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# **List of Acronyms**

ADA Austrian Development Agency

ARLPI Acholi Religious Leaders Peace Initiative

DNU Diocese of Northern Uganda

FGD Focus Group Discussion

GDFA Gulu District Farmers Association

GLAI Great Lakes Advocacy Initiative

IDPs Internally displaced persons

ILPI International Law and Policy Institute

IPOs Implementing Partners Organisation

KIWEPI Kitgum Women´s Peace Initiative

LCs Local Councils

MSC Most Significant Change

MTR Mid-Term Review

NAADS National Agricultural Advisory Services Programme

Norad Norwegian Agency for Development Cooperation

NUPS Northern Uganda Programme Strategy

PRDP Peace Recovery and Development Plan

RocoKwo CARE Uganda Women´s Empowerment Programme: Transforming lives

SGBV Sexual and Gender-Based Violence

ToC Theory of Change

ToR Terms of Reference

UGX Ugandan Shilling

UNFPA United Nations Population Fund

UNSCR United Nations Security Council Resolution

VISO Voluntary Initiative Support Organisation

VSLAs Village Savings and Loan Associations

WEP Women Empowerment Programme

WFP World Food Programme

WORUDET Women and Rural Development Networks

# **Executive Summary**

CARE Uganda has implemented women’s empowerment programmes for over three decades, focusing on combating gender discrimination and the violation of the rights of women. This report presents the combined qualitative and quantitative end line evaluation results of the Norwegian Agency for Development Cooperation (Norad) funded CARE Uganda´s Women´s Empowerment Programme (RocoKwo) in Northern Uganda (2009 – 2013). The objectives of the evaluation are to assess the changes RocoKwo has contributed to the lives of the programme participants using expected outcomes at a country level as a starting point. The evaluation also specifically explores the unintended positive and negative effects RocoKwo has on the programme participants and impact group. At endline over 800 women, 620 men and 835 households were surveyed across the RocoKwo districts.

The RocoKwo programme targeted Acholi people of northern Uganda in Amuru, Nwoya, Kitgum, Lamwo, Pader, and Gulu and Agago districts, areas affected by over two decades of armed conflict. By 2006, the Lord’s Resistance Army (LRA) conflict had ceased, however an estimated 1.7 million people continued to live in more than 200 [internally displaced person](http://en.wikipedia.org/wiki/Internally_displaced_person) (IDP) camps across northern Uganda. The development of the region has continued to suffer, with northern Uganda poverty rates double the national average.[[1]](#footnote-1) The economic wellbeing of vulnerable groups in northern Uganda is impacted upon by many layers of conflict post LRA in part caused by displacements, but also inter-district, sub-county, and parish boundary conflicts, family land disputes, resettlement of IDPs and conflicts between communities and the government over repossession of land belonging to government institutions.

The total target population for RocoKwo was 270,000 people affected by conflict (about 15% of the total population of Acholi sub-region) of which 70% were women and girls and 30% men and boys. In its approach to selecting impact groups for the programme, CARE Uganda has successfully reflected the multiple and varied experiences of vulnerabilities of women and girls in northern Uganda. The Programme design recognizes that their experience of conflict, chronic poverty, and vulnerability to rights denial differ.The programme primarily targeted members of VSLA’s. Since 2009 CARE Uganda has seen over 75,000 new VSLA members join CARE supported VSLA groups in Uganda, 75.8% are women. RocoKwo successfully created 1,637 groups and through these groups both the members and their families have benefited directly from the programme activities between 2009 and 2013.

The RocoKwo Theory of Change (TOC), the theory behind how the programme activities will be effective in bringing about change, was designed to focus on economic and social empowerment of women at the village level as the foundation for the restoration of livelihoods, peace and stability in the region. Economic advancement is believed not only to uplift women by enabling them to provide for their immediate families, but also empower them to have a voice in decisions affecting their lives as well as improving their self-confidence and respect.

Stakeholders interviewed felt that the theory of change has been realistic by ensuring a holistic approach to women´s empowerment in Northern Uganda, and that the objectives remain valid and were achievable. They also felt that the ToC pathways have shown some significant achievements, particularly through the engaging men element and the advocacy teams, with evidence of significant positive change in people’s attitudes with regards to previously well-established cultural norms and values. By using existing community structures like Rwodi Kweri and partnering with stakeholders and partners like the Local Government, CARE was able to integrate and align the programme activities with local government and central government programmes like the Peace, Recovery and Development Plan for Northern Uganda(PRDP) and National Agricultural Advisory Services (NAADs among others.

**Women’s economic security**

At endline households evidenced some rise in income levels: at baseline 90.9% of households reported a monthly income of less than 100,000 UGX (which is below the poverty line of $1.25 USD) At endline 78.9% report earning a comparable income to 100,000 UGX (in 2014 comparable spending power terms), but 21.1% of households at endline report earning more than the 2014 equivalent. However when compared to the average monthly nominal income for households in the mid north of Uganda of 263,000 UGX (2012 / 2013 figures)[[2]](#footnote-2) it is clear that the incomes of the RocoKwo impact group remain low after 5 years in comparison to the income statistics for the region and also national income statistics.

Micro economies in districts in Northern Uganda in which RocoKwo was implemented provided conflict affected women and Reporters[[3]](#footnote-3) with few options other than to become part of the coping or shadow economy. Characterized by unregulated, illicit activities, in which formal governance is weak - conflict affected women in the CARE impact group[[4]](#footnote-4) use their asset-base (in the coping economy) to more or less maintain basic living standards or survive by utilizing a dwindling asset-base to maintain minimum or below-minimum living standards. Pathways to empowerment for some of the most vulnerable impact groups will be highly unsustainable and hard to predict. However RocoKwo has been successful in supporting conflict-affected communities especially the very poor to engage in economically viable activities (especially trade), increasing agricultural productivity and access to affordable financial services. 44% of the total number of women surveyed report that they have changed or diversified their source of livelihood in the last 5 years and of this group of women, 83% reported that it was the RocoKwo programme which played a role in influencing their decision to diversify their income source. Over half of women surveyed report that the support from the RocoKwo programme has improved their agricultural productivity. 83.6% of female CARE VSLA members feel that RocoKwo has reduced barriers to markets to sell their agricultural goods. However as an indication of the challenging context for the RocoKwo programme, involvement in agriculture in Northern Uganda is actually correlated to the worst livelihood outcomes for households.

The percentage of women who control household goods has shifted since baseline stage, when 52.7% of women who owned alone, or jointly a range of household assets reported that they could sell the asset by just informing their husband, or on their own. At endline stage this had fallen to 25.4% of women who owned assets; so despite a higher proportion of women reporting joint ownership or owning alone – a greater number of women reported that they could not sell these assets without asking for their husband’s permission. This perhaps indicates a rise in joint decision making whereby despite women “owning assets” households are more likely to make bigger decisions jointly.

At the end of RocoKwo, the results indicate shifting perceptions and the ability of impact groups to deal with risk and economic shocks. At endline 88% of women have the capacity to cope with economic shocks, compared to 76.9% of women at baseline in 2009. VSLAs provide a positive coping mechanism for members, enabling them to save, access loans or emergency funding via their VSLA, meet new people and build their social and economic networks. The majority of women interviewed for the qualitative research feel that their vulnerability to shocks has reduced, as they are able to rely on the social safety net through emergency funds for example, which the VSLAs provide. By improving income security through diversification, income smoothing, improving agricultural production and greater control of their IGAs and involvement in economic decision making women report that they feel better able to cope with minor economic shocks. This includes some of the more vulnerable groups such as child headed households, widows and women affected by SGBV. For the majority, the main coping mechanisms in response to economic shocks are to borrow from their VSLA first. Over 65% of women have taken out loans with their VSLA, less than 2 % of women report that they have used other loan service providers such as SACCO, MFIs or formal banks.

As Table 1 shows, men´s attitudes towards the protection of women´s economic security show a positive shift with average Likert scale scores rising from 3.42 to 3.69 at endline. Men were more positive at endline that women have the same rights as men to study and work outside the home, and that married women should be allowed to work outside the home if they want to. Male respondent surveyed at endline were also more likely to disagree that a woman´s only role is to take care of the house and prepare meals for her family or that in the household, men should make the major decisions such as buying land or other assets such as building a house.

IPO´s felt that the RocoKwo programme, and the men engage programme in particular, has been effective in challenging the structural barriers, which allowed for example discrimination or denial of economic rights. Shifts in perception and attitude have anecdotally taken place since baseline in understanding of household responsibilities and decision making, in the sense that women now negotiate from the point of view that they are focused on achieving their aspirations, and, men see the need to contribute or else they find themselves, “*not relevant to the growth of their families.”* There seems to be evidence that increases in income leads to shift in decision-making power or at least intentions, as women report a change in their attitudes and understanding of their ability to generate income to meet basic needs, and changes in the way they are perceived in the household by other members now that they can generate income.

**Governance and Women´s participation**

In terms of global indicators, the % of women who reported significant participation in the decision making bodies at community level has increased since baseline from 43% to 53% at endline. In fact, at endline membership of community based organisations remains weak, with lower proportions of women reporting participation in a range of organizations than at baseline. However a higher proportion of women report that they are in the leadership committees in the organisations, and most women feel able to influence decisions in the various community decision-making bodies in which they are members. Since baseline, CARE staff, stakeholders and beneficiaries were in broad agreement that the space for women´s political participation has expanded (in terms of agency, access, space to participate, achieved in part through engagement with local leaders) which has enabled CARE to leverage and advance this agenda from above.

Stakeholders also highlight the work of engaging men in using role model men to change attitudes and make the space for participation for women safer, giving them the confidence to put themselves forward or speak up. Because of this, many women are able to openly and effectively participate in public events and activities and openly share views on important community activities. This has encouraged many women to have political aspirations and some are already in political leadership. IPOs also highlighted the benefits of community dialogues and couple seminars in breaking down barriers, changing attitudes and allowing women to join, speak up and take on leadership roles. Lastly, simply by sharing knowledge on, for example government policy on decision-making and leadership (e.g. 1/3 of the women to be in any committee structure), RocoKwo is felt by stakeholders to be working effectively in helping women to claim their rights

Endline results from the qualitative interviews show that RocoKwo has achieved some gains in supporting the impact group in raising issues, which affect them - for example service delivery or community infrastructure. Women who have joined advocacy forums have had success in influencing rights or local service delivery; key areas of influence had been in relation to girl’s education and in relation to access to quality services.

Post LRA the emerging conflict issues in Northern Uganda are many, including land wrangles, environmental degradation and conflict over natural resources and minerals. The operating context for RocoKwo has been highly sensitive where land conflicts are prevalent, requiring challenging of rigid gender norms and cultural barriers. The design of RocoKwo originally focused on support for conflict-affected groups, but this referred to the experience of conflict related to LRA activities. However during the life of the programme other forms of conflicts related to land, resources, and boundaries and of course SGBV have emerged. At the endline stage, approximately half of all women respondents to the survey highlight that they face SGBV and land disputes. A third of women are affected by conflict at household related to money, children, IGAs. Wider tensions and conflict in the community are also in existence across the districts where Roco Kwo operates, related to tensions or abuse from neighbours or community members, corruption related tensions and other resource conflicts related to ownership and control.

Through Roco Kwo, community awareness and sensitization on United Nations Security Council Resolution 1325 and training on conflict resolution has reportedly helped women and the general community to appreciate women’s participation, involvement and contribution to any efforts and endeavours in achieving lasting peace and also resolve local level conflicts. RocoKwo has helped women to acknowledge the importance of their right to participation in leadership and governance of the society they live in, and the practical benefits if they engage.

Men’s attitudes towards women´s participation in elections and politics have improved slightly, with higher proportions of men agreeing that women should be able to stand for election and decided who to vote for without the influence of their husbands. In relation to household decision making, the proportion of men who are positive about women´s role in the decision making structure has also improved

**Sexual and Reproductive health and rights**

Although Sexual Reproductive Health and Rights (SRHR) was not an explicit objective of the Roco Kwo programme in Uganda, staff felt that some gains had been made in raising awareness on SRHR, opening space for discussion, and advocating for improved changes in response, prevention, and at planning levels. Broadly, staff felt that policy, and administrative levels are conscious of the issues surrounding SRHR and willing to address it as a developmental issue. In terms of usage of services, all HIV infected and affected impact group women had, for example accessed HIV/AIDS related counselling and testing services, but also to a lesser extent other services such as family planning and antenatal care. There is a perception that there has been a reduction in the level of stigmatization by community members and voluntary counselling and testing for HIV.

**Sexual and Gender based violence**

The endline survey revealed that women´s experience of SGBV in the districts where Roco Kwo operates is high; 43.74 % of women reported in response to the survey that they had experienced SGBV in the last 5 years; and of these women who had experienced SGBV, 60.8% had reported violence. Attitudes of women regarding SGBV remain similar at endline (2.41) as at baseline (2.28). However women´s perspectives about reporting or raising awareness within the community of GBV have shifted since baseline, with over half (55.3%) of women disagreeing that it is wrong for a woman to say she was beaten by her husband to people outside the marriage, compared to just over a third of women at baseline stage (35.7%). However 18.5% of women at end line still agree that a wife should tolerate being beaten by her husband or partner in order to keep the family together. These responses highlight the structural barriers to reporting and publicly shaming GBV perpetrators within some communities and the areas of work where CARE might focus on in the future programme.

Men´s average attitudes scores indicate less acceptance of SGBV at endline (2.41) than at baseline (2.41). At baseline a significant proportion of men held negative attitudes regarding SGBV. For example 38% agreed/strongly agreed that, ‘a wife should tolerate being beaten by her husband/partner in order to keep the family together; at endline less than 10% agreed. Similarly at baseline 36% agreed/strongly agreed that, “if a wife goes out without telling her husband/partner, he is justified in hitting or beating her’; at endline only 6.5% agreed. However a third of men still agreed at endline that it is wrong for a woman to say she had been beaten outside the marriage.

By engaging men from the start of the programme, local councillors report that men are more accepting of the VSLA processes and their partners´ participation and therefore less likely to turn to domestic violence, or deny the women´s participation in VSLAs. CARE staff also felt that their investment in specific male initiatives has helped to build men´s agency – in terms of their own self-confidence and via the community recognition of their involvements and achievements as role models in the communities. Men who participate were felt to be more responsive and supportive of their spouses when talking about GBV and taking action via programmes or within the household. Religious leaders noted a reduction in “economic violence” as men are now the ones supporting their spouses to encourage them to save in VSLAs. Over half of women respondents felt that Roco Kwo had influenced the way that community leaders address tensions or abuse from neighbours or community members or conflict in the HH. The majority of women trained in conflict resolution, reported that they had recently experienced some form of conflict and had been able to apply this training to resolve the conflict.

Respondents and stakeholders were largely positive that a shift in attitudes towards reporting on GBV cases of rape, sexual or physical assault has taken place since the RocoKwo programme began; through the spirit of voluntarism against GBV, through advocacy, role model men, and also at a structural level whereby local councils and police have received training on GBV; and leaders were sensitised and more empathetic to those who report.

At an agency level individuals were reported by the local council to have increased their knowledge and awareness and this was impacting on their trust in the process of starting to actually report GBV cases to the police. CARE felt that the prevailing attitudes and awareness have given confidence to women to report cases, without blame. They also better understand the consequences of reporting. The research shows whilst significant gains have been realised by RocoKwo in terms of challenging acceptance and perceptions of SGBV, many barriers still exist in reporting, support and particularly in achieving justice for those affected by SGBV.

**Table 1 Overall level of achievement of the 2009-2013 outcome indicators**

|  |  |
| --- | --- |
| **Outcome indicators** | **Endline results** |
| **1) Existence and Application of rights, laws and policies for women in the following areas:**  - The protection of women's economic security (their property rights, inheritance, etc.)  - The protection of civil rights and women's political rights.  - Protecting the SRH and maternal health rights  - To fight against all forms of GBV | In terms of influencing the women´s rights agenda locally or nationally the perception is that RocoKwo has made some gains in enabling more equal participation and reducing discrimination; and creating space for women to engage in decision making on issues, which affect them through for example parish development committees.  Care staff identified emerging issues in relation to the protection of women´s rights for example the Anti Pornography Bill, which focuses on indecent dressing, but has led to attacks on women. Other contentious bills include the Marriage and Family Bills that are continuously pending given due to conflicting religious and cultural beliefs. Similarly the implementation of laws and byelaws designed to protect women in Uganda.  Building on the work of RocoKwo, staff report that in the next phase of programing post RocoKwo they will continue to build coalitions and networking with other national organizations to review, lobby and advocate for pro-poor policy, raise community awareness and working with stakeholders to appreciate their roles. |

|  |  |  |
| --- | --- | --- |
| **Outcome indicators** | **Baseline** | **Endline** |
| **Outcome indicators** | **Revised Likert scale score** | **Revised Likert scale score** |
| **Women's attitude towards the empowerment of women** | | |
| The protection of women's economic security (their property rights, inheritance, etc.) | 3,71 | 3,55 |
| Women’s participation in the public sphere, decision making at community level | 3,52 | 3,53 |
| Protecting the rights of SRH and maternal health | 4,09 | N A |
| Attitudes of women regarding GBV (domestic violence, harassment harmful traditional practices such as FGM, early marriage, etc.) | 2,28 | 2,41 |
| **Measurement of attitude of men concerning women's empowerment** | | |
| - The protection of women's economic security (their property rights, inheritance, etc.) | 3,42 | 3,69 |
| - Women’s participation in the public sphere, decision making at community level | 3,54 | 3,63 |
| - Protecting the rights of SRH and maternal health | N A | N A |
| - Attitudes of men regarding GBV (domestic violence, harassment harmful traditional practices such as FGM, early marriage, etc.) | 2,59 | 2,41 |
| **Indicators** | | |
| % Women who control household goods | 52.5% | 24.3% |
| % Women with the capacity to cope with economic shocks | 76.9% | 88.0% |
| % of women reporting meaningful participation in decision - making bodies at community level | 43.0% | 53.0% |
| The perception of women on social inclusion in the community | 3,67 | 3,52 |
| % of women reporting being satisfied with the availability and quality of sexual and reproductive health services | N A | N A |
| % Women making decisions / making informed choices about their sexual and reproductive health. | N A | N A |

# **Brief Methodology**

## Introduction

This report presents the endline evaluation results of the Norad funded RocoKwo programme in Northern Uganda. The programme is implemented by CARE International in Uganda, funded by Norad through CARE Norway, Austrian Development Agency (ADA) through CARE Austria, United Nations Population Fund (UNFPA) and Telethon through CARE Norway. The programme is implemented in partnership with seven community based implementing organisations in the Acholi sub-region:

* Voluntary Initiative Support Organisation (VISO)
* Women and Rural Development Networks (WORUDET)
* Kitgum Women´s Peace Initiative (KIWEPI)
* Diocese of Northern Uganda (DNU)
* Acholi Religious Leaders Peace Initiative (ARLPI)
* FAKAPAWA
* Gulu District Farmers Association (GDFA)

The programme was designed through a consultative process involving communities, partners and local leaders in Northern Uganda, and is informed by the Northern Uganda Programme Strategy (NUPS), which was jointly developed by district and community leaders, partners, and communities affected by conflict[[5]](#footnote-5). CARE staff report that they worked with the clan structure in Northern Uganda to review and understand disparities, inequalities with district governments to identify gender issues and develop the programme design.

The cooperation agreement with Norad started in 2009 and ended in December 2013. In 2009 a comprehensive quantitative baseline study was conducted. This was followed by a qualitative in depth mid-term review in 2012 that enabled extensive investigation of the programmes’ unintended results of both positive and negative nature. In conclusion of the 5-years phase, this report documents the concrete qualitative evidence on end of programme achievements and important lessons learnt in relation to the nine outcome areas as set out in Table 1.

The focus of the ILPI endline evaluation is on a key set out of research questions defined by CARE Norway in the ToR as follows:

## Qualitative assessment:

* Assess the changes the programmes have contributed for creating on the lives of the participants using expected outcomes at country level as a starting point;
* To specifically explore unintended positive and negative effects the programmes have had on the program participants and impact group;
* To explore the causes/ explanations for the observed changes;
* To identify core aspects that should be incorporated in the quantitative measurement.

**Quantitative assessment:**

* To measure the level of achievement of the WEPs in relation to the outcome indicators;
* To measure level of achievement in relation to other indicators identified through the qualitative study (the intention here is to quantify some of the core changes/ achievement identified through the qualitative study which may not have been covered through measuring the outcome indicators).

The evaluation reflects on key questions within the OECD DAC evaluation framework of:

* **Relevance:** in the reflection on the theory of change in section 2,
* **Effectiveness:** in evaluation results sections 4,5,6 and 7
* **Sustainability:** questions related to sustainability are integrated in results sections 4, 5, 6, 7 and 8.

## Empowerment: Agency, Relations and Structures

The working definition of empowerment used by CARE is: “The expansion of assets and capabilities of people to participate in, negotiate with and influence, control and hold accountable the institutions that affect their lives.”

This definition recognises empowerment as a process of building capabilities and of the importance of structure as represented by the institutions affecting people´s lives. According to the CARE Women´s Empowerment Programme (WEP) framework, empowerment can only be realized when all three of the following dimensions are addressed or impacted upon:

* **Agency:** power within; the capacity for an individual to make her own analyses, decisions and take action.
* **Structure:** power to challenge and change gender relations (power over)
* **Relations:** Power with; individuals ability to build relations, take joint efforts, mutually support each other to claim and expand their agency and alter inequitable structures.

### Qualitative data collection

The RocoKwo programme is delivered in Amuru, Nwoya, Kitgum, Lamwo, Pader, Gulu and Agago districts. During the period of the delivery of RocoKwo as part of a wider policy of decentralization the Government created four new districts namely Amuru (2006) Agago (2010), Nwoya (separated from Amaru in 2010), and Lamwo (2009) totaling seven districts of Acholi region. The evaluation employed a mixed methods approach, which combined both quantitative and qualitative evaluation techniques including focus group discussions with impact and target groups; stakeholder interviews and use of the most significant change method.

The qualitative data was collected in all the programme districts (as set out in Annex 1 Table A1). CARE Uganda and each Implementing Partner Organization (IPO) selected the geographical sample by ensuring each district sample covers the central and outlier villages in each Parish; villages where functionality of existing structures (networks, groups, programmes is represented and also includes areas where capacity exists for local structures to mobilize various stakeholders in dealing with local level advocacy topics.

CARE supported VSLA groups receive certain type of treatment when they are in the graduating phase, which usually lasts one year. Once they are graduated the support is reduced, so the qualitative sample covered areas with both graduated and graduating VSLA groups, and includes mixed, male and female supervised groups. As Roco Kwo does not vary the programme approach by area, CARE Uganda agreed that the programme be evaluated as a whole and not disaggregated into different “treatment” groups for the purpose of analysis.

