	46.3	29.6

As opposed to the women, a relatively high percent of the men (66.7, high) reported to have a more positive change in behaviour in terms of encouraging their spouse to have aspiration to oneself.

In addition, the results for men resonate to women's response, in areas of division of labour and workload sharing (66.7, high), but differ with regards to access to public places and services (66.7, high), higher for men than women.

Very little progress was observed around men involving their spouse to make decisions on productive assets (44.4, low) and encouraging their spouse's involvement in public decision making (22.2, low) and violence and restorative justice (22.2, low).

Men's Progress markers (%)				
Progress Markers	Progress level (%)			
	Nil	Low	Medium	High
Division of labor and workload sharing	0	0	33.3	66.7
Household decision making	0	11.1	33.3	55.6
Control over productive asset	0	44.4	11.1	44.4
Access to public place and services	11.1	0	22.2	66.7
Participation in public decision making	0	22.2	55.6	22.2
Control over one's body	0	0	66.7	33.3
Violence and restorative justice	0	22.2	33.3	44.4
Aspiration for oneself	0	0	33.3	66.7

The table shows the results of the focus group discussion for the three regions, Oromia, Afar and Somali. This table compares the changes in these progress markers across the three regions.

We have observed variation within the three regions in terms of their achievement in the progress markers. For instance, the respondents from the Oromia region have reported that more positive behavioural change in areas of division of labor and workload sharing (80, high), while Afar region reported more positive behavioural change in areas of household decision making (67, high) and access to public places and services (67, high). In addition, Somali did well in areas of reducing violence and restoring justice (58, high) and dreaming for a better life (75, high). On the other hand, the FGD participants from the Oromia region reported to have made very low progress in areas of involving women in public decisions (40, low) and ensuring women's access to productive assets (27, low).

Progress Markers by Region (%)												
Progress Markers	Afar				Oromia				Somali			
	Nil	Low	Medium	High	Nil	Low	Medium	High	Nil	Low	Medium	High
Division of labour and workload sharing	0	5	52	43	0	0	20	80	8	0	67	25
Household decision making	0	0	33	67	0	10	27	63	0	0	58	42
Control over productive asset	0	29	33	38	10	27	20	43	0	8	50	42
Access to public place and services	0	29	5	67	10	17	23	50	0	8	42	50
Participation in public decision making	5	14	38	43	0	40	30	30	0	8	50	42

Control over one's body	0	0	52	48	7	13	50	30	0	0	67	33
Violence and restorative justice	0	0	57	43	0	20	40	40	0	0	42	58
Aspiration for oneself	0	29	33	38	0	23	60	17	0	0	25	75

The study also attempts to compare the observed changes in gender progress markers for different types of interventions (VSLA, MTMSG, MCG and RLC). Surprisingly, all of these interventions did not have significant change in behaviours for the majority of the focused group participants as it is depicted in AOI3 and AOI5. The result from focused group participants, shows that MCG intervention was relatively more effective in terms of improving division of labor and workload sharing (83, high) and control over one's body (67, high). However, MCG has made little progress in terms of ensuring women rights over productive assets (67, low). On the other hand, VSLA was proved to be more effective in reducing violence and restoring justice (54, high).

Progress Markers by different groups

Progress markers by types of Intervention (%)										
Metrics	Groups	Division of labour	Decision making	Control over productive asset	Access to public place	Participation in public decision making	Control over one's body	Violence and restorative justice	Aspiration for oneself	
Nil	VSLA	4	0	8	0	0	0	0	0	
	MTMSG	0	0	7	4	2	4	0	0	
	MCG	0	0	0	17	0	0	0	0	
	RLC	0	0	0	11	0	6	0	0	
Low	VSLA	4	8	8	17	17	4	4	8	
	MTMSG	2	4	22	24	29	9	9	29	
	MCG	0	17	67	0	33	0	33	0	
	RLC	0	6	44	17	22	0	17	17	
Medium	VSLA	46	38	42	25	42	58	42	38	
	MTMSG	36	31	29	13	33	49	49	49	
	MCG	17	17	0	33	33	33	33	50	
	RLC	28	28	17	17	44	67	50	56	
High	VSLA	46	54	42	58	42	38	54	54	
	MTMSG	62	64	42	58	36	38	42	22	
	MCG	83	67	33	50	33	67	33	50	
	RLC	72	67	39	56	33	28	33	28	

Progress Markers by Expect, Like, Love-to-See (%)

Below is a summary of men and women scores in terms of behaviour that they “*expect -to- see*”, “*like -to - see*” and “*love- to- see*”. Accordingly, both men and women respondents demonstrated positive change in terms of expected behaviour. However, the women group (78.8, high) exhibited slightly more expected behaviour as compared to the men respondents (75, high). For instance, almost all women participate in discussions concerning family issues, participate in awareness programs and public meetings. In addition, women reported that can attend awareness raising sessions on SRH, consensual sex and GBV related issues (83, high) and could discuss with their children and husband about GBV issues in the community (75, high).

