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Save the Children

A PARTICIPATORY GENDER ANALYSIS

For identifying discriminatory household and community norms and practices preventing young women from participating equally in agriculture in Kasese and Ntoroko districts of Western Uganda

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List of Acronyms and Abbreviations

DCDO:	District Community Development Officers
CDO:	Community Development Officer
FGD:	Focus Group Discussions
GA:	Gender Assessment
ICF:	Informed Consent Form
ICRW:	International Center for Research on Women
IDRC:	International Development Research Center
IRB:	Institutional Review Board
KII:	Key Informant Interviews
LC:	Local Council
MUREC:	Mildmay Uganda Research Ethics Committee
OWC:	Operation Wealth Creation
SBCC:	Social behavior change communication
SC:	Save the Children
SCDO:	Sub County Community Development Officers.
UNCST:	Uganda National Council of Science and Technology
YiA:	Youth in Action
YiA+:	Youth in Action Plus
YLP:	Youth Livelihoods Program

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1. Executive summary

1.1 Introduction

Since February 2019, the International Center for Research on Women (ICRW) in partnership with Save the Children (SC) are implementing a two years' project entitled "Measuring the Impact of Gender Equality Innovations for Transformative Youth Agricultural Livelihoods in Ntoroko and Kasese districts" with (IDRC, Canada). Building on YiA project implemented by Save the Children, focuses on designing a gender transformative curriculum that will be adopted as a tool to address socio-cultural barriers affecting out-of-school youths towards realizing their full potential in the agricultural livelihood sector.

1.1.1 Project overview

Between 2012 – 2018, YiA, a youth agriculture and livelihood program was implemented in Kasese, Kabarole, Bundibugyo and Ntoroko districts by Save the Children (SC) in partnership with FURA (Kasese), RIDE-Africa (Ntoroko and Kabarole) and BAWILHA (Bundibugyo), with a goal to improve agricultural livelihood opportunities for girls and boys in the 4 districts that were heavily affected by conflict until 2004, that led to high levels of poverty, limited employment opportunities and functional market systems. Owing to the 40% school dropout and low education outcomes, the project targeted youth 12-18 with low literacy and numeracy skills. The program was designed around three key phases:

- **1. Selection Phase:** A community-based selection process that engaged households and community leaders to identify and recruit girls and boys;
- **2. Learning Phase:** A four-month training phase following YiA's "Learning for Life" curriculum, during which participating youth learned functional literacy and numeracy skills, financial literacy, business skills and transferable life-skills;
- **3. Action Phase - 4 months**: Youth received seed funding to apply their learning and pursue sustainable agricultural livelihoods through one of three pathways: (i) entrepreneurship, (ii) apprenticeship, or (iii) vocational training.

By the end of the program, YiA had reached over 12,000 youth, of which (55%) were women. Nearly (94%) were economically active at least 9 months after participating in the program and reported increased earning power of 82% from before YiA. Participants reported more diversified incomes and higher savings, improved both of which protected them from seasonal market volatilities.

Furthermore, female and male YiA participants reported more diversified incomes and higher savings, both of which protected them from seasonal market volatilities. Youth in the program also reported improved autonomy in making economic decisions after YiA, including what work to pursue, how to spend their income from that work, where they save and how they use their savings. Across these outcomes, there were no statistically significant differences between girls and boys.

Despite these great results from the YiA project, evaluations of the program -identified ongoing gender-based barriers that youth face, particularly female youth, and which have impacted their sustained agricultural activities and livelihoods. These include:

- Rigid gender division of labor in the economic sphere and unpaid care work
- Access and control over productive resources
- Participation and agency due to limited voice and decision-making power in public fora.

The above findings suggest that while YiA greatly contributed to the economic advancement of young women and men in the agricultural sector, discriminatory norms and practices that underlie the persistent gender inequalities young women encounter in their households, communities, although market institutions remain a challenge.

1.1.2 Background and significance

While YiA has contributed to the economic advancement of young women and men in the agricultural sector in Uganda Yet addressing the discriminatory norms and practices that underlie the persistent gender inequalities young women face in their communities remain a challenge.

A rapid gender analysis conducted in December 2016 by these barriers such as; 1) Rigid gender division of labour in the economic sphere and unpaid care work, 2) Girls' and women's lack of access and control over productive resources, 3) Girls' and women's limited participation and agency at the household and community level, and 4) Early marriage.

Building off the SC rapid gender assessment, our gender assessment will help further deepen our understanding of the above mentioned discriminatory social norms and attitudes disproportionally preventing girls from experiencing the full benefits of the YiA + program. It will be an opportunity to explore gender relations in context and to better understand the subjective meanings of empowerment and its likely pathways as well evaluate who within the communities of Ntoroko and Kasese are the discriminatory social norm gatekeepers.

The results of the Gender Assessment may be published externally as a manuscript or other document, but the primary purpose of the GA is to inform how ICRW will update and adapt the YiA curriculum for youth 15-18 years into its next iteration (YiA+) as well as provide key information for the overall project implementation strategy.

1.1.3 Purpose of the gender analysis

The gender analysis aims to guide the design and implementation of a gender transformative curriculum that will address household- and community-level discriminatory norms and attitudes that shape the gendered division of labour, household decision-making, fertility choices and women's economic agency in households, communities and market institutions.

1.1.4 Study purpose, objectives and research questions

The assessment aims to identify the key gender-based barriers and discriminatory norms that prevent adolescent youth, and specifically girls from sustaining equitable agriculture livelihoods that prevent them from experiencing the full benefits of the YiA program. It specifically aims: 1) To identify and address the discriminatory gendered norms and practices that underlie the gender inequalities; 2) To better understand how restrictive social norms and influence young women and girls' decision-making abilities and choices regarding income generating activities. 3) To leverage all learnings for integration into the YiA+ program model, consisting of the current YiA programme plus the newly developed gender transformative curriculum; 4) To identify the social norm gatekeepers who hold the discriminatory gendered norms and practices (these individuals will be the main targets for the SBCC and community-based mobilization activities).

1.1.5 Study design and methodology

The gender assessment was a qualitative, cross-sectional, non-experimental study that adopted key qualitative data collection approaches; Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) with key stakeholders in generating in-depth descriptions to facilitate deeper understanding of the discriminatory social and gender norms and practices in Ntoroko and Kasese districts. The KIIs and FGDs were conducted using KII guides and FGD guides.

The study thus conducted six (6) FGDs involving graduates of the initial Youth in Action project, farmers. Twelve (12) KIIs that were carried out with a wide spectrum of individuals who were identified to be more knowledgeable than other community members about the subject. The

respondent in the Key Informant Interviews were; YiA trainers, district gender focal persons, Subcounty community development officers, Subcounty agricultural extension officers, YiA Mentors, Youth councillors, savings group chairpersons, Local Council chairpersons at village level and chairpersons of school Parents and Teachers Associations (PTAs).

In terms of sampling of districts and study sites, the YiA+ project will cover 2 districts and six (6) sub-counties of western Uganda; Kasese district and Ntoroko district. In Ntoroko district, the project will cover 4 sub-counties (Nombe, Karugutu, Butungama, Rwebisengo). Predominantly made up of the Batuku community, these four sub-counties are distinctive in their agricultural practices with Nombe and Karugutu populated by a mixture of agro-pastoral communities, and both Butungama and Rwebisengo being predominantly pastoral. In Kasese district, the project will cover 2 sub-counties. Kisinga is predominantly populated by the agro-pastoral Bakonzo community and Nyakatonzi by the pastoral Basongora community. This gender assessment ensured that all communities are represented so that a clear understanding of the gender and social norms in each community are represented. The gender assessment took place in 4 of the 6 YiA+ project sub-counties.

1.2 Key findings

This section presents findings about the experiences of young people in school which in turn provide the backdrop for the subsequent analysis of their routine activities, events, roles and responsibilities, livelihoods options, decision making, as well as barriers and opportunities for improving their livelihoods. These are explained below;

1.2. School challenges for young people

Young people between 14 – 20 years of age are faced with several challenges including high dropout rates and non-attendance in both Kasese and Ntoroko districts. The main determinants of school dropout and non-attendance are discussed below:

Poor parental attitudes and lack of parental involvement. This is twofold, from parents lacking enough money to pay school fees, buy scholastic materials, general lack of understanding of children's right to education to actual apathy to encourage their children to attend school. Parents on the other hand, do not see value in educating their children.

Experiences of violence as a result of alcoholism. The children become uncomfortable with the situation and because they cannot withstand this for long leading to child –family separation

and subsequent unsupervised independent living or child headed households in peri-urban areas. Children end up dropping out of school and pursue uncertain future.

Chronic illnesses, death of parents and associated stigma that lead to school dropouts. And some parents do not know how to support their children who are experiencing **stigma**. Secondly once one or both parents die, their children fail to continue with their education.

Failure to progress academically and associated negative behaviors demotivate children. While some children may drop out of school because of lack of school fees, others who are academically weak usually lack the motivation to continue with school, hence drop out and choose to start life outside school.

Poverty and lack of sustainable livelihoods for parents and their households and hence they cannot afford attending school. As a result of scarcity, many parents cannot afford school fees, and their children are constantly sent home from school. Local leaders attribute the high poverty levels to high increased family sizes and lack of jobs.

Involvement in expected roles in households. In both agricultural communities of Kasese and smaller fishing communities of Ntoroko district, school time finds children in gardens or on the lake. Sometimes, school going children are expected to support their households in farming and fishing activities. For instance, during harvest time, the children are expected to leave the gardens early, so they prepare lunch or supper for adults. In fishing communities, children are involved in transportation and sale of fish.

Peer pressure is a known deterrence to keeping children in check while still in school as children are negatively influenced by their peers and the influence of social media and television. When children from rural communities visit friends in townships, they are also advised to stay and start working by their peers from urban areas. Young people also love copying new ideas such as fashion trends that they see on television and in music videos which are expensive to copy.

Early marriage and pregnancy among girls as a result of negative cultural norms and beliefs as well rape, forced marriage and early engagement in sexual activities. Specifically, in Ntoroko district, early marriage is valued. For example, although the aunties have no role in bringing up girls, they organize marriage for virgin girls, so they get cows as dowry. They believe that when a girl is married off as a virgin, the aunty will be given a cow. They also fear that as the girl progresses to higher levels of education, chances of her losing her virginity are high.

Lack of and poor access to schools is a critical factor to children's retention in school. The schools are very few. In Nyakatonzi and Nyamaseke, Kasese district, there is only one public

primary school and the secondary is only one year old since its inception. Children walk 7- 8 kilometers to attend school. This has led to some children starting school when they well above the age for the lower primary school.

1.2.1 School challenges faced by girls

Fathers are less involved in the education of their children. As this is believed to be the responsibility of the mothers alone without them playing a father figure role. This challenge is more pronounced for girls than boys.

Early marriage and pregnancy are rampant and considered normal as most girls marry at a young age as compared to boys. Hence face many challenges at a tender age they are incapable of addressing. On top of that, since parents cannot afford to pay school fees, some girls feel they are old enough and opt for marriage.

Poverty impedes girls' ability to stay in school and contributes to early marriage in various ways. Poverty also means that there is lack of money to pay school fees. Also, as a result of poverty, cases of domestic violence increase. In pastoral communities specifically, because of poverty, parents also see daughters' getting married as a way of acquiring more cows or money to enable them to lead better and productive lives.

Alternative sources of income for girls are limited as compared to their boys' counterparts and any times, girls receive little financial support from their parents. For example, if a boy buys for her face powder, it is easy for her to sleep with him and it becomes easy for her to conceive. School going children may also not have enough pocket money. Therefore, when they get a man who can provide some pocket money or keeps buying her items at the school canteen, she becomes the girlfriend.

Sickness and death of a parent constrain the already thin family financial resources and their ability to cope with scarcity as parents are the only bread winners and including source of income for households. Girls are particularly vulnerable as they end up dropping out school either to take care of the sick parents or to get married when the parents die.

Long distances to school create fear and insecurity among parents of girls and girls themselves. As a result of the long distances from home to school, girls fear to be raped on the way. For instance, girls from Kanala, Butungama and Bweramure sub counties in Ntoroko district must travel to Karugutu for school. As a result, some parents end up renting rooms in trading

centers near schools for their daughters which makes them more vulnerable as men take advantage of that to make them pregnant.

The perception that there is no value in educating the girl child in many communities as a result of negative cultural beliefs. Boys take priority over girls when it comes to providing opportunities for education. They believe that once a girl has developed breasts, they are ready for marriage and there is no need for her to continue with school. Girls are forced into marriage because they are looked at as a source of wealth.

Failure to cope with their body changes especially the girls as breasts at a faster rate than their peers are a challenge among school going children. Female respondents strongly felt that because on average, girls start school when older, their breasts develop when they are still in the lower primary classes. Such girls sometimes are seen studying with children who are younger than them in class.

Girls lack of female role models and a sense of inspiration to continue with education while in school. For instance, there are some schools where all teachers are men and girls are not motivated to be like educated women such as teachers. Psychologically, they are affected because they don't see any important female figures around them and in their lives. When young girls start menstruating while in a school where there is no female teacher.

Gender based violence negatively affect the extent to which girls enjoy learning and stay in school. Because of domestic violence in homes, mothers divorce and the young girls are expected to remain home to take care of the young siblings.

Girls are expected to fulfil various roles in households. Everyone expects girls to know their role in households and to fulfil various tasks assigned and expected of them. And since girls are not expected to go far in their education, they are expected to take care of other young siblings who are going to school but also perform tasks to help out their mothers such as cooking, cleaning, washing among others even when they been at school for an entire day.

Lastly, schools and households generally lack facilities to support girls during menstrual cycles. Some girls stay at home for the duration because they do not have sanitary towels to use; this in turn creates delays and gaps in their learning.

1.3 Experiences of violence by women and girls

Violence that is directed against a person because of gender or sex in public and or private life is a major challenge in the study communities. It includes acts that inflict physical, mental or sexual harm and suffering, threats of such acts, coercion, and other deprivations of liberty.

Violence to, at and from school that is a common occurrence has affected girls. Several contextual realities exist that make it difficult, uncomfortable, and/or unsafe for pupils to attend school. Girls reported experiencing high levels of violence at the hands of boys and peers while on the way from home to and from school. ocal leaders reported that girls in their communities walk 7-8 kilometers to attend school.

Domestic violence as a result of alcoholism and forced marriages is rampant. In both districts, violence is closely linked to physical abuse. It is also closely linked to alcoholism. For example, fathers are faulted for coming back home while drunk and starting to beat their wives. Children who are psychologically tortured as a result cannot withstand staying with their parents and therefore leave homes and drop out of school.

Violence in the community is systematically entrenched. It is widely believed in pastoralist communities that when a girl has reached the age of 14-20 years, it is a time for her to be raped. On market days, girls are often grabbed and kidnapped for sex and forced marriage. During the cover of darkness, girls are raped as a norm. Girls are not expected to refuse sexual advances from men and once girls become pregnant, her parents see it as an opportunity to profit from the situation.

1.4 School challenges faced by boys

Poverty and lack of viable livelihood options for households was cited as a major stumbling block to boys' retention in schools. Because the parents are poor, they continuously struggle to provide school fees, scholastic materials, school uniforms and other necessities for their male children. As a result, such boys do not attend school regularly.

Peer pressure is a key influence on how boys cope with the demands of adolescence. There is a tendency for school going boys to join groups of non-school going boys who end up engaging in drinking alcohol and drugs, and there is pressure to conform to the group norms.

Fear of corporal punishments in school is mentioned amongst boys as a huge obstacle to attending school. While at school, boys fear to be punished by teachers for mistakes as a means of discipline. Boys reported that they are targets of corporal punishment, such as caning while at school.

Engagement in household chores and fulfilment of expected responsibilities exasperates the rate at which boys drop out of school as they do not focus on studies. Households with assets such as cattle expect boys to prioritize looking after such animals compared to attending school. During the dry season, boys are expected to spend days in grazing fields rearing animals and looking for pasture and water. In the long run, the boys get attached to animals and end up dropping out of school. Boys also wake up very early to milk the cows. After milking, they are tasked to fetch water since it is scarce. Boys start heading households when the parents die. They are expected to make decisions and participate in activities that require male oversight and dominance. However, boys are trained from an early age to take on such responsibilities.

Lack of parental support especially when a boy commits crimes such as impregnating a girl while still young or theft compounds this challenge. Parents usually withdraw support from the boy such as paying school fees or even helping to look after the pregnant girl.

Presence of lucrative livelihood options for boys in their various forms sometimes hinder boys' retention in school. Once a boy clocks 17-18 years and sees his friends making money, he opts out to go and make money. The introduction of boda boda business has attracted many boys to quick money.

1.5 Division of labour, use of time, practices and participation

Women and girls from the poorest households are the most vulnerable to scarcity and low incomes. Women and girls are the main managers of household food production, but underlying gender biases put them in a much more disadvantaged position relative to men and boys. Because they have less decision-making and bargaining power, girls and women may suffer more during drought or hunger periods, for example eating less.