An external consultant from ILPI joined the CARE staff and IPOs in Uganda in January 2014 to conduct training and capacity building support for the qualitative element of the evaluation. The capacity building included training of CARE staff and partner organisations on evaluation methodologies and design, piloting of research tools and consultation regarding experiences and lessons learned in relation to delivery of RocoKwo.

## Quantitative data collection techniques

ILPI provided capacity building support and training for CARE Uganda staff and Implementing Partner Organisation (IPO) staff in northern Uganda to conduct an endline survey in all the districts covered by the RocoKwo programme as set out below in Table 2. The ILPI team analysed and reported on the results, which have been verified by the CARE Uganda team in Gulu.

**Table 2 Quantitative samples in Northern Uganda**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **District** | **Female Survey Sample** | | **Male Survey**  **Sample** | | | **HH Survey**  **Sample** | | |
| **Baseline** | **Endline** | **Baseline** | | **Endline** | **Baseline** | | **Endline** |
| **Amuru**  **Nwoya – formerly part of Amuru [[6]](#footnote-6)** | 65 | 39 | 28 | | 27 | 80 | | 39 |
|  | 121 |  | | 82 |  | | 127 |
| **Gulu** | 93 | 172 | 29 | | 146 | 104 | | 121 |
| **Kitgum**  **Lamwo – formerly part of Kitgum [[7]](#footnote-7)** | 93 | 47 | 51 | | 41 | 62 | | 57 |
|  | 41 |  | | 32 |  | | 46 |
| **Pader**  **Agago - formerly part of Pader[[8]](#footnote-8)** | 317 | 207 | 153 | | 160 | 354 | | 219 |
|  | 180 |  | | 140 |  | | 196 |
| **Total** | **568** | **807** | **261** | **628** | | **600** | **835** | |

As at baseline the evaluation team used a two stage stratified cluster-sampling strategy, by district and parish. The population in each of the parishes was established using the 2012 Uganda Bureau of Statistics (UBOS) Sub-national Projections for the Northern Region and using the average number of people per household (5.1) in the region to derive the number of households in each of the parish.

In each of the parishes a sample of villages were randomly selected. Using an inventory of all households living in the selected villages, sample households were then selected randomly in each village (with a probability proportional to the size of the village), regardless of their program participation status. The endline survey was not able to employ a panel approach (interviewing the same sample as at baseline) because the baseline survey had been conducted anonymously in 2009.

Data collection took place in November 2014. Each region had a Team Leader selected to manage the research team, spending a specific number of days collecting data. Each research team consisted of both male and female researchers, each responsible for conducting surveys electronically using handheld devices. The use of handheld devices data enabled data to be directly exported to SPSS for analysis by the ILPI team. Separate databases were maintained for baseline and endline data, and also for female, male and household survey results to enable analysis of the key results areas.

The following tools were used for the quantitative data collection for men and women aged 15 and above in the sampled-households:

|  |  |
| --- | --- |
| **Survey tool**  **Household Survey** | **Topics**  Basic socio-economic characteristics of sampled households. |
| **Female Survey** | VSLA group activities, savings and loans behaviour  Socio economic characteristics  Attitudes to women´s economic security  Experience and response to economic shocks  Control of household assets  Role model man activities perceptions and activities  Experience of and attitudes to women´s participation in the public sphere, decision making at community level  Experience, Attitudes and response to Gender Based Violence  Experience and attitudes to conflict and conflict resolution  Social inclusion, social relations and self esteem  Protection of women’s SRHR and maternal health |
| **Male Survey** | VSLA group activities, savings and loans behaviour  Socio economic characteristics  Attitudes to women´s economic security  Economic shocks  Attitudes to women´s participation in the public sphere, decision making at community level  Role model man activities  Attitudes to Gender Based Violence  Experience and attitudes to conflict and conflict resolution |

CARE staff, IPOs and ILPI designed the quantitative evaluation during a week´s capacity building session in Gulu in June 2014. The survey content for women, men and households were designed and piloted in teams, recording any challenges or unexpected circumstances that arose during the pilot, and these were discussed in detail in a group debrief immediately following the last day of the pilot. The survey was then field-tested again using handheld devices by the team. The male and female surveys asked respondents a series of statements to gauge their attitudes and values at both baseline and endline points. In the endline, the questions were simplified on the advice of the data collectors following piloting because the scale of strongly - agree - disagree was felt to be over-complex and often created issues for the respondents who could not decide if they strongly disagreed or just disagreed. For example, during piloting, often the initial response was given as disagree, and then the data collectors had to often spend time to prompt the respondents, “ is that strongly, or just disagree? ” which often led to a lengthy dialogue about their views. Given the length of the survey and the time constraints it was suggested and agreed by the CARE Uganda team that the Likert scale be simplified at endline, and the response recoded accordingly for baseline to allow comparison.

# **RocoKwo Theory of Change**

The CARE Uganda theory of change (ToC) is set out below in Table 3, setting out which programme activities CARE Uganda believe will bring about change for the impact and target groups. The ToC was designed to focus on economic and social empowerment of women at the village level as the foundation for the restoration of livelihoods, peace and stability in the region. Economic advancement is believed not only to uplift women by enabling them to provide for their immediate families, but also empower them to have a voice in decisions affecting their lives as well as improving their self-confidence and respect. There is therefore an implicit assumption of relationships between outcome areas or interrelationships of results; for restoration of livelihoods, peace and stability to be achieved, women should economically be empowered, their protection and safety needs met and their involvement in decision-making processes needs to be enhanced.

**Table 3 RocoKwo Theory of Change**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Economic Empowerment** | **Sexual and Gender Based Violence** | **Enabling Environment** |
| **Focus of ROCO KWO** | * Improved livelihoods security and increase in income levels at the household level. * Women participation in decision making at the household level. * Women and girls able to get redress for abuse of rights (victims of SGBV). | * Communities are able to respond to SGBV and they have cultivated a culture of peaceful co-existence and non-violent resolution of conflicts. * Women are able to participate in peace building initiatives at various levels. | * Policies and bye-laws are in place to promote and protect the rights of women and girls affected by conflict. |
| **Theory of Change** | * Conflict affected women and men will be supported with oxen, improved seeds and other targeted support to engage in economically viable enterprises * Members of community self-selected groups of poor people with support from CARE will be able to increase their incomes at the household level. * Increase in incomes at the household level will enable ROCO KWO’s target group to start saving through VSLA’s. * Improvement in the standards of living at the house-hold level with extra income to improve health and send girls to school * Women in VSLA groups will be given opportunity to take on leadership positions. * Through VSLA groups women and men will learn the importance of joint-decision making at the household level. * VSLA groups will lead to improvement in communication and joint decision-making at household level, which will reduce cases of SGBV. * VSLA group members will form a strong social network that will identify and support victims of SGBV through providing them with financial resources (welfare fund) and information to access justice. | * VSLA groups will be sensitized on issues of peace building and prevention and response to SGBV. * Common Interest Groups (Kacel) will be formed out of the VSLA groups to address issues of SGBV and promote women participation in peace building. * Increased awareness will create capacity to respond to SGBV at the community level. * Increase in agricultural productivity, production, and investment at the community level. * VSLA groups will enhance mutual cooperation and the level of trust in the communities that will in turn promote peaceful co-existence. * Women will become financially independent and they will be respected in their communities. * A pattern of violence will be replaced with dialogue and mutual trust. * Practices and beliefs that conspire against women’s empowerment at the community level will be changed and women will be given opportunity to participate in peace building initiatives and take-on leadership positions. | * CARE will create more awareness at the grassroots level of the entire process of policymaking and policy implementation and how it impacts on the lives of the poor. * Increased clarity, voice and organisation of the local community advocacy groups (Kacel) * Communities demand to be listened to when key decisions that affect their lives are being made. * More open, direct and respectful channels of contact between duty bearers (especially Government) and the local communities. * Enhanced linkages and partnerships with other stakeholders to influence pro-poor policy formulation and implementation * A clear strategy for effecting legislative change with input from the community is developed and implemented. * Communities are able to participate and influence the process of changing the legislative and other policy barriers to women’s empowerment at various levels. * Women’s rights are promoted and protected and women are recognized at the policy level as key players in the social-economic transformation of post-conflict Northern Uganda. |

The strength of a good theory of change is in its application, to be effective the assumptions, pathways and concepts need to be seen as flexible and evolving – enabling the tool to be adjust over time as the programme develops. Stakeholders interviewed felt the assumptions in the CARE Uganda ToC about the ways in which women would respond to the RocoKwo activities were realistic; particularly because CARE Uganda was able to add the engaging men element at mid point, with evidence of significant positive change in people’s attitudes with regards to previously well established cultural norms and values; as one commented, “*a good number of community members now reject negative cultural practices and values like side-lining women from participating in decision making processes.”* Similarly IPOs report that many women and girls are aware of their basic human rights, responsibilities and as a result of structural and relational gains, have the confidence, space and equality of opportunity to be able to demand these rights.

By using existing community structures like Rwodi Kweri and partnering with stakeholders and partners like the Local Government, CARE was able to integrate and align the programme activities with local government and central government programmes like the Peace, Recovery and Development Plan for Northern Uganda(PRDP) and National Agricultural Advisory Services (NAADs among others.

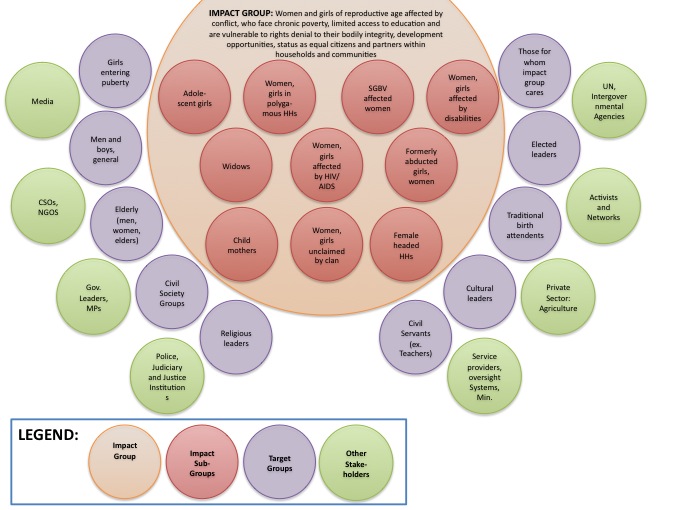
# **Description of the study population**

## RocoKwo Target groups

As Figure 1 below shows, the impact group are not simply a homogeneous group of women, rather CARE Uganda has successfully reflected the multiple and varied experiences of vulnerabilities of women and girls. The impact group design recognises that women and girls experience of conflict, chronic poverty, and vulnerability to rights denial, opportunities, and status as equal citizens and partners within households and communities will differ.

The impact group includes women and girls facing multiple vulnerabilities, for example women affected by disabilities; formerly abducted groups (or reporters); child mothers, widows and women affected by SGBV. Target and impact groups also focus on the experience of different age groups and stages of the life cycle.

**Figure 1: Impact, target groups and stakeholders for Roco Kwo (2009- 2013)**

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## Land rights and access

In terms of land access89.1% (n=744) of households report that they have their own land with mixed tenure; of which 100% report that they lease-hold tenure, and 80% report also report that this is customary land tenure. Just over a third (37%) of households surveyed have access to communal land and 23.5% free hold tenure. Over 92% of HH report that they do not have access to other parcels of land for cultivation.

Just over a third (34%) of household heads report that they have access to less than 5 acres of land, and the primary use of this land during the last 2 cropping seasons was for either annual crops (21.4 %) or both annual and perennial crops 28,1% (households own crops). On average households interviewed for the survey actually cultivated 4.11 acres of land during the previous season before the survey took place in 2014.

In terms of land user rights, 63.7% (n=532) of households report that they can sell or use rights to the land with approval from spouse or children, or from extended family; 14% of HH report no rights to sell the land. In terms of female household heads (n= 144 or 17% of total sample), 7,6% report that they can sell or use the rights without anyone else´s approval compared to 13.8% of men. Just over half of male household heads report that they need approval from extended family (52%) compared to 61.1% of female household heads.

In terms of bequeathing ownership or user rights, 21% of male household heads, compared to 8,5% of female household heads can do so without approval from others. Over half (57,5%) of female HH require approval from extended family, compared to 48% of male household heads. If female HH want to rent their property out to someone else then 13,9% say they have no right to do so, and 58.3% can only do so with the approval from their extended family. If women household heads want to use the land and property as loan security, 60% need permission from extended family (54% male HH).

## Food security

In terms of food security a small proportion of households surveyed at endline are in a challenging position, with 9% of households (n=75) reporting that they had no food of any kind in their household because of lack of resources to get food, with around a half of these households reporting that this was rarely – once or twice in the past 4 months, and around 40% of this group reporting that this was more frequent (2 – 10 times in the past month).

Just under a half (47.5%) of households reported that in the last 4 weeks they were not able to eat the kinds of foods they preferred due to lack of resources – and for 52% this was a relatively regular occurrence (2 – 10 times in the past month). Put in context, nationally, the World Food Programme (WFP) reports that in Northern Uganda, 54% of the population are food energy deficient, compared with an average of 48% nationally. 2013 WFP statistics report that 12% of northern households are surviving on one meal a deal compared to 6.3% of households at national level in Uganda.[[9]](#footnote-9)

Less than a third of households (27.4%) report that in the past 4 weeks they had eaten a smaller meal than they felt they needed. 11.4% of households reported that the adults in their house had only eaten 1 meal the day before the survey, and 70% 2 meals only. In 7.2 % of cases, the children in the households had only eaten once too, but households reported that over half of children (55,7%) ate at least 2 meals, and just under a third (30,7%) 3 meals. In terms of meal composition, over 80% of households reported that they had eaten cereals (84% which they produced themselves), roots (61% homegrown), and vegetables (86.7% home grown) as their main foods; and just 38.6% had eaten fish or meat (29% purchased).

## Household Socio economic characteristics

The average household size in mid north Uganda is 5.1; the mean household size in the household survey sample is 6.55 members. Over 93% of respondents report that they live in temporary huts and only 0.4 % of households reporting that they live in permanent brick structures. The majority (94.3%) of households live in self-owned properties, and 70.7% with earth and dung floors, or earth and sand (23.2%) flooring. 93% of households have grass-thatched roofs. For lighting, over half of households (59,2%) use tadooba (or tin lamps) and 25.1% use paraffin or kerosene lamps; only 0.2% of HH report access to electricity for lighting.

Just over half (56.9%) of women interviewed and 70% of men interviewed report that they are married monogamously; 23% of men and women report that they are in a polygamous marriage, which is an additional and interesting lens to the analysis of the data; 11% of women are widows.

**Figure 2 Marital status of male and female survey respondents**

The majority of the women interviewed for the female survey report that they were the spouses of the household head: only 16% (n =129) of the women who responded to the Female survey (total n = 807) were heading households. (Table 4) In the case of the male survey participants, 98% (n=619) report that they are heading their household. This compares to the household[[10]](#footnote-10) survey; of the 835 households surveyed, 79% (n=661) are headed by male households, and 17% of households interviewed reported that the household head was female (n=144) (Table 5).

Table 4 Female survey responses. Relationship with the Household Head

|  |  |  |
| --- | --- | --- |
| **Relationship with the Household Head** | **Female  N** | **Male N** |
| **I am the head of household** | 129 | 619 |
| Spouse | 668 | 6 |
| Parent of head or spouse | 2 | 1 |
| Son/Daughter | 7 | 2 |
| Grandchild | 0 | 0 |
| Sister/Brother Of Head Or Spouse | 0 | 0 |
| Other Relatives | 1 | 0 |
| Others Specify | 0 | 0 |
| **Total** | **807** | **628** |

**Table 5 Gender of the household head. Source: Household survey**

|  |  |  |
| --- | --- | --- |
| **Household Head Gender** | **N** | **As % of HH head interviewed** |
| Male | 661 | 79.2 |
| Female | 144 | 17.2 |
| **Total** | **835** | **100** |

## Literacy and education levels

Table 6: Can you read and write in English or any other languages?

|  |  |  |
| --- | --- | --- |
| **District** | **Female (N =807)** | **Male (N=628)** |
| **Yes (%)** | **Yes (%)** |
| Agago | 74 | 100 |
| Amuru | 17 | 100 |
| Gulu | 92 | 100 |
| Kitgum | 21 | 100 |
| Lamwo | 25 | 100 |
| Nwoya | 55 | 100 |
| Pader | 99 | 100 |

At endline all male respondents surveyed can read and write in English or any other languages (Table 6) compared to 25% or less of women in Lamwo, Kitgum and Amuru. At baseline, 69.4% of women could not read or write in English or other languages. Research highlights the importance of certain level of literacy levels to be in place for women to benefit from programmes of support. For example ILPI research with VSLA groups in Gulu, Pader and Kitgum found that for three quarters of a representative sample of women surveyed, lack of literacy was a key barrier to their economic wellbeing.[[11]](#footnote-11) RocKwo impact group members such as reporters[[12]](#footnote-12) may also have a higher level of vulnerability to illiteracy and its impact, on their ability to be economically productive and as advanced in terms of livelihoods and access to credit as their community counterparts.[[13]](#footnote-13)

Recent research in Acholi sub region also reports that female household heads need at least an A-level (i.e. to have graduated Secondary level) education to show greater household wealth and food security,[[14]](#footnote-14) so clearly there is an important link between literacy, level of education and the ability of the impact group to benefit from economic empowerment initiatives. In fact, CARE partners interviewed reported that the high Illiteracy levels of the impact and target groups had affected programme delivery.

**Table 7 Female respondents, highest level of schooling**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **District** | **Primary level** | **Secondary level** | **College level** | **Never attended school** | **NA** | **Total  %** | **Total  n** |
| Agago | 44 | 11 | 1 | 44 | 1 | 100 | **180** |
| Amuru | 49 | 8 | 0 | 44 | 0 | 100 | **39** |
| Gulu | 71 | 5 | 0 | 24 | 0 | 100 | 172 |
| Kitgum | 55 | 2 | 0 | 43 | 0 | 100 | 47 |
| Lamwo | 76 | 2 | 0 | 22 | 0 | 100 | 41 |
| Nwoya | 65 | 4 | 0 | 31 | 1 | 100 | 121 |
| Pader | 62 | 11 | 0 | 27 | 0 | 100 | 207 |
| **Total** | **485** | **62** | **2** | **257** | **1** |  | **807** |

As Table 7 shows, at endline 31% (n= 257) of women have never attended school. This compares to around 41% (n = 238) of women at baseline who have never attended school. In Gulu, Lamwo, Nwoya and Pader over 60% of the women sampled report that their highest level of schooling is primary level. Across the districts, less than 12 % of women in each district have completed a secondary level education, and at an aggregate level 7.6%. In comparison only 2% (n =14) of men surveyed have never attended school, and 29% (n=180) completed secondary school.

## Membership of VSLA group

Table 8: VSLA Group membership

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | **Women** | | | | |
| **Districts** | **VSLA member** | **VSLA members as % of total women per district** | **VSLA member** | **CARE VSLA** | **CARE VSLA member as % of total women surveyed per district** |
|  | **Baseline** | | **Endline** | | |
| Amuru | 32 | 49% | 33 | 28 | 72% |
| Nwoya | 106 | 84 | 69% |
| Gulu | 49 | 53% | 136 | 112 | 65% |
| Kitgum | 30 | 32% | 46 | 45 | 96% |
| Lamwo | 35 | 35 | 85% |
| Pader | 154 | 49% | 182 | 164 | 79% |
| Agago | 141 | 127 | 71% |
| **Not a member** | **291** | **51%** | **128** | **212** | **26%** |
| **Total N surveyed** | **568** | | **807** | | |

The results (Table 8) show that at endline over 65% of women in each district report CARE VSLA membership, an increase on baseline levels. Male membership of VSLAs at baseline was low but varied. In Amuru for example 17.9% of men were members, compared to 41.4 and 39.2% and 28.1% of men in Gulu, Kitgum and Pader respectively. At endline, membership amongst men has also increased significantly with over 50% of men across the districts reporting CARE VSLA membership. In Pader, Lamwo and Kitgum over 70% of men surveyed for the endline report membership of CARE VSLA groups.

Since 2009 RocoKwo has recorded 75,000 new VSLA members joining CARE supported VSLA groups in Uganda, 75.8% of whom are women. The Roco Kwo successfully created 1,637 groups and through these groups both the members and their families have benefited directly from the programme activities between 2009 and 2013. IPO staff report that RocoKwo has been effective at engaging a wider group of women via the VSLA model because women are motivated and inspired by testimonies and experiences of women within the groups, in addition to seeing the social and economic benefits of group social cohesion.

A small proportion of women are members of multiple VSLA groups; 21.9% (n=177) report that they members of 2 groups for example. Just over half (53%) of men (n=333) report that they are members of just one VSLA group, but 16.9% (n=106) report that they are members of 2 groups. A small proportion of women also reported membership of other groups such as investment clubs (0.5%, n = 4); Formal groups related to their business or craft (1.1%, n = 9) or Market traders associations (1.5%, n = 12); Farmers association (11.3%, n = 91). In total, only 18% of men (N=114) compared to 31.8% (n=257) of women reported that they were in a CARE supported dancing or singing group.

The proportions of women reporting that their VSLA receive support from other organisations is relatively low for an area which has a strong NGO, development presence, so the issue of contribution and attribution of CARE interventions in the wider context of the programmes in all the districts is not a significant issue, but should be reflected on in Nwoya and Amuru perhaps more so than the other districts. This may also have implications for future programming. The results show that 7.8%, (n=63) of the women report that their VSLA receives support from other organizations, which include some of the following organisations: ACTED; Accord; FAO; GADFA; Invisible Children; Human Rights Commission; NAADS (just one group); SACCO; War Child; ZOA. In some districts support was more widely reported – Nwoya and Amuru in particular (14 % and 15% of women reported that their VSLA receives some support) compared to Agago and Kitgum (2.2 and 6.4% of women surveyed), which are more remote areas perhaps.

# **Women´s Economic Empowerment**

## Objective 1: People recovering from conflict, especially women will have improved and sustained their economic livelihoods

The focus of the endline evaluation report is to assess the changes that RocoKwo has contributed to in the lives of the programme participants using expected outcomes at a country level as a starting point. The common outcome areas for Objective 1 focus on the enhancement of women´s economic security, control of assets in the household and reduction of vulnerability to economic shocks. The programme also focuses on realizing changes in the attitudes of men and women towards women’s economic security in relation to elements such as property rights, inheritance and involvement in paid work. RocoKwo also focused on influencing the existence and enforcement of laws and policies on women’s economic security rights. The specific RocoKwo indicators related to economic empowerment include:

* % of households registering an increased income;
* % increase in the level of savings at the household level;
* % of women registering and increase in access and control of productive assets.