The results further reveals that the male participants reported relatively more positive behaviours that they would like to see as compared to their counterparts in the female groups. For instance, more than two-thirds of the male participants discuss with other men in the community on the existing restorative justice system and report cases to clan leaders and concerned government bodies. In addition, a significant proportion of the male participants (67, high) encourage their spouse to engage in different types of IGA, and community groups.

In relation to the love to see behaviour, both men and women groups were less likely to report a meaningful change. However, the participants in the male groups reported relatively more positive behaviour that they would love to see as compared to the women groups. For instance, more than one-fifth of the participants in the men groups indicated that they would love to see behavioural change. For instance, none of the participants in the women groups establish a business start-up and create employment opportunities for others. In addition, we haven’t observed any progress (0, high) within the female groups with regardsto making decisions in public spheres and customary institutions. Likewise, none of the participants in the men groups supported the women on inheritance of assets in the community and advocate for the provision of GBV reporting mechanisms and coordinated services for victims through one-stop centres.

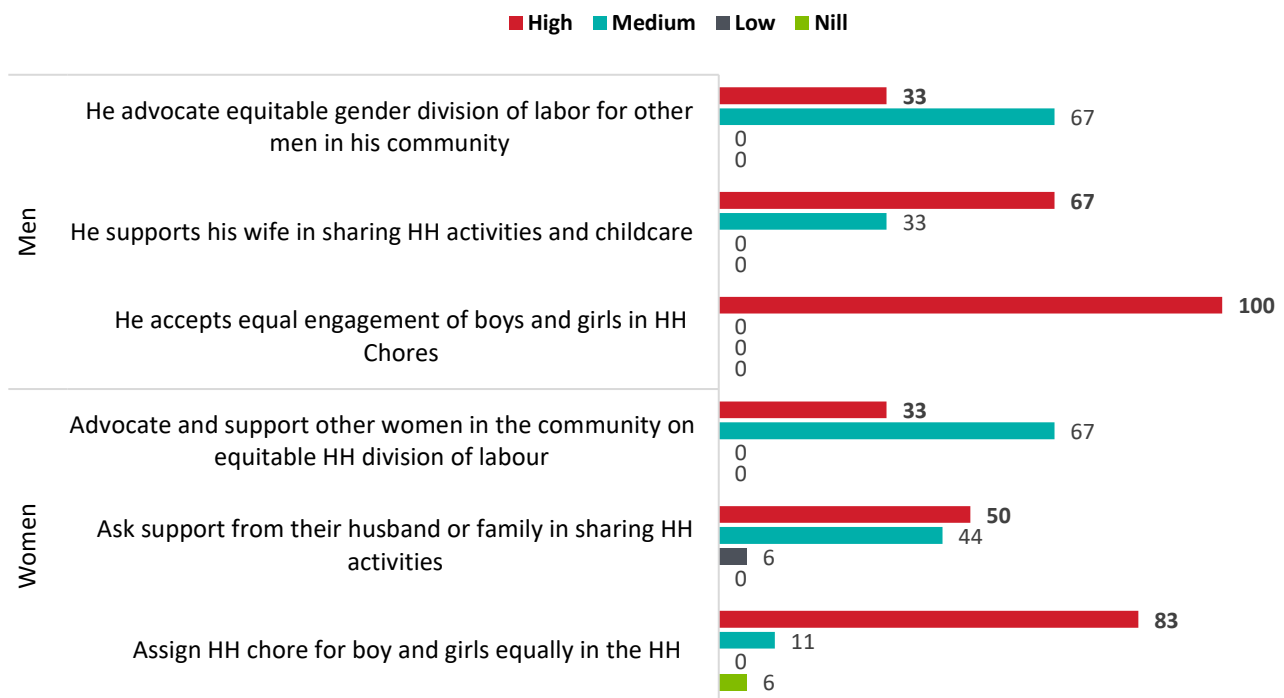
Parameters	Perceptions on progress markers by Gender							
	Women				Men			
	Nil	Low	Medium	High	Nil	Low	Medium	High
Expect to See	2.1	4.1	15.1	78.8	0	0	25	75
Like to See	0	7.6	48.6	43.8	0	8.3	37.5	54.2
Love to See	4.2	30.6	52.1	13.2	4.2	29.2	45.8	20.8