1.5.1 Gendered division of labour

The gender analysis resulted in important findings about the multi-dimensional and multi-level factors contributing to the gender differences between the tasks undertaken by girls and boys in the households. Boys and girls have distinct but complementary roles and tasks in both agriculture and livestock production and marketing, but men have more control and benefits from them. However, **girls share the biggest burden of routine activities in the homes and it was frequently reported that the females play an assistant role to boys.**

Boys are engaged in activities such as fishing, grazing cows, providing drinking water for cows, milking of cows, weeding and digging in the garden, going to the market to pick food, bringing cows from the bushes, selling milk, collecting firewood, shifting the cows to other grazing areas, vaccinating and spraying cows, cleaning the kraal among others.

Girls are engaged in activities such as fetching water, washing utensils, laying beds, collecting water, cooking lunch, supporting milking of cows, sweeping the compound, escorting their young ones to school, praying, churning milk to make ghee, mopping the house, sweeping the house, going to school, preparing among others

In pastoral communities, cattle rearing central to their livelihoods and so, daily schedules of both boys and girls. For example, boys are tasked with milking and grazing cows but after milking the cows, it was the responsibility of the girls to sell the milk, clean the kraal etc. It was reported that sharing of the tasks listed above is common but with girls taking up less responsibility in selling of milk.

Women participants in the agricultural communities frequently retorted that the girls are always in control of the home. **Women complained that the boys have less work to do in the agricultural communities due to the fact that their parents believe that they are meant to supervise all the work in a home**. They also reported that the boys only move to towns and engage in activities that enable them to earn some money such as riding boda boda and selling milk compared to girls.

Women participants in the agricultural communities frequently retorted that the girls are always in control of chores in the home whereas the boys do not participate even when they are there. The girls are in charge of taking full responsibility for the activities that include cooking, taking care of young ones, fetching firewood, and digging whereas boys are involved to a small degree. **It was also noted that boys have more time to themselves and for leisure compared to girls especially in the afternoons and evenings**.

In order to execute these daily tasks, **parents play the lead role in shaping the lives of their children** in the community in preparation for these roles. It was noted that because mothers spend most of the time with their daughters, they influence them. They are the ones who are in position to guide and play the mentoring role. According to female respondents **among the Batoro, the most important people are their aunties** because they advise them on how girls should behave in the community and how to be responsible people. In order to execute these daily tasks, **parents play the lead role in shaping the lives of their children** in the community in preparation for

these roles. It was noted that because mothers spend most of the time with their daughters, they influence them. They are the ones who are in position to guide and play the mentoring role.

Cultural norms and beliefs take lead in shaping tasks assigned to children. If an activity is perceived to be of value, it is passed on by the parents to their children. Children are also owned by the whole community. Therefore, religious leaders, cultural leaders, community leaders including local council leaders, community development leaders, probation officers, youth counsellors at different levels advise the children.

Organizations like Save the Children influence the behavior of the children. They target certain groups of boys and girls and in many aspects regarding the behavior of the children that include spirituality, discipline, soft skills and role modeling in the community.

Teachers at school decide what activities are to be carried out in and after school for the children who are school going. In most cases the school management has a timetable that is already given to the children to follow. So, the children follow what has been provided and incase it is not followed, there will be repercussions.

1.5.2 Perceived roles of girls and boys in households and communities

Girls' and boy's roles are strongly influenced by cultural beliefs, gendered beliefs and gendered stereotypes (expectations of gendered roles) which produce gender perceptions. For example, the belief that a girl's primary value and role in society is that of a wife or mother can impact greatly on her aspirations and decisions. In both agricultural and pastoral communities, social cultural beliefs which fall within the context of gender perception place value on girl's roles as wives and mothers at the expense of other potential roles, limiting the opportunities that are available for them.

Boys in the community are perceived to be bread winners. They are responsible for making sure that the requirements at home are available. They are in charge of taking care of the animals in the home, which includes milking, and grazing them because these are considered as roles for men. **In all communities the girls are responsible for taking care of the home**. This is work that is usually not linked to earning of incomes but to generally support the family on a daily basis.

1.5.3 Factors that influence and impact gendered roles

The roles assigned to both girls and boys differ, and this means that certain activities are typically assigned to a particular gender. Boys at times are in a position to carry on various activities that the girls do but may fear to be laughed at and vice versa. For instance, taking care of children is rarely an activity carried out by boys. Certain roles like cooking have been assigned to girls and women by society.

Females also bear the burden of fending for their families. Although it is believed that the man is the breadwinner, in certain instances, however, there are some families that are headed by women either because the father died, or the woman is a single mother. In this incidence the woman is the sole provider of the family. This means that she is the one who makes all the decisions at home.

Patriarchal setting in the communities has also played a big role in influencing gendered roles. Here a man is always considered to be a man in the community and whatever he decides is always final. Girls and women re not involved in decision making because the man believes he is the only one with the authority to make all decisions as it is the case among both agricultural and pastoral communities.

Biological differences between men and women are often used as a rationale for differentiating between male and female gender roles. Because **it is the woman to give birth and breastfeed, many assert, it is the woman's role to take care of the children**. The man's role is to provide the basic requirements for the woman to be in position to raise the children with the required basics like soap, clothes and food.

1.6 Sources of livelihoods and access to productive resources

The main livelihood sources in the study area are agricultural, fishing and livestock production. The specific main sources of income include mixed cereal crop and livestock livelihood systems, daily labor, small businesses.

1.6.1 Sources of livelihoods for households

Engagement in small-scale agriculture and cattle rearing. Most households are engaged in agriculture as their main source of livelihoods. This involves growing of cash crops such as cotton, cocoa, vanilla, passion fruit, oranges, sweat potatoes and coffee. Food crops such as cassava, cowpeas, groundnuts and maize among are also grown to cater for their families. **Cattle rearing and selling milk products**, piggery, poultry, and goats is also an important source of livelihoods for most families.

Additionally, **household members are engaged in petty business and trade**. Most households are engaged in small scale business and trading such as buying and selling of agricultural produces, cows, goats and pigs. Charcoal burning and selling firewood is also a source of livelihood

Fishing is also a major source of livelihoods. This also a major source of livelihood especially for people living near the River Semiliki and Lake Albert in Ntoroko district, and this is done by men/or boys.

Some households are part of the village savings and loan association (VSLAs) where they get access to financing for their small businesses and their family needs.

1.6.2 Livelihood sources for women and girls

Subsistence farming forms an important part of the livelihoods of especially young girls and women in the communities. Women and girls take part in mall-scale subsistence agriculture – done primarily to provide food for their families. They specifically engaged in growing of crops and rearing of animals.

Engaging in small-scale trade and businesses. Women and girls are engaged in small scale trade – such as running kiosks buying and selling of agricultural products. Most girls are running small restaurant businesses which involves selling food stuffs especially in Kasese district. Other activities done by the girls and women include making crafts, hairdressing, and buying and selling of fish.

Girls have access to and are engaged in risky employment. Although the assessment indicates that it's mostly boys and young men who can access paid employment, it was revealed by a local council leader in Itojo town council, Ntoroko district that girls and young women engage in some paid work ranging from working in guest houses located in the town council, to tailoring and hair dressing. The girls who work in guest houses are usually employed as prostitutes and use this money to buy food for their families.

1.6.3 Sources of livelihoods for boys

Subsistence farming, cash crops and livestock rearing: Like girls, boys are involved in the growing of crops to cater for their families' food needs and to to sell extra produce to get money. These include crops that grows fast such as maize, beans, cowpeas and tomatoes. Boys are also

engaged in livestock rearing. In pastoralist communities, boys are mainly engaged in cattle rearing and this takes most of their time.

Small-scale trade and businesses. Boys are also engaged in small-scale trading activities in items like buying and selling of agricultural produce including poultry and cattle,

Paid employment. Boys are engaged in various forms of paid employment including welding, tailoring, construction and brickmaking, and transportation– (e.g. drivers of cars, motorcycles and bicycles. Other livelihood activities include charcoal burning, carpentry, mechanics and welding, fishing (mainly on River Semiliki and Lake Albert) and cattle trade and transportation. In addition, some boys are employed as security guards.

1.6.4 Preferred livelihood activities for girls and boys

Boys preferred the following livelihoods activities;

- Motorcycle taxi driving (boda boda riding) (transportation)– was the most popular means of getting employed among boys.
- Fishing came in second in the line especially for the young boys living near River Semiliki, particularly young boys and men who have not attained an education.
- Engaging in agriculture was also mentioned as one of the preferred livelihoods option. However, this was not given much emphasis as most boys stressed that it's challenging as they do not own enough land to be able to engage in meaning agricultural.
- Bakery (chapati making), and trading in cattle and goats was also mentioned as a preferred option.
- Other popular livelihood options mentioned were: carpentry and construction work. Unexpectedly, livelihood options that are associated with the female gender such as salon business, and catering services were also strongly preferred by the boys and men.

Girls indicated the following livelihoods pathways:

- Trading in cosmetics products,
- Agriculture,
- Rearing chickens,
- Trading in cattle and agricultural products.
- Restaurant business.
- Hairdressing/owning a salon

- Some girls reported that they prefer to get married so that they can be cared for by their husbands. Young girls and boys of 14 – 20 years of age also preferred to set up bars and tailoring businesses. Interestingly, some girls reported that they would like to work as prostitutes so that they can earn a living.

1.6.4 Information sources for IGA activities for boys and girls

When it comes to accessing information about the available livelihood opportunities in communities, girls and boys face similar constraints.

Both girls and boys indicate that some Non-Profit Organizations for example, Save the Children has offered information about livelihood opportunities for young people. In addition, other local organizations have helped to train them in practical skills like hairdressing and tailoring. These organizations working in the target communities are providing young people with practical skills. RIDE Africa was mentioned as one of the organizations helping in this respect. Programs like Youth Livelihoods Programme (YLP) was mentioned that's helping young boys and girls access information on livelihood opportunities.

1.7 Decision making and participation

Men are most likely to assume leadership in the family and community because they have more experience and are culturally dominant.

1.7.1 Decision making for girls and women

While generally the eldest child is given greater respect and authority in the home, gerontocratic order is gendered such that if the girl is the first born and the boy follows, the boy is treated as the eldest and is given greater authority than the girl in important decisions.

To a high degree, decision-making by girls and women depends on the activities they do and participate in as well as their perceived roles as assigned to them by society. The biggest challenge is that girls get married when they are still young and therefore their thinking and decision capacity is still developing.

Religion plays a role in decision making for girls and women. Christians believe that women have to be submissive and should respect their husbands.

Illiteracy among women in the community prohibits their participation in decision making. Some women find it hard to make decisions because they do not have any education. They feel a sense

of low self-worth both at home and in the community and this leads to their failure to make decisions.

The perceived economic background of the girl and their family matters because the richer they are, the more emancipated they become. If the girl is in a position to earn some money in the household or community, she is empowered to participate more, is consulted and respected. She is well positioned to make certain decisions compared to one who is not working or poor.

1.7.2 Decision making for boys and men

The parents of the boys largely influence the decisions that boys make. The relationship between the parents and the children is a good predictor of the way they perceive their roles and way of life. In agricultural communities, for example, the parents convince their sons in case they are not in position to pay their school fees at school to opt to marry.

When it is time for a boy to marry, the mother who puts in more effort to encourage her son to get a spouse. However, it is the role of the father and uncles to talk to the parents of the girl that their son intends to marry. They are the ones who finalize the process with the parents of the daughter in law.

It is the role of the man to decide issues to do with family planning, child spacing and how many children to have. It is on rare occasions where you will find that the woman has received some education and is working that she will be involved in decision making on issues of family planning. As long as the woman is not working, it is hard for her to make decisions.

1.7.3 Decision making and participation in livelihood activities

In some cases where women are providing for the families, the livelihood decisions are carried out as a family by the men, their wives and children. Here, all suggestions in the family are made and heard from all parties and decisions are made for activities.

If the man is the bread winner and provider, he tends to make all decisions alone without consulting or talking to the woman. In most cases if the woman is not employed, the man rarely consults her. There is a tendency for men to do as they want. This has even created a lot of violence because men spend several days in bars, yet he has children who require and fees at school.

In pastoralist communities, the girls are responsible for churning the ghee, which is sold by the parents to get money. The girl simply makes the ghee but after they have got money, it is the father to decide what they are going to do with the money.

It is also easy for the boys to decide how they earn and spend their wages for the work they would have rendered. It is however impossible for a girl to decide how she is going to earn her money. Most of the time the society expects the girls to stay at home and take care of the homes, little ones and ensure that it is tidy.

1.7.4 Barrier to girls' participation in livelihoods training

As discussed below, the barriers that adolescent girls and young women face in accessing high-quality, relevant training and skills to improve their economic opportunities are the threat of GBV to girls when they are in transit, lack of facilities and support for girls who are menstruating, girls' lack of ability to make decisions about their life paths, pressures on girls to marry early, lack of SRH services leading to early pregnancy.

Opportunities for engagement in decision-making for women is low. Fathers and husbands control decisions about whether a woman or girl can participate in a livelihood training program and what types of livelihood opportunities a woman/girl can pursue. Frequently, men tend to decide alone without involving women even when the decisions are about women participating in training.

Lack of access to productive resources limits interest in participation in livelihood training. Most women do not have access to natural resources like land to do agricultural activities. Due to lack of land to cultivate from, the women find difficulties in attending livelihood trainings.

Negative cultural and religious beliefs hinder participation. Limitations towards consuming certain foods like chicken, eggs have played a role in hindering women participation because they fail to see the value since they are not allowed to eat the products.

Inequitable distribution of household, care, and productive work among males and females limit the time girls and women to dedicate to developing their livelihoods. In both districts, communities expect women to carry out activities which include cooking, digging, and taking care of young ones.

Women and girls' limited mobility inhibit their income earning opportunities. For instance, a boy can help guide someone else's cows to the market and he gets money. It is not easy for a girl to be told to do the same work.

Lack of ready markets for selling products. There are some women who already have items that can be sold on the market but are frustrated by the fact that there are no markets. So, what hinders some other women from participating in further training is that they are not sure about whether they would be in position to sell what they would have got or made after the training.

Lack of awareness and sensitization about available training opportunities in the community. Most trainings take place when the women are unaware. There is lack of confidence and awareness of the fact women can also do the same activities that the men are doing and sustain their families.

Low literacy levels and lack of self-esteem and self-efficacy are impediments to women and girls' participation in trainings. Most of the women are not educated and this has hindered their uptake of available opportunities for participation in the livelihoods trainings because they lack the confidence to get involved.

Long journeys to be traveled for the livelihood trainings hinder women's participation. Women are hindered from moving due to lack of money to travel and attend. There are long distances that the women would have to walk both to and from the venues to their respective homes.

Physiological factors hinder the participation of women in the livelihood trainings. Women are affected by menstruation periods. Some of the women are hindered from attending because the periods affect each of them differently. Some may not be in position to attend due to low morale.

1.3 Conclusions

School challenges impede opportunities to contribute to improvement of livelihoods and but also worsen how girls and boys are provided opportunities to overcome barriers in their lives, those of their households and communities. Dropping out of school is recognised as a contributing factor to patriarchal tendencies, poverty, early marriages, pregnancies and alcoholism. Specifically, for girls, it has contributed to exploitation, domestic violence, lack of voice and participation and poor health outcomes.

Gender inequities in household division of labor limit women and girls' livelihood development. However, there are no inherent disparities among the different communities in the two districts. Women and girls are particularly more vulnerable to shoulder heavier work burdens and roles that are not paid and keep them at home compared to boys and men. Girls and women

dominate household chores such as fetching water, taking care of children, caring for all household members and cleaning. More females continue to spend more hours per day than males to undertake household roles yet still, more women continue not to earn any money from such roles.

Boys also undertake more physically demanding tasks, within and outside the household and receive more support especially from their fathers compared to their counterparts. The few girls who undertake similar work receive meaningful financial rewards or other compensation for this form of labour and largely depend on their mothers for support.

Agriculture and agriculture related roles also continue to dominate use of time among girls and women with more women engaged in tillage and harvesting. However, females do not have more time for other activities outside agriculture such as fishing and animal husbandry, including the high-end value chains as less than half of their time spent in such activities is to provide only a supportive role to boys and men.

The challenges girls and women face in improving their livelihoods are largely external to themselves. Lack of access to incomes earned at individual and household level has contributed to limited earnings for girls and women have also impacted negatively on related benefits such as their education and retention in school. Yet still girls and women, more than boys and men are not engaged in any formal or community opportunities to earn any income outside their homes with traditional unpaid labour still dominant amongst them.

Violence against women and girls is common and takes various forms with sexual and physical (violence) being most frequently mentioned by research participants. Girls and women are the main victims whereas men and boys are the perpetrators. Sexual and domestic violence is mostly experienced by women and girls and affects them in greater proportions compared to boys. Boys mentioned that they mostly experience violence in the form of corporal punishment while they are at school as perpetrated by teachers. In pastoral communities, girls are ambushed on their way from school and markets, raped and forcefully married off by their families. Rape is a common occurrence as a means of getting girls to get pregnant, be ashamed and get married off in these communities.