## Theory of change: Objective 1

RocoKwo aimed to support conflict-affected communities to engage in economically viable activities, increase agricultural productivity and access affordable financial services. The first objective provides an important building block for the subsequent objectives (2 and 3) of the RocoKwo programme. VSLA groups identify special income generating projects where very members of the community will participate to increase their incomes to the level that will enable them to start saving regularly. Farm inputs like improved seeds and oxen were provided to the VSLA groups to increase agricultural productivity at the house hold level. Other specialized training in improved agricultural techniques and marketing was provided to the VSLA group members to enhance agricultural productivity in the community.

RocoKwo encourages VSLA group members to participate in the saving and loans cycle, putting aside funds for the general welfare of members especially during periods of sickness, loss of family members and for victims of SGBV (to access medical and legal support). RocoKwo also provided training and support to women (70% of all VSLA members) to achieve leadership positions at the VSLA level so that they can aspire for positions of leadership in the community.

The mid term review (MTR) of RocoKwo made a number of recommendations for implementation of ROCOKWO and some of the changes that were effected included diversification of livelihoods through bead making, bee keeping and value addition of cassava for market oriented farmers. Market linkage and market information, bank linkages for improved access to financial services.

## Objective 1: indicator % of households registering an increased income

Micro economies in districts in Northern Uganda in which RocoKwo was implemented provided conflict affected women and reporters with few options other than to become part of the coping or shadow economy. Characterized by unregulated, illicit activities, in which formal governance is weak - conflict affected women in the CARE impact group[[15]](#footnote-15) use their asset-base (in the coping economy) to more or less maintain basic living standards or survive by utilizing a dwindling asset-base to maintain minimum or below-minimum living standards.

As Figure 3 from the Uganda National Household Survey (1992 – 2013) shows, the proportion of households living in poverty in northern Uganda during the RocoKwo project period is higher (46.3% in 2009/2010 to 43.7% 201272013) than in the rest of Uganda. For example in eastern Uganda, 24.3% fall into the poor classification in 2009/2010, and in central regions less than 5% for the same period.

**Figure 3: Uganda National Household Survey reports on poverty status 2009/2010, 2012/13, IHS 1992/93**



One of the goals of RocoKwo was to move 20% of the target community members above the poverty line (which is around 54,000 people). It is clear that the reported income levels of the impact group have not increased at endline stage, compared to baseline stage. In fact the proportions of households living on or below the poverty rate at endline are relatively similar to baseline levels, as 78.9% are reporting incomes which are below the poverty rate and 12.5% of households are reporting income levels which are around or just above the poverty rate (using comparable spending power in 2014 to 2009). In comparing endline income results to baseline stage, it is important to consider inflation rate changes since 2009, so to compare the spending power of 100,000 UGX in 2009 we need to inflate this figure by the 2010, 2011, 2012, 2013 and 2014 inflation rises, which gives 167,750 UGX as the comparable monthly income in 2014 to 100,000 UGX monthly income in 2009.

The figures show some improvement in income levels: at baseline 90.9% of households reported a monthly income of less than 100,000 UGX (which is below the poverty line of $1.25 USD) At endline 78.9% report earning a comparable income (in 2014 comparable spending power terms), and the remainder report earning more than the 2014 equivalent. This compares to the average monthly nominal income for households in the mid north of Uganda of 263,000 UGX (2012 / 2013 figures).[[16]](#footnote-16) So the incomes of the RocoKwo impact group remain low after 5 years in comparison to the income statistics for the region and also national income statistics as highlighted in figure 3 above.

The results are unsurprising given that involvement in agriculture in Northern Uganda is actually correlated to the worst livelihood outcomes for households. Research in Acholi[[17]](#footnote-17) reports that post conflict wealth and asset recovery requires a longer recovery time, with no significant improvement in wealth and asset accumulation until a displaced household has been back in the village for at least ten years.

**Table 9. Average household monthly income levels Endline (2014)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | **Baseline** | | **Endline** | | **For comparison to baseline –**  **Monthly value range UGX adjusted for inflation** |
| **Monthly Value range UGX** | **N** | **%** | **N** | **%** |
| Less 100,000 | 537 | 90.9 | 659 | 78.9 | Less than 167,750 |
| 100,000-200,000 | 45 | 7.6 | 104 | 12.5 | 167,751 – 335,499 |
| 200,001-350,000 | 5 | 0.8 | 28 | 3.4 | 335,500- 587,124 |
| 350,001-500,000 | 4 | 0.7 | 8 | 1 | 587,125- 838,748 |
| 500,001-1,000,000 |  |  | 5 | 0.6 | 838,749-1,677,497 |
| 1m and above |  |  | 1 | 0.1 | 1,677,497 and above |
| **Total** | **591** | **100** | **835** | **100** |  |

As Table 10 shows, the majority of survey respondents across all districts are engaged in agriculture (91.7% of men, and 87% of women). Many report multiple sources of income generation, including livestock (21.4% of women and 28.2% of men), with far higher proportions of both men and women reporting that they generate income from livestock production at endline than at baseline; similarly with petty trading – more so for women (22.9%) then men (9.6%).

Focus groups with VSLA female members reveal that they feel their agricultural production has increased as a result of better planning of production with our spouses, acquisition of productive assets like oxen and ploughs which has enabled them to we cultivate larger areas of land and hence increased productivity which gives them enough food and surplus to sell for money in the market. Over half of female respondents (58.4%) report that the support from the Roco Kwo programme has improved their agricultural productivity. Religious leaders report that in their communities many of the impact group were living on less than a dollar a day before the programme began, but they can see that incomes are rising for those in the VSLAs as they apply the learning and knowledge from the RocoKwo programme – for example diversifying and planting drought resistant crops, saving and investing profits.

Before RocoKwo started in 2009 the top five perceived indicators of poverty[[18]](#footnote-18) in 2006 were felt to be 1) poor clothing, 2) poor sanitation, 3) sleeping on mats, 4) lacking in money and 5) no/lack of housing. Just after the RocoKwo programme ended in 2014, these indicators had fallen and the top five perceived indicators of poverty were 1) HH hiring out land, 2) HH selling labour, 3) HH with no land, 4) households with terminally ill persons or headed by a widow or child and 5) household with no livestock. As Table 9 shows, the proportion of households involved in livestock production has increased – which is a positive result in terms of perceived poverty indicators for Uganda.

Brewing remains a relatively popular means for a number of the women (13.6%) surveyed to make additional income, which has increased significantly since baseline (3.3% of women). However it is not clear if the increased use of brewing as an IGA is a positive outcome for the Roco Kwo programme. Many studies in the districts point to the rise in alcoholism and its links to SGBV, “*Violence has become a means for men to assert themselves at a time of great social change and personal disempowerment*.” [[19]](#footnote-19) In research conducted by ILPI in Gulu, Pader and Kitgum women spoke openly about constant disagreements with their husbands over schedules, activities and priorities, money, saving and spending, and division of labour and responsibilities. These disagreements are often associated with violence, which was aggravated by husbands' alcoholism.[[20]](#footnote-20)

Table 10: Occupation of the study respondents

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **What is your occupation?** | **Endline** | | **Baseline** | | **Endline** | | **Baseline** | |
| **Female (N =807)** | | **Female (N = 568)** | | **Male (N=628)** | | **Male (N = 261)** | |
| **N** | **%** | **N** | **%** | **N** | **%** | **N** | **%** |
| **1. Agriculture** | 702 | 87% | 473 | 83.3% | 576 | 91.7% | 206 | 78.9% |
| **2. Livestock** | 173 | 21.4% | 6 | 1.1% | 177 | 28.2% | 2 | .8% |
| **3. Unskilled wage labour** | 31 | 3.8% | 13 | 2.3% | 42 | 6.7% | 10 | 3.8% |
| **4. Sale of charcoal** | 21 | 2.6% | 1 | .2% | 31 | 4.9% | 8 | 3.1% |
| **5. Petty trading** | 185 | 22.9% | 33 | 5.8% | 60 | 9.6% | 7 | 2.7% |
| **6. Sale of food aid** | 0 | 0 | 4 | .7% | 1 | 0.2 % | 1 | .4% |
| **7. Remittances** | 3 | 0.4% | 3 | .5% | 3 | 0.5% | 2 | .8% |
| **8. Begging** | 2 | 0.2% | 2 | .4% | 1 | 0.2% | 1 | .4% |
| **9. Skilled labour** | 10 | 1.2% | 4 | .7% | 50 | 8 % | 4 | 1.5% |
| **10.Salaries** | 3 | 0.4% | 4 | .7% | 22 | 3.5% | 8 | 3.1% |
| **11. Fishing** | 0 | 0 | NA | NA | 2 | 0.3% | NA | NA |
| **12. Brewing** | 110 | 13.6% | 19 | 3.3% | 5 | 0.8% |  |  |
| **13. Handicrafts** | 4 | 0.5% | 1 | .2% | 7 | 1.1% | 1 | .4% |
| **14. Govt. allowance** | 0 | 0 | 0 | 0 | 2 | 0.3% | 1 | .4% |

### Diversification of IGAs

44% (n= 356) of the total number of women surveyed report that they have changed or diversified their source of livelihood in the last 5 years. Of this group of women, 83.4 % (n=297) reported that it was the Roco Kwo programme which played a role in influencing their decision to diversify their income source. Less than half (42.6%, n = 344) of women reported that they have their own business, of which the majority (56.4%) are petty trading businesses selling and buying small items; brewing alcohol (31.7%) and vending of food, vegetables or small items (21.8%). For the majority (90.6%) of women, these businesses are individual, 9% are involved on a collective basis.

Impact group members, especially those in VSLA groups, have been effectively mentored into other productive ventures like bee keeping and commercial farming instead of borrowing money for consumption only, something which does not move them out poverty. At endline there is also evidence that the RocoKwo programme activities have managed to create the space (acceptance, ability and confidence in abilities) for women to engage in petty IGAs, rearing livestock and carrying out cash cropping.

Of those women who reported in the survey that they are engaged in agriculture, 74.7% (n = 603) report that they are engaged in subsistence farming for food and market, and 11.9% (n = 96) in subsistence farming for food. For just over 50% of men (n = 318) they report that they are engaged in subsistence farming with cash crops, and 18% (n = 113) subsistence, cash crops and commercial farming. However, 30.3% (190) of men are still engaged in only subsistence farming. Of the men who report that they are now engaged in petty trading (n=60), 65% report that they have been engaged in this activity for 6 years or less which suggests that the shift to petty trading has likely occurred during the lifetime of the Roco Kwo programme, suggesting their may be some influence. In fact, 47.5% of men (n=298) report that they have diversified their source of livelihood in the last 5 years.

**Impact group member**

We got a loan to plant 300 citrus fruits (lemon) and 1000 pine trees, we have also bought eight goats and also practicing Backyard (Kitchen) gardening and even train our neighbors and community members to do the same; this is boosting food security in our household even during times of scarcity and balanced diet which is good for our nutrients and health

Many of the impact group women report that it was RocoKwo, which inspired them to change to try non-agricultural IGAs. Interviews with HIV affected women reveal they now engage in petty businesses such as awara wara and brewing, which have brought in regular income into their households. All of these businesses are informal and small scale. IPOs and staff suggest the opportunities for the impact group women to transition and integrate within the formal economy remain elusive and are therefore not a focus of the programme; and this is supported by research in Northern Uganda which highlights that for the few who have opportunities to transition from the coping economy to the formal economy (usually through small business ventures and trading), the administrative and cost barriers to entering the formal economy are often prohibitive.[[21]](#footnote-21) 32% (n = 201) of the men surveyed report that they have their own business, a third in petty trading, and a quarter in agricultural related businesses: the remainder engage in small trading such as charcoal, handicrafts or brewing alcohol and working in their kiosk or shop/ hotel. For the majority of men their businesses are individual ventures, and not collective. Men were asked about the strength of their business management skills, quite a few did not respond to the question but a third reported that skills are ok compared to 17% who felt this skills are strong or very strong.

Impact group women, including widows, and women affected by SGBV are clearly benefitting from the diversification of their income sources; and empowered by the success of their petty business. Some women report sale of small fish, soap or salt or purchase of produce and sale at border markets between Uganda and South Sudan which has allowed them to focus their expenditure on medical treatment, school fees and investment in livestock and buying labor to widen agricultural productivity and production in some cases.

Climate changes are impacting in the Roco Kwo focus areas also prompting diversification, 58.4% of women in the survey report that rain patterns and rain intensity (41.5%) have shifted since they were young. Over a third of women feel that there has been a shift in the seasons, and the drought period; 66% of all women interviewed feel that these climate changes have impacted on their economic activities. To cope with these impacts on their economic activities women gave the details of their response, which included

* Altered planting periods as they are not sure when to plant;
* Change of crops, for example from g/nuts to simsim or cassava and sorghum; crop rotation;
* Planting drought resistant crops;
* Brewing alcohol for additional income;
* Moving crops away from areas which flood; or planting rice in areas which are more flood prone;
* Diversification of business ventures;
* Start up of petty business;
* Other IGAs during the dry season such as bricklaying;

### Market linkages

The majority (83.6%) of women who are in CARE supported VSLAs feel that RocoKwo has reduced some of the barriers that formerly reduced their access to markets (daily and roadside) to sell their agricultural goods. However at endline less than 30% of female respondents have access to larger urban markets and very few (2%) are able to access regional or international markets. For men who were surveyed the main markets are also roadside (51.9%), daily (66.1%) or weekly (47.8%) markets. A higher proportion of men are able to use urban markets (26.6%) compared to just over 20% of women.

**Figure 4 Female respondents market access**

At MTR stage, the MTR report suggested that the market linkage elements of the programme were not fully developed - beyond food security components of the programme. Investment opportunities are limited and there was a need to “explore and strengthen areas for livelihood diversification e.g. build on non agricultural products, link VSLA groups to marketing opportunities and other financial services”. The MTR introduced the idea of helping VSLAs to spread risk and also recommended coalitions to strengthen opportunities to complement the programme and identified that there is a need to further develop and diversify the enterprise products provided by the RocoKwo programme. The review recommended that the team look at off-farm activities and financial development services that the groups could tap into, in addition to marketing and value addition chains for the impact group members.

At end line IPOs and staff recognized this area as a challenge during implementation, particularly given the existing gaps in structural infrastructure to support the impact groups – for example regulation of prices, availability of market information and locally accessible marketing associations. In the results section we have discussed further how the programme was able to support livelihood diversification and also reflected on the attempts to link groups to other financial services.

### Selection planning and management

Through RocoKwo activities such as Selection Planning and Management (SPM), climate change and information sharing on availability of market, women report they have been in position to select the crops which grow well in particular type of soil and season for example maize, beans and post harvest handling. This has led to good yields, improved planning information and changes to perennial crops. Most focus groups with impact group women reported that they felt the changes were sustainable, one respondent commented that, “the knowledge and skills acquired are now permanent as it will be passed from generation to generation”. Stakeholders such as Local Councils (LCs) also felt that the programme has benefitted those communities where it functioned by helping build and improve self-reliance.

Focus groups of women in northern Uganda reported that as a result of RocoKwo they now cultivate for consumption and sale differently in order to safeguard against famine as a result of sale of household food stock. In addition RocoKwo has helped them to understand post harvest handling so they no longer waste agricultural produce in funeral rites, through poor storage or even during transportation.

## Experience of Land related conflict

**Table 11 Male and Female respondents’ experience of conflict issues [[22]](#footnote-22)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Female respondents**  **(yes)**  **N** | **% of total  (n = 807)** | **Male respondents**  **(yes)**  **N** | **% of total n = 628** |
| Land disputes | 442 | 54.8 % | 388 | 61.8% |
| Sexual or Gender Based Violence | 366 | 45.4 % | 237 | 37.7% |
| Conflict in the household | 256 | 31.7 % | 176 | 28 % |
| Tensions or abuse from neighbours or community members | 201 | 24.9 % | 154 | 24.5% |
| Corruption related tensions | 190 | 23.5 % | 163 | 26 % |
| Other resource conflicts related to ownership and control | 152 | 18.8 % | 128 | 20.4% |
| Stigmatization | 21 | 2.6 % | 19 | 3 % |
| Economic reintegration | 21 | 2.6 % | 13 | 2.1 % |
| Social reintegration | 16 | 2.0 % | 12 | 1.9 % |

At the endline stage, approximately half of all women respondents to the survey highlight that they face SGBV and land disputes. A third of women are affected by conflict at a household related to money, children, IGAs. Wider tensions and conflict in the community are also in existence across the districts where Roco Kwo operates, related to tensions or abuse from neighbours or community members, corruption related tensions (23.5% of women face this) and other resource conflicts related to ownership and control (23.5%).

It is important to recognize the challenging context for change facing the impact groups who were the focus of the RocoKwo programme in Northern Uganda; in addition to ongoing low level conflict issues, 55% of households and individuals in Acholi have experienced serious crimes, which is significantly correlated with worsened food security, reduced access to health and less wealth.[[23]](#footnote-23) CARE Staff are also cognizant of the conflict issues facing the districts where RocoKwo operates, ranging from land disputes, youth unemployment and political disputes to the influx of refugees from South Sudan.

A report by ACODE (2009) shows that land conflicts are threatening over 30 districts in Uganda[[24]](#footnote-24). ACODE described this situation as a ‘time bomb’ waiting to explode. For women in the RocoKwo impact groups, the existing customary and statutory laws (subject to a proposed revision) also mean that grant rights over land are not consistently implemented, making women extremely vulnerable in any dispute, or if their status changes. Research by ILPI in these districts in 2013 found that VSLA members who had experienced land disputes reported that the outcomes was often that land has been taken away - “grabbed”, they had to hire or buy land for cultivation or try to cope using the limited land remaining.[[25]](#footnote-25)

Land access, ownership and management in Acholiland is highly complex and requires a depth of understanding of the cultural, historical and political land management issues to develop effective programming. In many districts for example, boundary conflicts and land disputes have been exacerbated by lack knowledge of uncertain boundary demarcations (such as trees, stone markers etc.) as elders pass away, or because they were removed during the war period.[[26]](#footnote-26) CARE Uganda recognizes that land issues and youth unemployment is prevalent in all the RocoKwo districts and that the extent of the issue has increased over the life of the RocoKwo programme since 2009. The mid term review[[27]](#footnote-27) identified a number of external risk factors that may hinder the CARE RocoKwo programme from achieving its goals; a key one being land-related conflict. The mid term report found that many of those in the impact and target groups were facing issues related to land wrangles. Women in the RocoKwo impact group who are relying on income or subsistence from land which is not owned, or to which they cannot guarantee sustainable access are arguably unlikely to make gains within the pathways set in the original theory of change. In fact women who are relying on farming on free access communal land have a highly unsustainable situation, restricting choice and freedom to dictate land use. For divorced or separated women in particular, land disputes or denial of access to land is reported by research to be a particular issue.[[28]](#footnote-28)

One recommendation which the mid term report made was for action, “ *Local leaders especially the Local Council courts, Parish Development Committees, Advocacy Forum members, VSLA Women Peace Teams, male role models, cultural and traditional leaders to be further supported to fully understand the Land Act and administration of land conflict cases within the beneficiary community. This will go a long way to address issues of land conflict and ownership within the beneficiary community”.*

Although no explicit reprogramming was undertaken following the mid term review, IPOs and staff report that land dispute issues were integrated to an extent into the RocoKwo programme. For example IPOs often referred VSLAs and their members to organizations supporting land conflict related issues such as the Uganda Land Alliance. In addition, general support was provided via VSLAs on land acts, land laws in terms of raising awareness about rights and responsibilities. Staff and IPO interviewed as part of a validation exercise following the completion of the qualitative data collection, felt that the issue of land conflict and land management requires specific programming to address it and therefore it was challenging to just touch upon the issue through RocoKwo, when it was not part of the original programme design.

**Table 12 Has Roco Kwo influenced the way that community leaders address conflict?**

|  |  |  |
| --- | --- | --- |
|  | **N Yes** | **Yes %** |
| Corruption related tensions | 462 | 77.6 % |
| Other resource conflicts related to ownership and control | 453 | 76.1% |
| Land disputes | 430 | 72.3 % |
| Tensions or abuse from neighbours or community members | 347 | 58.3 % |
| Conflict in the HH (related to money, children, IGAs, other | 311 | 52.3 % |
| SGBV | 148 | 24.9 % |

Over two thirds (68%, n = 406) of women we surveyed who are in CARE supported VSL groups report that they received training in conflict resolution from the Roco Kwo programme, and 92% of this group (n = 374) report that they had recently experienced some form of conflict and had been able to apply this training to resolve the conflict. Just under half (41.5%, n=247) of women respondents to the survey report that they received training in advocacy skills from the Roco Kwo programme. Of this group 85.8% (n = 212) felt that they have been able to apply the advocacy skills in their daily life and over 95% (n = 237) report that the training from Roco Kwo has led to changes in the level of conflict in their community.

Women were also positive that Roco Kwo had been able to influence the way that community leaders addressed different forms of conflict, in particular corruption related tensions, resource conflicts related to ownership and control and land disputes. Over half of women respondents felt that Roco Kwo had influenced the way that community leaders address tensions or abuse from neighbours or community members or conflict in the HH. Just under half of men surveyed (48.9%) report that they received training in conflict resolution from Roco Kwo and of this group 47.5% report that they have been able to apply the conflict resolution skills to reduce conflict in their community.

## Implementation of UNSCR 1325

The role of the women of Uganda in conflict resolution and peace building since the end of the LRA conflict has been pivotal as a result of the higher proportions, post conflict, of women in Northern Uganda heading households. Many women have formed community organizations that are involved in peace building and skills development initiatives in every district in Northern Uganda.[[29]](#footnote-29) IPOs report that during the programme period land wrangles in the community at times created disunity among programme beneficiaries, creating additional challenges for RocoKwo implementation.

The National Action Plan (NAP) for implementing UNSCR 1325 and 1820 and the regional Goma Declaration set the context in terms of the implementation framework. In addition, Uganda’s National Action Plan for Women (2007), and the National Development Plan (2010- 2015) carry provisions covering women’s rights and mechanisms for ensuring women’s participation in development and peace. On a sub county level and at district level where RocoKwo is operating, local councils report that their action plans[[30]](#footnote-30) support the formation of women groups who will work hand in hand with councilors and district leaders at sub county level to educate and sensitize the community members on 1325 resolution especially women’s rights. Similarly the local councils report that the actions plans have a practical focus on*, ”improving the quality of services, and putting in place bye laws which would support UN 1325.”* RocoKwo has complemented this through training on 1325 for local leaders, role model men and advocacy forum members, plus outreach on 1325 in schools.