1. Division of labour and workload sharing

According to the result from the figure below, women exhibit a more positive change in behaviour with respect to gender division of labour and workload sharing. For instance, a significant majority of women have reported positive changes with regards to assigning chores for boys and girls equally in the household. In support of this result, one of the participants in the women's group said, “*while girls cook food, boys fetch water from rivers and purchase food items*”. In addition, women have been observed to be more reluctant to ask support from their partners (50, high). This is because a husband who supports his wife does not have a proper place in the community. In addition, they do not get respected by their friends or peers. Moreover, most women do not want to get support from their husbands due to fear of being stigmatized.

However, study have also shown more positive change in behaviour within the male groups on other parameters. For instance, all men who participated in this discussion have reported a positive behaviour in terms of accepting equal engagement of boys and girls in the household chores. This, according to the participants, is the result of continuous training and community meeting and family engagement. In addition, more than two-thirds of the male respondents reported a positive change in behaviour in terms supporting their wife in household activities. Despite this progress, the results also showed a low progress among the men groups in terms of advocating for equitable gender division of labor (33, high). The FGD discussion conducted with men groups in Gursum woreda of Oromia region highlighted this problem calling for further improvement in terms of creating more awareness for the community.

Division of Labor and Workload Sharing (%)

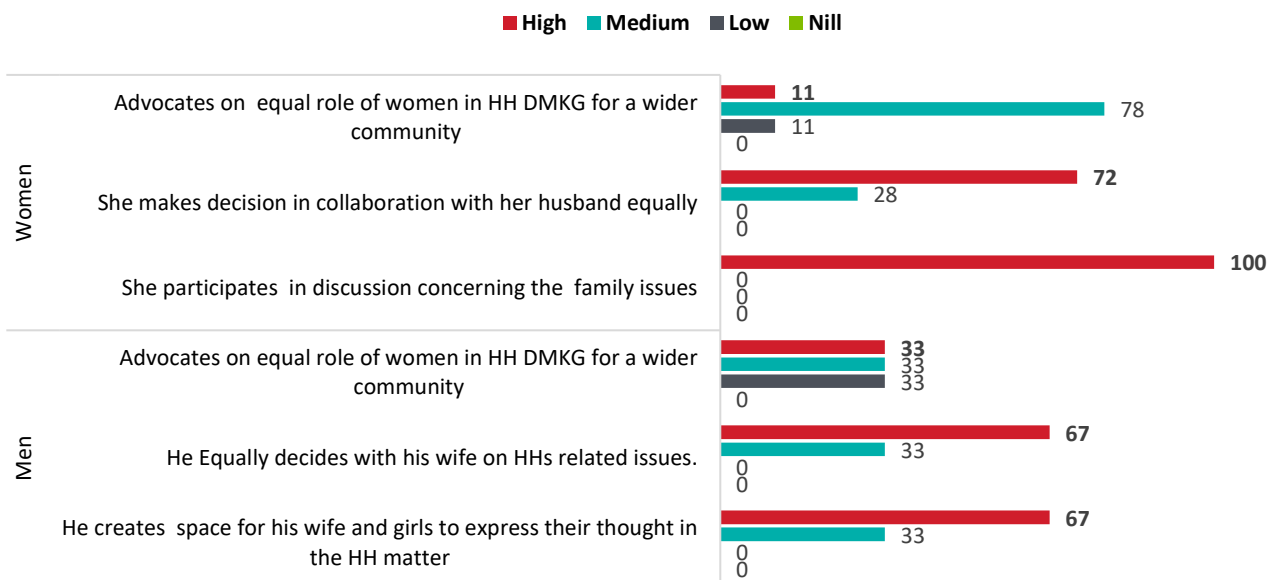


2. Household Decision Making

The result from the figure below shows an overall improvement in decision making behaviours of the community. For instance, almost all of the women groups have reported an improvement in their current behaviours in terms of increasing their involvement in family issues. In addition, study shows an improvement among the women groups in areas of equally engaging with their husbands on the family issues like production and consumption, reproductive choices and others. This is due to the positive change in behaviour among men by involving their spouse to make decisions on the family issues. More than one-third of the men involve their wife on their family issues. This is partly because they understood the benefit of mutual decision making; that is, improvement in the household economy and living standard. But still, there are some participants who argue with this statement. According to some participants in the women's groups, women could not pass the final decision without consultation of their spouses, although there are some husbands who consult their wives. One of the participants from the women's FGD stated, "My husband discussed his plan with me and informed me about what he is going to do. I have participated in every important household discussion. But the final decision is mostly made by him, and he mostly convinces me".