Traditional beliefs, norms and practices have contributed to the gendered perceptions and practices in both districts including entrenchment of patriarchy. This has influenced the role of men and boys, and the position girls and women in routine activities, livelihoods and how they participate at individual, household and community levels. However, it is important to note that

no girls and women assert that women should be considered as heads of households than males and they do not challenge this male dominance.

Lastly, nonparticipation of females is not limited by work and family obligations alone but largely due to capacity gaps and lack of space and opportunities to exercise their right to engage with others. This, for example, contribute how they understand livelihood options, source of information, participation.

1.4 Recommendations

Whereas YiA fell short in achieving concrete results to promote gender equality, YiA+'s proposed strategies for integrating a more gender transformative strategy with the potential to make significant contributions to addressing livelihoods gaps identified through this assessment. The recommendations add much value to YiA+ programming capacity and impact overall if it builds capacity of youth, households, communities and addresses identified gaps. This section therefore outlines specific recommendations to YiA+ regarding the design and delivery of gender sensitive interventions through contributing to the development of a robust training curriculum.

Specific recommendations include:

Gendered roles and responsibilities

YiA+ should endeavor to address not only women's practical needs but also their strategic interests and broader uneven gender power relations at household and community levels. In order to promote equal opportunities for girls and boys, men and women, the curriculum should specifically focus on developing soft skills by specifically focusing on;

- Understanding the community (knowing the present reality and visioning for the future))
- Gender and family focus including gender roles, responsibilities and task analysis
- Time management and activity scheduling
- Managing relationships (new Picture (paradigm shift)- Alternative Behavior and Planning
- Empathy for the experiences of the opposite sex and cross-gender relation skills
- Problem solving and conflict resolution
- Critical analysis of the costs of gender inequality

Decision making and participation

Supporting girls and boys to fully function within the broader environment to be gender responsive requires capacity building in decision making. This approach requires that YiA+ invests time and energy during training for girls and boys to be more sensitive and knowledgeable about gender in their decision making. This will ensure that women's and girl's voices and interests will be heard at all levels. To ensure decision making and participation, the curriculum must focus on inculcating principles of leadership through the following sessions.

- Introduction to the concept of leadership (including shared leadership)
- Attitudes and Behavior, Leadership (personal and shared)
- Types, qualities and responsibilities of a good leader
- Role models and mentorship

Violence against women and girls

It is important to engage girls, boys, women, men, local leaders and entire communities and others who are willing to champion the positive impact that young women can have on their families and the wider community. It is therefore important to support girls and women to engage with and challenge men and male heads of households on issues related to violence. This includes promoting positive perceptions of young women and their impact on the community as well as showing men the costs of gender inequitable norms. The curriculum should therefore focus on issues such as;

- Peer pressure and influence
- Gender, violence, sexual and family health
- Marriage, pregnancy, menstruation and family planning
- Managing relationships
    - Building healthy relationships
    - Being a supportive partner
- Identifying and managing violence

Skills development for vulnerable girls and sustainable livelihoods

As YiA+ prepares to train youth and ensure that there is equal participation in the program, there is need to support girls and women reduce the burden-of-care work by engaging boys, men and family members to share roles and responsibilities so as to give women some time to attend trainings and other livelihoods. It is critical to tailor training to the needs and interests of the young women. The proposed curriculum items should therefore include;

- Improving livelihood resources management
    - Introduction to i) crop management, ii) animal management and production, etc (optional), iii) importance of money and assets management
- Identifying resources and opportunities
- Managing business relationships and networks
- Negotiation skills and strategies
- Entrepreneurship for young people

1 Introduction

Since February 2019, the International Center for Research on Women (ICRW) in partnership with Save the Children (SC) are implementing a two years' project entitled "Measuring the Impact of Gender Equality Innovations for Transformative Youth Agricultural Livelihoods in Ntoroko and Kasese districts of Western Uganda" with funding from International Development Research Center (IDRC, Canada). This project builds on the recently completed 6 years' Youth in Action (YiA) project that was implemented by Save the children in this same region. This project (YiA plus) focuses on designing a gender transformative curriculum that will be adopted as a tool to address socio-cultural barriers affecting out of school youths aged 12-18 years towards realizing their full potential in the agricultural livelihood sector.

To further inform development of a more relevant and effective gender transformative curriculum, ICRW and SC have recently completed data collection in December 2019 through a 'Gender Analysis' that was held in four of the six targeted project sub-counties.

1.1 Project overview

Youth in Action (YiA) was a large-scale youth agriculture and livelihood program implemented in Kasese, Kabarole, Bundibugyo and Ntoroko districts of western region of Uganda by Save the Children (SC) in partnership with FURA (Kasese), RIDE-Africa (Ntoroko and Kabarole) and BAWILHA (Bundibugyo).

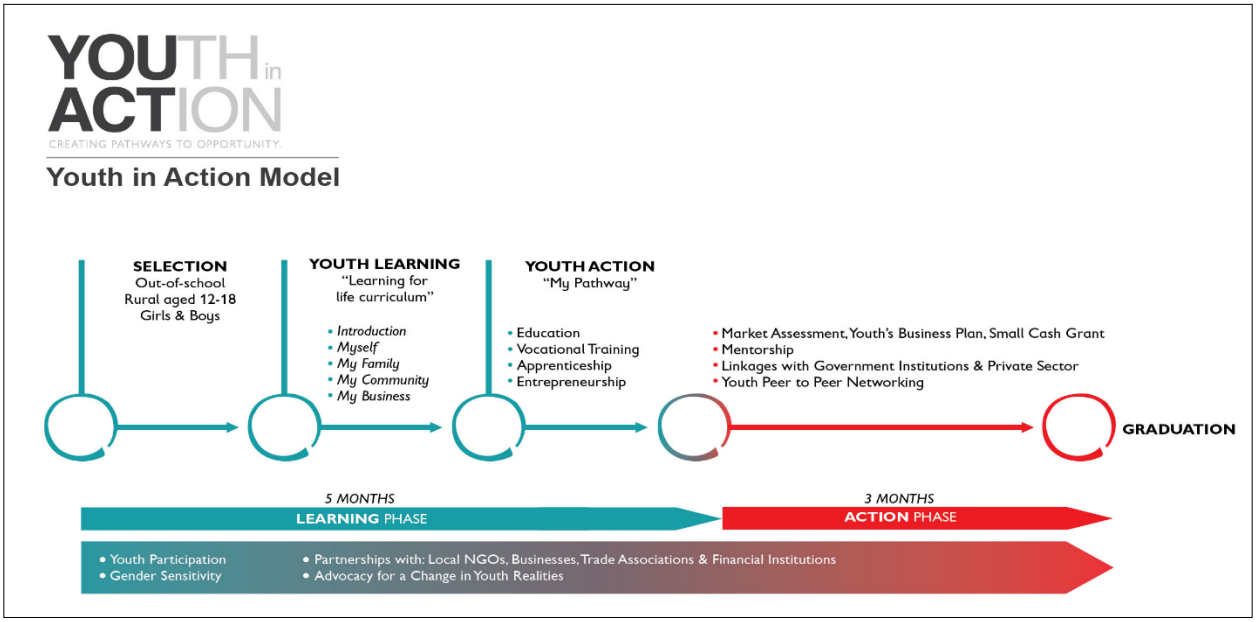
From 2012 to 2018, YiA worked to improve agricultural livelihood opportunities for girls and boys in the four districts of Western Uganda. Heavily affected by conflict until 2004, the 4 districts suffered from high levels of poverty, limited employment opportunities and functional market systems. With school dropout rates at 40%, these communities also have very low rates on key education outcomes like literacy and numeracy and have high rates of youth unemployment and under-employment. The YiA program targeted youth aged 12-18 who have been out of school for at least five months and have low literacy and numeracy skills and included youth who were married or parenting. The program was designed around three key phases:

Phase 1: Selection Phase: A community-based selection process that engaged households and community leaders to identify and recruit girls and boys;

Phase 2: Learning Phase: A four-month training phase following YiA's "Learning for Life" curriculum, during which participating youth learned functional literacy and numeracy skills, financial literacy, business skills and transferable life-skills;

Phase 3: (Action Phase - 4 months): Youth received seed funding to apply their learning and pursue sustainable agricultural livelihoods through one of three pathways: (i) entrepreneurship, (ii) apprenticeship, or (iii) vocational training. Participants received wrap-around services, such as community and peer-based mentorship, linkages to formal or informal financial services and procurement, and follow-up support for their chosen pathway. This is summarized in the Youth in Action model presented in the diagram below:

Figure 1: Youth in Action Model that guided project implementation



By the end of the program, YiA had reached over 12,000 youth, more than half of whom (55%) were women and produced significant improvements to participants' socioeconomic status. Nearly all the participants (94%) were economically active at least 9 months after participating in the program, and reported increased earning power, with an average daily income increase of 82% from before YiA.

Furthermore, female and male YiA participants reported more diversified incomes and higher savings, both of which protected them from seasonal market volatilities. Youth in the program also reported improved autonomy in making economic decisions after YiA, including what work to pursue, how to spend their income from that work, where they save and how they use their

savings. Across these outcomes, there were no statistically significant differences between girls and boys.

Despite these great results from the YiA project, evaluations of the program - including a rapid gender analysis conducted in project areas in December 2016 - have identified ongoing gender-based barriers that youth face, particularly female youth, and which have impacted their sustained agricultural activities and livelihoods. These include:

- **Rigid gender division of labor in the economic sphere and unpaid care work:** Families and communities continue to encourage female youth to prioritize unpaid or low-income home-based work, do not provide economic resources, or allocate time for female youth's income-generating activities. In addition, most female youth in YiA sites marry between the ages of 13 and 16 and start childbearing at an early age, which results in significant unpaid care and financial burdens that they often carry alone. Husbands are also reluctant to support young women to have a job as they think their wife should prioritize unpaid care responsibilities.
- **Access and control over productive resources:** While the program provided young women with the foundational skills, seed funding and market linkages to launch agricultural livelihoods, their ability to sustain and enhance their business remain limited. This is primarily driven by the limited control they have over decisions regarding household economic assets and community resources, particularly land. As discussed above, young women also have limited control over their time and labor, which is exacerbated by their unpaid care responsibilities.
- **Participation and agency:** Finally, young women have limited voice and decision-making power in public fora, such as agriculture and farmers' associations, local cooperatives and market institutions, which constrains their ability to influence and benefit from the networks and market linkages these types of livelihood programs can offer.

The above findings suggest that while YiA greatly contributed to the economic advancement of young women and men in the agricultural sector, discriminatory norms and practices that underlie the persistent gender inequalities young women encounter in their households, communities, and market institutions remain a challenge.

Based on the evidence above, and learnings from YiA about gender-based barriers towards rural sustained adolescent girls and female youth agriculture livelihoods outcomes, ICRW and SC with funding from IDRC designed and are implementing, the YiA+ project which is a gender

transformative intervention that will support equitable, sustainable and scalable solutions for enhanced agricultural livelihoods for youth as well as stronger food security outcomes for households and communities in Ntoroko and Kasese districts of western Uganda.

The YiA+ pilot project is specifically designed build on the existing YiA program and implement a gender transformative program, which includes an adapted curriculum for young women and men participants, with additional social behavior change campaigns and activities informed by the gender assessment. The updated YiA+ program will address household- and community-level discriminatory norms and attitudes that shape the gender division of labor, household decision making, fertility choices and women's economic agency in households, communities, and market institutions. Through a rigorous evaluation of YiA+, the proposed project will also contribute to the body of evidence on whether and in what ways gender transformational programming can lead to stronger and more sustained project impacts among participants and their communities.

1.2 Background and significance

While YiA has contributed to the economic advancement of young women and men in the agricultural sector in Uganda, it has yet to fully address the discriminatory norms and practices that underlie the persistent gender inequalities young women encounter in their households, communities and market institutions. SC conducted a rapid gender analysis in project areas in December 2016[1] which identified ongoing gender-based barriers that youth, particularly female youth, are facing, and which have impacted their agricultural activities and livelihoods, including 1) rigid gender division of labour in the economic sphere and unpaid care work, 2) girls' and women's lack of access and control over productive resources, 3) girls' and women's limited participation and agency at the household and community level, and 4) early marriage. Building off the SC rapid gender assessment, our gender assessment will help further deepen our understanding of the above mentioned discriminatory social norms and attitudes disproportionally preventing girls from experiencing the full benefits of the YiA + program.

[1] Save the Children, Rapid Gender Assessment of Youth in Action Program in Uganda, December 2016.

Gender assessments are an opportunity to explore gender relations in context and to better understand the subjective meanings of empowerment and its likely pathways.[2] Social norms are highly contextualized – even within country borders or in communities they can be varied. This gender assessment will enable us to evaluate who within the communities of Ntoroko and Kasese are the discriminatory social norm gatekeepers, for example, how poverty and social structures advantage or disadvantage individuals, and the underlying social and economic dynamics of gender relations. While the gender assessment is a point in time analysis that is not always responsive to the dynamic nature of gender relations, we intend craft our questionnaires in a way to help us capture the complexities of inter-household power dynamics and with an understanding of the sensitive nature of the topics we are looking into.

The results of the Gender Assessment may be published externally as a manuscript or other document, but the primary purpose of the GA is to inform how ICRW will update and adapt the YiA curriculum for youth 15-18 years into its next iteration (YiA+) as well as provide key information for the overall project implementation strategy. A gender-neutral or gender-blind curriculum simply does not exist – biases will inevitably creep in. Taking a purposeful gendered approach to the curriculum with support from SC, ICRW will create a **gender transformative** curriculum, one that adopts a gender sensitive approach and promotes gender equality while working with key community stakeholders to identify, address, and positively transform the root causes of gender inequality with and for women and men, girls and boys. In a gender transformative approach, changes to discriminatory gender norms are made by understanding the needs, abilities, and opportunities of boys and girls in the local context and taking these into account when designing program curriculum, social behavior change communication, and program activities to support girls' and boys' livelihood development. Rather than top-down, the gender transformative program aims to work bottom-up, ensuring that the social norm and attitudinal changes remain intact after the two-year project is complete. Therefore, the ultimate purpose of this phase of the research is to enable the creation a truly gender transformative program which contains a systematic understanding of gender issues in youth development embedded within it.[3]

[2] Emily Hillenbrand, Pardis Lakzadeh, Ly Sokhin, Zaman Talukder, Timothy Green & Judy McLean (2014). "Using the Social Relations Approach to Capture Complexity in Women's Empowerment: Using Gender Analysis in the Fish on Farms Project in Cambodia." Gender & Development.
[3] Kabeer, Naila. 1994. "Reversed Realities: Gender Hierarchies in Development Thought." Verso.

1.3 Purpose the gender analysis

The International Center for Research on Women (ICRW) and Save the Children (SC), with support from International Development Research Center (IDRC), will design and implement a gender transformative intervention that will support equitable, sustainable and scalable solutions for enhanced agricultural livelihoods for youth, and stronger food security outcomes for households and communities. Specifically, we will design and implement a **gender transformative curriculum** that will address household- and community-level discriminatory norms and attitudes that shape the gendered division of labour, household decision-making, fertility choices and women's economic agency in households, communities and market institutions.

Uganda has the youngest population in the world and approximately 89 million young people between the ages of 12-24 are part of a growing cohort of out-of-school youth worldwide. In Uganda, only half of enrolled students finish primary school and out of those who finish primary level only about one-half transition to secondary school.[4] Save the Children's Youth in Action (YiA) program targets youth aged 12-18 who have been out of school for at least five months and have low literacy and numeracy skills and includes youth who are married or parenting. YiA has worked to improve agricultural livelihood opportunities for girls and boys in four districts in Western Uganda: Kasese, Bundibugyo, Ntoroko and Kabarole. The YiA curriculum has four tiers that engage youth and train them in financial management, entrepreneurship, community engagement, and business management. SC's YiA has reached over 12,000 youth since its inception in 2012. ICRW's gender transformative curriculum will be added to the YiA activities to form the Youth in Action Plus (YiA+) package of interventions. Through a rigorous evaluation of YiA+, the proposed project will also contribute to the body of evidence on whether and in what ways gender transformational programming can lead to stronger and more sustained project impacts for participants and their communities.

1.4 Study purpose, objectives and research questions

The purpose of the gender assessment is to identify the key gender-based barriers and discriminatory norms that prevent adolescent youth, and specifically girls from sustaining

[4] https://www.unicef.org/uganda/learning.html

equitable agriculture livelihoods that prevent them from experiencing the full benefits of the YiA program. To create a gender transformative program, there was need to ascertain how and why the social norms and attitudes shape the lives of women and girls and then insert this understanding into the program activities targeted for girls and boys, as well as families, and key community stakeholders.

The specific objectives of the gender assessment were:

1. To identify and address the discriminatory gendered norms and practices that underlie the gender inequalities in communities in Ntoroko and Kasese.
2. To better understand how restrictive social norms and attitudes in Ntoroko and Kasese influence young women and girls' decision-making abilities and choices regarding income generating activities.
3. To leverage all learnings for integration into the YiA+ program model, consisting of the current YiA programme plus the newly developed gender transformative curriculum, in Ntoroko and Kasese, Uganda.
4. To identify the social norm gatekeepers who hold the discriminatory gendered norms and practices (these individuals will be the main targets for the SBCC and community-based mobilization activities).