Through Roco Kwo, community awareness and sensitization on United Nations Security Council Resolution 1325 has reportedly helped women and the general community appreciate women’s participation, involvement and contribution to any efforts and endeavors in achieving lasting peace. RocoKwo has helped them to acknowledge the importance of their rights to participation in leadership and governance of the society they live in, and the practical benefits if they engage. IPOs report many examples of advocacy members using their learned conflict resolution skills to settle disputes – for example settling land disputes between clans amicably. IPOs report that women are openly able to report cases of violations regarding access to properties and land rights to relevant authorities and the community leaders are actively responding to the complaints of women in regards to land rights and access to properties. Religious leaders acknowledge these gains, as one comments, *“Roco Kwo has built capacity of women to settle disputes in communities, women are now heard, we have realized that women are good mediators.”* However, they report that whilst gains have been made, issues still remain in terms of ensuring fairer gender budget allocation, improving service delivery and supervision and accountability and implementation of relevant bye laws and laws. For example 56 % of women report that widow inheritance still exists in their community

## Women with capacity to cope with economic shocks

**Table 13: Female respondents experience of economic crises at baseline and endline stage**

|  |  |  |  |
| --- | --- | --- | --- |
| **Baseline** | | | |
|  | | N | % |
| % without any of these crisis during the last 12 months | Numerator: All women who report having never experienced any type of shock in the last 12 month | 145 | 25.5% |
| Denominator: all women in the sample (all women aged 15 and above) | 568 |
| **Endline** | | | |
| % without any of these crisis during the last 12 months | Numerator: All women who report having never experienced any type of shock in the last 12 months | 376 | 46.5% |
| Denominator: all women in the sample (all women aged 15 and above) | 807 |

At endline 46.5% of women report that they have not faced death of family members, serious illnesses in the family, or droughts floods or other natural disasters in the past 12 months (Table 13). This compares to 25.5% at baseline stage. Less than half of women (42%) report that their household had to cope with crisis caused by drought, flood or other natural disaster (5 occurrences or less); of this group, less than half (41.6%) report that they were able to pay immediately for all necessary expenses when the crisis happened with cash money or other saleable items. (Table 14) Of the women who are in VSL groups supported by CARE (n=595) 91% agree that the Roco Kwo programme has reduced their vulnerability to economic shocks compared to 5 years ago.

Throughout the implementation of RocoKwo the community has faced economic shocks such as floods, prolonged drought, water shortages, and changing rainy seasons. Whilst the programme has been able to procure early maturing crop seeds varieties to cater for these uncertainties, the MTR identified the need for RocoKwo to support the impact groups with selection planning and management (SPM) of alternative IGA as well as reducing reliance on agricultural commodities which are prone to weather variations. As a result farmers groups are transitioning from subsistence to commercial farming and more especially horticulture for example, ginger, onions, Irish potatoes and greens production that yield higher returns. Their agronomic practices have also improved: for example they plant in rows, apply fertilizers, plant in time, have proper storage among others - ensuring increased productivity. All these are indicators that income and food security for those conflict-affected women RocoKwo has supported is increasingly sustainable.

When asked how sustainable the gains in income and food security for conflict affected women might be, CARE staff and stakeholders felt that RocoKwo has been successful to the extent that women have invested time and saved some resources, and the CARE footprint is therefore helping the impact group to reduce their vulnerability and better manage the resources that the women have at their disposal. Conflict affected women have had the opportunity to, “learn the spirit and culture of savings through the VSLAs”, they have also initiated new and support existing IGAs through loans from VSLA groups, and grow more food for consumption and sale: boosting their household incomes and food security. However staff felt that the results are only going to be sustainable if the women are able to continue on this ´path´. Similarly staff were also positive that the methodologies, which were applied, could allow those in the wider communities to learn and replicate learning without the input of CARE or others, thereby building sustainability.

**Table 14 Female respondents experience of economic shocks during the** **last 12 months**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Shocks** | **Stage** | % | | | **Total n** |
| **All women** | **Members of VSLA** | **Non members of VSLA** |
| Sudden severe illness / injury of family member | Baseline | 50 | 40.4 | 54 | 167 non VSLA, 401 VSLA |
| Endline | 52.4 | 54.0 | 43.7 | 128 non VSLA, 679 VSLA |
| Death of immediate family member | Baseline | 21.5 | 22.8 | 20.9 | 167 non VSLA, 401 VSLA |
| Endline | 16.2 | 16.2 | 16.4 | 128 non VSLA, 679 VSLA |
| Crisis caused by drought, flood or other | Baseline | 29.9 | 28.7 | 30.4 | 167 non VSLA, 401 VSLA |
| Endline | 18.9 | 19.2 | 17.1 | 128 non VSLA, 679 VSLA |
| Other important crisis | Baseline | 1.9 | 0 | 2.7 | 167 non VSLA, 401 VSLA |
| Endline | 2.47 | 2.35 | 3.12 | 128 non VSLA, 679 VSLA |

At endline the most common form of shocks facing household are severe illnesses or injury of a family member, (Table 14) with over 50% of women reporting that their household has had to cope with this 5 times or less in the past 12 months. Of this group, over 87% reported that there household was able to pay immediately for all necessary expenses when the crisis happened with cash money or other saleable items. Similarly, of those who experienced death of an immediate family member, 92.9 % were able to pay for all the necessary expenses.

**Table 15 Female respondents coping strategies**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  |  | % | | |  |
| **Main coping strategies** | **Stage** | **All women** | **Members of VSLA** | **Non members of VSLA** | **Total n** |
| Able to pay immediately for any expenses emerged with the crises | Baseline | 50.9 | 64.7 | 45.1 | 167 non VSLA 401 VSLA |
| Endline | 74 | 74 | 72.5 | 128 non VSLA, 679 VSLA |
| Of women who experienced at least one shock, N = 520  **Capacity to cope with shock (indicator 4)** | | | | | |
| Used resources /produced items | Baseline | 34 | 32.8 | 34.4 | 167 non VSLA 401 VSLA |
| Endline | 42.6 | 41.3 | 50.6 | 128 non VSLA, 679 VSLA |
| Use savings | Baseline | 9.7 | 5.2 | 11.4 | 167 non VSLA 401 VSLA |
| Endline | 65.9 | 68.7 | 49.3 | 128 non VSLA, 679 VSLA |
| Use social fund of group of a VSL group or similar | Baseline | 6.9 | 16.4 | 3.3 | 167 non VSLA 401 VSLA |
| Endline | 26.7 | 30.1 | 6.6 | 128 non VSLA, 679 VSLA |
| **Reduced capacity to cope with shock** | | | | | |
| Borrowed money or got support | Baseline | 30.9 | 21.4 | 34.5 | 167 non VSLA 401 VSLA |
| Endline | 8.6 | 5.4 | 6.2 | 128 non VSLA, 679 VSLA |
| Used productive assets | Baseline | 27.9 | 15.4 | 32.7 | 167 non VSLA 401 VSLA |
| Endline | 12.5 | 10.7 | 22.6 | 128 non VSLA, 679 VSLA |
| Reduced consumption or critical expenses | Baseline | 12.7 | 9.5 | 14.0 | 167 non VSLA 401 VSLA |
| Endline | 16.15 | 15.95 | 17.3 | 128 non VSLA, 679 VSLA |

|  |  |  |
| --- | --- | --- |
| **Endline** | | |
| **Outcome indicator**  % of women with capacity to cope with economic shocks ***NUMERATOR****:* Women who used at least one strategy regarding use of resources/produced items as coping strategies[[31]](#footnote-31) | 458 | 88% |
| ***DENOMINATOR****:* All women whose household has gone through economic shock in the last 12 months (i.e., reporting household had to cope with at least one economic emergency). | 520 |

88% of women surveyed at endline have the capacity to cope with economic shocks, compared to 76.9% at baseline stage. Focus groups with both male and female respondents showed that the majority also believed themselves to be less vulnerable due to RocoKwo - reporting that they felt more self-reliant. The main coping response for women who responded to the survey (n = 897) is to use savings (56.8%) or the social fund of the VSL group (28.5%). A lesser-used coping strategy is to sell cash crops or sell home produced items (17.%).

An assumption in the RocoKwo ToC is that increased savings and economic wellbeing will allow women to send their girls to school. Worryingly 16.1% of women report that they would have to respond to an economic crisis by taking their children out of school; indicating just how vulnerable many households remain at endline point. However it was interesting to see that women interviewed for the qualitative research groups all report that they do not differentiate when paying fees for their children, “our girls just like the boys are equally sent and paid fees at school.” There is a sense amongst the impact group that if income increased, then the first focus is on ensuring all children stay in school.

Over half (58.3%) of males surveyed felt positive that the Roco Kwo programme had reduced their vulnerability to household shocks. Of the male respondents less than half (41.6%) of the male members of the household who were surveyed report that they feel that their household is quite vulnerable to economic shocks, compared to 43.6% who felt positive that they were not very vulnerable. Only 5% of males surveyed reported that their households were very vulnerable.

Women in CARE VSL groups are more likely to use CARE VSL coping mechanisms (savings 61.2%) or social fund (35%) than women in non CARE VSL groups. “*Our ability to withstand vulnerability is better because we can easily sell off animals acquired like goats, cattle into cash compared to those days before the programme when we could depend on ready handouts provided by NGO’s like world food and relief agencies*.” Women in the focus groups also spoke of planting of food security crops like cassava, bananas helped in responding to vulnerability. However many remain vulnerable as incomes and saving levels are still not adequate enough to deal with major uncertainties such as paying for treatment of chronic diseases, conflict and major life events

Women were asked who makes the decision in their household when the family faces an economic shock or crisis. For just over half of women (58.4%, n = 471) the decision making is equitable, both the respondent and their partner jointly.16.9% (n=136) of women say that their husband or partner makes the decision, and 19.8% (n= 160) of women say it is their decision – but of this group many women were either divorced, separated or widowed or single.

## Objective 1: Indicator % increase in the level of savings at the household level

An important assumption in the theory of changes is that VSLA group members will, on a regular basis, continue with the saving and loans cycle, putting aside funds for general welfare of members especially during sickness, loss of family members and victims of GBV. The suggestion is that savings provide a platform for greater resilience to economic shocks and improved economic wellbeing. Endline results from the WEP final report (2014) from CARE Norway show that in the RocoKwo supported districts, accumulated savings among new VSLA groups have risen from 18,003 USD in 2009 to 186,589 USD in 2013. At endline two thirds (62.4%, n= 513) of women report that their current savings volume is 100,000 UGX or less, and 35.2% (n = 289) save between 100,000 and 200,000 UGX. In comparison, 28.5% of men report current savings of 100,000 UGX or less, and 42.1% save over 100,000 UGX, or on average around 360,000 UGX (around 125 USD).

The majority of CARE VSLA members (94.2%,n=561) report that they have changed their savings behavior as a result of RocoKwo; of this group the main changes include saving via VSL (85.2%), increasing the amounts they save (77%) and saving more regularly (63.7%). The main purpose of women´s saving at endline is related to health (74.1 %) education expenses for children (73.6%) and ceremonial (57.9%) and consumption (50.8%). Figure Women are less likely to save for capital or inputs to their businesses or IGAS such as livestock (50.7%), tools and implements (21.7%) or inputs such as seeds or pesticides (13.1%)

Many women (76.8 % of women, n= 620) report that changes to savings or loans use through the VSLA generates much discussion (Nymuak Tam) in their household. When asked to qualify what this Nymuak Tam entailed, 2.5 % reported that the discussion ended in domestic violence. For most women however the results are largely related to positive Nymuak Tam, largely this related to discussion of budget and how to use money or how much to save, encouraging each other to save, how to budget or invest money.

**Figure 5. Female respondents: What is the purpose of your savings?**

Very few women reported that they held other forms of savings other than VSL, of those who did, 2.4 % reported formal banks savings, and 2.1 % SACCO savings.

The majority of women we interviewed for the qualitative element of the evaluation indicate some shifts in reducing their income vulnerability, for example through access to higher incomes and the social safety net which the VSLAs offer through insurance schemes and emergency funds for example. Some refer to the training they have received to improve their agricultural productivity as important in reducing their sense of vulnerability to economic shocks. Most women report that their main coping mechanisms in response to economic shocks is to borrow from their VSLA first, and then in many cases selling of assets. Just 2.7% of women (n=22) report that they know of programs (beyond VSL) that give loans to women so that they can start or expand a business of their own.

The MTR reported that savings levels were increasing for the impact groups, but it was also identified that when individuals are pressed to save within the groups and do not have the money to save in accordance with their VSLA group’s schedule, there was a tendency to revert to selling household property off. When their spouses realize this, there was often a likelihood this would end in violence/tension between them; in a few cases this had led to separation. Sometimes, when a group member fails to repay their loan, group members recover the loan by grabbing some assets of the borrower. This loss of property can cause conflict in the borrower’s household as well as between them and other members. The MTR also identified that within the VSLA, there is need to revisit some of the by-laws (to be done in consultation with CARE Uganda VSLA team who will need to approve any changes to the VSLA methodology) and seek to ensure that members adequately take advantage of opportunities that the saving groups offer for their benefit. For example, members being able to draw on guarantors within the group for surety to any loans borrowed beyond their personal savings. A member may be allowed to borrow to a maximum value of his/her savings and seek surety from somebody within the group with amount of savings equals to the deficit on the intended amount to be borrowed.

Interviews with CARE staff and IPOs at endline suggest that these issues identified at mid term are relatively isolated situations, which has reduced over the life of the RocoKwo programme. However it was clear from the end line qualitative research that they still exist in some districts, with women reporting they had felt social pressure to save so had sold assets to ´generate´ the savings via the VSLA. A number of women had also joined multiple VSLAs and so their challenges in this regard were greatly exacerbated – leading to violence within their homes. It would be useful therefore to integrate this learning point into the GEWEP programme design and consider how the VSLA byelaws or IPO activities to address this issue.

## Use of other microfinance providers

**Table 16: Female respondents who have taken out a loan in the past 12 months**

|  |  |  |
| --- | --- | --- |
| **Loan options** | **N** | **%** |
| VSL group | 529 | 65.6% |
| SACCO | 15 | 1.9% |
| Other | 17 | 2.1% |
| MFIs | 8 | 1% |
| Formal banks | 6 | 0.7% |
| NGO | 2 | 0.2% |
| Cooperatives | 2 | 0.2% |
| Relatives, friends | 2 | 0.2% |
| Local money lender | 6 | 0.7% |
|  | **587** | **72.6%** |

One of the focus areas of RocoKwo is to encourage conflict-affected communities to access affordable financial services. This is largely via the VSLAs and not through external finance institutions per se. The results indicate that over 65% of women have taken out loans with their VSL, less than 2% of women report that they have used other loan service providers such as SACCO, MFIs or formal banks. In fact just 6.6 % (n= 53) of women report that they personally have access to a bank account at endline point, compared to 23.9% of men we surveyed (n=150).

The research explored some of the reasons why women do not have access to bank account facilities. The main reasons given for lack of access by female respondents includes lack of money to save or bank with (72.5%), lack of access to banks close to where women live (24.7%). Many women felt that they do simply do not need a bank account as they do not make any transactions (17.5%). Lack of knowledge or perceived barriers to accessing banking services were not a central reason for lack of usage which is an interesting finding; only 12.1% of women felt that they did not know how to open a bank account, or that they using a bank account was difficult (2.9%). Response to questions related to poor service was low (less than 3%). A small proportion of women (1.2% of women interviewed for the survey use mobile money services because mobile phone access is low amongst women interviewed for the survey; less that 1% of women own a mobile phone compared to 58.3% (n = 366) of men surveyed, and 50.8% of those men who own a mobile report that they are using mobile money.

Stakeholders such as Local Councils, felt that RocoKwo impact groups have learnt from the VSLAs that they can manage loans, and they are acquiring assets as a result of saving in the VSLAs so they now have collateral security to take external finance in the future if they choose. There is some evidence from many of the focus groups with women that fear of taking loans even from the VSLA still exists, and in some cases women reported that there are group members belonging to multiple VSLAs, who take multiple loans but fail to pay all the loans in the end, however this appears to be a minority of impact group members.

For female respondents who took out a loan in the last 12 months, the majority of women (81%) report that it was in their name only, 14% report that it was jointly with another person, usually their partner or husband. However of those who report that the loan was in their name only (n =460), 44% report that they had to decide with another person with regards to how they used the loan. At endline, very few men (39.6% of men surveyed) have taken out loans in the last 12 months other than via VSLA groups (with only 2% reporting loans via SACCOs or Microfinance institutions or through the formal bank system. Of those who men who had taken out a loan, 82.7% (n = 229) report that the loan was in their name only, and 16% report that the loan was taken jointly. In terms of decision making around the loan, 40.5% of men who took out loans in the last 12 months report that they made the decision about the purpose of the loan, with the remainder – over 59% reporting that they made the decision jointly.

Its clear that at the end of the RocoKwo programme, the barriers to accessing formal financial services (even as a group, not just as an individual) still remain, as external finance/credit are perceived by impact group members to have expensive interest rates, short repayment periods and collateral security requirements which the impact group members may not have, as one stakeholder commented, “VSLA members prefer to borrow money within the group because of the distances and other restriction like guarantors, IDs, and account opening.”

In terms of loan related issues, 89.3 % of women who report that they had taken out a loan in the last 12 months did not experience any issues related to the repayment of the loan. For those who experienced issues, they approached this by extending the loan repayment period, or they had to pay a fine or pay more interest; very few women mentioned serious repercussions from loan repayment delays.

**Impact group member: Kitgum**

The gains from the programme are sustainable especially the saving culture that it has instilled in us – this will not go away. We use our income for buying food stock, school fees, purchase of livestock and we also employ part of the income into the business. Now we have developed the culture of savings. The VSLA has also encouraged us to set targets for ourselves for weeks, months or a year so for that matter we actually save more than we spend especially for those who have few children. We have IGAs such as braiding hair, cutting grass for thatching, selling pancakes etc. that we have been doing even before the RocoKwo programme but now unlike then, we plan for our income.

## Changes in attitudes of women towards women’s economic security (property rights, inheritance, involvement in paid work, etc)

Table 17: Attitudes of women towards women’s economic security (%) Baseline and Endline

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** | **TOTAL %** | **Number of women 15 years and more** |
|  | **Positive statements (expected agree or strongly agree)** | | | | | | | |
| Baseline | Women have the same rights as men to study and work outside the home. | 13.9% | | 2.6 | **83.5%** | | 100 | 568 |
| Endline | 11.6% | | 5.5% | **82.3%** | | 100 | 807 |
| Baseline | A married woman should be allowed to work outside the home if she wants to. | 19.2% | | 4.8 | **76 %** | | 100 | 568 |
| Endline | 19% | | 7.9% | **72.9%** | | 100 | 807 |
| Baseline | Women should be able to own and control the same assets as men. | 10.3% | | 5.6 | **84.2%** | | 100 | 568 |
| Endline | 13% | | 5.9% | **80.7%** | |  | 807 |
| Baseline | Women should be able to own cash savings and decide how to use it. | 3.2% | | 2.5 | **94.4%** | | 100 | 568 |
| Endline | 15.6% | | 3% | **81.3%** | |  | 807 |
| Baseline | Women should be able to inherit and keep property or assets from their husbands, fathers, mothers, or other relatives. | 12.8% | | 9.2 | **78 %** | | 100 | 568 |
| Endline | 16 % | | 9.3% | **74 %** | | 100 | 807 |
|  | **Negative statements (expected disagree or strongly disagree)** | | | | | | | |
| Baseline | A woman’s only role is to take care of the house and prepare meals for her family. | **57.3%** | | .5 | 42.1 % | | 100 | 568 |
| Endline | **83.1%** | | 1.4% | 15.4% | |  | 807 |
| Baseline | In the household, men should make the major decisions such as buying land, or other assets, or building a house. | **26.8%** | | 3.7 | 69.6% | | 100 | 568 |
| Endline | **41.5%** | | 8.2 % | 49.2% | |  | 807 |

**Table 18 Average scores. Attitude of women towards women’s economic security**

|  |  |  |  |
| --- | --- | --- | --- |
| **Statements** | **Stage** | **Average score (rescored to same scale, 2,3,4)** | *Original baseline score* |
| Women have the same rights as men to study and work outside the home. | Baseline | 3,69 | *4,04* |
| Endline | 3.38 |  |
| A married woman should be allowed to work outside the home if she wants to. | Baseline | 3.56 | *3,83* |
| Endline | 3.52 |  |
| Women should be able to own and control the same assets as men. | Baseline | 3.73 | *4,03* |
| Endline | 3.66 |  |
| Women should be able to own cash savings and decide how to use it. | Baseline | 3,91 | *4,35* |
| Endline | 3,65 |  |
| Women should be able to inherit and keep property or assets from their husbands, fathers, mothers, or other relatives. | Baseline | 3,65 | *3,95* |
| Endline | 3,55 |  |
| \*Higher scores indicate more positive attitudes towards women´s economic freedom | | | |
| **Average indicator 2 domain 1**  Baseline 3,71 Endline 3,55 | | | |

As Table 18 indicates, women´s attitudes regarding their economic freedoms have not shifted very significantly over the life of the Roco Kwo programme. In response to a few statements the proportion of women who agreed with positive statements was the same. However there were some exceptions. At endline, 94.4% of women agreed that women should be able to own cash savings and decide how to use it, compared to 81.3 % of women at baseline. It is in response to the negative attitudes that women´s attitudes show more evidence of change. At baseline, 57.3% disagreed that a woman’s only role is to take care of the house and prepare meals for her family, compared to 83.1% of women at endline.