On the other hand, men did well in creating a positive environment for their wives and girls to express their thoughts pertaining to household matters (67, high). In addition, we have also observed a remarkable change in behaviour among the men groups by engaging women to make decisions on household issues (67, high). However, we have witnessed sluggish progress (33, high) in terms of advocating for an equal decision-making role of women for the wider community. Despite many positive changes observed with men groups, we haven't seen good progress among the women groups (11, high) in advocating on the equal role of women in the decision-making process. This is due to the existing negative attitude within the community towards the involvement of women in making decisions for the wider community.

Household Decision Making (%)



3. Control Over Productive Assets

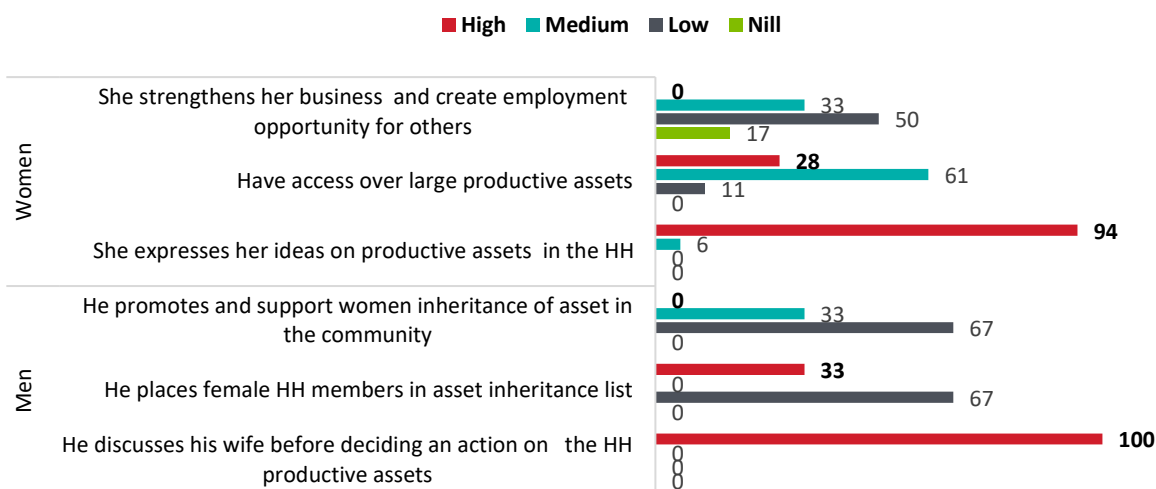
The result from the figure below shows a remarkable progress, both among the men and women groups in areas of joint discussion on household productive assets. Almost all the participants within the group discusses with their wife on issues related with the household asset. In addition, a significant proportion (94, high) of the participants in the women groups mentioned that they can express their ideas on household productive assets.

However, only few (28, high) **women could access large productive assets**. This, according to the participant, is due to the existing gender norms, misunderstanding and lack of awareness. According to the women participants from Dubti woreda, women could only possess small animals like chicken, goats and sheep and benefit from these by selling their milk and milk related products. According to this participant, it is unthinkable for a woman to possess large assets like land, house and camel. This is because they believe their husbands are the breadwinner of their family. In support of this argument, one of the women participants from Gewane woreda added, *"I have no right to decide what to sell or when to sell this big animal and land. If he may let me know about it, but I have no right to stop him from doing that."*

As shown in the figure below, we have also witnessed moderate change (33, high) in behaviour in areas of ensuring **women's right to inherit household properties** and no progress in promoting this right for the wider community. They (men) do not want to place women in the inheritance list because when they get married, they think she could give her family's property to her husband. In support of this idea, one of the participants said, *"If women equally inherit assets with that of men, their family assets are transferred to other families or wasted."*

Despite the change in behaviour observed within the same category, the result from the study shows little or no progress among the women in terms of **creating more employment opportunities** for others. This, according to the participant, is due to low savings, lack of business skill, lack of technical and financial support among others. In addition, they have also highlighted low access to financial services in rural areas and the limited access to loan services due to collateral requirements.