The research questions that guided our approach include:

1. Does the addition of a gender transformative component to the YiA model enhance the ability of young women to earn and maintain control over their income, increase their agency and influence in public fora and foster gender equality in households, communities and markets?

2. Does the addition of a gender transformative component to the YiA model reduce discriminatory household and community norms and practices preventing young women from participating equally in agriculture and other livelihoods?

2. Study design and methodology

2.1 Introduction

The gender assessment was a qualitative, cross-sectional, non-experimental study that adopted key qualitative data collection approaches; Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) with key stakeholders in generating in-depth descriptions and detailed information from the selected key stakeholders to facilitate deeper understanding of the discriminatory social and gender norms and practices in households, communities and market institutions that prevent young women from attaining their full potential in the agricultural sector in Ntoroko and Kasese districts. The KIIs and FGDs were carried out based on this background and using KII guides and FGD guides. These guides covered each major category of targeted respondent.

The gender analysis obtained ethical review and approval from the ICRW IRB, Mildmay Uganda Research Ethics Committee and finally at Uganda National Council of Science and Technology (UNCST) which was coupled with administrative clearance from the district, sub-county and local council leaders ahead of the field data collection process. This ethical and quality control process enabled the study to be conducted in line with the required principles and standards while generating scientific evidence from key project stakeholders.

The study thus conducted six (6) FGDs involving graduates of the initial Youth in Action project, farmers who had membership to agricultural cooperatives and pastoralists who had membership to dairy/cattle cooperatives within their district/region. There were twelve (12) KIIs that were carried out with a wide spectrum of individuals who were identified to be more knowledgeable than other community members about the discriminatory social and gender norms and practices in households, communities and market institutions that prevent young women from attaining full potential in the agricultural sector. The respondent in the Key Informant Interviews were; YiA trainers, district gender focal persons, Subcounty community development officers, Subcounty agricultural extension officers, YiA Mentors, Youth councilors, savings group chairpersons, Local Council chairpersons at village level and chairpersons of school Parents and Teachers Associations (PTAs).

2.2 Sampling of districts and study sites

The YiA+ project will cover 2 districts and six (6) sub-counties of western Uganda; Kasese district and Ntoroko district. In Ntoroko district, the project will cover 4 sub-counties (Nombe, Karugutu, Butungama, Rwebisengo). Predominantly made up of the Batuku community, these four sub-counties are distinctive in their agricultural practices with Nombe and Karugutu populated by a mixture of agro-pastoral communities, and both Butungama and Rwebisengo being predominantly pastoral. In Kasese district, the project will cover 2 sub-counties. Kisinga is predominantly populated by the agro-pastoral Bakonzo community and Nyakatonzi by the pastoral Basongora community. This gender assessment ensured that all communities are represented so that a clear understanding of the gender and social norms in each community are represented. The gender assessment took place in 4 of the 6 YiA+ project sub-counties as listed below.

Table 1:Sampled YiA+ districts and sub counties

	District	Sub-county	Purposively selected: characteristics considered	
1	Kasese	Kisinga	Agro-pastoral	Rural
		Nyakatonzi	Pastoral	Rural and sparsely populated
2	Ntoroko	Karugutu	Agro-pastoral	Peri-urban, densely populated, more mixed cultures expected
		Butungama	Pastoral	Sparsely populated, borders Congo and with more mixed cultures expected

The gender analysis interacted with pastoralists, farmers, youth beneficiaries from the initial project (Youth in Action), trainers and mentors in the initial project and selected district and sub-county leaders including gender officers/focal persons, CDOs, agricultural extension officers, school PTA leaders, youth councilors and village LC chairpersons.

2.3 Participant selection and consenting procedures

The following procedures were used to select participants for each study methodology highlighted below:

For Key Informant Interviews (KIIs), the following steps were undertaken:

- Step one: The YiA+ Program Manager and ICRW researchers will identify appropriate individuals who are considered subject matter experts (Local Council 1 chairperson,

gender focal person, subcounty community development officer, subcounty agricultural extension officer, YiA mentor, savings group chairperson, youth councilors, school PTA chairperson, YiA facilitator/trainer) and can be interviewed. These individuals are known to Save the Children team members who have been working in the area for a while.

- Step two: The YiA+ Program Manager will contact the individuals by phone using the recruitment script (Appendix D) to explain the purpose of the research and will only contact individuals for the purposes of this research and request whether their information can be shared with the research team. If the individual gives their permission, the YiA+ Program Manager will share their contact details with the ICRW.
- Step three: The ICRW researcher will contact the participant to arrange a time and place to meet for the informed consent process and interview. If the participant cannot meet in person, the ICRW researcher will arrange to call the potential key informant over the phone at a time that is convenient for them.

For Focus Group Discussions (FGD), the following steps were also undertaken:

- **YiA graduate FGD recruitment:** Based on random list of potential participants, the YiA program manager will invite the YiA graduates for 1-hour meeting at a convenient location (up to 2 meetings per county will be held). Invitations to the meeting will either be extended orally (on the phone or in person). All individuals invited to the meeting will be informed that the meeting pertains to the YiA program. They will also be told they are not required to attend the meeting. During the group meeting, the YiA+ program manager will discuss the YiA+ program, introduce the gender assessment, and introduce the researcher(s) (Appendix C). The researchers will explain that not all of the meeting attendees will be selected to take part in the gender assessment and will then randomly select 16-20 participants. A random selection as described about in the sampling section and outlined in Appendix C will be used to select the participants. The researcher(s) will end the meeting by sharing the date, time, and location of the meeting with the selected participants (Appendix C).

- **Agriculturalist and Pastoralist FGD recruitment:** Regional managers of agricultural and dairy/cattle cooperatives will be part of the participant recruitment process. Based on the random list of potential participants, the regional manager will invite the members for 1-hour minute meeting at a convenient location (up to 2 meetings per sub-county will be held). Invitations to the meeting will either be extended orally (on the phone or in

person). All individuals invited to the meeting will be informed that the meeting pertains to the YiA program. During the group meeting, the regional program manager will introduce the YiA+ manager who will discuss the YiA+ program, introduce the gender assessment, and introduce the researcher(s) (Appendix C). The researchers will explain that not all of the meeting attendees will be selected to take part in the gender assessment and will then randomly select 16-20 participants. A random selection as described about in the sampling section and outlined in Appendix C will be used to select the participants. The researcher(s) will end the meeting by sharing the date, time, and location of the meeting with the selected participants (Appendix C).

2.4 Data collection methods and instruments

The gender assessment is a qualitative, cross-sectional, non-experimental study. The assessment included a youth-led participatory research approach using primary data collection methods in two districts. This youth-led, participatory approach helped uncover and explore the lived realities of girls and boys in the target areas. The gender analysis exploited key qualitative data collection approaches; Key Informant Interviews (KIIs) and Focus Group Discussions (FGDs) with key stakeholders in generating in-depth descriptions and detailed information from the selected key stakeholders to facilitate deeper understanding of the discriminatory social and gender norms and practices in households, communities and market institutions that prevent young women from attaining their full potential in the agricultural sector in Ntoroko and Kasese districts.

The research made use of the following key research instruments:

- Key informant interviews (KIIs) guide
- Focus group discussions (FGDs) guide

The KIIs and FGDs used a semi-structured methodology, which allowed for collecting data in a standardized way that also allowed for unanticipated and context specific data to be captured. This flexibility allowed the team to probe further and develop inquiries into relevant themes as they arose in the course of the fieldwork.

Table 2: Overview of research techniques, purpose and relevant instruments

Method	Definition and Purpose	Instrument
Focus Group Discussions	**Description:** Focus Group Discussions are a type of discussion in a group setting with people from similar backgrounds or experience to discuss a topic of interest. FGDs stimulate debate and allow the exploration of differences in attitudes and perceptions within and between groups. Its purpose is not to gather 'collective' views or experiences. FGDs were used to collect data on opinions, beliefs, practices and attitudes of respondents towards engagement of young men, women and adults in agriculture with a specific bias to gender. This enabled in-depth exploration of current livelihood activities, including opportunities and challenges faced **Purpose:** • To understand multiple viewpoints and capture differential experiences and perceptions. • To increase research coverage. • To allow for internal verification of information through the participation of multiple respondents. To gauge degree of agreement and disagreement on key themes.	Focus Group Discussion Guides with: Out of school youths: Active[5] beneficiaries of the Youth in Action (YiA) project that ended and are now adults, Farmers who are members of agricultural cooperatives
Key informant Interviews	**Description:** KIIs are semi-structured one-on-one interviews with participants with particular knowledge and experiences that allows for a more in-depth understanding of views and experiences. KIIs were implemented to collect data on the gender environment for youth and adults, including key factors that need to be considered when delivering gender sensitive interventions. **Purpose**: • Obtain in-depth information from individual respondents; • To provide respondents with privacy and freedom to respond openly without the presence of other group or community members;	KII tools with: YiA trainers, district gender focal person, Subcounty commnuity development officer, Subcounty agricultural extension officer, YiA Mentors, Youth councilors, savings group chairpersons, Local Council chairpersons at village level and chaipersons of School PTAs.

[5] Active beneficiaries are youths who benefited from the program and are still operating the livelihood initiatives that were established out of the youth in action initial project support

The study thus conducted six (6) FGDs involving graduates of the initial Youth in Action project, farmers who had membership to agricultural cooperatives and pastoralists who had membership to dairy/cattle cooperatives within their district/region. There were twelve (12) KIIs that were carried out with a wide spectrum of individuals who were identified to be more knowledgeable than other community members about the discriminatory social and gender norms and practices in households, communities and market institutions that prevent young women from attaining full potential in the agricultural sector.

3. Qualitative research design

3.1 Introduction

Qualitative research was ideal for this study for a number of reasons. In particular, qualitative research is concerned with the "why" and "how" questions. The emphasis is on depth over breadth of inquiry. Since we are trying to identify and address the discriminatory social and gender norms and practices in households, communities and market institutions that prevent young women from attaining their full potential in the agricultural sector, the study was interested in understanding both how these norms and practices underlie many of the more visible gender inequalities that negatively impact young women's agricultural productivity and economic wellbeing and the wellbeing of their families and why this is the case. As such, this study employed qualitative methods to investigate this relationship across Kasese and Ntoroko district in Western Uganda.

Methodological rigor in qualitative research is not established through a statistically representative sample, because results cannot be quantified and aggregated in the same way as quantitative data. Nonetheless, as in quantitative research, rigour in qualitative research can be achieved through '*systematic and self-conscious research design, data collection, interpretation and communication* (Mays and Pope 1995: 110).' Moreover, '*as in quantitative research, sampling is a core design issue because the purposeful sample will determine what you learn about*' (Patton, 2015).

3.2 Qualitative analysis and developing a coding framework

Qualitative data analysis is characterized by the selection and application of nuanced processes and steps, chosen to meet each given set of the study's needs. All approaches are designed to bring equal rigor to the overall process, and to produce results which are equally robust. The approach to analysis chosen for this study was developed according to the research questions, data needs, and thematic priorities, and in conjunction with the key advisor and task force.

Qualitative data analysis is an iterative and reflexive process that begins when the data are being collected, rather than after data collection has concluded. Our approach to qualitative data analysis began during the data collection, by facilitating the discussions and generating rich data from interviews. We complemented these with observational notes by the field researchers. All recorded interviews were converted to text to facilitate further analysis.

Our approach to analysing the qualitative data was guided by the objectives of the study and the questions that the study seeks to answer. Emerging themes were identified and interpreted. Insightful quotes and 'big ideas' that contribute to shaping our understanding of the subject of the study have been identified and reported.

After data was collected, a rigorous coding system was developed to systematically identify core issues and themes emerging from research questions, interviews, observations, and debrief sessions. The qualitative coding software NVivo was used to analyse the dataset.

ICRW's qualitative research team leads were responsible for coding all the data. The codebook was developed by the qualitative specialists based on the initial analysis emerging out of the fieldwork debrief sessions, the research questions, instruments, and an initial analysis of a few transcripts (see Annex B for the Nvivo Codebook). In addition to preset codes, the research team allowed for emergent codes to be determined during the coding process, to ensure themes occurring in the dataset were consistently evaluated in an iterative process.

Using the NVivo software, each transcript was analysed, and the data coded to themes and subthemes that most significantly occured in the data. The identified themes and data were assessed to ensure proper organization and representation of the dataset. Best coding practice ensures that the coding labels are consistently reviewed to ensure all themes are covered and there is no overlap between coding labels.

3.3 Applying the analytical framework

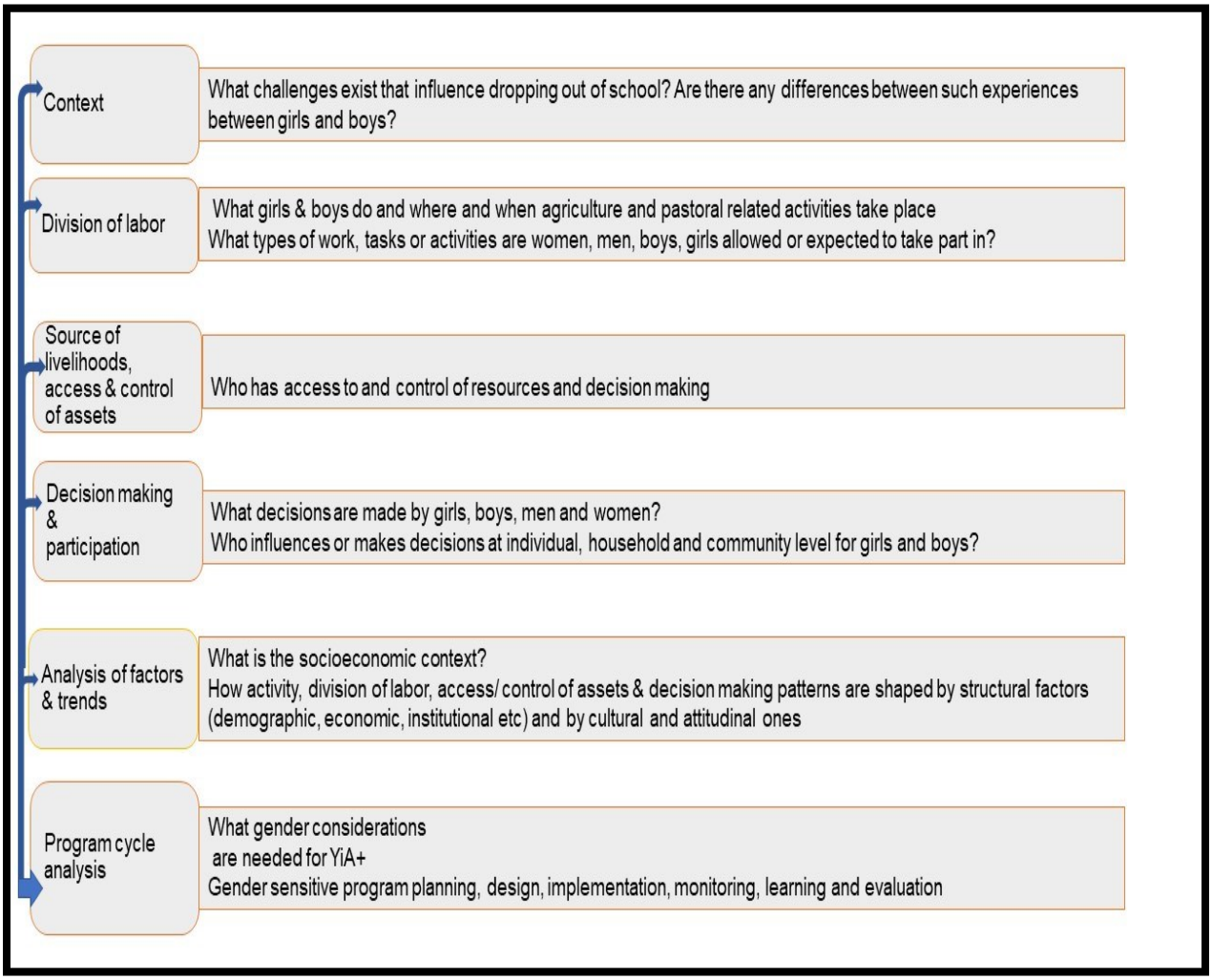
The qualitative analysis was largely thematic. Inductive thematic analysis was used in a bottom up, data driven process. Thematic analysis identifies, analyses, and reports on themes emerging in patterns within the data (Braun & Clark 2006). This framework for analysis allows for rich description. Applied thematic analysis requires researchers to interpret data and does not rely on counting words or phrases, but rather identifies and describes implicit and explicit ideas that are organised into themes. Such a method allows for an emphasis on understanding experiences and perceptions. Thematic analysis offers the opportunity to organize and describe the data set in detail.

All information collected KIIs and FGDs was analysed as one case. This allows data to be triangulated at the case level, to explore whether opinions are internally consistent. After this process, data was aggregated across themes to explore broader trends. Additionally, the data set was analysed along the following case classifications using NVivo queries:

1. District
2. Geo-location (peri-urban, and rural)
3. Community type (pastoral and agro-pastoral)

The data was analysed across all cases and presented together in response to the research questions. The following analysis framework was used as the basis for data analysis.