## Changes in attitudes of men towards women’s economic security (property rights, inheritance, involvement in paid work, etc)

Table 19: Attitudes of men towards women’s economic security (%)

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Stage** | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** |  | **No of Men 15 years and more** |
| **Positive statements (expected agree or strongly agree)** | | | | | | | | |
| Baseline | Women have the same rights as men to study & work outside the home. | 21% | | 3.4 | **75.5%** | | 261 | |
| Endline | 8 % | | 2.9% | **89%** | | 628 | |
| Baseline | A married woman should be allowed to work outside the home if she wants to. | 27.9% | | 4.6 | **67.55** | | 261 | |
| Endline | 15.6% | | 5.7% | **78.5%** | | 628 | |
| Baseline | Women should be able to own and control the same assets as men. | 32.9% | | 4.6 | **62.5%** | | 261 | |
| Endline | 10.4% | | 3.5% | **86%** | | 628 | |
| Baseline | Women should be able to own cash savings and decide how to use it. | 18.8% | | 5.7 | **75.5%** | | 261 | |
| Endline | 18 % | | 3 % | **79%** | | 628 | |
| Baseline | Women should be able to inherit and keep property or assets from their husbands, fathers, mothers, or other relatives. | 28.3% | | 6.5 | **65.1%** | | 261 | |
| Endline | 14% | | 7 % | **79%** | | 628 | |
| **Negative statements (expected disagree or strongly disagree)** | | | | | | | | |
| Baseline | A woman’s only role is to take care of the house and prepare meals for her family. | **24.5** | **26.8** | .4 | 32.6 | 15.7 | 261 | |
| Endline | **87.1%** | | 0.8% | 11.9% | | 628 | |
| Baseline | In the household, men should make the major decisions such as buying land, or other assets, or building a house. | **14.2** | **18.4** | .8 | 37.2 | 29.5 | 261 | |
| Endline | **46.2%** | | 9.4% | 44.4% | | 628 | |

**Table 20 Average scores. Attitude of men towards women’s economic security**

|  |  |  |  |
| --- | --- | --- | --- |
| **Statements** | **Stage** | **Average score (rescored to same scale, 2,3,4)** | ***Original baseline score*** |
| Women have the same rights as men to study and work outside the home. | Baseline | 3,55 | *3,85* |
| Endline | 3,80 |  |
| A married woman should be allowed to work outside the home if she wants to. | Baseline | 3,40 | *3,57* |
| Endline | 3,62 |  |
| Women should be able to own and control the same assets as men. | Baseline | 3,30 | *3,49* |
| Endline | 3,75 |  |
| Women should be able to own cash savings and decide how to use it. | Baseline | 3,57 | *3,84* |
| Endline | 3,61 |  |
| Women should be able to inherit and keep property or assets from their husbands, fathers, mothers, or other relatives. | Baseline | 3,37 | *3,57* |
| Endline | 3,65 |  |
| **Average indicator 2 domain 1**  Baseline 3,42  Endline 3,69 | | | |

At endline men’s average attitude scores indicate slightly more positive attitudes towards women´s economic freedom. Men were more positive at endline that women have the same rights as men to study and work outside the home, and that married women should be allowed to work outside the home if they want to (Table 19,20). In response to negative statements, men surveyed at endline were more likely to disagree that a woman´s only role is to take care of the house and prepare meals for her family (87.1% endline, 51.3% baseline); or that in the household, men should make the major decisions such as buying land or other assets such as building a house (32.6 % at baseline, 46.2% at endline).

IPO´s supported these findings, reporting that the RocoKwo programme was able to challenge the structural barriers, which allowed for example discrimination or denial of economic rights. In practical terms this meant that there was a rise for example in the acceptance and ability of women to be elected as chairpersons and secretaries in VSLA and advocacy groups for example so that they could advocate on and for the economic rights of women in their VSLA and community.

## Role model men initiative

Table 21 Male respondents: Are you a role model man?

|  |  |  |  |
| --- | --- | --- | --- |
| **Districts** | ***Male (n 628)*** | | |
| **Yes** | **As % of total men surveyed by district** | **Did you reach out to support or advise other couples?** |
| Agago | 23 | **16 %** | **100%** |
| Amuru | 3 | **11 %** | **100%** |
| Gulu | 31 | **21 %** | **100%** |
| Kitgum | 5 | **12 %** | **100%** |
| Lamwo | 0 | **n.a** |  |
| Nwoya | 19 | **23 %** | **99%** |
| Pader | 39 | **24 %** | **100%** |

As Table 21 shows, less than a quarter of men in surveyed districts were role model men. Of these men, 99% reported that they had reached out to support or advise other couples. However, less than 10% (n=83) of all women surveyed reported that they or their family had been directly visited or supported by a Role model man or Role model couple. However all 83 women who had been visited reported that these visits had been helpful to them. Stakeholders also reported the CARE added value lies within the Male Engagement or role model men Initiative which has contributed in breaking down some of the structural and cultural barriers preventing realization of economic rights, “*because their spouses have been able to understand and appreciate the importance of joint decision making and information sharing in the households because of the work of the Role Model Men in the communities.”* This also helped to reduce negative consequences or fallout from the changes in decision-making and gender roles related to IGAs, savings and loans that can sometimes be an unintended consequence.

Men interviewed for the qualitative research were positive that their work as role model men had influenced a number of areas including women´s participation in paid work; increased participation of men in household chores, and the greater involvement of women in household decisions. Role model couples were also an effective means to support women; 13% of women surveyed (n=105) report that they are part of a role model couple, or their husband is a role model man. Over 90% of these women who report they are in a role model couple report that they had actively reached out to support or advise other couples during the RocoKwo programme period.

Just under a third of women (32.5%, n = 262) reported that they were part of a 10 / Care group that is supported by a Role Model Men or Role model couple, making a useful sub-group for analysis on a number of the survey responses. Just under half of all women surveyed (46.7 %, n = 377) reported that they had a home visit by a community-based facilitator (CBF), and all but 2 women felt that this visit had been helpful.

## Control over assets in household

Table 22: Access and control over resources

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Type of Asset** | **Level of Ownership %**  **Baseline (n=568) Endline (n= 807)** | | | **Level of control (%)** | | | | | |
| **Assets owned jointly**  **(% of those reporting joint ownership)** | | | **Assets owned alone (%of those reporting sole ownership)** | | |
| **Does not own** | **Jointly Owns** | **Owns alone** | **Need someone’s permission** | **Need to inform but not permission** | **Can do it on my own** | **Need someone’s permission** | **Need to inform but not permission** | **Can do it on my own** |
| **Land** | 23.6 | 60.2 | 16.2 | 90.6 | 8.2 | 1.2 | 15.2 | 15.2 | 69.6 |
| endline | 13.9 | 73.3 | 10.4 | 93.7 | 2.9 | 0.3 | 32.1 | 0.0 | 44 |
| **House/ dwelling** | 18.8 | 63.6 | 17.6 | 89.5 | 8.0 | 2.5 | 22.0 | 7.0 | 71.0 |
| endline | 5.9 | 81 | 11.3 | 89.2 | 2.9 | 0.3 | 30.7 | 0.0 | 52.6 |
| **Any other residence** | 82.0 | 14.6 | 3.3 | 71.1 | 26.5 | 2.4 | 15.8 | 10.5 | 73.7 |
| endline | 8.9 | 52.4 | 7.4 | 92.7 | 5.0 | 0.5 | 38.5 | 1.7 | 41.9 |
| **Crops harvested** | n.a | n.a | n.a | n.a | n.a | n.a | n.a | n.a | n.a |
| **Endline** | 1.6 | 81.4 | 15.2 | 91.5 | 6.4 | 1.7 | 24.4 | 2.4 | 63.4 |
| **Jewellery or gems** | 88.9 | 3.0 | 8.1 | 100.0 | - | - | 54.3 | - | 45.7 |
| endline | n.a | n.a | n.a | n.a | n.a | n.a | n.a | n.a | n.a |
| **Livestock** | 38.7 | 46.5 | 14.8 | 87.8 | 11.8 | .4 | 16.7 | 9.5 | 73.8 |
| endline | 2.9 | 81 | 13.5 | 93.1 | 5.4 | 1.1 | 20.2 | 0.9 | 68.8 |
| **Tools** | 20.4 | 62.0 | 17.6 | 87.8 | 9.4 | 2.8 | 20.0 | 8.0 | 72.0 |
| endline | 1.9 | 83.2 | 13.8 | 91.7 | 6.5 | 1.3 | 14.4 | 0.0 | 74.8 |
| **Transport means** | 61.1 | 32.6 | 6.3 | 88.1 | 10.3 | 1.6 | 25.0 | 13.9 | 61.1 |
| endline | 5.5 | 74.1 | 11.4 | 91.8 | 6.5 | 0.2 | 19.6 | 2.2 | 63.0 |
| **Furnishings** | 55.5 | 33.3 | 11.3 | 92.1 | 6.9 | 1.1 | 7.8 | 9.4 | 82.8 |
| endline | 4.2 | 75.7 | 12.1 | 93.0 | 5.2 | 1.0 | 16.0 | 1.0 | 65.3 |
| **Cash** | 47.0 | 21.5 | 31.5 | 69.7 | 27.0 | 3.3 | 7.3 | 19.0 | 73.7 |
| endline | 1.6 | 80.5 | 15.1 | 90.6 | 6.9 | 15.4 | 14.8 | 1.6 | 73.8 |
| **Indicator: % of women with control over assets in household** | | | | | | | | | |
| **Baseline** | Numerator | | All women who report control over at least one asset | | | = 280 | | = 52.7% | |
| Denominator | | All women whose household owns at least one asset | | | = 531 | |
| **Endline** | Numerator: | | All women who report control over at least one asset[[32]](#footnote-32) | | | =192 | | = 24.3% | |
| Denominator | | All women whose household owns at least one asset | | | =790 | |

As the results indicate (Table 22) women´s control of household assets has fallen from 52.7% of women (baseline) who report control of at least one asset, to 24.3% at endline stage. It is clear that challenging gender roles and enhancing the economic power of women in the 7 districts in Northern Uganda is a sensitive area of programming. When asked in the qualitative research if women should be able to own and control the same assets as men (land, harvest for example), women comment that yes, they should but they have to share decisions with their husbands or partners in order to prevent violence. As one lady commented, *“Yes, women can own productive assets provided the husband listens and respects her view. However in household where the husband is alcoholic, the woman has no voice or power*.” The majority of women we interviewed report that they are not able to make decisions about household assets without consulting anyone else in the household, with one qualifying that she couldn't otherwise it would cause violence in the family.

Yet the results indicate that attitudes have shifted during RocoKwo, for the quantitative survey, women and men were asked about their attitudes to control of assets, men at endline were more likely to agree with positive statements about women´s economic empowerment at endline than at baseline. For example 86% of male respondents (compared 62.5% at baseline) felt that women should be able to own and control the same assets as men, and 79% (compared to 65% at baseline) felt that women should be able to inherit and keep property or assets from their husbands, fathers, mothers, or other relatives. Similarly, women were asked if in the household, men should make the major decisions such as buying land, or other assets, or building a house; at baseline only 26.8% disagreed compared to 41.5% of women at endline, which whilst a big shift, is not perhaps as high a shift to more positive attitudes about women´s economic empowerment as might be expected.

Women were asked if they were able to use cash without anyone else’s permission, 44.5% (n = 359) reported that they were able to. In terms of ownership of specific assets at baseline, 52% of the women reported independent or joint control over assets in the household, so just under half (47%) of women did not have ownership over assets such as land, house / dwelling unit, transport means, tools (hoes etc). At endline stage women were asked generally if they were able to use land without anyone else´s permission, 45.8% (n=370) reported that they could. 10.4% (16.2 % at baseline) of the surveyed female respondents reported to independently own land, land access at endline was higher (13.9% reported no land access) compared to baseline (23.6% no access). The proportion of women who jointly own land increased from 60.2 % at baseline, to 73.3% at endline. With regards to jointly owned land, a higher proportion of those respondents reporting joint ownership (n = 591) at endline (93.7%) than at baseline (91%) reported that they had to have permission from someone else before selling the land. However the non-response rate to the question was high at endline (14% of women did not respond). Of those women who own land alone (n= 84) 44% of this group of women report that they can sell the land without having to ask for permission, compared to 32% of women who still needed to inform or ask for permission.

At endline a higher proportion of women surveyed (81% endline, 64% at baseline) jointly owned the house in which they lived in, but fewer women reported owning alone (11.3 % at endline, 17.6% baseline). The majority of women who reported to jointly own a house/dwelling (n= 654) had to get permission from someone before selling it off at both baseline and endline stage (89% at both stages). At endline 52.4% of women reported that they jointly owned other residences, compared to 14.6% at baseline. Of those women who jointly owned the residences (n= 423), over 90% at endline needed someone else’s permission to sell it compared to 71.1 % of women at baseline stage.

Over 80% women reported owning livestock jointly (compared to 46.5% at baseline) albeit, jointly. Gulu District had the highest proportion (65%) of respondents reporting joint ownership over livestock. Nonetheless, a sizeable proportion (39%) reported not owning any livestock, with Kitgum reporting the highest proportion (46%) of women reporting non-ownership of livestock. Respondents were also asked whether they could sell livestock jointly owned. Results show that the majority of the respondents (87.8%) require someone else’s permission to sell livestock jointly owned, while 12% need to inform someone before the sell. Almost none of the respondents reported ability to exercise independent decision over the sale of livestock jointly owned

## Changes in economic power of women – relationships and decision making between men and women

The baseline report highlighted that women´s economic rights were often denied as, “women have accepted the normative view that men should own everything on their behalf because they are “mere” women.” CARE staff felt that shifts have taken place since baseline in understanding of household responsibilities and decision making, in the sense that women now negotiate from the point of view that they are focused on achieving their aspirations, and, men see the need to contribute or else they find themselves, “*not relevant to the growth of their families.”* An IPO comments that there is evidence in some of the programme areas, that men have realized that women are potential contributors towards household development, which can help the family as a unit to meet its basic needs, “They now look at the wives and spouses as their partners in the development of their households but not as property and human beings without potentials and women now have confidence and self-esteem.”

**Target group member**

I am 48 years old; I have one wife and twelve children, six girls and six boys. I am not a direct beneficiary of Roco Kwo but I have seen the impacts it has created in our community and to me also as a person because my wife is a beneficiary of RocoKwo. It has built the capacity of people in this community through trainings in VSLA, Agronomy, SGBV and many others, which I may not be able to mention all now. This has greatly empowered people because through the VSLA approach, many people have been able to acquire assets in their homes like livestock. Women now have confidence and improved self-esteem which affects their social lives and how they relate with others; the men are also learning to appreciate their women because of this. Because of the work of the Role Model Men, women are now heard and involved in decision making especially at household level because as men we have realized that this brings harmony in the household and also sharing responsibilities with women impacts positively on the health of the people and the entire family as a whole.

At my personal level, I was a person who drunk a lot of alcohol, wanted to have many wives and children, fought from the drinking joints if anybody dared me and even beat my wife if she disagreed with me. As a result of the good information shared to me and the other fellow men I am changed which I know is for the better because I have realized I was doing a big injustice to my wife and the children and because women now report any violence committed against them to the authorities, I fear the long arm of the law but do not want to commit any injustice again to my wife. I still drink but I try my level best to regulate it and I am also planning to join a VSLA group where my wife is saving in the next cycle so we can together develop our home.

Many of the women interviewed for the qualitative research report that they are able to decide or share decisions as to what savings are spent on, one lady comments, “Now I am able to decide on my own to buy some of productive asset e.g. mobile phone, radio, among others.” This is supported by focus groups with women who report that both men and women make decision on income since RocoKwo programme increased awareness on the importance of shared decision-making. There seems to be anecdotal evidence from women that increases in income leads to shift in decision-making power or at least intentions, as women report a change in their attitudes and understanding of their ability to generate income for survival, and changes in the way they are perceived in the household by other members now that they can generate income.

Stakeholders also comment that the changes in the economic power of women and the perceived successes of VSLAs has inspired men to join VSLA groups. The approach of the engaging men initiative has been effective both in terms of building and raising the status of the male role models, as CARE staff commented, “ *their social status alludes to their success*,” in other words, they are respected and socially accepted; both fundamental elements in changing attitudes and bringing about change. In some cases it seems that work of the role model men is envied by other men in the community resulting in some modeling behavior, “compelling them to share responsibilities, information with their wives; this has also reportedly increased the space in which women find freedom to interact with colleagues and other groups. IPOs report evidence that men have started involving their spouses in major household decision making because women also have a stake in the ownership of household resources such as livestock, agricultural produce, and household income. The men have also started respecting women’s right to ownership of resources unlike before when the woman’s property would automatically belong to the husband. Stakeholders also report that there has been a noticeable shift in terms of attitudes towards livestock production, one local council officer commented, “*The perception that livestock rearing is for men has gradually died out and both men and women now own livestock.*”

In another example, stakeholders report that there have been cases where men do not fully understand and therefore trust the role model men, and their work in the community which has resulted in household level conflict and in some cases violence against women in these households. There is a sense that this was during the early stages of the programme, as religious leaders report, “At the beginning of the programme men were left out as they targeted women of reproductive age only and was the main cause of GBV at household level within the community.” There is also evidence that where male engagement has not been successful, VSLA money has created conflict in some households especially where a man is not in VSLA- with reports from IPOs that they simply “grab away money”.

# **Results: Governance and Women´s participation**

## Objective 2: Enhanced peaceful co-existence and participation of women in decision making processes at all levels

In relation to Objective 2, RocoKwo focused on enhancing the existence and effective enforcement of laws that relate to women’s civic and political rights and the attitudes of men and women towards women’s participation in the public sphere, decision making at community level. Roco Kwo also aimed to increase the proportion of women that report meaningful participation in decision-making bodies at community level and increase women’s perception of social inclusion in the community.

The specific indicators related to governance and women´s participation for Objective 2 are:

* + Enhanced peaceful co-existence & participation of women in decision making processes at all levels
  + % of women in leadership positions at various levels
  + Number of women peace networks in Northern Uganda

## Theory of change: Objective 2

RocoKwo took a multi level approach to addressing issues of rights protection and involvement of women in decision-making at various levels. In order to achieve Objective 2, RocoKwo trained VSLA group members in peace building and conflict resolution skills to address conflicts within their groups and in the community. Groups of peace animators were formed within the VSLA groups to take on more specialized roles of peace, advocacy, mediation, and reconciliation in the community.

RocoKwo also encouraged women to take on the roles of peace animators and broadly leadership roles in peace building at the community level. Peace animators focus on the family as an important unit for promoting peaceful co-existence and non-violence in the community; through dialogue in homes, and promoting equal participation in decision-making at the household level. Community sensitization was conducted through drama, puppet theatre and radio programmes on prevention of GBV at the family and community level. The role of peace animators was also to identify key conflict related issues in their communities through community dialogue processes and develop action plans that will be presented to their political and civic leaders at various levels.

The program aims to strengthen the capacity of community groups at the grassroots level to have a voice and demand for bottom up consultation and accountability in all decision-making processes.[[33]](#footnote-33) RocoKwo´s role has been to raise awareness, helping people understand their roles and how they can hold individuals responsible, creating avenues for individuals to practice lobby/advocacy - owning the issues and directing the agenda to cause change.

## Attitude of men and women towards women’s participation in the public sphere, decision making at community level

Table 23: Attitude of women towards women’s participation in the public sphere

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | Statements | Strongly Disagree | Disagree | Neither agree, nor disagree | Agree | Strongly Agree | Total % | Number of women 15 years and more |
| **Positive statements (expected agree or strongly agree)** | | | | | | | | |
| **Baseline** | **Women should be able to stand for election to all publicly elected bodies just like men.** | .9 | 4.4 | 1.9 | **42.8** | **50.0** | 100 | 568 |
| Endline | 2.7 | | 0 | **97** | | 100 | 807 |
| **Baseline** | **Women should decide whom to vote for in elections, without the influence of their husbands.** | .4 | 3.3 | 2.3 | **58.5** | **35.6** | 100 | 568 |
| Endline | 4.7 | | 0.5 | **94.8** | | 100 | 807 |
| **Negative statements (expected disagree or strongly disagree)** | | | | | | | | |
| **Baseline** | **A woman has no place in the decision making of the household.** | **38.7** | **48.9** | 1.6 | 9.9 | .9 | 100 | 568 |
| Endline | **87.5** | | 1.4 | 10.4 | |  | 807 |
| **Baseline** | **Women should not be allowed to go to school.** | **56.9** | **33.1** | .9 | 6.0 | 3.2 | 100 | 568 |
| Endline | **87** | | 0.7 | 12.1 | |  | 807 |
| **Baseline** | **When going to most public places, a woman should obtain the permission of her husband or the head of the household.** | **9.3** | **13.7** | 4.6 | 54.9 | 17.4 | 100 | 568 |
| Endline | **28.1** | | 5.7 | 63.3 | |  | 807 |

**Table 24 Average scores. Attitude of women towards women’s participation in the public sphere**

|  |  |  |  |
| --- | --- | --- | --- |
| **Statements** | **Stage** | **Average score (rescored to same scale, 2,3,4)** | *Original baseline score* |
| Women should be able to stand for election to all publicly elected bodies just like men. | Baseline | 3,88 | *4,37* |
| Endline | 3,93 |  |
| Women should decide on their own whom to vote for in elections, without the influence of their husbands. | Baseline | 3,90 | *4,26* |
| Endline | 3,89 |  |
| It is wrong to say that women should not be allowed to go to school.[[34]](#footnote-34) | Baseline | 3,81 | *4,35* |
| Endline | 3,74 |  |
| It is wrong to say that when going to most public places, a woman should obtain the permission of her husband or the head of the household. | Baseline | 2,50 | *2,43* |
| Endline | 2,56 |  |
| \*Higher scores indicate more positive attitudes towards women´s participation in the public sphere | | | |
| **Average indicator 2 domain 1**  Baseline 3,52 Endline 3,53 | | | |

The results in Table 25 indicate that average attitude scores remain the same at endline, as at baseline. Women were asked about how they feel with regards to women´s participation in the public sphere, decision making at community level. As at baseline, at end line the majority of women agreed that women should be able to stand for election to all publicly elected bodies just like men, and also that women should decide on their own about who to vote for in elections, without the influence of their husbands. Results from the baseline survey also showed that less than half of women who participated in decision-making bodies in their communities would suggest and advocate for inclusion of ideas during committee/group meetings. This was reported to be largely due to a lack of agency - lack of self-confidence in particular, among study respondents. The mid term review in 2012 suggested that women were getting more support from their husbands than at baseline stage in terms of participation in decision-making bodies and political structures. CARE staff and IPOs felt that through awareness creation and sensitization on the UNSCR 1325, 1820 and other relevant instruments; the community has been able to appreciate the importance of women participating in leadership position and decision making processes. This has consequently encouraged women and is the reason many leaders of VSLA groups in the community are women and other community structure like school management committees, water source committee, advocacy forum, and sub- county court committees among others.

Through mentoring, coaching and working with different activists and stakeholders at different levels stakeholders at endline feel that the RocoKwo programme effectively reduced some barriers that affect the ability of women to actively participate in important local decision making processes at community level. Endline results from the qualitative interviews show that RocoKwo has achieved some gains in supporting the impact group in advocating on issues that affect their lives, for example some female VSLA members have linked up with women leaders within the LCV council and LCIII monitor and raise issues around women’s rights. In Pader women in one community lobbied for improved services and allocation of health personnel to their unit; similarly politicians going to community are increasingly tasked to provide feedback or else risk being voted out, etc.