Control Over Productive Asset (%)



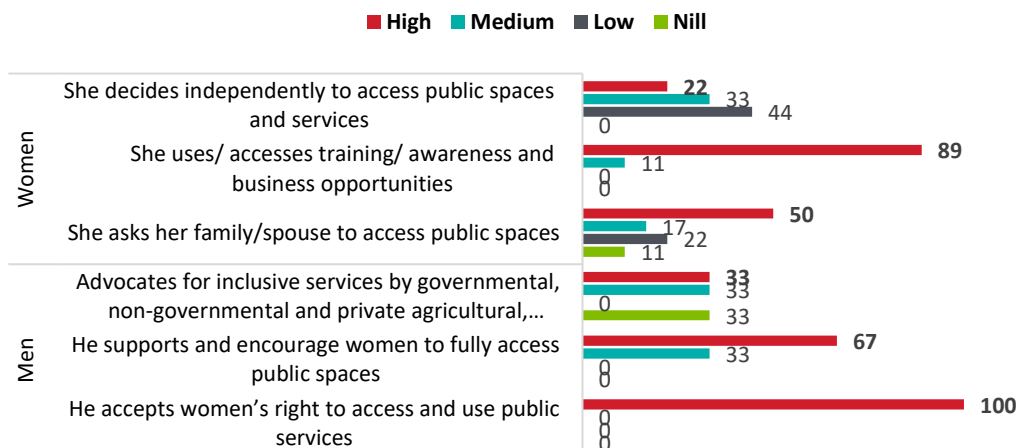
4. Access to Public Place and Services

As shown in the figure below, all **men are willing to allow their wives to access and use** public places like health services, education, marketplaces, churches and mosques. In addition, more than two-thirds of the male participants **encourage** women to fully use public spaces. However, according to the participants from the women groups, women could not independently decide to go to public places. This is because men have a stronghold over their wife and strictly control their movement.

However, did not resonate with the information that we have generated during the focus group discussion with women groups. According to the FGD discussion conducted with women participants, only **half of the women** ask their spouse or family to access public spaces while only **less than a quarter** (22, high) of these **women** could independently decide to use public spaces and services. In support of this result, one of the participants from Gursum woreda reveals women could not independently decide to go to public places, even to visit her family. She could not do so without getting permission from her husband. The participants from Dubti woreda added “*Sometimes we lie about where we are going if we assume our husband will not allow it.*” In addition, the FGD with women groups in Dubti woreda of Afar region is also in line with this argument. This, according to the participant from the same woreda, is due to their religion which orders women to follow their husband’s order. The participant added, “*As a woman, we are returning back to our husband's house. By doing that, we show respect for our husbands*”.

The women who took part in the FGD witnessed a remarkable positive change in behaviour with regards to **attending training sessions** and other business opportunities. This is because their husbands have realized the benefit of attending such training sessions. Nonetheless, that doesn’t necessarily mean they do not inform their husbands. For instance, in case they travel some distance to attend this session, they inform their husband for security reasons. Despite the improvement in behaviour made by men in this domain of empowerment, we have observed little progress (33, high) in terms of **advocating inclusive services for women** in governmental and non-governmental organizations and private service providers. Such reluctance of both men and women is due to the existing strong gender biases, which is deeply rooted in the tradition, culture and religious within the community.

Access to Public Place and Services (%)



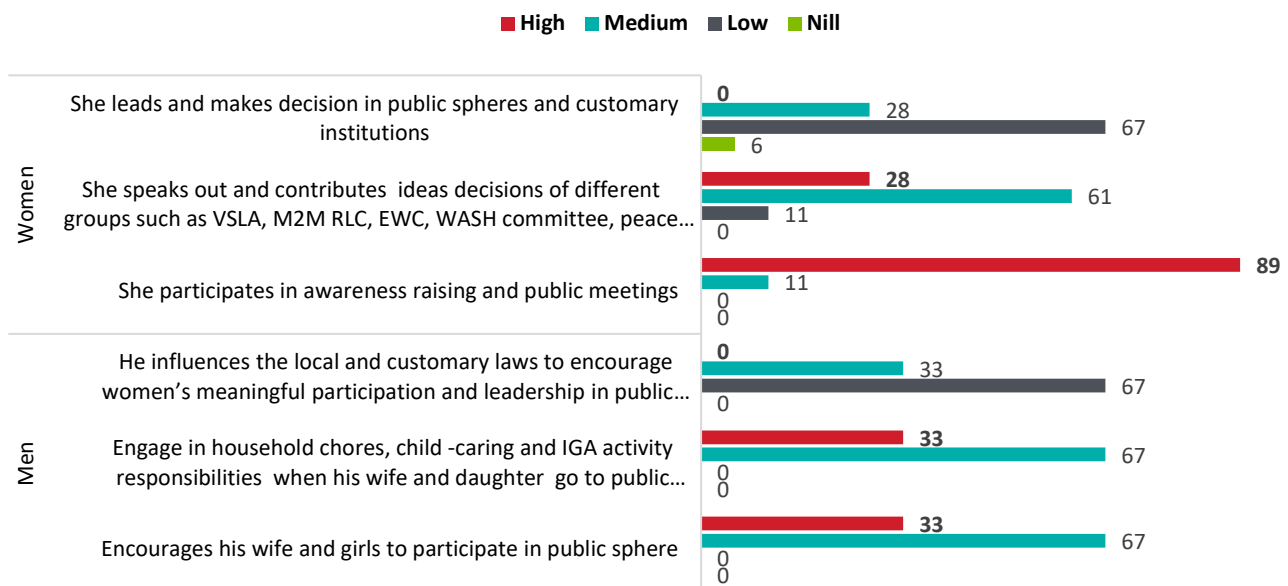
5. Participation in Public decision-making