Figure 2: YiA+ gender analysis framework



3.4 Approach to data collection, management, protection and ethical considerations

The gender analysis study team obtained ethical review and approval from the ICRW IRB, Mildmay Uganda Research Ethics Committee and finally at Uganda National Council of Science and Technology (UNCST) which was coupled with administrative clearance from the district, sub-county and local council leaders ahead of the field data collection process. This ethical and quality

control process enabled the study to be conducted in line with the required principles and standards while generating scientific evidence from key project stakeholders.

Data collection was undertaken by data enumerators hired by ICRW staff and ICRW staff in Uganda. All members were trained in data collection and ethics. Recruitment of research participants focused on identifying, contacting, and organizing individuals for data collection through collaboration with local Save the Children staff to ensure the teams follow culturally appropriate engagement procedures.

During data collection, voluntary and informed consent was obtained from all respondents. Respondents were fully briefed on the assessment purpose and objectives. The researchers did not put respondents in a situation where they were at risk of physical or psychological harm as a result of their participation. Respondent confidentiality was upheld, and all respondents shall remain anonymous. Signatures or thumb prints were only obtained on surveys to signify consent. The names of the key informants were noted but are not shared in this report.

4. Findings

4.1 Introduction

As outlined in the previous chapter, this study relied on data gathered in four sub counties from two different districts,. This chapter presents information about the sampled communities' contexts in relation to experiences of young people in school, which in turn provides the backdrop for the subsequent analysis of their routine activities, events, roles and responsibilities, livelihoods options, decision making, as well as barriers and opportunities for improving their livelihoods. These inequalities are found in women's access to critical inputs and productive resources; engagement and voice in public fora, including agriculture and farmers associations, local cooperatives and market institutions; and the gendered division of labour and unpaid care, exacerbated by early marriage and high fertility. Therefore, this chapter highlights challenges faced by young people in schools, and specifically those faced by girls and boys.

4.2 School challenges for young people

Young people between 14 – 20 years of age are faced with several challenges including high dropout rates and non-attendance in both Kasese and Ntoroko districts. The main determinants of school dropout and non-attendance are discussed below:

Poor parental attitudes and lack of parental involvement. This was particularly mentioned by the agriculture extension worker, local council chairman and the gender focal person. This is twofold; from parents lacking enough money to pay school fees, buy scholastic materials, general lack of understanding of children's right to education to actual apathy to encourage their children to attend school. In rural areas, parents don't have enough time to speak to their children and share with them basic information about education, sex and how they should behave in the communities, as well how they should interact with the opposite sex. As a result of lack of such vital guidance and information, they end up indulging in that early sex and dropping out of school. On the other hand, gender focal person and community development officer, local council chairperson and the ICRW facilitator mentioned that some parents are ignorant about the value of educating their children and believe that because they did not go to school as parents, their children do not need to go to school too. The same parents believe that their children can succeed in life without a proper education. Lastly, some parents report that if they don't stay with their

children while they study, the child is likely to adopt bad behavior. They believe that if they don't see their children daily, they might get bad friends and end up being influenced to do bad things. That is the reason why some parents fear taking their children to boarding schools because they don't know what is there. High illiteracy levels among parents make the situation worse.

Experiences of violence as a result of alcoholism as perpetrated by male guardians especially fathers. They usually go back home while drunk and start beating their wives as mentioned by the gender focal person and the local council chairperson. The children become uncomfortable with the situation and because they cannot withstand this for long leading to child –family separation and subsequent unsupervised independent living or child headed households in peri-urban areas. Ultimately, children in such circumstances drop out of school. The ICRW facilitator revealed that some parents y do not trust the teachers with their female children for fear of impregnating them as noted by the Community Development Officer This was the perception especially with boarding school because parents believe they are not in control of how their children behave while there.

Chronic illnesses, death of parents and associated stigma. Some sicknesses also lead to school dropouts. For example, children who suffer from sickle cell anemia are laughed at while at school by their peers. Even children with HIV are stigmatized and end up dropping out of school. It is worse when such children do not perform well in school or when they repeat the class. Some parents do not know how to support their children who are experiencing stigma. Secondly once one or both parents die, their children fail to continue with their education.

Failure to progress academically and associated negative behaviors demotivate children. While some children may drop out of school because of lack of school fees, others who are academically weak usually lack the motivation to continue with school, hence drop out and choose to start life outside school. The youth councilor particularly mentioned this as challenge in Kasese district. Some children who do not perform well at school were also reported to start drinking alcohol early and when they drink alcohol, they reach school and start fighting. In some instances, some children also smoke marijuana and cigarettes. Some of them get involved in early sexual behavior hence end up marrying while still young hence the early pregnancies and the eventual dropping out of school.

Poverty and lack of sustainable livelihoods for parents and their households. As a result of scarcity, many parents cannot afford school fees, and their children are constantly sent home

from school. These children lose morale and end up dropping from school. Local leaders attributed the high poverty levels to high increased family sizes and lack of jobs. The situation is worsened by the ever-increasing tuition and other school charges which the already poor parents are not be in position to afford. In pastoral communities, there are no other business apart from keeping cattle. Therefore, for most people to be able to pay school fees, they must first sell their animals and if a parent has many children and he must sell cows in order to educate all those children, yet this is not sustainable. A local leader noted;

> *"educating all children at once is impossible and when a parent has five children, he will first take two to school and will leave the three behind. In the process, the three who have remained behind will grow older and if the parent sees that they are ready for marriage, he or she will just marry them off and only the two continue with education*".

Involvement in expected roles in households. In both agricultural communities of Kasese and smaller fishing communities of Ntoroko district, school time finds children in gardens or on the lake. Sometimes, school going children are expected to support their households in farming and fishing activities. For instance, during harvest time, the children are expected to leave the gardens early, so they prepare lunch or supper for adults. In fishing communities, children are involved in transportation and sale of fish. Above all, children have discovered that looking for money to meet both their needs and those of their households is important and expected of them. During the harvest period, children also find it easy to make money for their parents. They sell mangoes and maize on the streets. Also, for communities near the lake, the cost of living is very high, and children simply drop out of school because they must find work or have to go fishing. When the children go fishing with adults, they sometimes they spend an entire night on the lake, or they go in the morning and they return in the night. Many of them start feeling that they don't want to continue with school because school deprives them of jobs and end up dropping out of school.

Peer pressure is a known deterrence to keeping children in check while still in school. In urban areas, children are reported to be negatively influenced by their peers. Local council leaders, YIA facilitators, gender focal person and youth mentioned this as a challenge. When children from rural communities visit friends in townships, they are also advised to stay and start working by their peers from urban areas. Young people also love copying new ideas such as fashion trends that they see on television and in music videos which are expensive to copy. Such

children end up looking for money to buy clothes and shoes instead of studying in school. Some children are also influenced by their peers who are not in school not to continue as it is seen as a waste of time. Such peers become role models who negatively influence school going youth.

Early marriage and pregnancy among girls. This is twofold; as a result of negative cultural norms and beliefs as well early engagement in sexual activities. Specifically, in Ntoroko district, early marriage is valued. For example, although the aunties have no role in bringing up girls, they organize marriage for virgin girls, so they get cows as dowry. They believe that when a girl is married off as a virgin, the aunty will be given a cow. They also fear that as the girl progresses to higher levels of education, chances of her losing her virginity are high. A community leader attested;

> ""*A 13-year-old girl in Primary 7 has already developed breasts. So, the marriage is organized by the aunt and they do it when the girl doesn't know. The girl maybe leaving the school going home, when she just meets a group of boys and they just carry her off into marriage*

Secondly, early engagement in sexual activities by girls leads to pregnancy. Sexual activity starts as early as primary school when girls are 13 years old. Girls want to eat well or get nice things and therefore end up going to do either casual labor or start moving out with boys. When their families learn that the girl has had intercourse, they are forced to marry the boys even when both the girl and boy are not ready. Such girls end up into being forced into early marriages which in most cases fail and so, they end up returning to their parents' homes. While back home, they are single mothers and they entirely depend on their parents for support.

Lack of and poor access to schools is a critical factor to children's retention in school. The schools are very few. In Nyakatonzi and Nyamaseke, Kasese district, there is only one public primary school and the secondary is only one year old since its inception. Children walk 7- 8 kilometers to attend school. This has led to some children starting school when they well above the age for the lower primary school. For some parents who can afford take their children to better private pre-primary and primary schools, a child must wake up at 5 o'clock in the morning to be ridden on a motorcycle 4 -5 kilometers away from their villages. For those parents who cannot

afford such, their children start school when old and such children are not motivated to continue attending classes with younger children and end up dropping out.
In addition, other children end up dropping out of school because of the geographical challenges associated with hilly areas. The fact that some villages in Kasese district are in hilly areas, children travel long distances and that alone leaves the youth getting tired of going to school and especially girls who are risk of harassment by boda boda men. Some of the boda boda riders promise girls rides to school until they start relationships with them. Because of the challenge of long distances to school, the girls end up getting pregnancy for the boda boda men and dropping out of school.

4.3 School challenges faced by girls

Fathers are less involved in the education of their children. Fathers are reported to have the tendency of leaving their children (both girls and boys) to be the responsibility of the mothers alone without them playing a father figure role. However, this challenge is more pronounced for girls than boys. Furthermore, some men don't know the factors that hinder their girl children from studying and they keep sending the girls to their mothers when they face challenges in their lives and at school. In most cases, you will find that it is the mother who knows how the daughter is performing at school.

Early marriage and pregnancy are rampant and considered normal. In all communities, it is girls who marry at a young age compared to boys. Girls are more susceptible to marry earlier than boys because even adult men are interested in marrying young girls when they lose their wives and seek to remarry, yet it is rare for older women to marry young boys. Once girls get pregnant, the family of the boy is pressured for their son to marry the girl and a fine is paid by the boy's family. On top of that, since parents cannot afford to pay school fees, some girls feel they are old enough and opt for marriage. In some instances, even when their parents have income, girls tend to develop a feeling that they can also get husbands just like their mothers did and get children of their own. In two government aided secondary schools, there were very many cases of pregnant girls registered at the end of last school term of 2019 and these girls were pressured to get married It was also revealed that once a boy impregnates a girl, the family of the girl forces the boy to marry the girl. Parents to the girl force the boy to marry the girl because in most cases even if it is not in the boy's interest to marry at this age. In some cases, the parents to the boy also force the boy to marry the girl because they don't want their money which is paid as fines to be wasted on a girl who will not become their daughter-in-law.

Among the Bakonjo and Batoro communities, the practice is still the same as girls get married when they are still very young. However, the only difference is that the marriage is not organized by the aunties among Bakonjo. There is usually mutual agreement between the parents and the son in law and his family without consultation with the girl. Once they agree on the dowry, the girl has no choice but to go to the husband's home. In most instances, it is noted that parents first pay school fees for boys before paying for girls. Also, parents do not understand the needs of in-school girls compared to boys' needs and when their needs are not met by parents, girls get boyfriends to support them and end up pregnant.

Poverty impedes girls' ability to stay in school and contributes to early marriage in various ways. When a girl sees friends at school with a new school uniform and asks their parent to buy her one, in most cases, the parents usually say they don't have money. They then advise the daughter to go to the garden such that after harvesting, they can buy for her a new uniform. Therefore, after spending a lot of time not going to school, she ends up losing interest in going back to school. On the other hand, it is a problem, because when parents do not provide something and a boy approaches her and provides her with money or buys her the school uniform she wants, she accepts and ends up dropping out of school to get married. Poverty also means that there is lack of money to pay school fees. Also, as a result of poverty, cases of domestic violence increase. Domestic violence makes girls feel bad and informs their decision to leave school and get married so that they can be a way from the stressing issues in their parents' homes. In pastoral communities specifically, because of poverty, parents also see daughters' getting married as a way of acquiring more cows or money to enable them to lead better and productive lives. Among the Batoro, the girls are seen as a way to acquire gifts in the form of cows when they organize marriages successfully. With such a mentality, the poor parents send their school going daughters into early marriage as a way to gain material wealth.

Alternative sources of income for girls are limited. Many times, girls receive little support from their parents. For example, if a boy buys for her face powder, it is easy for her to sleep with him and it becomes easy for her to conceive. School going children may also not have enough pocket money. Therefore, when they get a man who can provide some pocket money or keeps buying her items at the school canteen, she becomes the girlfriend. In the same vein, every time the school administration is sending children back home for not paying school fees or lack of school uniform and she is always among them, as a child, she feels embarrassed before her colleagues and eventually decides to drop out and get married. Some girls drop out of school unexpectedly and since they are with boys in school, the boys seduce the girls with food and other gifts which

she is not provided at home and eventually the boys impregnate them. A community leader explained,

> *"If a girl is born in a poor family, she doesn't ask for money from her parents but asks for it from boda boda men who just give 5,000/=. This little money will prevent the girl from going to school because she will think it is going to help her at that moment forgetting that the future is still there".*

Sickness and death of a parent constrain the already thin family financial resources and their ability to cope with scarcity. Parents are the only bread winners and including source of income for households. The parents pay school fees, buy scholastic materials and meet all the requirements for educating children. When the parents fall sick or die, no other person bothers to support the orphans. Girls are particularly vulnerable as they end up dropping out school either to take care of the sick parents or to get married when the parents die.

Long distances to school create fear and insecurity among parents of girls and girls themselves. As a result of the long distances from home to school, girls fear to be raped on the way. Particularly, young girls who have completed primary seven and are starting secondary education find traveling long distances to school very challenging. This is so especially for girls who attend day schools. For instance, girls from Kanala, Butungama and Bweramure sub counties in Ntoroko district must travel to Karugutu for school. As a result, some parents end up renting rooms in trading centers near schools for their daughters which makes them more vulnerable as men take advantage of that to make them pregnant. These girls end up dropping out of school to marry such men. Government officials are aware of this challenge as explained by one CDO.

> *"The boda boda men have the habit of disturbing girls. As we walk along the road, you find that a boda boda man has stopped a student on the way from school and that means that child will get problems along the way and cannot complete school".*

There is a perception that there is no value in educating the girl child in many communities as a result of negative cultural beliefs. Boys take priority over girls when it comes to providing opportunities for education. They believe that once a girl has developed breasts, they are ready for marriage and there is no need for her to continue with school. Girls are forced into marriage

because they are looked at as a source of wealth. If a family has three or four girls and there are rich men in the village, the girls are married off and families get wealth. The other reason is religious influences. For example, the Muslims believe that once a girl starts getting her menstrual periods and starts bringing men in the home, a bad omen strikes the father. With such attitudes, families force the girls to get married early so that the bad omen does not befall the father. In the pastoralists' communities, girls are just carried off for marriage. The families agree on the bride price without the consent of the girl and once she is seen in the community on her way from the market, she is forcefully carried off by boys to her new home and marriage. For such a marriage, both families agree on the bride price without the consent of the girl after she has been abducted for marriage.

In instances where a boy impregnates a girl, the family of the girl forces the boy to marry the girl even when she is young, in school or not ready and willing. They tell the boy that since he has spoilt the girl by impregnating her, he should go ahead and marry her. In some instances, the parents to the girl may threaten the boy with arrest and the only condition for him not to get arrested is him marrying her and paying a fine.

Physiological factors such as growth in body parts such as breasts at a faster rate than their peers are a challenge among school going children. Female respondents strongly felt that because on average, girls start school when older, their breasts develop when they are still in the lower primary classes. Such girls sometimes are seen studying with children who are younger than them in class. The younger children usually begin to laugh at such girls. Consequently, they get fed up and drop out of school. It becomes worse when such older girls start menstruation as it makes them miss school.

Girls lack of female role models and a sense of inspiration to continue with education while in school. For instance, there are some schools where all teachers are men and girls are not motivated to be like educated women such as teachers. Psychologically, they are affected because they don't see any important female figures around them and in their lives. When young girls start menstruating while in a school where there is no female teacher. They end up not receiving adequate support and guidance by the male teachers who do not talk about such issues. They end up missing school and dropping out entirely. Secondly, most families do not have anyone who has completed school especially females. They end up developing a negative attitude towards school as they are not properly guided and in so doing, girls lose track of going to school because of what they observe in the family.

Gender based violence negatively affect the extent to which girls enjoy learning and stay in school. Because of domestic violence in homes, mothers divorce and the young girls are expected to remain home to take care of the young siblings. This becomes a barrier to progress in the academic lives of girls.

Girls are expected to fulfil various roles in households. Everyone expects girls to know their role in households and to fulfil various tasks assigned and expected of them. And since girls are not expected to go far in their education, they are expected to take care of other young siblings who are going to school but also perform tasks to help out their mothers such as cooking, cleaning, washing among others even when they been at school for an entire day. This makes them exhausted and school becomes an additional burden to the already busy household schedule of tasks.

Lastly, schools and households generally lack facilities to support girls during menstrual cycles. Some girls stay at home for the duration because they do not have sanitary towels to use; this in turn creates delays and gaps in their learning. When girls do attend school during menstruation, participation in class activities can be limited, especially when girls realise that their uniforms are soiled while at school. Limited parental support especially when it comes to providing enough pads for girls during menstruation makes them feel bad among their friends and some end up leaving school.