Table 25 Attitude of men towards women’s participation in the public sphere

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | Statements | Strongly Disagree | Disagree | Neither agree, nor disagree | Agree | Strongly Agree | Total % | Number of women 15 years and more |
|  | **Positive statements (expected agree or strongly agree)** | | | | | | | |
| **Baseline** | **Women should be able to stand for election to all publicly elected bodies just like men.** | 2.3 | 7.7 | .8 | **43.3** | **46.0** | 100 | 261 |
| Endline | 2.4 | | 0.5 | **97.1** | | 100 | 628 |
| **Baseline** | **Women should decide voting without the influence of their husbands.** | 1.5 | 5.4 | 3.8% | **58.6** | **30.7** | 100 | 261 |
| Endline | 5.3 | | 0.3 | **93.9** | | 0.5 | 628 |
| **Baseline** | **Women should have a say in important decisions in the community.** | 3.1 | 3.1 | 2.7 | **54.4** | **36.8** | 100 | 261 |
| **Negative statements (expected disagree or strongly disagree)** | | | | | | | | |
| **Baseline** | **A woman has no place in the decision making of the household.** | **34.1** | **48.3** | 4.2 | 10.7 | 2.7 | 100 | 261 |
| Endline | **88.1** | | 1.9 | 10 | | 100 | 628 |
| **Baseline** | **Women should not be allowed to go to school.** | **47.5** | **43.3** | .4 | 6.5 | 2.3 | 100 | 261 |
| Endline | **86.9** | | 0.2 | 12,7 | | 100 | 628 |
| **Baseline** | **When going to most public places, a woman should have permission of husband/head of household.** | **11.9** | **15.7** | 3.1 | 47.5 | 21.8 | 100 | 261 |
| Endline | **36.9** | | 9.4 | 53.7 | | 100 | 628 |

**Table 26 Average scores. Attitude of men towards women’s participation in the public sphere**

|  |  |  |  |
| --- | --- | --- | --- |
| **Statements** | **Stage** | **Average score (rescored to same scale, 2,3,4)** | *Original baseline score* |
| Women should be able to stand for election to all publicly elected bodies just like men. | Baseline | 3,79 | *4,23* |
| Endline | 3,95 |  |
| Women should decide on their own whom to vote for in elections, without the influence of their husbands. | Baseline | 3,82 | *4,11* |
| Endline | 3,87 |  |
| It is wrong to say that women should not be allowed to go to school.[[35]](#footnote-35) | Baseline | 3,82 | *4,27* |
| Endline | 3,74 |  |
| It is wrong to say that when going to most public places, a woman should obtain the permission of her husband or the head of the household. | Baseline | 2,58 | *2,48* |
| Endline | 2,83 |  |
| \*Higher scores indicate more positive attitudes towards women´s participation in the public sphere | | | |
| **Average indicator 2 domain 1**  Baseline 3,54 Endline 3,63 | | | |

Men’s attitudes towards women´s participation in elections and politics have remained the same with similar proportions of men agreeing that women should be able to stand for election and decided whom to vote for without the influence of their husbands (average scores at baseline 3.54, compared to 3.63 at endline) (Table 25, 26). At baseline, the qualitative results revealed mixed attitudes of men towards women’s civic rights and participation. Women´s participation in the public sphere was perceived to challenge the normative status quo of women’s subordinate position under patriarchy. It was also observed that there was a perception from male respondents that women´s participation in public spheres may result into women neglecting their traditional gender roles.

In relation to household decision making, the proportion of men who are positive about women´s role in the decision making structure has improved, with a higher proportion disagreeing (88.1%) to negative statements, compared to baseline stage (82.4%). Men also evidenced more supportive attitudes at endline stage in relation to women´s right to go to public places without her husband or the HH head´s permission. The only area where men´s attitudes have reversed slightly is in relation to whether women should be allowed to go to school; with fewer men disagreeing at endline (86.9%) compared to 90.8% at baseline, and 12.7 % of men agreed that would shouldn't be allowed to go school compared to 8.8% at baseline.

**Table 27 Do you participate in any of the following organizations?**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Baseline** | **Endline** | | |
|  | **Yes** | **n** | **Yes** | **In leadership committee**  **n** |
| Farmers’ association/ co-ops | 28.7 % | 168 | 20.8% | 88 |
| Church group | na | 140 | 17.3 % | 80 |
| Women-self help groups | 25.5% | 62 | 7.7 % | 41 |
| Women´s peace networks | na | 42 | 5.2 % | 29 |
| Community school/education mgt committee | 10.6% | 38 | 4.7 % | 28 |
| Water – user committees | 13.6 % | 36 | 4.5 % | 22 |
| Village health team (VHT) | 13.7 % | 29 | 3.6 % | 17 |
| Coalitions, or advocacy movements | na | 17 | 2.1 % | 13 |
| Parish Development committee | 12.9 % | 15 | 1.9% | 14 |
| Land Committee | 4.6% | 5 | 0.6% | 4 |
| Health unit management committee | 5.8% | 5 | 0.6 % | 5 |
| Political Party | 6.5% | 4 | 0.5% | 3 |

At baseline the response to the survey showed that the majority of women did not participate in civic work in their communities. At endline membership remains weak, with lower proportions of women reporting participation in a range of organizations compared to baseline as shown in Table 27. At endline just over a quarter of women say that they are on the leadership committee in a community organization. However over half of women who participate in civic work at endline are also on the leadership committees, as show in Table 27. In relation to influencing as Table 28 shows, most women feel able to influence decisions in the various community decision-making bodies in which they are members.

Table 28 Extent of influencing decisions in the different community decision-making bodies

\* N:A responses of approx. 1.5 % for most answers at endline.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Committee** | **Not at all** | **A little** | **Moderate** | **A lot** | Total % | No. of women reporting membership to the committee |
| Baseline | Water – user committees | 8.5 | 7.0 | 33.8 | 50.7 | 100. | 71 |
| Endline | 0 | 25 | 33 | 27 | 100 | 36 |
| Baseline | Community school/education management committee | 7.7 | 9.6 | 38.5 | 44.2 | 100. | 52 |
| Endline | 0 | 47.3 | 23.6 | 28.9 | 100 | 38 |
| Baseline | Health unit management committee | 17.9 | 17.9 | 25.0 | 39.3 | 100. | 28 |
| Endline | 0 | 0 | 40 | 60 | 100 | 5 |
| Baseline | Village health team (VHT) | 12.5 | 18.1 | 18.1 | 51.4 | 100. | 72 |
| Endline | 0 | 44.8 | 27.5 | 24.1 | 100 | 29 |
| Baseline | Farmers’ association/cooperatives | 2.1 | 5.0 | 48.2 | 44.0 | 100. | 141 |
| Endline | 0 | 1.1 | 30.3 | 35.7 | 100 | 168 |
| Baseline | Parish Development committee | 6.7 | 5.0 | 20.0 | 68.3 | 100. | 60 |
| Endline | 0 | 26.6 | 6.6 | 66.6 | 100 | 15 |
| Baseline | Women-self help groups | 2.3 | 5.4 | 37.7 | 54.6 | 100. | 130 |
| Endline | 0 | 22.5 | 32.2 | 43.5 | 100 | 62 |
| Baseline | Committee deciding on the use of communal lands | 5.3 | 0 | 26.3 | 68.4 | 100. | 19 |
| Endline | 0 | 20 | 0 | 80 | 100 | 5 |
| Baseline | Political Party | 34.4 | 15.6 | 12.5 | 37.5 | 100. | 32 |
| Endline | 0 | 25 | 75 | 0 | 100 | 4 |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Baseline** | **Outcome indicator:** % of women that report meaningful participation in decision-making bodies at community level | ***NUMERATOR****:* women reporting participation in the different groups AND select, “moderate”, or “alot” on influence scale | = 553 | 43% |
| DENOMINATOR: all women in the sample (all women aged 15 and above). | = 568 |
| **Endline** | **Outcome indicator:** % of women that report meaningful participation in decision-making bodies at community level | ***NUMERATOR****:* women reporting participation in the different groups AND select, “moderate”, or “a lot” on influence scale | = 231 | 53% |
| DENOMINATOR: all women in the sample (all women aged 15 and above). | = 434 |

## Household decision making

In relation to women’s participation in household decision-making over 50% of women report that they make key household decisions on a joint basis with their partner. Women are more likely to report that they have the final say on most decisions, rather than their husband or partner (Table 29); for example in relation to schooling 21.1 % of women make the final decision compared to 10.5 % of men.

**Table 29 Female respondents: Who in your family has the final say on the following decisions?**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | **Woman only** | **Husband partner** | **Respondent and partner jointly** | **Someone else** | **Decision not made** | **N.A or not answered** |
|  | As % of total n = 807 | | | | |  |
| Whether or not you should work | 24.5 | 17 | 57.6 | 0.9 | 0 | 0 |
| Decisions on schooling | 21.1 | 10.5 | 65.1 | 0.6 | 0.2 | 2.6 |
| What to do if a child falls sick | 26.9 | 6.7 | 63.1 | 0.5 | 0.1 | 0.1 |
| How children are disciplined | 22.1 | 5.8 | 69.0 | 0.2 | 0.1 | 0.1 |
| Things that happen at work | 33.3 | 7.2 | 54.4 | 1.2 | 0.4 | 3.5 |
| Things that happen at home | 20.4 | 14.1 | 64.3 | 7 | 0.9 | 0.2 |
| What to spend money on | 20.4 | 10.3 | 68.8 | 0.5 | 0 | 0 |
| Things that happen in the community | 22.2 | 7.8 | 61.6 | 6.8 | 0.9 | 0.7 |

Women were asked if they were usually permitted to go to a number of places within the community. (Table 30) Over 90% of women, both CARE VSL and non CARE VSL members report that they have the freedom to go to the market, health centre, community centre, the homes of friends and to nearby church, mosque, shrines or temples.

**Table 30 Are you usually permitted to go to the following places?**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Yes alone** | **Yes if accompanied** | **Never** | **Total** |
|  | As % of total n = 807 | | | |
| To the local market to buy things | 97 | 2.9 | 0.1 | 100 % |
| To the local health centre or doctor | 91.2 | 8.7 | 0.1 | 100 % |
| To the community centre /nearby meeting place | 91.9 | 7.7 | 0.4 | 100 % |
| To homes of friends in the neighbourhood | 91.1 | 6.7 | 2.2 | 100 % |
| To nearby church, mosque, shrine or temple | 91.1 | 8.1 | 0.9 | 100 % |

## Political participation and advocacy forums

Local councilors felt that the VSLA focused support had generated opportunities for women to stand for election, which may not have previously existed. For example in Namukora a woman stood for straight counsellorship among men and won the seat for Kaalabong Parish, their participation in the planning processes are no different to men”, it was reported. The advocacy forums have also had success in influencing rights or local service delivery, local councils felt that key areas of influence had been in relation to girl’s education and in relation to access to quality services; for example the forums were also able raise quality of services following monitoring of service delivery at the health centre in Namukora, by identifying gaps such as understaffing and inadequacy of drugs.

In terms of influencing the women´s rights agenda locally or nationally the perception is that RocoKwo has made some gains in enabling more equal participation and reducing discrimination; and creating space for women to engage in decision making on issues, which affect them through for example parish development committees. Care staff identify emerging issues in relation to the protection of women´s rights for example the Anti Pornography Bill, which focuses on indecent dressing, but has led to attacks on women. Other contentious bills include the Marriage and Family Bills that are continuously pending given due to conflicting religious and cultural beliefs. Similarly the implementation of laws and bye-laws designed to protect women in Uganda. Building on the work of RocoKwo, staff report that they will continue to build coalitions and networking with other national organizations to review, lobby and advocate for pro-poor policy, raise community awareness and working with stakeholders to appreciate their roles.

Stakeholders report concrete outcomes from the RocoKwo programme, including community participation in monitoring the implementation of newly passed laws, policies, or court decisions. Similarly the Local Council report that if there is an anomaly in the implementation of government projects such as construction of health Centre’s, schools or other service delivery then the community members are keen to report this to the authorities. In relation to GBV the forums also had some success in in mapping areas where GBV is high and carried out sensitization activities in the area. Good practice elements, which may be replicated, include the formation of advocacy teams through which women are able to practice and model their leadership skills; in addition to exposure of the leaders and linking them to leadership institutions to advocate for issues that affect them.

Local councils report that the Roco Kwo programme has successfully mobilized key stakeholders on core topics, “*the Roco Kwo programme has mobilized the church, cultural leaders to advocate for gender equality - this has eased out work and we have become a louder voice in the community*”; similarly knowledge and behavior, with one local councilor commenting, “. There is now a bi-law for example that ensures that all children of school going age are sent to school.”

CARE staffs recognize that the advocacy networks have mostly attracted those women with leadership positions in the community. These women are able to share the issues raised by members in the community, for discussion and debate in policy decision forums in the districts and sub-counties.

## VSLAs as an entry point for change and inclusion

**Table 31 Female VSL member’s perspectives of VSL support from other members**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | **All of the time** | **Most of the time** | **Some of the time** | **Not at all** | **NA** |
| N = 807 | | | | | | |
| The group members listen when I am distressed | 18.2% | 51.3% | 16.1% | 1.1% | 13.3% |
| The group members help me with difficult questions | 17.8% | 49.8% | 18.2% | 1.0% | 13.1% |
| I can work together with others in the group | 20.2% | 49.8% | 19.1% | 0.4% | 0.1% |
| I am not alone, I have others who understand me | 21.6% | 55.6% | 15.0% | 0.6% | 7.2 % |

In terms of benefits of CARE VSL group membership, as Table 31 shows, approximately 50% of women reported that most of the time they get the support they need from the other group members such as listening when they are distressed, sorting out difficult questions and working together with others in the group. Over 77% of women reported that they felt they were not alone, and that they have other people in their lives that understand them.

At endline, there is evidence that the VSLAs have also fostered social cohesion among community members by the fact that many issues that affect the community are discussed, and involve wider community members. As at baseline, the majority of the endline female respondents agreed with the statement that they have a good social network in the community, are happy with their own involvement in funeral associations, informal women’s support groups, etc., and that community members are ready to support [them] in case of shock or crisis etc. VSLAs offer a focused approach to bring community members together to build interpersonal trust (social capital) in particular for groups such as reporters or IDPs who may have experienced reintegration challenges within the community. For convergence to occur, different groups need to see that it is better to collaborate than to be in conflict, so becoming a member of VSLA in Northern Uganda can be an indicator of improving social cohesion.[[36]](#footnote-36).

Women´s perceptions of their social inclusion at endline were measured by response to a number of perception statements, both positive and negative. As Table 32 shows, perceptions at endline about various elements of women´s social inclusion remain similar at to baseline levels, including the average attitude scores for women at endline (Table 32).

Table 32: Women’s perception of social inclusion

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** | Total  % | Number of women 15 years and more | Average score |
|  | **Positive statements (expected agree or strongly agree)** | | | | | | | |  |
| Baseline | I have a good social network in the community. | 1.8 | | 0.6 | **97.6** | | 100 | 568 | 3.96 |
| Endline | 2.1 | | 0.7 | **96.9** | | 100 | 807 | 3.94 |
| Baseline | I am frequently invited to attend community events. | 10.8 | | 0 | **89.3** | | 100 | 568 | 3.78 |
| Endline | 87.2 | | 4.1 | **8.6** | | 100 | 807 | 3.21 |
| Baseline | I am treated with respect and dignity at health centre, other health facility. | 6.2 | | 3.6 | **89.2** | | 100 | 568 | 3.82 |
| Endline | 7.6 | | 10.5 | **81.8** | | 100 | 807 | 3.74 |
| Baseline | I know people who will listen and understand me when I need to talk | 3.9 | | 72.5 | **23.6** | | 100 | 568 | 3.20 |
| Endline | 1.7 | | 3.2 | **94.9** | | 100 | 807 | 3.93 |
|  | **Negative statements (expected disagree or strongly disagree) reworded as per baseline report** | | | | | | | |  |
| Baseline | It is wrong to say that I feel lonely, isolated in this community. | **19.8** | | 1.2 | 79 | | 100 | 568 | 3.59 |
| Endline | 8.6 | | 4.1 | **87.2** | | 100 | 807 | 3.78 |

Table 33 Women’s perception of social inclusion overview.

|  |  |  |
| --- | --- | --- |
| **Statements** | **Stage** | **Average score (rescored to same scale, 2,3,4)** |
| I have a good social network in the community. | Baseline | 3,96 |
| Endline | 3,94 |
| I am frequently invited to attend community events. | Baseline | 3,78 |
| Endline | 2,21 |
| I feel that I am treated with respect and dignity when I visit the health Centre/hospital/other health facility. | Baseline | *3,82* |
| Endline | *3,74* |
| I know people who will listen and understand me when I need to talk | Baseline | *3,20* |
| Endline | *3,93* |
| It is wrong to say that I feel lonely, isolated in this community. | Baseline | *3,59* |
| Endline | *3,78* |
| **Average indicator 6 Social inclusion in the community**  Baseline 3,67 Endline 3,52 | | |

As the results show, some gains have been made in relation to social inclusion indicators, for example women are less likely to report that they feel lonely, or isolated in the community; they are also more likely to report that people will listen and understand them when they need to talk. In relation to a number of negative statements women are less positive and less likely to agree at endline than at baseline. As Table 34 shows, a third of women felt that they do not have much to be proud of at baseline compared to 25% at endline. Over a quarter of women at baseline agreed that they were anxious and fearful much of the time, compared to 12.6% at endline stage.

Table 34: Women’s Self esteem

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** | **Total %** | **# Women**  **15 years**  **+** |
| **Negative statements (expected disagree or strongly disagree)** | | | | | | | | |
| Baseline | I do not have much to be proud of. | **22.4** | **31.3** | 12.1 | 31.9 | 2.3 | 100 | 568 |
| Endline | **66.9** | | 7.1 | 25.8 | | 100 | 807 |
| Baseline | I have a lot of doubts about my abilities | **18.7** | **57.2** | 3.3 | 19.5 | 1.2 | 100 | 568 |
| Endline | **76.1** | | 8.9 | 14.7 | | 100 | 807 |
| Baseline | I am anxious and fearful much of the time | **15.3** | **50.7** | 6.2 | 24.8 | 3.0 | 100 | 568 |
| Endline | **76** | | 11.4 | 12.6 | | 100 | 807 |
| Baseline | Others mistreat me and or take advantage of me | **19.4** | **47.7** | 7.4 | 22.9 | 2.6 | 100 | 568 |
| Endline | **85.9** | | 6.6 | 7.4 | | 100 | 807 |
| Baseline | I often make decisions on the basis of what would please others rather than on what I want | **10.7** | **43.3** | 9.5 | 31.9 | 4.6 | 100 | 568 |
| Endline | **60.5** | | 9.9 | 29.2 | | 100 | 807 |

Women´s response to statements about their self-esteem at endline appears to be more positive than at endline. The benefits of the VSLA approach as an entry point and model for empowering women are compelling; the self selection of members means that a certain level social cohesion and ease of mobilization already exist. Local councils report that VSLA´s not only benefit their members, but also produce wider ripple effects; with members mobilizing community members in areas such as community development or finance issues. This highlights the effectiveness of using VSLAs as a point of intervention, with unintended effects felt more widely into the community.

However, most VSLAS have strict eligibility criteria, which often requires members to be recommended by others and secondly that they should be able to save. All impact group members we spoke with report that their groups are closed to people who are “loan defaulters, liars or violent.” There is a sense that the existing members rely on trust and understanding the record and status of their members and potential new members. This may serve to exclude those who are relatively new in the community with reduced social and economic networks; but clearly the value of self-selected groups cannot be underestimated.

Perhaps the learning point for future programmes is that in order to effectively reach the most vulnerable groups, CARE may need to encourage formation of new VSLA groups, particularly amongst those women and men who are new or particularly vulnerable in the community – by joining up with others in the same position. For example IDPs, or female-headed households, for example; in fact some CARE IPOs indicated anecdotally that this is taking place in some districts. ILPI also has evidence from other programmes that groups formed not just on an economic basis, but on an issues basis for example child headed households VSLA, or a VSLA comprising of members with HIV AIDS, can also be effective as they form the basis for effective advocacy, reintegration and psychosocial support in addition to supporting economic wellbeing of members.

# **Results: Sexual and Reproductive Health and Rights**

## Results framework: objectives and outcomes at country level related to

The common outcome areas related to women’s right to control fertility and body include:

* Existence and effective enforcement of law on women’s SRHR and maternal health
* Attitude of men and women towards women’s ability to make decision on their SRHR (use of contraceptives, accessing maternal health care, choosing partner
* % of women reporting satisfaction with the availability and quality of SRHR related services
* % of women making informed choices/decisions with regards to their SRHR

## Addressing structural and cultural barriers that prevent women from realizing their sexual and reproductive health rights

Table 35: Attitude of women towards protection of women’s SRHR and maternal health (%)

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Stage** | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** | **TOTAL %** | **Number of women 15 years +** |
| **Positive statements (expected agree or strongly agree)** | | | | | | | | |
| Baseline | A couple should decide together how many children to have. | .7 | 2.5 | 1.6 | **49.1** | **46.1** | 100 | 568 |
| Endline | 14 | | 4 | **87.5** | | 100 / na 6.8% | 807 |
| Baseline | A husband and wife should decide together what kind of contraception to use. | .4 | 1.9 | 1.2 | **54.8** | **41.7** | 100 | 568 |
| Endline | 2 | | 2.9 | **88.1** | | 100  (n.a 7 %) | 807 |

Although Sexual Reproductive Health and Rights (SRHR) was not an explicit objective of the Roco Kwo programme in Uganda, staff felt that some gains had been made in raising awareness on SRHR, opening space for discussion, and advocating for improved changes in response, prevention, and at planning levels.

Table 36: Attitude of men towards protection of women’s SRHR and maternal health (%)

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Stage** | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree / disagree** | **Agree** | **Strongly Agree** | **TOTAL %** | **No of Men**  **15 years +** |
| **Positive statements (expected agree or strongly agree)** | | | | | | | | |
| Baseline | A couple should decide together how many children to have. | .8 | 5.4 | 1.5 | **45.6** | **46.7** | 100 | 261 |
| Endline | 3.5 | | 1.8 | **92** | | 100 (2.7 n.a) | 628 |
| Baseline | A husband and wife should decide together what kind of contraception to use | 1.1 | 1.1 | 1.5 | **54.4** | **41.8** | 100 | 261 |
| Endline | 2.1 | | 2.7 | **91.9** | | 100 (3.3 n.a) | 628 |
| Baseline | If a wife knows her husband has a disease that she can get during sex, she is justified to ask him to use a condom | 6.5 | 6.9 | 2.7 | **50.6** | **33.3** | 100 | 261 |
| Endline | 7.8 | | 1.9 | **86.5** | | 100 (3.9 na) | 628 |

Through couple seminar and advocacy work, Roco Kwo has sensitized both men and women to take responsibilities in upholding reproductive health. There is some sense that the level of awareness amongst households has shifted in terms of the importance of joint decision - making on SRHR. Some progress recorded in Amuru district for example women report that they try to jointly make decisions with their husbands about the use of SRH services, but anecdotally suggest that close to 40% of men in our community still do not support the idea of family planning.