During the women FGD, the study revealed a very significant change in behaviour (89, high) in areas of **participating in public meetings and awareness creation campaigns**. This is because they are getting various benefits, for participating into these groups, which could help them to support their family. In addition, less than one third of men are willing to **handle household matters when their wife or girls go to public meetings**.

However, very **slow progress is observed in engaging women** to make decisions within different groups. Only one-third of men encourage their wives and girls to participate in the public sphere. Other than their presence, women do not actively participate and share their ideas and thoughts which is used to make decisions on community groups like VSLA, M2MSG and RLC. This is due to the existing gender norm which does not encourage women to speak in front of men. For instance, women could not discuss and express their ideas on sexual and reproductive issues due to the existing gender norm. In support of these ideas, the participant from Miesso woreda of the Oromia region stated, *“Women do not express their ideas in the public meeting because culturally women are not allowed to speak in the presence of men. If she speaks, the community labels her as rude who does not respect her husband.”*

Another interesting observation from this study is that women **do not play a leadership role in the public sphere and within the customary institution**. According to the result women FGD, none of the respondents witnessed a positive change regarding this sub-category. This, according to the participant from Gewane woreda of Afar region, is due to the limitation posed on women by religion. The FGD conducted with the men group could also support this argument as none of the respondents have tried to influence the customary laws to engage women’s meaningful participation in public spheres.

Participation in Public Decision Making (%)



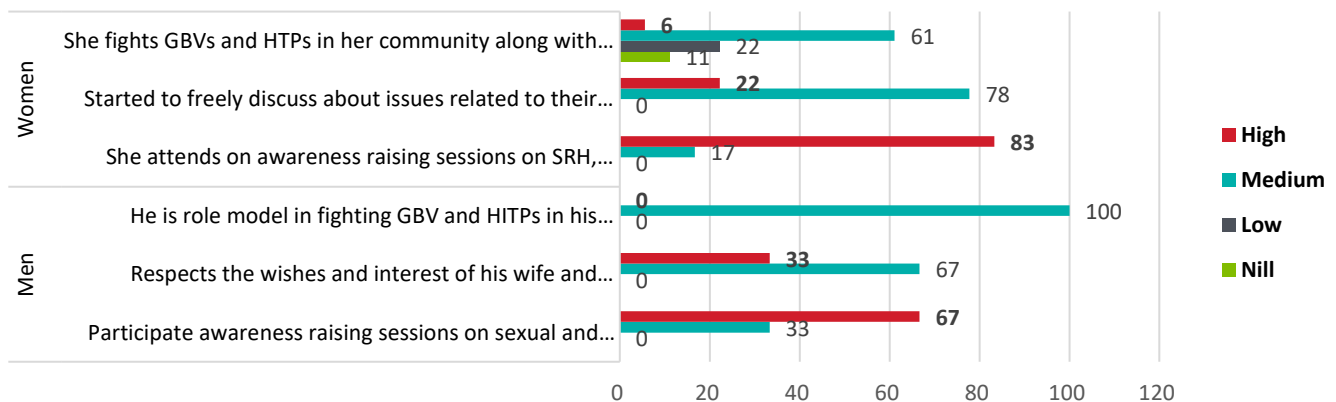
6. Control Over One's Body

The study shows a significant change in behaviour, both among men and women groups, concerning **attending awareness raising sessions** related with sexual and reproductive health, gender-based violence, harmful traditional practices and related issues. However, despite the consistent awareness creation activities made on SRH, GBV and other related issues, some of these practices, especially FGM are still practiced. For instance, the participants from Gewane woreda of Afar region told as female genital mutilation is practiced as per religious thought, Sunna. According to the participant from Gewane woreda, a girl should practice FGM due to fear of isolation from the community. The participant added, *"If there is a girl who is not undergoing FGM, they may stigmatize her and give her less respect"*

Less than one-third of the male informants **respect the interest of their wives** or girls on sexual matters, GBV and HTP issues. In support of this argument, one of the participants from the Dubti woreda said, *"....they do not want to hear about women's issues, unless there are major issues."*

The result from men FGD reveals men are not totally interested to become a **role model in fighting GBV and HTP** in their community. The discussion with women groups could also supplement this idea as very few proportions of women are willing to fight GBV and HTP in the community along with her husband. For instance, the women participants showed the reluctance by the religious leaders and community elders to fight some of these GBV especially polygamy. According to some of the participants, women do not want to partner with their husbands and the gatekeepers to fight against GBV, HTP and related issues.