4.4 Experiences of violence by women and girls

Violence that is directed against a person because of gender or sex in public and or private life is a major challenge in the study communities. It includes acts that inflict physical, mental or sexual harm and suffering, threats of such acts, coercion, and other deprivations of liberty. While women and men, boys and girls can be victims of gender-based violence, women and girls were reported as the main victims at different levels as discussed below.

Violence to, at and from school that is a common occurrence has affected girls. Several contextual realities exist that make it difficult, uncomfortable, and/or unsafe for pupils to attend school. Girls reported experiencing high levels of violence at the hands of boys and peers while on the way from home to and from school. Local leaders reported that girls in their communities walk 7-8 kilometers to attend school. This has led to some girls starting school when they well

above the age for the lower classrooms but also vulnerable to sexual harassment by boys and boda boda men as a result of starting school late. A local leader notes;

> *Some parents cannot afford take their children to boarding private schools for pre-primary and primary. You find a child waking up at 5am being ridden on a boda boda to Nyamaseke which is 4-5 kilometres away but there are parents who cannot afford boda boda thus making their children start school when old.*

Girls who start menstruation while in school or have developed breasts are also body shamed and made uncomfortable to attend school by their peers. This frustrates them. While at school, male teachers also sexually harass female students and as a result, the girls become reluctant to go back to school. Community members in Ntoroko district mentioned that girls are also raped on pretext that they dress provocatively especially by boys who smoke marijuana.

Domestic violence as a result of alcoholism and forced marriages is rampant. In both districts, violence is closely linked to physical abuse. It is also closely linked to alcoholism. For example, fathers are faulted for coming back home while drunk and starting to beat their wives. Children who are psychologically tortured as a result cannot withstand staying with their parents and therefore leave homes and drop out of school. In many cases where men would wish to have more children and the women do not agree, it leads to quarrels and eventual violence and divorce. This leads to a cycle of animosity and violence within the family.

Violence in the community is systematically entrenched. It is widely believed in pastoralist communities that when a girl has reached the age of 14-20 years, it is a time for her to be raped. On market days, girls are often grabbed and kidnapped for sex and forced marriage. During the cover of darkness, girls are raped as a norm. Girls are not expected to refuse sexual advances from men and once girls become pregnant, her parents see it as an opportunity to profit from the situation by threatening to arrest the boy. Community members in Ntoroko district echoed that girls should not refuse boys' sexual advances when they dress in skimpy dresses or befriend boys and take their money without giving them anything in return. The boys also believe that since a girl seems grown and has a good body shape and beautiful features, they should start hitting on her and using vulgar language. This sometimes confuses her but also makes her uncomfortable. Sometimes if a girl is not going to school, the parents give her a sibling to escort her to whenever she is going out of the home as a means of protection from this violence.

4.5 School challenges faced by boys

To better understand the characteristics of school life that reinforce dropping out of school by boys, respondents were asked to share their opinions about the issue. It was categorically stated that there are instances when boys drop out of school, they do so but at a lower rate compared to girls. Some of the reasons discussed for boys dropping out of school were similar to those already presented for girls but there were also distinctive reasons. The following issues were discussed:

Poverty and lack of viable livelihood options for households was cited as a major stumbling block to boys' retention in schools. Because the parents are poor, they continuously struggle to provide school fees, scholastic materials, school uniforms and other necessities for their male children. As a result, such boys do not attend school regularly and when they attend, their progress is hindered as a result. With time, such boys simply drop out of school and end up and looking for money to support themselves or start families.

Peer pressure is a key influence on how boys cope with the demands of adolescence. There is a tendency for school going boys to join groups of non-school going boys. Boys in such groups usually drink alcohol and take drugs, and there is pressure to conform to the group norms, activities and habits however negative they are. Community leaders also complained that boy groups have also led to excessive involvement in sports activities and as such, they do not want to engage in any activities at home or attach value to attending school. Due to peer pressure, theft of vanilla, chicken, goats and coffee perpetrated by boys is rampant in agricultural communities of Kasese district.

Fear of violent punishment at school is mentioned amongst boys as a huge obstacle to attending school. While at school, boys fear to be punished by teachers for mistakes as a means of discipline. Boys reported that they are targets of corporal punishment, such as caning while at school. Such routine punishment scares them, and in most instances, the victims do not reach school or simply run away from home without notifying their parents and teachers. Eventually, they drop out of school.

Engagement in household chores and fulfillment of expected responsibilities exasperates the rate at which boys drop out of school. Households with assets such as cattle expect boys to prioritize looking after such animals compared to attending school. During the dry season, boys are expected to spend days in grazing fields rearing animals and looking for pasture and water.

In the long run, the boys get attached to animals and end up dropping out of school. Boys also wake up very early to milk the cows. After milking, they are tasked to fetch water since it is scarce. Later, they eat breakfast and go to graze the cattle. If there are many boys in the household, if one goes to graze cattle, he is expected to collect firewood and later look for water to give to the animals. If there is anything the family members want from the shop, it's the responsibility of the boys to go and bring it as well. **When parents die, there is also a general expectation that boys should shoulder the burden of looking after the family**. Boys start heading households when the parents die. They are expected to make decisions and participate in activities that require male oversight and dominance. However, boys are trained from an early age to take on such responsibilities. For example, in Kisinga area of Kasese district, most parents plant cotton on the slopes of the mountain. These parents instruct the boys to take good care of the cotton so they can have a good harvest or else they don't eat or benefit from the proceeds. Such boys end up not going to school because of this entrusted responsibility by their fathers.

Lack of parental support especially when a boy commits crimes such as impregnating a girl while still young or theft compounds this challenge. Parents usually withdraw support from the boy such as paying school fees or even helping to look after the pregnant girl. As a result, the boy starts to look for a source of livelihood to start supporting the new family.

Presence of lucrative livelihood options for boys in their various forms sometimes hinder boys' retention in school. There is abundant greed among boys. Once a boy clocks 17-18 years and sees his friends making money, he opts out to go and make money. The introduction of boda boda business has attracted many boys to quick money. One community leader was concerned about the boda boda business and provided good insights about its negative effect. He stated,

> "*many of the boys end up riding boda boda because they think that if they earn 20,000/= daily, they can easily spend 10,000/=. This makes them think that this is a quick source of income and therefore don't need an education*".

Secondly, once they start earning some money, consumption of alcohol among boys becomes a habit. In Kasese district, vanilla growing is also a major economic activity and some boys have lost interest in studying. One kilogram of vanilla costs 250,000/= and once a boy compares vanilla growing to going to school, they decide to leave school and opt for vanilla growing. Some boys

also provide security services to vanilla farms. Guarding vanilla farms provide quick money to young boys ahead of education.

5. Division of labour, use of time, practices and participation

4.1 Introduction

Women from the poorest households are the most vulnerable to scarcity and low incomes. Women and girls are the main managers of household food production, but underlying gender biases put them in a much more disadvantaged position relative to men and boys. Because they have less decision-making and bargaining power, girls and women may suffer more during drought or hunger periods, for example eating less. Women and girls reported low self-confidence and self-worth and limited ability to influence decision-making at household and individual levels in relation to use of their time.

4.2 Gendered division of labour

Women and men have distinct but complementary roles and tasks in both agriculture and livestock production and marketing, but men have more control and benefits from them. Women and girls are responsible for all domestic and reproductive duties, which restricts their capabilities to improve their socioeconomic status as illustrated in the table below.

Table 3: Daily activities for girls and boys

Time	Pastoralist communities		Agrarian communities	
	Activities for boys	Activities for girls	Activities for boys	Activities for girls
Morning	• Fishing • Weeding and digging in the garden • Collecting firewood • Hunting for food • Cleaning their houses • Construction • Cutting shrubs and trees • Going to school	• Fetching water • Washing utensils • Laying beds • Collecting water • Cooking lunch • Sweeping the compound • Escorting their young ones to school • Praying	• Grazing cows and other animals • Providing drinking water for cows • Milking of cows • Going to the market to pick food • Bringing cows from the bushes • Selling milk	• Fetching water • Washing utensils used in milking • Supporting milking of cows • Churning milk to make ghee • Sweeping the compound • Cooking lunch • Selling milk • Cleaning the kraal and

		• Mopping the house • Sweeping the house • Going to school • Preparing breakfast • Weeding and digging in the garden • Greeting parents •	• Collecting firewood • Shifting the cows to other grazing areas • Vaccinating and spraying cows • Cleaning the kraal •	taking care of animals in the kraal • Preparing breakfast •
Afternoon	• Riding boda boda	• Weaving mats • Picking young siblings from school. • Looking for firewood • Organizing the home • Preparing supper • Preparing lunch • Washing clothes • . •	• Grazing goats •	• Running small businesses • Picking young siblings from school. • Preparing supper • Preparing lunch • Bringing calves home • Washing milking containers and ghee dishes • Washing clothes • Fetching water for calves
Evening/night	• Playing football • Watching football • Riding boda boda • Collecting firewood and water	• Bathing children • Cooking dinner • Serving dinner to the family • Fetching water • Washing utensils • Weaving baskets	• Milking cows • Bringing back cows • Collecting firewood and water •	• Lighting a fire for cattle • Fetching water • Washing utensils • Bathing children • Taking calves to their pen •

		• Looking after siblings • Taking children to sleep • Dancing and entertaining family members at night • Praying • Sleeping		

The gender analysis resulted in important findings about the multi-dimensional and multi-level factors contributing to the gender differences between the tasks undertaken by girls and boys in the households as seen in Table 3 above. Overall, it is highlighted that the main activities undertaken by both girls and boys are agricultural and livestock related. However, **girls share the biggest burden of routine activities in the homes and it was frequently reported that the females play an assistant role to boys.**

In pastoral communities, it was noted that cows are central to the daily schedules of both boys and girls. For example, boys are tasked with milking and grazing cows but after milking the cows, it was the responsibility of the girls to sell the milk, clean the kraal and take care of the calves although boys take more responsibility to sell the milk. **It was largely reported that sharing of the tasks listed above is common but with girls taking up less responsibility in selling of milk**.

Women complained that the boys have less work to do in the agricultural communities due to the fact that their parents believe that they are meant to supervise all the work in a home, as well as the boys only to move to towns and engage in more activities that enable them to earn some money compared to girls such as riding boda boda and selling milk.

On top of the above, tt was also noted by members of the cooperative society in Ntoroko district,, both boys and girls who are school going have very little to do within the home. Hence, their responsibility is to awake, bathe, wait for breakfast and then go to school. In case they didn't go to school it was not the role to take care of the young ones and take them to school especially in regard to cooking, feeding or looking after them was for girls and not boys.

Women participants in the agricultural communities frequently retorted that the girls are always in control of the home whereas the boys do not participate even when they are there.

The girls are in charge of taking full responsibility for the activities that include cooking, taking care of young ones, fetching firewood, and digging whereas boys are involved to a small degree. **It was also noted that boys have more time to themselves and for leisure compared to girls especially in the afternoons and evenings**. To a small extent the boys dig, fetch water and assist the girls with some of the activities at home, but they have more time for other activities outside the home compared to the girls. The parents, especially the mothers make requests to the boys to assist with these tasks.

In order to execute these daily tasks, **parents play the lead role in shaping the lives of their children** in the community in preparation for these roles. It was noted that because mothers spend most of the time with their daughters, they influence them. They are the ones who are in position to guide and play the mentoring role. In the family, the mothers play this role in the home more than the father because mothers are with the children most of the time unlike the father. Mothers support payment of school dues and impart discipline on the children. However, YiA graduated particularly mentioned that boys are afraid of their fathers especially if the fathers are alcoholics. They therefore, mentioned that they greatly depend on their mothers for support and guidance.

According to some female respondents among the Batoro, the most important people are their aunties because they advise them on how girls should behave in the community and how to be responsible people. They advise girls not to play around with boys because they could easily get pregnant. **Children who grow up in an extended family setting are guided by their grandparents on issues relating to marriage and activities at home especially to be respectful while in marriage**. **Neighbors also play a guiding role to the boys and girls by giving advice, imparting skills and knowledge to the children**. For instance, if a neighbor sees a child misbehaving, they are tasked to inform the respective parents of the child such that the appropriate measures are taken to guide the child.

Cultural norms and beliefs take lead in shaping tasks assigned to children. If an activity is perceived to be of value, it is passed on by the parents to their children. For instance, it is widely believed that women especially mothers and aunties are supposed to decide for the girls and the men decide for the boys because the man sits with the son and tells him what he is supposed to do and then the woman sits with the daughter and tells her what to do and how to behave. Aunties are more influential in the lives of girls when it comes to deciding on when to marry whereas mother are more influential on matter of school and the nature of tasks undertaken at home. This was true in Kasese and Ntoroko districts. It is common for girls to be mostly attached to their

mothers; they reveal most of the issues affecting them to them and that is why the men don't usually intervene in issues related to girls. They keep a distance and let their mothers handle the issues.

Children are owned by the whole community. **Therefore, religious leaders, cultural leaders, community leaders including local council leaders, community development leaders, probation officers, youth counsellors at different levels advise the children on what to do**. In some communities, the leaders agree on rewards and sanctions for bad behavior especially when there are cases of boys impregnating girls. In cases where a boy impregnates a girl, his family is fined and he is forced to marry the girl because it is believed that no other man will be interested in marrying her if she doesn't get married to the boy who has impregnated her. Counseling sessions are also held for both girls and boys at the subcounty level where either the CDO or youth counselors engage the girls and boys with their respective gender to impart knowledge and share skills. This was specifically mentioned by the Community Development Officer in Ntoroko district.

Organizations like Save the Children influence the behavior of the children. They target certain groups of boys and girls and in many aspects regarding the behavior of the children that include spirituality, discipline, soft skills and role modeling in the community.

Teachers at school decide what activities are to be carried out in and after school for the children who are school going. In most cases the school management has a timetable that is already given to the children to follow. So, the children follow what has been provided and incase it is not followed, there will be repercussions.

4.3 Perceived roles of girls and boys in households and communities

Young married girls' and boy's roles are strongly influenced by cultural beliefs, gendered beliefs and gendered stereotypes (expectations of gendered roles) which produce gender perceptions. For example, the belief that a girl's primary value and role in society is that of a wife or mother can impact greatly on her aspirations and decisions. In both agricultural and pastoral communities, social cultural beliefs which fall within the context of gender perception place value

on girl's roles as wives and mothers at the expense of other potential roles, limiting the opportunities that are available for them as the table below shows.

Table 4: Perceived role of girls and boys

Type of community	Roles of boys	Roles of girls
Agricultural communities	• Going to the market. • Making money for example boda boda riding, cutting trees, brick laying • Go to the garden and carry out activities assigned by the father • Building and construction • Repairs for instance the motorcycle • Taking drugs • Looking after parents and grandparents when poor or sick • Being a good example in the community • Participating in community activities such as burying the dead • Paying for food or working to bring food home • Digging pit latrines • Washing clothes • Clearing the compound •	• Cleaning the house • Washing utensils such as plates and bowls • Weeding cocoa and cassava gardens • Being taught by mothers how to take care of the home and perform household chores • Fetching water • Pounding cassava • Going to the market to buy food • Collecting firewood • Small businesses like saloon if not studying • Looking after her young siblings, parents and grand parents • Washing clothes • Bathing children • Cooking • Sweeping the compound • Welcoming visitors • Plaiting hair
Pastoral communities	• Rearing and grazing animals • Fetching water on bicycles • Going to the market to sell animals. • Milking the cows • Repair of motorcycles and cars • Riding boda boda • Chapati making • Opening up shops • Clearing the compound • "Thinking for the family"	• Cleaning the house • Washing utensils especially used while milking • Fetching water • Collecting firewood • Small businesses like packing and selling snacks • Selling milk • Looking after her siblings and parents • Churning milk • Washing clothes • Bathing children • Cooking food

Type of community	Roles of boys	Roles of girls
	• Going to the market to buy food • Looking after the family and parents when they are frail, old or sick • Inheriting family resources upon the death of the father • Taking alcohol • Marrying for the wife to help his parents with extra labor • Constructing a house when he turns 18 years old • Collecting firewood • Cooking food when the mother is sick or when there are no girls in the family • Burning charcoal • Beginning to look for girls at adolescence	• Sweeping the compound • Looking after parents when they are sick • Escorting children to school • Weaving baskets • Preparing kraals for calves and cleaning them • Cleaning the compound • Getting married after getting her monthly periods • Selling clothes •

Boys in the community are perceived to be bread winners. They are responsible for making sure that the requirements at home are available. They are in charge of taking care of the animals in the home, which includes milking, and grazing them because these are considered as roles for men. It is also their role to make sure that the animals are well fed so that they can get milk which can be sold to provide requirements for the home. Boys are responsible for carrying out the hard and menial jobs which include slashing the grass, cutting trees, construction and repairs in the home. The boys are also in charge of going to the market to buy or sell products from home as directed by their fathers.