In terms of usage of services, all HIV infected and affected impact group women had, for example accessed HIV or AIDS related counseling and testing services, but also to a lesser extent other services such as family planning and antenatal care. There is a perception that there has been a reduction in the level of stigmatization by community members and voluntary counseling and testing for HIV. Women are now aware that sexual intercourse in marriages without consent is marital rape and there is a sense from the qualitative research that the number of children to produce has to be mutually agreed upon by both men and women, and not imposed by their husbands.

# **Results: Sexual and Gender Based Violence**

## Objective 3 Women in Acholi sub-region, especially the very poor, are able to access justice and advocate for the protection of their rights.

Sexual and Gender Based Violence (SGBV) has been identified by women of Northern Uganda as the second most significant challenge facing them (besides poverty).[[37]](#footnote-37) The third RocoKwo objective refers to strengthening of informal and formal structures that can prevent SGBV, and the agency of female victims of SGBV violence to report cases and seek support. In order to achieve this the focus of RocoKwo is on building the capacity of community-based structures, training and providing psychosocial, legal and health services. Community dialogue, advocacy, research and publicity have also focused on raising awareness on measures to prevent violence against women.

The achievement of Objective 3 is measured by:

* % of women who have reported cases of SGBV to the justice and law sector
* % of women who have access to quality and effective post SGBV services
* % of SGBV survivors who have been supported to engage in income generating activities, VSL and farming
* % of the chronically poor who have access to financial and agribusiness services.

## Context for change

The 2009 - 2013 NORAD funded WEP programme has been aligned with the Great Lakes Advocacy Initiative through the Great Lakes Advocacy Initiative (GLAI), comprised of the CARE Country offices in Burundi, DR Congo, Rwanda and Uganda. GLAI addresses sexual and gender based violence, through evidence based advocacy on women´s rights.

Uganda is a signatory to several international, regional and sub-regional instruments for promoting gender equality and women’s empowerment; including the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the African Charter on Human and Peoples’ Rights (1981). On June 22, 2010, Uganda ratified the Protocol to the African Charter on Human and Peoples’ Rights on the Rights of Women in Africa, commonly known as the Maputo Protocol. A gap exists in Uganda between the enactment of relevant instruments, laws and bye laws and the implementation and enforcement process, for example no financial allotments are made to take care of women’s rights in the National Action Plan.

After the start of RocoKwo in early 2010, three important sets of legislation were passed by parliament, namely, the Domestic Violence Act, the Prohibition of Female Genital Mutilation (FGM) Act and the Prohibition of Trafficking in Human Persons Act. A Marriage and Divorce Bill is before parliament while a proposed Sexual Offences Bill has been withdrawn with the excuse that the Penal Code Act and the Domestic Violence Act address most of the provisions in the bill. However the implementation of these bills and acts has not necessarily been realized at a local level. In addition to capacity and resourcing gaps for policy and legal implementation and enforcement at local levels, cultural mindsets and rigid attitudes to change remain a significant barrier to women´s empowerment. For example contentious Bills like the Marriage and Family Bill remain pending in Uganda given conflicting religious and or cultural beliefs. In addition the recent Kampala Declaration on SGBV embedded in the international Conference on the Great Lakes, includes the SGBV protocol that commits members in the East African Great Lakes Region to promote peace and security for women through protecting women through the SGBV agenda. CARE has played an important role right from the time of signing this declaration to play an advocacy role and provide technical support to the Government of Uganda to implement the Kampala declaration. CARE sits on the National executive committee of this advocacy forum for ICGLR and has spear headed in the mobilization of other National CSOs working with women to join their voices in pushing the government of Uganda to implement its commitment to the declaration. The GEWEP will build more on this in its advocacy work.

CARE staff feel that through RocoKwo they have achieved some success in influencing the women´s rights agenda by building coalitions and networking with other national organizations to review, lobby and advocate for pro-poor policy, raise community awareness and working with stakeholders to encourage implementation of relevant laws and bye laws within the districts where RocoKwo has operated. The implication for CARE´s GEWEP programme is the need to continue to safely challenge negative cultural practices that abuse and prevent women from realizing their rights. Key areas of programming relate to domestic violence and economic rights, for example the unequal sharing of economic benefits and exclusion of women from controlling household income and productive asset like land.

## Perception of Tolerance of SGBV

Stakeholders such as Local Council leaders and Religious Leaders were asked if tolerance of SGBV had changed in their communities. It was felt broadly that there had been some shift as a result of RocoKwo; in part because CARE and its IPOs worked with both men and women via the VSLAs on SGBV issues. This approach created an effective forum in which attitudes and perceptions were felt to have shifted somewhat. By engaging men from the start of the programme, local councillors report that men are more accepting of the VSLA processes, and their partners´ participation and therefore less likely to turn to domestic violence, or deny the women´s participation in the VSLA.

CARE staff also felt that their investment in specific male initiatives has helped to build men´s agency – in terms of their own self-confidence and via the community recognition of their involvements and achievements as role models in the communities. Men who participated were felt to be more responsive and supportive of their spouses when talking about GBV and taking action via programmes or within the household. Religious leaders noted a reduction in “economic violence” as men are now the ones supporting their spouses to encourage them to saving.

**Impact group member Koro Sub County**

I was captured by the LRA rebels in 1988 when I was only 13 years old and came back in May 1991 pregnant with a rebel Commander; I married another man but was again captured in 2004 and returned in 2005, I was really stressed because people had negative attitudes especially towards formerly abducted persons, women had very low self-esteem, no confidence and personally I under rated my self-worth and sometimes considered myself completely useless.

When RocoKwo started a lot of positive changes that has been realized. I joined Aol Ki Tam VSLA group since 2010 where I received counseling from fellow women which enabled me to socially interact freely with other group members and the general community. Through VSLAs, there have been so many benefits. The level of stigmatization has reduced in the community and attitudes towards especially returnees and people living with HIV/AIDS have positively improved because of the constant sensitization and different capacity building trainings.

Through the VSLAs there has been a reduction of occurrences of SGBV cases especially among couples who are VSLA members because they get sensitized about the dangers of SGBV and the benefits of respect of people’s rights and a violent free home and community in the weekly meetings. Self-esteem of women has greatly improved because of the different capacity building trainings and sensitization sessions got especially in the different groups. Through the VSLAs, women are now able to participate and contribute in the decision making process at Household and community levels.

In the Community the Most Significant Change I can talk of is the reduction in the level of stigmatization and use of violence especially on women by men which has fostered unity at household levels and also among community members, a good percentage of women have been empowered and are able to demand for the rights, report cases of violence against them and support each other emotionally and psychosocially because their capacities have been built through RocoKwo enabling community ownership.

## Attitudes towards SGBV

Table 37 Attitude of women towards positive statements about women’s exposure to GBV (%)

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Stage** | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** | **Total**  **%** | **# of women 15 years +** |
| **Positive statements (expected agree or strongly agree)** | | | | | | | | |
| Baseline | Women should choose themselves whom they want to marry. | 4.2 | 12.9 | 1.1 | **40.1** | **41.7** | 100 | 568 |
| Endline | 11.3 | | 1.5 | **86.7** | | 100 0.5% n.a | 807 |
| Baseline | Alcohol is one of the main causes of gender and sexual based violence in your community | 1.9 | 6.0 | .9 | **34.2** | **57.0** | 100 | 568 |
| Endline | 3.3 | | 1.2 | **95.3** | | 100. 0.1% n.a | 807 |

As Table 37 shows, response to positive statements towards women´s exposure to GBV have not shifted considerably since baseline, but maintained a positive trajectory. The majority of women still agree that women should choose who they want to marry. At end line a slightly higher proportion of women (95.3%) feel that alcohol is one of the main causes of SGBV in their community. Responses to some negative statements about women´s exposure to GBV have shifted. Women´s attitudes towards girls empowerment and early marriage have become more positive, with almost all women disagreeing with a statement that a girl is never too young to be married if a good husband is found. Similarly 95% of women disagree that it is better to send a son to school than it is to send a daughter, compared to 88% at baseline stage.

In relation to attitudes to SGBV, women are evidencing stronger disagreement to negative statements. For example just over half of women at baseline (58.1%) disagreed that if a wife goes out without telling her husband or partner he is justified in hitting or beating her, compared to 78.2% of women at end line. Similarly almost all women signalled their disagreement at end line that if a woman burns the food, that it is only proper that her husband or partner beat her, compared to 84.5% of women at baseline stage.

Perspectives about reporting or raising awareness within the community of GBV have also shifted since baseline, with over half (55.3%) of women disagreeing that it wrong for a woman to say she was beaten by her husband to people outside the marriage, compared to just over a third of women at baseline stage (35.7%). However 30.7% of women at end line still support the view. 18.5% of women at end line still agree that a wife should tolerate being beaten by her husband or partner in order to keep the family together. These responses highlight the structural barriers to reporting and publicly shaming GBV perpetrators within some communities and the areas of work where CARE might focus on in the future programme.

Only 3.6 % of women agreed at endline that if a wife burns the food, it is only proper that her husband or partner discipline her by hitting or beating her, compared to 12 % of women at baseline. At baseline over a third of women (38.5%) of women held the view that if a wife goes out without telling her husband or partner, he is justified in hitting or beating her; at end line only 15.6 % agreed.

Table 38 Attitude of women towards negative statements about women’s exposure to GBV (%)

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Stage** | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** | **Total %** | **# of women 15 years +** |
| Baseline | A wife should tolerate being beaten by her husband/partner to keep the family together. | **47.7** | **22.9** | 2.5 | 21.0 | 6.0 | 100 | 568 |
| Endline | **71.3** | | 7.8 | 18.5 | | 100, 2.5% n.a | 807 |
| Baseline | A girl is never too young to be married if good husband is found. | **47.9** | **29.0** | 4.4 | 16.4 | 2.3 | 100 | 568 |
| Endline | **96.7** | | 1.1 | 1.6 | | 100, 0.5 n.a | 807 |
| Baseline | If a wife goes out without telling her husband/partner, he is justified in hitting or beating her. | **33.6** | **24.5** | 3.3 | 35.0 | 3.5 | 100 | 568 |
| Endline | **78.2** | | 4 | 15.6 | | 100, 2.2% n.a | 807 |
| Baseline | It is better to send a son to school than it is to send a daughter. | **59.2** | **29.4** | .5 | 9.0 | 1.9 | 100 | 568 |
| Endline | **95.2** | | 0.6 | 4.1 | | 100 0.1% n.a | 807 |
| Baseline | If a wife burns the food, it is only proper that her husband/partner discipline her by hitting or beating her. | **53.9** | **30.6** | 3.5 | 10.9 | 1.1 | 100 | 568 |
| Endline | **92.2** | | 2.2 | 3.6 | | 100 2% n.a | 807 |
| Baseline | Men cannot be responsible for controlling their sexual behaviour | **25.7** | **44.2** | 5.3 | 21.1 | 3.7 | 100 | 568 |
| Endline | **77.7** | | 6.9 | 9.8 | | 100 5.6% n.a | 807 |
| Baseline | It is wrong for a woman to say that she was beaten by her husband to people outside the marriage | **10.9** | **24.8** | 4.4 | 39.3 | 20.6 | 100 | 568 |
| Endline | **55.3** | | 11.6 | 30.7 | | 100 2.3% n.a | 807 |
| Baseline | Cases of defilement should be settled within the community be elders | 28.9 | 29.6 | 1.6 | 25.7 | 14.3 | 100 | 568 |
| Endline | **86.7** | | 3.2 | 9.8 | | 100 0.2%na | 807 |

At endline men’s response to positive statements improved, with a higher proportion agreeing to statements about women choosing whom to marry.

**Table 39 Attitudes of women towards negative statements about women´s exposure to GBV (%)**

|  |  |  |
| --- | --- | --- |
| **Statements** | **Stage** | **Average score (rescored to same scale, 2,3,4)** |
| A wife should tolerate being beaten by her husband/partner in order to keep the family together | Baseline | 2,46 |
| Endline | *2,40* |
| A girl is never too young to be married if a good husband is found. | Baseline | *2,42* |
| Endline | *2,03* |
| If a wife goes out without telling her husband/partner, he is justified in hitting or beating her. | Baseline | *2,80* |
| Endline | *2,31* |
| It is better to send a son to school than it is to send a daughter. | Baseline | *2,22* |
| Endline | *2,09* |
| If a wife burns the food, it is only proper that her husband/partner discipline her by hitting or beating her | Baseline | *2,28* |
| Endline | *2,05* |
| Men cannot be responsible for controlling their sexual behaviour | Baseline | *2,55* |
| Endline | *2,15* |
| It is wrong for a woman to say that she was beaten by her husband to people outside the marriage | Baseline | *3,24* |
| Endline | *2,68* |
| Cases of defilement should be settled within the community be elders | Baseline | *2,82* |
| Endline | *2,22* |
| **Average indicator 9 Attitudes on GBV**  Baseline 2,59  Endline 2,41 | | |

Table 40: Attitude of Men towards women’s exposure to GBV (%)

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Stage** | **Statements** | **Strongly Disagree** | **Disagree** | **Neither agree, nor disagree** | **Agree** | **Strongly Agree** | **Total %** | **# of men 15 years +** |
| Baseline | Women should choose who to marry | 5.4 | 10.7 | 1.1 | **41.8** | **41.0** | 100 | 261 |
| Endline | 10.4 | | 2.1 | **87.4** | | 0.2% n.a 100 | 628 |
| Baseline | Alcohol is one of the main causes of gender and sexual based violence in your community | 3.4 | 8.0 | 1.9 | **34.5** | **52.1** | 100 | 261 |
| Endline | 3.2 | | 3.0 | **93.5** | | 0.3. n.a 100 | 628 |

At baseline a significant proportion of men held negative attitudes regarding SGBV. For example 38% agreed/strongly agreed that, ‘a wife should tolerate being beaten by her husband/partner in order to keep the family together; at endline less than 10% agreed. Similarly at baseline 36% agreed/strongly agreed that, “if a wife goes out without telling her husband/partner, he is justified in hitting or beating her’; at endline only 6.5% agreed. However a third of men still agreed at endline that it is wrong for a woman to say she had been beaten outside the marriage. In relation to attitudes around rape within marriage and sexual responsibilities, at baseline 23 % agreed that men couldn’t be responsible for controlling their sexual behaviour this had reduced to 4.3% at endline.

In relation to girls’ education and safety, only 1.3% of men agreed that a girl is never too young to be married if a good husband is found, compared to 17.3% at baseline. Men clearly support sending girls and boys to school, with only 1.3% agreeing that it is better to send boys to school than girls.

**Table 41 Attitudes of men towards women´s exposure to GBV (%)**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Stage** | **Statement** | **Disagree** | | **Neither agree, nor disagree** | **Agree** | | **Total %** | **# of men 15 years +** |
| **Negative statements (expected disagree or strongly disagree)** | | | | | | | | |
| Baseline | A wife should tolerate being beaten by her husband/partner in order to keep the family together. | **39.8** | **20.7** | 1.5 | 27.2 | 10.7 | 100 | 261 |
| Endline | **83** | | 6.7 | 9.4 | | (1% n.a 100 | 628 |
| Baseline | A girl is never too young to be married if a good husband is found. | **47.5** | **32.6** | 2.7 | 14.6 | 2.7 | 100 | 261 |
| Endline | **97.8** | | 0.6 | 1.3 | | 0.4 n.a 100 | 628 |
| Baseline | If a wife goes out without telling her husband/partner, he is justified in beating her. | **27.6** | **33.0** | 3.4 | 29.5 | 6.5 | 100 | 261 |
| Endline | **89.8** | | 3.7 | 6.5 | | 100 | 628 |
| Baseline | It is better to send a son to school than it is to send a daughter. | **51.0** | **36.4** | 1.5 | 9.2 | 1.9 | 100 | 261 |
| Endline | **98.7** | | 0 | 1.3 | | 100 | 628 |
| Baseline | If a wife burns the food, husband or partner should discipline her by hitting or beating | **54.0** | **33.7** | 2.7 | 8.4 | 1.1 | 100 | 261 |
| Endline | **98.9** | | 0.8 | 0.3 | | 100 | 628 |
| Baseline | Rape can take place between a man and a woman who are married | **21.8** | **20.3** | 10.0 | 31.8 | 16.1 | 100 | 261 |
| Endline | **49.2** | | 4.8 | 43.3 | | 0.27 n.a 100 | 628 |
| Baseline | Men cannot be responsible for controlling their sexual behaviour | **28.4** | **45.2** | 3.4 | 19.9 | 3.1 | 100 | 261 |
| Endline | **89.2** | | 4.1 | 4.3 | | 2.4% n.a 100 | 628 |
| Baseline | It is wrong for a woman to say that she was beaten by her husband to people outside the marriage | **8.4** | **24.5** | 4.6 | 39.5 | 23.0 | 100 | 261 |
| Endline | **56.8** | | 7.8 | 35.4 | | 100 | 628 |
| Baseline | Cases of defilement should be settled within the community by elders | **36.4** | **33.3** | 1.5 | 17.2 | 11.5 | 100 | 261 |
| Endline | **89.8** | | 2.7 | 7.2 | | 0.3 %. 100 | 628 |

**Table 42 Attitudes of men towards women´s exposure to GBV (%)**

|  |  |  |
| --- | --- | --- |
| **Statements** | **Stage** | **Average score (rescored to same scale, 2,3,4)** |
| Women should choose themselves whom they want to marry. | Baseline | 3,67 |
| Endline | 3,77 |
| A wife should tolerate being beaten by her husband/partner in order to keep the family together | Baseline | 2,77 |
| Endline | 2,24 |
| A girl is never too young to be married if a good husband is found. | Baseline | 2,37 |
| Endline | 2,03 |
| If a wife goes out without telling her husband/partner, he is justified in hitting or beating her. | Baseline | 2,75 |
| Endline | 2,17 |
| It is better to send a son to school than it is to send a daughter. | Baseline | 2,24 |
| Endline | 2,03 |
| If a wife burns the food, it is only proper that her husband/partner discipline her by beating her | Baseline | 2,22 |
| Endline | 2,01 |
| Rape can take place between a man and a woman who are married | Baseline | 3,06 |
| Endline | 2,86 |
| Men cannot be responsible for controlling their sexual behavior | Baseline | 2,49 |
| Endline | 2,08 |
| A woman shouldn't say she was beaten by her husband to people outside the marriage | Baseline | 3,30 |
| Endline | 2,79 |
| Cases of defilement should be settled within the community be elders | Baseline | 2,59 |
| Endline | 2,17 |
| **Average indicator 9 Attitudes on GBV**  Baseline 2.59  Endline 2.41 | | |

## Reporting SGBV and the security sector response

The survey revealed that 43.74 % of women reported in response to the survey that they had experienced SGBV in the last 5 years (n=353). This compares to data from UNFPA (2011), which suggests that over 60 % of women in Uganda have experienced SGBV at some point. Of the female respondents who had experienced SGBV, 60.8% of women in CARE VSLA groups (n = 281) said they had reported the violence, compared to 65.2 % of women in non CARE VSLA groups. It appears that women report the cases to a number of different groups and in fact very few women had reported their cases to the Police (n= 13), disputing the perception by the local council that an increasing number of women are reporting cases to the Police and other more formal authorities. Many other women had reported the case instead to: Clan elders and leaders; community elders; counselors; elders at home; extended family or family members or role model men. It is not clear what happened after they reported the cases to these other groups, and whether the next step was to engage the police or not. As Table 41 above shows, a higher proportion of women disagree that cases of defilement, for example, should be settled within the community by elders, compared to baseline. However it is not clear who the women feel the cases should be settled with instead.

Local councillors reported a shift in attitudes towards reporting on GBV cases of rape, sexual or physical assault since the Roco Kwo programme began; they felt that there were now a number of relational forces at play: the spirit of voluntarism against GBV had been mobilised so a number of community support groups were now in place in addition the advocacy forums. At a structural level local councils also report that the security sector response has benefited from the Roco Kwo programme, with 90 Police trained on GBV and engaging as members of the advocacy forums having the dual benefit of building confidence in the Police and relations with wider community members. CARE staff also reported shifts in attitudes of women towards reporting cases due to gains made by the programme at a structural level, for example leaders are sensitised and more empathetic to those who report. There are also mechanisms for those reporting SGBV in place. Local council´s also praised the advocacy forums for their success in mapping areas where GBV is high and carried out focused sensitization activities in these areas.

At an agency level individuals were reported by the local council to have increased their knowledge and awareness and this was impacting on their trust in the process of started to actually report cases GBV to the police. CARE felt that the prevailing attitudes and awareness have given confidence to women to report cases, without blame. They also better understand the consequences of reporting. This was supported by interviews with some impact group women, who report that on the whole women in their communities do report cases; however contradicted in other districts where women still do not report GBV cases, due to negative perceptions of corruption amongst the Police. Of those who we interviewed who had experienced GBV, cases were reported to their VSLA or to counseling units. Women all reported that they would intervene in cases of SGBV if was happening to a friend, which shows strength of conviction that SGBV is considered unacceptable.

There was a recognition on the whole that RocoKwo has changed the conditions for reporting SGBV through its sensitization work, and awareness raising work, but that challenges remain in some areas where the stigma and disincentives to report remain a challenge. The quality of subsequent support services appears to differ from district to district, with some women reporting that referrals are effective and involve counselling and legal advice, and in other districts no service exists or it is too far too access for women with no access to transport. In total in all the CARE sub counties, there are a total of 25 counselling units, which exist to provide psychosocial support to the project beneficiaries. (See separate CARE Austria report on the impact of the additional psychosocial support activities)

We asked women if they had received any support or guidance on coping with these issues via other support agencies. VSLAs and other members are the key coping mechanism for women who have experienced SGBV, in addition to the Roco Kwo programme (27%). Only 6.1% reported using the counseling units, and 3.2 % of women used the health clinics.