Control Over One's Body (%)



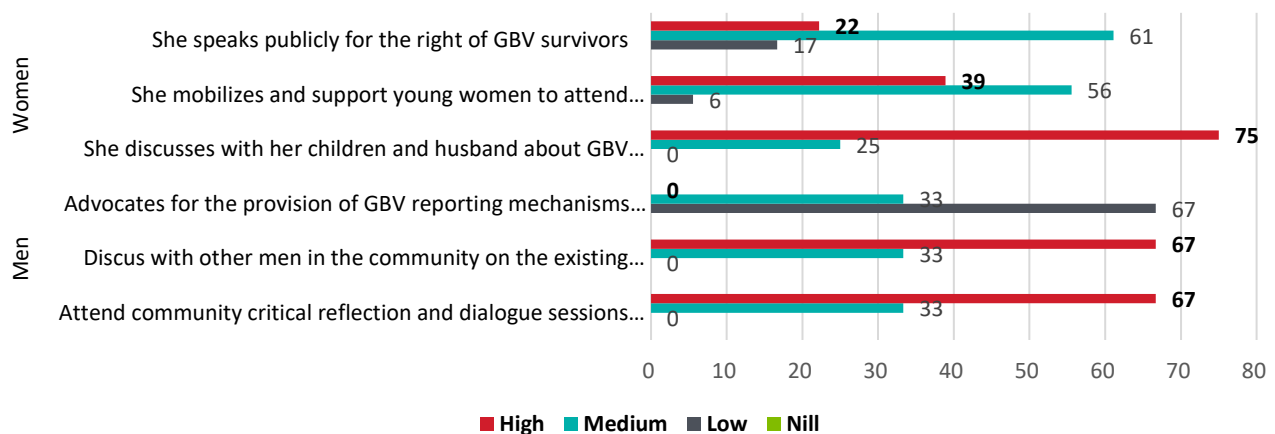
7. Violence and Restorative Justice

Good progress in terms of **attending the community's** critical reflection and discussing with other men in the community on the existing restorative justice. The study also presents a similar positive change among the **women groups** in terms of **discussing** these issues with her husband and children. Participant from Asayita woreda of Afar region lamented that, *"we are not ashamed of talking about GBV issues we discussed as women to find a solution or to know what's going on around us in the house and outside the house."*

Similarly, good progress among the **women groups** in **mobilizing** and **supporting** young women to attend community dialog on GBV issues was observed. They have mentioned the role of RIPA SAA in creating a platform where women could freely discuss together on GBV and related issues. However, very little progress (22, high) is observed in openly advocating in public to protect the rights of GBV survivors. This is because such issues are usually resolved through customary institutions, community elders and religious leaders. The women participant from Mieso woreda of Oromia region said, *"Most of the time, wife beating is not reported to legal authorities; instead, the issues are settled by customary institutions run by clan leaders and religious leaders, who negotiate with both the wife and the husband."* According to the participants from Dubti woreda, they could not fight for the rights of the survivors in order to keep its confidentiality. They added, the religious and community leaders are responsible to handle this case. According to other informants, women do not want to speak for the rights of the survivors due to fear of perpetrators. However, there are still some possibilities to report this case before the court and other responsible formal institutions.

Despite the progress observed in this category, we have witnessed no progress in terms of **advocating for the provision of** GBV reporting mechanisms and coordinated services provided for the victims either through one-stop centres.