In all communities the girls are responsible for taking care of the home. This is work that is usually not linked to earning of incomes but to generally support the family on a daily basis. The girls ensure that the food is prepared and is served by them. They ensure that the home is kept clean and tidy, they welcome the visitors and ensure that water and firewood for cooking is available. Most of the activities at home are carried out by the girls. It is a role of the girls to take good care of their siblings. It should be noted that while girls undertake these roles, they are superintended by boys, fathers and mothers..

4.4 Factors that influence and impact gendered roles

The roles assigned to both girls and boys differ, and this means that certain activities are typically assigned to a particular gender. Boys at times are in a position to carry on various activities that the girls do but may fear to be laughed at and vice versa. For instance, taking care of children is rarely an activity carried out by boys. Certain roles like cooking have been assigned to girls and women by society. However, some boys are also reported to cook and perform other tasks when girls are not at home or when asked by their mothers. This was particularly the case in Ntoroko district as a member of the cooperative society explained;

> *If there are no girls in the home, the boys first do the house chores like fetching water or cook but these are few and they do it because they are sympathetic to their mothers. Majority like going to play or watch soccer in the evening or to dress smartly since they are grown up and go out to look for girls.*

Females also bear the burden of fending for their families. Although it is believed that the man is the breadwinner, in certain instances, however, there are some families that are headed by women either because the father died, or the woman is a single mother. In this incidence the woman is the sole provider of the family. This means that she is the one who makes all the decisions at home. Culturally, it is also the boys who carry on the hardest tasks that require a lot of energy such as milking the cows. Ideally the girls only assist them to prepare what they would use in the process. Other activities include brickmaking, grazing the animals, spraying them. The girls are most times supposed to take care of the home by keeping it tidy and clean as well as do the house chores, collecting firewood and cooking.

Patriarchal setting in the communities has also played a big role in influencing gendered roles. Here a man is always considered to be a man in the community and whatever he decides is always final. Girls and women re not involved in decision making because the man believes he is the only one with the authority to make all decisions as it is the case among both agricultural and pastoral communities. Whatever a man decides to do is what is carried out as he is the fountain of the authority in the home. The most important people in the lives of girls are aunts because they advise them on how they should behave in the community and how to be responsible people. They also advise them not to play around with boys because they can easily get pregnant.

Biological differences between men and women are often used as a rationale for differentiating between male and female gender roles. Because **it is the woman to give birth and breastfeed, many assert, it is the woman's role to take care of the children**. The man's role is to provide the basic requirements for the woman to be in position to raise the children with the required basics like soap, clothes, food.

5. Sources of livelihoods and access to productive resources

5.1 Introduction

The main livelihood sources in the study area are agricultural, fishing and livestock production. The specific main sources of income include mixed cereal crop and livestock livelihood systems, daily labor, small businesses (e.g., fuel wood, poultry, weaving baskets, sale of milk and milk products). Women play a vital role in the agricultural sector and contribute on a higher share of farm and livestock labor in households in pastoral communities.

5.2 Sources of livelihoods for households

Engagement in small-scale agriculture, business and trade. Most households are engaged in agriculture as their main source of livelihoods. This involves growing of cash crops such as cotton, cocoa, vanilla, passion fruit, oranges, sweat potatoes and coffee. Food crops such as cassava, cowpeas, groundnuts and maize among are also grown to cater for their families. Cattle rearing and selling milk products, piggery, poultry, and goats is also an important source of livelihoods for most families. Most of the family have access to land although controlled by household heads, mostly considered as the men. This makes it possible for them to engage in agricultural activities.

Additionally, **household members are engaged in petty business and trade**. Most households are engaged in small scale business and trading such as buying and selling of agricultural produces, cows, goats and pigs. Charcoal burning and selling firewood is also a source of livelihood. An important aspect of household livelihoods is the fact that most boys are engaged in the transport business – working as boda boda/motorcycle taxi drivers although it was noted that most of them do not own the motorcycles.

Fishing is also a major source of livelihoods. This also a major source of livelihood especially for people living near the River Semuliki and Lake Albert (Ntoroko district), and this is done by menand boys in the communities, as one of the participants stressed that this is especially done in those communities bordering The Democratic Republic of Congo at River Semuliki; the landing sites because they go for fishing."

Some households are part of the village savings and loan association (VSLAs) where they get access to financing for their small businesses and their family needs as one participant stressed;

> *"…But now even most women have formed saving groups that have helped us develop. You can find a woman gets an amount of money that her husband doesn't have. You find her supporting him on school fees and the child goes to school."*

5.3 Livelihood sources for women and girls

The assessment established the sources of livelihoods and the findings revealed that girls and young women are engaged in a wide range of economic activities such as:

Subsistence farming forms an important part of the livelihoods of especially young girls and women in the communities. Women and girls take part in mall-scale subsistence agriculture – done primarily to provide food for their families. They specifically engaged in growing of crops and rearing of animals. It was revealed that these are the available options for especially girls and young women who have no formal employment. They cultivate crops such as coconuts, coffee, tomatoes, eggplants and cassava. It should be noted that girls in pastoralist communities have limited livelihood options although alongside the men, they participate in the rearing of animals and sale of milk to a small extent. They are mostly expected to do house chores and take care of the family members at home.

Engaging in small-scale trade and businesses. Women? and girls are engaged in small scale trade – such as running kiosks buying and selling of agricultural products. Most girls are running small restaurant businesses which involves selling food stuffs especially in Kasese district. Other activities done by the girls and women include making crafts, hairdressing, and buying and selling of fish. However, mothers mostly influence the choice of livelihood activities especially for girls. Boys tend to make choices based on experiences of their peers.

Girls have access to and are engaged in risky employment. Although the assessment indicates that it's mostly boys and young men who can access paid employment, it was revealed by a local council leader in Itojo town council, Ntoroko district that girls and young women engage in some paid work ranging from working in guest houses located in the town council, to tailoring and hair dressing. The girls who work in guest houses are usually employed as prostitutes and use this money to buy food for their families. The Gender Focal Person also revealed that some girls who can't find meaningful employment have resorted to going to Arab countries such as Dubai to work as maids.

However, this all changes when ladies get married. Most of them are expected to take care of the people at home instead of seeking gainful employment. It is believed that providing for the family is a responsibility of the men/husbands and this, in the long run affects their ability to support themselves as the Ntoroko Community Development Officer stressed:

> *"…here, they know that when someone gets married, she is supposed to sit and take care of only the home. For other things to do with income, it is the husband to be responsible for that. So, that is why you find when a girl gets married, she will have to first sit for some good years before thinking of having a business."*

5.4 Sources of livelihoods for boys

The assessment established the sources of livelihoods for boys as well and the findings revealed that boys and young men are engaged in a wide range of economic activities. It's worth noting, though, that boys have more alternative sources of livelihoods as compared to their female counterparts – as most of females' work is confined in homes and taking care of the immediate family members. Boys are engaged in several economic activities such as the following:

Subsistence farming, cash crops and livestock rearing: Like girls, boys are involved in the growing of crops to cater for their families' food needs and to to sell extra produce to get money. These include crops that grows fast such as maize, beans, cowpeas and tomatoes.
Boys are also involved in producing and selling cash crops including cotton, vanilla and cocoa.
Boys are also engaged in livestock rearing. In pastoralist communities, boys are mainly engaged in cattle rearing and this takes most of their time.

Small-scale trade and businesses. Boys are also engaged in small-scale trading activities in items like buying and selling of agricultural produce including poultry and cattle,

Paid employment. Boys are engaged in various forms of paid employment including welding, tailoring, construction and brickmaking, and transportation– (e.g. drivers of cars, motorcycles and bicycles. Although hairdressing in mostly a reserve of the girls and women, boys are also engaged in it. Other livelihood activities include charcoal burning, carpentry, mechanics and welding, fishing (mainly on River Semuliki and Lake Albert) and cattle trade and transportation. In addition, some boys have been employed as security guards.

5.5 Preferred livelihood activities for girls and boys

As part of the assessment, we attempted to establish the preferred livelihoods based on the feedback from the study.

YIA graduates indicated that they preferred 4 key livelihood options:

1) Motorcycle taxi driving (boda boda riding) (transportation)– was the most popular means of getting employed among boys.
2) Fishing came in second in the line especially for the young boys living near River Semiliki, particularly young boys and men who have not attained an education.
3) Engaging in agriculture was also mentioned as one of the preferred livelihoods option. However, this was not given much emphasis as most boys stressed that it's challenging as they do not own enough land to be able to engage in meaning agricultural.
4) Bakery (chapati making), and trading in cattle and goats was also mentioned as a preferred option.

Other popular livelihood options mentioned were: carpentry and construction work. Unexpectedly, livelihood options that are associated with the female gender such as salon business, and catering services were also strongly preferred by the boys and men.

Girls reported that they prefer to attend school and be able to complete professional courses so that they can obtain some meaningful employment. Girls indicated the following preferred livelihoods pathways:

1) trading in cosmetics products,
2) Tailoring
3) agriculture,
4) rearing chickens,

5) trading in cattle and agricultural products.
6) restaurant business.
7) hairdressing/owning a salon

Some girls reported that they prefer to get married so that they can be cared for by their husbands. Young girls and boys of 14 – 20 years of age also preferred to set up bars and tailoring businesses. Interestingly, some girls reported that they would like to work as prostitutes so that they can earn a living.

5.6 Information sources for IGA activities for boys and girls

When it comes to accessing information about the available livelihood opportunities in communities, girls and boys face similar constraints. It was on the basis of this that the assessment attempted to establish how and where boys and girls access information about livelihood opportunities.

Both girls and boys indicate that some Non-Profit Organizations for example, Save the Children has offered information about livelihood opportunities for young people. In addition, other local organizations have helped to train them in practical skills like hairdressing and tailoring. These organizations working in the target communities are providing young people with practical skills. RIDE Africa was mentioned as one of the organizations helping in this respect. Programs like Youth Livelihoods Programme (YLP) was mentioned that's helping young boys and girls access information on livelihood opportunities. Through these trainings, they are accessing vital information on entrepreneurship and business management as a way of improving their livelihoods. Other sources of information according to the participants include parents at home – where parents pass on basic skills to their children. To a less extent, savings groups and the church were the only other options reported.

6. Decision making and participation

6.1 Introduction

Men are most likely to assume leadership in the family and community because they have more experience and are culturally dominant. However, a woman's voice is a crucial factor for highlighting women's livelihood concerns and in promoting women's interests both within the

household and in the community. The inferior position of women in society and in their homes affects women and girls' abilities to influence household decision-making as well as decisions that impact their personal and professional lives, which are mostly made by men.

6.2 Decision making for girls and women

While generally the eldest child is given greater respect and authority in the home, gerontocratic order is gendered such that if the girl is the first born and the boy follows, the boy is treated as the eldest and is given greater authority than the girl in important decisions, such as selling land. A YiA facilitator illustrates it this way;

> *You are the first born as a girl but you will look at the second born who is a boy as if he is your boss. Most of the time the decisions of the girls are not prioritized by parents. In most cases even if the girl was born first, the land that the father has belongs to the boy.*

There is a tendency that girls are always assured of leaving their father's home and go and get married. The boys know they will make that decision by talking to their fathers to give them their share and will show them each person's demarcations which is hard for a girl child

To a high degree, decision-making by girls and women depends on the activities they do and participate in as well as their perceived roles as assigned to them by society. The biggest challenge is that girls get married when they are still young and therefore their thinking and decision capacity is still developing. This is worsened by the fact that they have limited people from whom they can seek advice and information -- mostly their mothers and other female peers and less from the boys and men. When they get married to older men, they are at times intimidated and as a result their voices and opinions are not heard.

Religion plays a role in decision making for girls and women. Gender Focal Persons in Ntoroko specifically mentioned that the district is composed of mostly Christians. She reported,

"For example when we are having a meeting, we call opinion leaders and religious leaders but when you look at religious leaders, they are respected not because of any other thing but because of the position they hold within the church and their opinions about issues being discussed are taken more seriously"

Christians believe that women must be submissive and should respect their husbands. At times this takes away the authority from the girls and women leaving it to the men when it comes to making important decisions about their individual lives, those of their daughters and households in general.

Illiteracy among women in the community prohibits their participation in decision making. Some women find it hard to make decisions because they do not have any education. They feel a sense of low self-worth both at home and in the community and this leads to their failure to make decisions. Most women also fear to express their views and ideas because society has belittled them as a result of lack of education.

The perceived economic background of the girl and their family matters because the richer they are, the more emancipated they become. If the girl is in a position to earn some money in the household or community, she is empowered to participate more, is consulted and respected. She is well positioned to make certain decisions compared to one who is not working or poor.

6.3 Decision making for boys and men

The parents of the boys largely influence the decisions that boys make. The relationship between the parents and the children is a good predictor of the way they perceive their roles and way of life. In agricultural communities, for example, the parents convince their sons in case they are not in position to pay their school fees at school to opt to marry. What is normally done is that the parents provide the son with some goats or a cow and ask him to go pay dowry for their daughter in law.

When it is time for a boy to marry, the mother who puts in more effort to encourage her son to get a spouse. However, it is the role of the father and uncles to talk to the parents of the girl that their son intends to marry. They are the ones who finalize the process with the parents of the daughter in law. For cattle keeping areas, boys take long to get married due to the high cost of dowry whereas the girls are encouraged to marry as a form of getting wealth into the family. The chairperson of Itojo in Ntoroko district helps put it into perspective,

> *About a boy's marriage, the mother, is the one who will complain about having worked hard to raise them and will encourage the boy to marry without the knowledge of the father so as the girl can help the mother with housework. Usually in our culture, when the father decides marriage for the boy, celebrations are made and when it's the mother deciding, the boy just brings in a girl without other people knowing"*

It is the role of the man to decide issues to do with family planning, child spacing and how many children to have. It is on rare occasions where you will find that the woman has received some education and is working that she will be involved in decision making on issues of family planning. As long as the woman is not working, it is hard for her to make decisions. It has also been noted that there are reported cases of violence lead to the man marrying another wife who is willing to produce in communities when women start using family planning without the consent of their husbands as revealed by the local council chairperson in Nyakatonzi, Kasese district.

6.4 Decision making and participation in livelihood activities

In some cases where women are providing for the families, the livelihood decisions are carried out as a family by the men, their wives and children. Here, all suggestions in the family are made and heard from all parties and decisions are made for activities. In the event that it is the woman who is earning and providing for the family, she makes the decisions but consults the man. The woman rarely makes their own decisions without informing or consulting the man.

If the man is the bread winner and provider, he tends to make all decisions alone without consulting or talking to the woman. In most cases if the woman is not employed, the man rarely consults her. There is a tendency for men to do as they want. This has even created a lot of violence because men spend several days in bars, yet he has children who require and fees at school. A youth councilor mentioned that things seem to be changing because boys do not want to go and work and instead, they indulge in taking alcohol and other unproductive activities. The ICRW Facilitator also observed that,

"I had a neighbor and they were a young couple and the lady has three children and the man is a drunkard. The best he can do is go drinking in the morning and comes back in the night. He makes noise and beats the family members and they all run and sleep outside the house"

In pastoralist communities, the girls are responsible for churning the ghee, which is sold by the parents to get money. The girl simply makes the ghee but after they have got money, it is the father to decide what they are going to do with the money. In some communities, more so the pastoralists, the girls and their mothers are not allowed to participate in selling of milk as boys and men are considered to be the only ones to sell and receive money in order to plan for the family.

It is also easy for the boys to decide how they earn and spend their wages for the work they would have rendered. It is however impossible for a girl to decide how she is going to earn her money. Most of the time the society expects the girls to stay at home and take care of the homes, little ones and ensure that it is tidy. That is why it is hard for them to leave the home and visit or go to the market. Even if they have to leave home, they need to get permission from their parents which is not the case with the boys.

7. Actual and perceived benefits and barriers to girls' participation in livelihoods training

7.1 Introduction

As discussed below, the barriers that adolescent girls and young women face in accessing high-quality, relevant training and skills to improve their economic opportunities are the threat of GBV to girls when they are in transit, lack of facilities and support for girls who are menstruating, girls' lack of ability to make decisions about their life paths, pressures on girls to marry early, lack of SRH services leading to early pregnancy. This results in higher proportions of young women in no employment or vulnerable income generating activities. Girls and women's limited access to education, assets and opportunities across the different stages of the life course combined with later life events plays a big role in hindering their participation in livelihoods training.

7.2 Barrier to girls' participation in livelihoods training

Opportunities for engagement in decision-making for women is low. Fathers and husbands control decisions about whether a woman or girl can participate in a livelihood training program and what types of livelihood opportunities a woman/girl can pursue. . Frequently, men tend to decide alone without involving women even when the decisions are about women participating in training. Because men frequently earn more money compared to women, women's decision making about attending training is hindered as they have no resources to support them. . In Butungama in Ntoroko district, YIA facilitators said that in some cases, women reported their husbands for stopping them from attending the livelihood training because men instruct the women to stay at home and concentrate on female roles in the household.

Also, women are not included in decision-making regarding their husbands' businesses

Lack of access to productive resources limits interest in participation in livelihood training. Most women do not have access to natural resources like land to do agricultural activities. Due to lack of land to cultivate from, the women find difficulties in attending livelihood trainings as noted by the Kasese district Agriculture Extension Officer.