## Engaging men

Men´s traditional masculine identities to protect and provide for families have been destabilized by prolonged experience of conflict, and life in IDP camps. RocoKwo has played an important role in encouraging men to advocate for reduction of GBV through the couple´s seminars, real men campaign and its ten/ten role model men programme, whereby ten households attached to one role model man, and he then works with those households to influence attitudes and change behaviour. IPOs report anecdotally from their work with communities that incidences of GBV in the communities have reduced as a result of the cumulative effect of the RocoKwo interventions. As one male respondent commented,

*“At the community level, there has been significant reduction in the level of SGBV which has fostered healthy relationships and shared roles and responsibilities between husbands and wives; this in turn has enabled the involvement of women in joint decision making especially at the household levels a thing which was rare in the past. Because of the different capacity building trainings done, men are now joining the VSLAs willingly; this has strengthened relationships and bonds amongst the people and to some extent even reduced land wrangles*.”

Focus group discussions with all the impact groups also report on the success of the role model men initiatives in shifting attitudes and perceptions and in particular reducing GBV in their communities, as one commented,*” due to the good work of male activist e.g. my husband has changed from being violent to a well behaved and respectful man. Yes, the role model men are setting good example for other men by living very responsible life like parenting of children and sharing of domestic work at home with women*.”

However CARE recognise that the reach of the engaging role model men initiative is limited due to the staffing (one staff member) and structural barriers still exist, “*there are still cultural impediments through socialisation and the current structural support system prescribe certain behaviours for men, which sometimes go against their learned behaviours.”* There have also been structural and cultural challenges that Role Model men report at endline stage which affects their ability to bring about change; such as rigidity among some men especially the elders who already have a negative attitude towards their work as a Role Model Man, one said, “there are also accusations from other men that the work of the Role Model men is spoiling and making women disrespectful”.

There is also a suggestion from some of the focus group discussions that the gains achieved by the role model men are not always sustainable, “they are mentoring households to reduce violence though some have fallen back to drinking alcohol and abusers of domestic violence leading to their failure. The suggestion is the “need for continuous training and sensitization because people forget.” Focus groups in Gulu and Nwoya also suggest that a minority of role model men are not functioning effectively as, “some backslide or are the worst perpetrators of violence, “Some have not even been in the field to conduct any sensitization”. However its clear that this is a minority and for the most part the engaging men strategy has been highly effective.

**Role model man**

I have been living in this area since we returned from the camp in early 2010. I am a Role Model man chosen by the community because of the way I live in the community and how I treat my family and people around me; I was a violent man who would not allow to make joint decision with my wife, I also had a negative perception about sending the girl child to school, and women participating in leadership position and I also drunk a lot of alcohol irresponsibility.

Before RocoKwo, there were some challenging situations as men were not allowing their partners to participate in decision making process, women were denied from playing leadership roles especially elective leaderships councilors; men were drinking very irresponsibly and violence in households was perpetrated especially by men (husbands).

With the RocoKwo in 2009, there have been some positive changes especially in attitudes and perception of the men who had very negative attitudes towards women empowerment, Power relations and issues of women’s rights; because of the different capacity building through trainings under the different components;

Levels of conflict and SGBV have reduced, especially in the households subsequently leading to shared responsibilities at the household level and joint decision making by couples. Because of the VSLA methodology, there has been improvement in the level of unity among couples in the households and at community levels because there are a lot of other issues that group members discuss at their weekly meetings apart from savings, this allows them to share a lot about issues that concerns at individual, group and community level.

At personal level, the most significant for me has been the ability to help support other people in need of emotional and psychosocial support that I have gained because of the capacity building received under the RocoKwo; with my knowledge of Counseling, I was able to help one man in the community who wanted to commit suicide because of a domestic problem and saved his life. I gave him first aid and counseled him and because of the trust the community has in me as a Role Model Man, he was able to recollect himself and he was able to apologize to his family and started to live a normal life.

## Forced marriage

There is also a suggestion from the interviews with some stakeholders (LC) that the tolerance for forced marriage has changed under RocoKwo; through the behaviour change communications and increased knowledge of women´s rights. CARE Uganda team comment that they have tried to work with groups of men / male youth to understand SRHR to address the issue of contraception and early pregnancy. In doing so they are encouraging stakeholders to recognise that forced marriages often take place when a younger girl falls pregnant; the girls household may then opt to negotiate to get payment or marry the girl to any willing individual to avoid costs. It is recognised by staff and IPOs that in the future, through GEWEP, CARE can explore on-going national programmes and campaigns, which focus on prevention of forced marriage.

Local council staff interviewed report that referral gaps and lack of resource mean that gaps in the response services to GBV remain. However they felt that the RocoKwo had been effective in giving some groups of women in the advocacy forums (a relatively small number exist overall), the ability to hold duty bearers to account. CARE Staff report that data gaps still exist for planning and response to GBV incidents as data is only collected from limited geographical locations which means that the security sector only has a limited picture of the incidence of SGBV.

IPOs also report weak follow up and support mechanisms, for example in one district it is reported that the Police demand money for arresting perpetrators of SGBV. In other districts reporting does not happen, simply because of the associated economic cost in terms of transport, accommodation and meals to report the case. Shockingly another IPO reports that, “sometimes the victims are asked to provide fuel for transportation by the police, and money so they can photocopy Police Form 3 which they cannot afford.”

In some health centres, gaps in knowledge on the clinical management of GBV cases remain for example lack of awareness of how to administer Post Exposure Prophylaxis PEP, lack of private examination rooms and even the simple lack of stocks of Emergency Contraceptive Pills (ECP).

My name is Ida. I have five children who are all in school. As a person who has undergone violence and SGBV, i was stigmatized and rejected by even people who should have helped me but they did not because culture gives authority to the men to use violence for solving problems in the households sometimes by beating their wives and even children; the woman has no authority to question her husband’s decision and should be submissive which has rendered women powerless and sometimes their rights are abused by the men with impunity.

Before the RocoKwo there were very few VSLA groups which even concentrated in the centers and camps but with the coming of the RocoKwo, many VSLA groups were formed which gave access especially to women to savings and soft loans from the groups and the beauty of VSLA is that the money is generated from within the group members which makes it more sustainable because everybody takes it upon themselves in making sure that any money borrowed is recovered because any money borrowed belongs to every member.

At personal level, I benefited from the different components of the RocoKwo; through sensitization and trainings about SGBV, women empowerment and rights, I have been able to know that I am responsible for demanding for my rights and ensuring that it is not abused by anybody and that I should report to authorities any rights abuse by anybody, this has helped in boosting my self-esteem and confidence. VSLA has also improved my social especially how I can relate with people of different backgrounds and sharing through which I have been able to learn a lot of new things and ideas and also make many friends

|  |  |
| --- | --- |
| Good practice  Examples | - Attaching ten (10) household to each role model man  - Couple seminars to reconcile survivor’s couples |
| - Challenging forced marriage through work with groups of men / male youth to increase knowledge on the issue of contraception and early pregnancy (a cause of forced marriage). |

# **Conclusion and Recommendations**

**Approach**

By using existing community structures like Rwodi Kweri and partnering with stakeholders and partners like the Local Government, CARE was able to integrate and align CARE activities with local government and central government programmes like the Peace Recovery and Development Plan (PRDP) and National Agricultural Advisory Services Programme (NAADs) among others. There is recognition that in order to sustain gains and ensure gains are not reversed - investment needs to be made (through GEWEP perhaps) in broadening coverage and harnessing the existing linkages, which Implementing Partner Organisations hold with other networks and organizations in the programme districts. In terms of delivery, CARE delivery partners report that they would benefit in the future in some places from greater guidance such as training manuals or terms of reference, for example in the case of the role model men. Similarly CARE staff report that there was a need to continuously review skill sets and investment in capacity building for staff to deliver and integrate the programme components.

The RocoKwo approach to engage via the VSLA, self selected groups was felt to be an ideal strategy for programme ownership and sustainability as women are motivated and inspired by other women within the groups. Beyond the VSLA group, the formation of the CARE group model increases community opportunities to have access to information on engaging men and creates a fast network in efforts to change attitude and behavioral change. In addition by strengthening the VSLA as a “unit” and linking up VSLA members with advocacy groups, there was a sense that the RocoKwo beneficiaries were now in a better position to be selected by wider programmes of support, governmental and non governmental, including private sector.

**Women´s economic empowerment**

As CARE staff imply in interviews, if impact groups are able to negotiate their way to a certain level of financial security - with some assets and improved resources then they may be in a position to access the more formalized economy, and therefore more sustainable livelihood strategies; which as one CARE staff member commented, means that they fall out of the impact group category. There is suggestion that this new group will require follow on support so that any breakthroughs and gains are not reversed; support could include working with private sector to support middle income groups to operate with continued support as they “take off”. This may have implications for the GEWEP programme.

An additional consideration is that the point on the spectrum of empowerment, whether economic, political or social, at which women start will also influence pathways and progress in response to the support from the Roco Kwo programme. This point may also apply to those VSLAs, which have “graduated” and have achieved a certain level of effectiveness, which means they are in a position to link up with more formalized finance or agribusiness opportunities. It may prove effective for GEWEP to consider the stages of development of the VSLAs (New, basic, advanced), which are the entry point for CARE´s programming beyond the terms graduated or graduating. For example consideration of the ways that VSLAs as a group link to value chains, access larger credit (MFI, SACCOs), undertake joint enterprise production and sales, and explore value addition; these factors will clearly have an impact on individual members.

The provision of mentoring and advisory services can potentially support women to jump from low-skill and low- capital activities to sustain higher skill and higher-capital ones in the longer term. Research on business skill training in Northern Uganda suggests the initial impact on profit generation may occur very quickly and initial uptake of savings mechanisms is the norm. A greater challenge is helping members to commit to long-term savings plans.[[38]](#footnote-38)

**Increasing participation of vulnerable groups**

The benefits of the VSLA approach as an entry point and model for empowering women are compelling; the self selection of members means that a certain level social cohesion and ease of mobilization already exist. However VSLAs do exclude many women from participating. So the question is to what extent CARE reaches the most vulnerable groups if VSLAs are the entry point. There is a sense that the existing VSLA members rely on trust and a strong financial record of their members and potential new members. This excludes those who are relatively new in the community with reduced social and economic networks; but clearly the value of self-selected groups cannot be underestimated. Perhaps the learning point for GEWEP in order for the programme to effectively reach the most vulnerable groups would be the encouragement of the formation of new VSLA groups, particularly amongst those women and men who are new or particularly vulnerable in the community – by joining up with others in the same position. IPOs indicated anecdotally that this is already taking place organically in some districts, which is of course the best approach. There is also evidence from other programmes (for example funded by the World Bank) that groups formed not just on an economic basis, but on a “common issues basis” for example child headed households VSLA, or a VSLA comprising of members with HIV AIDS, can be effective as they form the basis for shared advocacy and a better understanding of shared and common barriers to empowerment.

Staff and IPO interviewed as part of a validation exercise following the completion of the qualitative data collection, felt that the issue of land conflict and land management in particular will require specific programming in the future as it has a significant impact on the wellbeing of vulnerable groups in Northern Uganda. Similarly, the high Illiteracy levels of the impact and target groups were also a gap that affected the RocoKwo programme, by preventing sharing and passing on information and reducing the extent to which some of the impact groups were able to achieve certain levels of empowerment – for example meaningful decision making. This will likely have implications for the development of the subsequent GEWEP programme, which plans to focus on improving functional adult literacy levels.

**Gender Based Violence**

CARE staff feel that through RocoKwo they have achieved some success in influencing the women´s rights agenda by building coalitions and networking with other national organizations to review, lobby and advocate for pro-poor policy, raise community awareness and working with stakeholders to encourage implementation of relevant laws and bye laws within the districts where RocoKwo has operated. The implication for CARE´s GEWEP programme is the need to continue to safely challenge negative cultural practices that abuse and prevent women from realizing their rights. Key areas of programming relate to domestic violence and economic rights, for example the unequal sharing of economic benefits and exclusion of women from controlling household income and productive asset like land.

It is clear that challenging gender roles and enhancing the economic power of women in the seven districts in Northern Uganda is a sensitive area of programming. The majority of women we interviewed report that they are not able to make decisions about household assets without consulting anyone else in the household, with most qualifying that they couldn't otherwise it would cause violence in the family. It seems that the threat of violence if women claim their economic rights without permission remains a very real challenge for CARE. This is an important consideration and balance to strike in the programming for GEWEP, to ensure that there are no unintended negative consequences when economic power shifts within households. It is clear that CARE has approached this area of programming very thoughtfully and in a number of ways; the engaging men work for example has been important in building the accepted space for women to claim their economic power safely and without negative consequences. But as some of the interviews have shown, once women have claimed some economic power it can just as quickly be denied, with reports of men and even engaging men role models slipping back to alcoholism and violence and denying women their economic rights.

# **Annex 1**

**Table A1: The focus of the qualitative research**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Focus Group Discussions** | **Key informant interviews** | **Most Significant Change** |
| **Impact sub groups (VSLA member**s) | | | |
| **Female headed HHs** | 1 per district =7 5 Graduated VSLA, 2 graduating | - | 1 per district =7  5 Graduated VSLA, 2 graduating |
| **Women, girls with disabilities** | 1 per district =7  5 Graduated VSLA, 2 graduating | - | - |
| **Women, girls with HIV / AIDs** | - | (1 in each district 7) 5 Graduated VSLA, 2 graduating | - |
| **Widows** | 1 per district =7 5 Graduated VSLA, 2 graduating | - | 1 per district =7  5 Graduated VSLA, 2 graduating |
| **Child headed households** | 1 per district =7  5 Graduated VSLA, 2 graduating | - | 1 per district =7  5 Graduated VSLA, 2 graduating |
| **Adolescent girls** | -- |
| **SGBV affected women** | - | (2 in each district x 7 district = 14  10 Graduated VSLA, 14 graduating | 1 per district =7  5 Graduated VSLA, 2 graduating |
| **Formerly abducted girls, women** | - | (2 in each district x 7 district = 14 | 1 per district =7  5 Graduated VSLA, 2 graduating |
| **Sub total** | **28** | **35** | **35** |
| **Target group** | | | |
| **Elderly men, women, elders** | 1 per district =7 | - | 1 per district =7 |
| **Men and boys, general (VSLA and non)** | 1 per district =7 | - | 1 per district =7 |
| **Men (non VSLA) role model men, advocacy forum members)** | 1 per district =7 | -- | 1 per district =7 |
| **Civil society groups** | - | 1 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=3) | - |
| Religious leaders | - | 1 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=3) | - |
| Civil servants | - | 1 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=3) | - |
| Traditional Birth Attendants | - | 1 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=3) | - |
| Cultural institutions [[39]](#footnote-39) |  | 1 (to cover N Uganda) |  |
| Elected leaders |  | 1 (to cover N Uganda) |  |
| **Sub total** | **21** | **14** | **21** |
| **Other Stakeholders** | | | |
| Local council - District and village level | - | 2 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=6) | - |
| Ministry of Gender Labour and Social Development | 1(to cover N Uganda) |
| Parliamentarians | 1(to cover N Uganda) |
| Women leaders | - | 1(to cover N Uganda) | - |
| Religious institutions | - | 1(to cover N Uganda) | - |
| Private sector | - | 2 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=6) | - |
| Police | - | 2 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=6) | - |
| Justice institution | - | 2 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=6) | - |
| Activists and networks | - | 2 per core district Gulu, Kitgum/Lamwo, Pader / Agago (=6) | - |
|  | **0** | **34** | **0** |
| Partner institutions | - | 1 IPO per district (=7) | 1 per district (=7) |
| CARE staff | - | 3 CARE staff | 3 |
| **Sub total** | **0** | **10** | **10** |
| **Target for Qualitative data collection** | **49** | **93** | **66** |

1. Rosemary Kaduru (2011): Chronic Poverty in Uganda: Is anyone listening? The Fourth United Nations Conference on the Least Developed Countries, Civil Society Forum session Chronic Poverty Research Center, 10 May 2011. [↑](#footnote-ref-1)
2. Uganda National Household Survey (UNHS) undertaken by the Uganda Bureau of Statistics (UBOS). [↑](#footnote-ref-2)
3. Reporters in Uganda are both ex-combatants and their dependents that have renounced all involvement with the rebellion and registered with government agencies. To receive amnesty, reporters must satisfy the conditions contained in the Amnesty Act of 2000.Source Source: TDRP, World Bank (2012) The Drivers of Reporter Reintegration. [↑](#footnote-ref-3)
4. Women who face chronic poverty, limited access to education and are vulnerable to rights denial to their bodily integrity, development opportunities; status as equal citizens and partners within households and communities. [↑](#footnote-ref-4)
5. Care International in Uganda (2009) Roco Kwo (Transforming life) Program for the socio economic transformation of communities affected by conflict in Acholi sub-region. [↑](#footnote-ref-5)
6. Nwoya District is one of the newest districts in Uganda. It was established by Act of Parliament and began functioning on 1 July 2010. Prior to that date, it was part of [Amuru District](http://en.wikipedia.org/wiki/Amuru_District) [↑](#footnote-ref-6)
7. Became functional on 1 July 2009 prior to that, it was part of Kitgum District. [↑](#footnote-ref-7)
8. Agago District is one of the newest districts in Uganda. It was established by Act of Parliament and began functioning on 1 July 2010. Prior to that date, it was part of Pader District. [↑](#footnote-ref-8)
9. World Food Programme (2013) Uganda - Comprehensive Food Security and Vulnerability Analysis (CFSVA), April 2013 [↑](#footnote-ref-9)
10. A household is defined as a group of people who normally live and eat together (UBOS, 2006:9). [↑](#footnote-ref-10)
11. World Bank (2013) End Evaluation Report. Monitoring & Evaluation of the Establishment and Strengthening of Women’s Economic Associations: Gulu, Kitgum and Pader, International Law and Policy Institute. [↑](#footnote-ref-11)
12. Reporters in Uganda are both ex-combatants and their dependents who have renounced all involvement with the LRA rebellion and registered with the government agencies. To receive amnesty, reporters must satisfy the conditions contained in the Amnesty Act of 2000. [↑](#footnote-ref-12)
13. Finn et al (2011) Uganda Demobilization and Reintegration Project. Beneficiary Assessment. TDRP. World Bank [↑](#footnote-ref-13)
14. SLRC. Recovery in Northern Uganda: How are people surviving post conflict? Briefing Paper 4. May 2014 [↑](#footnote-ref-14)
15. Women who face chronic poverty, limited access to education and are vulnerable to rights denial to their bodily integrity, development opportunities; status as equal citizens and partners within households and communities. [↑](#footnote-ref-15)
16. Uganda National Household Survey (UNHS) undertaken by the Uganda Bureau of Statistics (UBOS). [↑](#footnote-ref-16)
17. SLRC. Recovery in Northern Uganda: How are people surviving post conflict? Briefing Paper 4. May 2014. [↑](#footnote-ref-17)
18. Uganda National Household Survey 2012 – 2013. [↑](#footnote-ref-18)
19. CEWIGO (2010) Uganda UNSCR Report 1325 Monitoring Report. September 2010 [↑](#footnote-ref-19)
20. World Bank (2013) End Evaluation Report. Monitoring & Evaluation of the Establishment and Strengthening of Women’s Economic Associations: Gulu, Kitgum and Pader, International Law and Policy Institute [↑](#footnote-ref-20)
21. Discussion Note based on the TDRP DDR net seminars on Sustainable Reintegration of Ex-Combatants: Shadow Economies and Cross -Border Trade. May 2012 [↑](#footnote-ref-21)
22. Not asked at baseline stage [↑](#footnote-ref-22)
23. SLRC. Recovery in Northern Uganda: How are people surviving post conflict? Briefing Paper 4. May 2014 [↑](#footnote-ref-23)
24. Mabikke (2011) Escalating Land Grabbing In Post-conflict Regions of Northern Uganda: A Need for Strengthening Good Land Governance in Acholi Region. Paper presented at the International Conference on Global Land Grabbing 6-8 April 2011 [↑](#footnote-ref-24)
25. World Bank (2013) End Evaluation Report. Monitoring & Evaluation of the Establishment and Strengthening of Women’s Economic Associations: Gulu, Kitgum and Pader, International Law and Policy Institute. [↑](#footnote-ref-25)
26. Saferworld (March 2013). Promoting conflict sensitive approaches in Amuru District, Northern Uganda. <http://www.saferworld.org.uk/news-and-views/case-study/40-promoting-conflict-sensitive-approaches-in-amuru-district-northern-uganda> [↑](#footnote-ref-26)
27. CARE Uganda (2012) Roco Kwo Mid term report [↑](#footnote-ref-27)
28. Kindi, F. I., (2010). *Challenges and Opportunities for Women’s Land Rights in the Post-Conflict Northern Uganda.* MICROCON Research Working Paper 26, Brighton: MICROCON [↑](#footnote-ref-28)
29. CEWIGO (2010) Uganda UNSCR Report 1325 Monitoring Report. September 2010 [↑](#footnote-ref-29)
30. National Action plan for Uganda UNSCR 1325. Indicator 1: Index of women’s participation in governance; Indicator 2: Women in peace negotiating teams; Indicator 3: Women’s participation in the justice and security sector; Indicator 4: Percentage of women in peace keeping missions disaggregated at all levels; Indicator 5: Number and percentage of women participating in each type of constitutional or legislative review (including security sector review; Indicator 6: Percentage of civil society organizations in task forces on UNSCR 1325 and 1820; Indicator 7: Percentage of SGBV cases reported, investigated, referred, prosecuted and penalized [↑](#footnote-ref-30)
31. Questionnaire did not ask which was the main coping strategy [↑](#footnote-ref-31)
32. removed crops from calcluation as it wasnt included in the baseline calculation of this indicator [↑](#footnote-ref-32)
33. Care International in Uganda (2009) RocoKwo (Transforming life) Program for the socio economic transformation of communities affected by conflict in Acholi sub-region. [↑](#footnote-ref-33)
34. reversed statement by adding it is wrong that, in order to make the value of the statement similar to the other statements on the scale. [↑](#footnote-ref-34)
35. Reversed statement by adding it is wrong that, in order to make the value of the statement similar to the other statements on the scale. [↑](#footnote-ref-35)
36. (2012) Societal Dynamics and Fragility. Engaging Societies in Responding to Fragile Situations. Summary Report World Bank [↑](#footnote-ref-36)
37. International Alert (2010) Changing Fortunes: Women’s Economic Opportunities in post war Northern Uganda. Investing in Peace  Issues No 3. [↑](#footnote-ref-37)
38. AVSI, WINGS Northern Uganda Report 2010 [↑](#footnote-ref-38)
39. Acholi chiefs, paramount chief, Rwot Okoro (women leaders in cultural setting) [↑](#footnote-ref-39)