Violence and Restorative Justice (%)



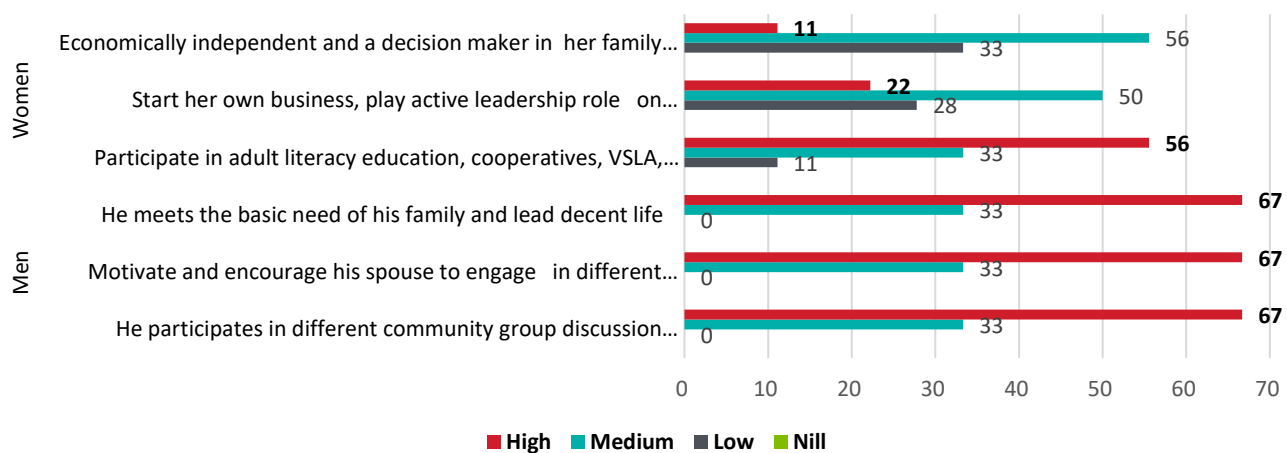
8. Aspiration for One-self

As it is depicted in the figure below, a significant positive progress among the men in thinking about a better future for their family. More than two-thirds of the male participants exhibited a positive behaviour by participating in different community groups and discussion sessions and meeting the basic needs of his family and leading a decent life. For instance, their participation in VSLA and cooperatives helped them to start saving and find ways to borrow money.

In addition, an encouraging sign among the women groups in their **involvement in adult literacy education, cooperatives, VSLA**, and other women associations was observed. This is because most of the men could encourage and motivate their spouse to engage in different types of IGA, and community groups. But according to some male participants, there are still some men who do not encourage their wives to participate in community services due to lack of knowledge and cultural barriers.

However, in spite of these changes, we have observed a slow progress in observing more women playing **a leadership role in the business and political sphere**. Low level of literacy and lack of access to loan services are among the barriers to this change. According to the informants from Miesso woreda, many women dropped the adult literacy program due to shortage of teachers. In addition, a sluggish progress is also observed in realizing women's **economic empowerment** and enhancing their decision-making role in the community. The women participants in Erer woreda of the Somali region have mentioned lack of economic opportunities as a barrier for women's economic empowerment. In addition, according to the women participants from Dubti woreda, women living in pastoral areas could not become economically independent because they couldn't get the opportunities to diversify their income nor have limited options to start new business. Others mentioned that they couldn't sustain their small business due to lack of business skill and inflation.

Aspiration for Oneself (%)



Enabling Factors and Obstacles

The participants in the focused group discussion, both male and female groups, have highlighted various enabling environments that contributed to the observed positive changes in all gender progress markers. For instance, the increasing involvement of women in training and community dialogue groups (VSLA, MTMSG, MCG, RLC) gave a great opportunity to enhance their level awareness on HTP, GBV and any gender related issues. In addition, the women to women discussion created a platform where women could discuss and exchange information without any fear. These also created a good opportunity where women develop their leadership skills. Besides, male engagement was a good strategy which largely contributed to the success of this program. The government has been providing consistent support by creating a conducive environment by designing and enforcing policies and regulations. In addition, the participants have also highlighted the technical and financial support from non-governmental organizations as an important contributor for the success of this program.

Despite the success in other progress markers, the participants have also mentioned some of the barriers that severely affected the effectiveness of this program. To this end, the participants have mentioned gender norms as one of the barriers affecting the outcome of this program. For instance, according to the participants in the women groups, despite some positive signs of change, women still face some resistance from their husbands, in engaging in household activities and sharing the household tasks equally for boys and girls. In addition, most women do not want to involve their husbands in some household activities due to the existing stigma. The existing cultural norms prohibit women to speak in public, make decisions on large productive assets and the right to inherit property. In addition, women couldn't get involved in leadership at different levels due to low levels of literacy, lack of training and low access to adult education. Furthermore, low access to credit service, and unavailability of financial institutions at kebele level are among obstacles to women economic empowerment. Moreover, the existing power imbalance, the existing patriarchal structure in the community, the unchallenged gender norms, and weak follow up by health extension workers are the barriers to the observed changes in behaviours.