Negative cultural and religious beliefs are a hinderance to participation. Limitations towards consuming certain foods like chicken, eggs have played a role in hindering women participation because they fail to see the value since they are not allowed to eat the products. It is reported in Kasese district that some religious norms among Seventh day Adventists and Moslems do not allow rearing of pigs which is an income generating activity which also hinders their participation.

Inequitable distribution of household, care, and productive work among males and females limit the time girls and women to dedicate to developing their livelihoods. In both districts, communities expect women to carry out activities which include cooking, digging, and taking care of young ones. These tasks hinder girls' participation because they occupy most of their time hence not being in position to start businesses that enable them to earn income to take care of themselves. In some households, poor budgeting for the available resources like money limits chances of women having costed training opportunities that are available in their community.

Women and girls' limited mobility inhibit their income earning opportunities. For instance, a boy can help guide someone else's cows to the market and he gets money. It is not easy for a girl to be told to do the same work. A girl stays in the compound seated at home to take care of

the home or to weave baskets and this hinders girls' participation in the livelihoods trainings that happen outside the home. In most cases, a boy gets more money than a girl because they simply stay at home while the boys are being sent to sell commodities in the market.

Lack of ready markets for selling products. There are some women who already have items that can be sold on the market but are frustrated by the fact that there are no markets. So, what hinders some other women from participating in further training is that they are not sure about whether they would be in position to sell what they would have got or made after the training.

Lack of awareness and sensitization about available training opportunities in the community. Most trainings take place when the women are unaware. There is lack of confidence and awareness of the fact women can also do the same activities that the men are doing and sustain their families. This hinders their participation because they do not believe that they can learn new skills and take care of their families.

Low literacy levels and lack of self-esteem and self-efficacy are impediments to women and girls' participation in trainings. Most of the women are not educated and this has hindered their uptake of available opportunities for participation in the livelihoods trainings because they lack the confidence to get involved. In these communities the women have a perception that they are not like women from other areas who are educated and creative even when they must undergo training. To support this matter further, women in pastoral communities reported that opportunities are available but the women in the community are not innovative.

Long journeys to be traveled for the livelihood trainings hinder women's participation. Women are hindered from moving due to lack of money to travel and attend. There are long distances that the women would have to walk both to and from the venues to their respective homes.

Physiological factors hinder the participation of women in the livelihood trainings. Women are affected by menstruation periods. Some of the women are hindered from attending because the periods affect each of them differently. Some may not be in position to attend due to low morale.

8. Conclusions and recommendations

This section summarises the study findings across the two target districts and four sub counties from the school context, division of labour and use of time, source of livelihoods and access to assets, decision making and participation, barriers and opportunities for engagement of girls in livelihood training. It highlights areas of learning that are relevant for YiA+ and particularly the design of gender transformative interventions. In order to effectively design the curriculum, specific recommendations for YiA+ impact areas based on the findings are also presented in the following section.

8.1 Conclusions

Across the sampled communities, challenges faced at school by girls and boys limit opportunities to contribute to improvement of their livelihoods and but also define how girls and boys are provided opportunities to overcome barriers in their lives, those of their households and communities. Dropping out of school is recognised as a contributing factor to patriarchal tendencies, poverty, early marriages, pregnancies and alcoholism. Specifically, for girls, it has contributed to exploitation, domestic violence, lack of voice and participation and poor health outcomes. The existence of negative parental attitudes, limited parental involvement in the education of their children due to poverty, violence against women and girls, chronic illness and death of parents also contribute to the challenges faced by girls and boys. Furthermore, long distances to school contribute to rape, early marriages and pregnancy among girls. Poverty and lack of sustainable livelihoods at household level, the heavy burden of household chores, peer pressure and the negative perception of parents towards the value of education were mentioned as factors contributing to dropping out of school for both girls and boys.

Gender inequalities are portrayed at household level as evidenced through division of labor... Women and girls are particularly more vulnerable to shoulder heavier work burdens and roles that are not paid and keep them at home compared to boys and men. In addition, girls and women dominate household chores such as fetching water, taking care of children, caring for all household members and cleaning than boys and men. More females also continue to spend more hours per day than males undertaking household roles yet still, more women continue not to earn any money from such roles.

Boys also undertake more physically demanding tasks, within and outside the household and receive more support especially from their fathers compared to their counterparts. The few

girls who undertake similar work receive meaningful financial rewards or other compensation for this form of labour and largely depend on their mothers for support.

Agriculture and agriculture related roles also continue to dominate use of time among girls and women with more women engaged in tillage and harvesting. However, females do not have more time for other activities outside agriculture such as fishing and animal husbandry, including the high-end value chains as less than half of their time spent in such activities is to provide only a supportive role to boys and men.

The challenges girls and women face in improving their livelihoods are largely external to themselves. Lack of access to incomes earned at individual and household level has contributed to limited earnings for girls and women have also impacted negatively on related benefits such as their education and retention in school. Yet still girls and women, more than boys and men are not engaged in any formal or community opportunities to earn any income outside their homes with traditional unpaid labour still dominant amongst them.

Violence against women and girls is common and takes various forms with sexual and physical (violence) being most frequently mentioned by research participants. Girls and women are the main victims whereas men and boys are the perpetrators. Sexual and domestic violence is mostly experienced by women and girls and affects them in greater proportions compared to boys. Boys mentioned that they mostly experience violence in the form of corporal punishment while they are at school as perpetrated by teachers. In pastoral communities, girls are ambushed on their way from school and markets, raped and forcefully married off by their families. Rape is a common occurrence as a means of getting girls to get pregnant, be ashamed and get married off in these communities.

Traditional beliefs, norms and practices have contributed to the gendered perceptions and practices in both districts including entrenchment of patriarchy. This has influenced the role of men and boys, and the position girls and women in routine activities, livelihoods and how they participate at individual, household and community levels. However, it is important to note that no girls and women assert that women should be considered as heads of households than males and they do not challenge this male dominance.

Lastly, nonparticipation of females is not limited by work and family obligations alone but largely due to capacity gaps and lack of space and opportunities to exercise their right to engage with others. This, for example, contribute how they understand livelihood options, source of information, participation.

8.2 Recommendations

Whereas YiA fell short in achieving concrete results to promote gender equality, YiA+'s proposed strategies for integrating a more gender transformative strategy with the potential to make significant contributions to addressing livelihoods gaps identified through this assessment. The recommendations add much value to YiA+ programming capacity and impact overall if it builds capacity of youth, households, communities and addresses identified gaps. This section therefore outlines specific recommendations to YiA+ regarding the design and delivery of gender sensitive interventions through contributing to the development of a robust training curriculum.

Overall, YiA+ should address organizational and programming dimensions with gender-sensitive systems. Gender-transformative mainstreaming combines gender-specific empowerment activities with full integration of gender across all project activities and internal operations. It is best to design and conduct ongoing gender training and more informal gender action learning discussions to improve staff gender capacity, learn what works and develop a sense of ownership that gender matters not only to them but also program beneficiaries.

YiA+ should also ensure that it addresses the structural, economic, cultural and logistical barriers that participating young women and men are likely to face throughout the different stages of the program cycle. This includes delivering all services and activities in locations easily accessible to young women and at times that enables young women to combine participation with other agricultural, pastoral, fishing and household responsibilities. Furthermore, husbands, parents of the young women participating including community women leaders and gender focal persons should be engaged throughout, with a focus on highlighting the benefits of women engagement at individual, family, household and community levels.

More specific recommendations are discussed below:

8.2.1 Gendered roles and responsibilities

YiA+ should endeavor to address not only women's practical needs but also their strategic interests and broader uneven gender power relations at , household and community levels. It has greater transformative potential to ensure women and men equally benefit from household and community asset building and increased income-generating activities due to its focus on

addressing gender barriers and supporting female empowerment at all levels. YiA+ should consider building capacity and gender sensitivity of mixed-sex groups to help building understanding of the prevailing gender issues within their communities. Building gender capacity his study demonstrated that women, men, boys and girls must be engaged in questioning dominant gender values for real change to happen. Women, men, boys and girls must all believe that such a change process is worthwhile and to their benefit. In order to promote equal opportunities for girls and boys, men and women, the curriculum should specifically focus on developing soft skills by specifically focusing on;

- Understanding the community (knowing the present reality and visioning for the future))
- Gender and family focus including gender roles, responsibilities and task analysis
- Time management and activity scheduling
- Managing relationships (new Picture (paradigm shift)- Alternative Behavior and Planning
- Empathy for the experiences of the opposite sex and cross-gender relation skills
- Problem solving and conflict resolution
- Critical analysis of the costs of gender inequality

These sessions and activities are aimed at promoting female leadership within a broader gender-sensitive program which is a globally recognized best practice. They provide the necessary measures to support women and girls to overcome barriers that constrain them from participating in male-biased community and structures. Women will be empowered to become more skillful and experienced leaders by offering training and practice in understanding themselves, how to manage themselves and other demands, communication as well as the overall gender dynamics in their households in the community. This will also help to developing longer-term capacity-building and support to gendered leadership. In contrast, one-time leadership training fails to give women time to build up, learn and test out newly acquired skills.

The rationale for a special focus on adolescent girls reflects increased recognition of how their future trajectories are shaped by the close inter-relationship between the productive and reproductive domains of their lives in the adolescent years. Household poverty and lack of labour market opportunities reduces the aspirations of young girls and their parents, interrupts their education and encourages risky sexual behavior, child marriage and early childbearing, which in turn restricts their future livelihood options, leading to economic dependency for much of their lives and greater risk of poverty in old age.

8.2.2 Decision making and participation

Supporting girls and boys to fully function within the broader environment to be gender responsive requires capacity building in decision making. This approach requires that YiA+ invests time and energy during training for girls and boys to be more sensitive and knowledgeable about gender in their decision making. This will ensure that women's and girl's voices and interests will be heard at all levels. To ensure decision making and participation, the curriculum must focus on inculcating principles of leadership through the following sessions.

- Introduction to the concept of leadership (including shared leadership)
- Attitudes and Behavior, Leadership (personal and shared)
- Types, qualities and responsibilities of a good leader
- Role models and mentorship

8.2.3 Violence against women and girls

It is important to engage girls, boys, women, men, local leaders and entire communities and others who are willing to champion the positive impact that young women can have on their families and the wider community. Inequitable gender norms at times contributed to gender-based violence. For example, the assumption that men drink alcohol during their leisure time led to some men getting drunk and abusing their wives. Also, the expectation that men control all household decisions, led some men to lash out against wives who took family planning into their own hands.

It is therefore important to support girls and women to engage with and challenge men and male heads of households on issues related to violence. This includes promoting positive perceptions of young women and their impact on the community as well as showing men the costs of gender inequitable norms.

The young women and men engaged in the program should themselves be encouraged to act as champions against violence in their households, schools and communities. The curriculum should therefore focus on issues such as;

- Peer pressure and influence
- Gender, violence, sexual and family health
- Marriage, pregnancy, menstruation and family planning
- Managing relationships

    - Building healthy relationships
    - Being a supportive partner
- Identifying and managing violence

8.2.4 Skills development for vulnerable girls and sustainable livelihoods

As YiA+ prepares to train youth and ensure that there is equal participation in the program, there is need to support girls and women reduce the burden-of-care work by engaging boys, men and family members to share roles and responsibilities so as to give women some time to attend trainings and other livelihoods related activities. Developing kills preferred by girls and women should be considered while taking into consideration the time they have to participate in the trainings, the available opportunities and the gender roles and responsibilities. It is critical to tailor training to the needs and interests of the young women. The proposed curriculum items should therefore include;

- Improving livelihood resources management
    - Introduction to i) crop management, ii) animal management and production, etc (optional), iii) importance of money and assets management
- Identifying resources and opportunities
- Managing business relationships and networks
- Negotiation skills and strategies
- Entrepreneurship for young people

Annexes

Annex A: Research Question Matrix

Q1: Does the addition of a gender component to the YiA model enhance the ability of young women to earn and maintain control over their income, increase their agency and influence in public fora and foster gender equality in households, communities and markets?	Gender norms and practices	Social norms and attitudes
	What discriminatory gendered norms and practices underlie the gender inequalities in communities in Ntoroko and Kasese? How?	How do restrictive social norms and attitudes in Ntoroko and Kasese influence young women and girls' decision-making abilities and choices regarding income generating activities?
Q2: Does the addition of a gender transformative component to the YiA model reduce discriminatory household and community norms and practices preventing young women from participating equally in agriculture and other livelihoods?	Learnings for integration into YiA+ program model	Social norm gate keepers who hold the discriminatory gendered norms and practices
	What learnings can be integrated into the YiA+ program model, consisting of the current YiA programme plus the newly developed gender transformative curriculum, in Ntoroko and Kasese, Uganda	Who are the social norm gatekeepers that hold the discriminatory gendered norms and practices (these individuals will be the main targets for the SBCC and community-based mobilization activities)?

Annex B: Nvivo Codebook

Parent Node	**Child Node**	**Explanation**	**Queries and outputs**
Context	School_context	Any context/background information on the districts and selected communities. (example out of school rates).	Geo-location, community type
	School_barriers_girls	Also, any general school challenges or supportive factors can be coded here for girls especially around teenage pregnancy, access of SRH services, etc (Any specific comments that have to deal with the influence of the gendered school environment, school organization, on challenges/enabling factors)	Geo-location, community type
	VAWG_experiences_girls	Any information on experiences of VAWG in schools, communities and households	Geo-location, community type
	School_barriers_boys	Also, any general school challenges or supportive factors can be coded here for boys. (Any specific comments that have to deal with the influence of the gendered school environment, school organization, on challenges/enabling factors)	Geo-location, community type
	Typical_daily_activities_girls	Any information on the daily personal, household and community activities and events engaged in by girls	Geo-location, community type
	Influential_people_girls	Any information on people who influence/decide routine activities, events, behaviour and their feelings about changes in routines for girls	Geo-location, community type
	Typical_daily_activities_boys	Any information on the daily personal, household and community activities and events engaged in by boys	Geo-location, community type
	Influential_people_boys	Any information on people who influence/decide routine activities, events, behaviour and their	Geo-location, community type

Parent Node	**Child Node**	**Explanation**	**Queries and outputs**
		feelings about changes in routines for boys	
	Roles_girls	Any perceived roles of girls in the household and community (example: household chores, getting married, giving birth to children, caring for children, caring for elders, earning money, paying for food, etc)	Geo-location, community type
	Roles_boys	Any perceived roles of boys in the household and community (example: household chores, getting married, giving birth to children, caring for children, caring for elders, earning money, paying for food, etc)	Geo-location, community type
	Differences_in_roles	Any information on how and why roles and responsibilities of boys and girls differ including IGAs in YiA	Geo-location, community type
	Income_source_households	Information on how most families earn money in the community	Geo-location, community type
	Income_source_boys	Information on the kind of work boys and men do to earn money or in exchange for goods	Geo-location, community type
	Income_source_girls	Information on the kind of work girls and women do to earn money or in exchange for goods	Geo-location, community type
	Decisionmaking_on_money_earned	Any information on the nature of relationships and power dynamics, including who makes decisions on incomes earned as individuals or family.	Geo-location, community type
	Decisionmaking_Noninc ome	Any information on decision making on non income activities by both men and women, boys and girls. Include other decisions made outside income such as family planning	Geo-location, community type
	Influencing_factors_for_gendered_roles	Any information on the main influencing/motivating factors for the social roles and responsibilities of boys and girls, men and women	Geo-location, community type
YiA gender transformative modeling	Preferred_work_girls	Information on work girls prefer to do (not expected but prefer to do) and Why do they prefer this activity	Geo-location, community type

Parent Node	**Child Node**	**Explanation**	**Queries and outputs**
	Preferred_work_boys	Information on work boys prefer to do (not expected but prefer to do) and Why do they prefer this activity	Geo-location, community type
	IGA_information	Information on how girls and boys learn about IGAs in their community	Geo-location, community type
	Communityled_initiative_other	Information on other initiatives promoting other activities outside livelihoods	Geo-location, community type
	Decisionmaking_IGA_activities_girls	Any information on how decisions on IGA participation and activities for the girls are made at community and household level	Geo-location, community type
	Decisionmaking_IGA_activities_boys	Any information on how decisions on IGA participation and activities for boys are made at community and household level	Geo-location, community type
	Skills_IGA_activities_girls	Any information on existing skills that girls have for IGA participation and activities at community and household level	Geo-location, community type
	Skills_IGA_activities_boys	Any information on existing skills that boys have for IGA participation and activities at community and household level	Geo-location, community type
	Management_IGA_activities_boys	Any information on who decides how to manage IGAs, who spends and controls money boys earn	Geo-location, community type
	Management_IGA_activities_girls	Any information on who decides how to manage IGAs, who spends and controls money girls earn	Geo-location, community type
	Recommendations_for_girlscentred_training	Any information on how to ensure girls attend training including most important stakeholders involved, cited household/ community initiatives targeting discriminatory social roles and norms for girls and boys if any	Geo-location, community type
	Training_considerations	Any information about necessary steps to be taken to increase participation in training activities	Geo-location, community type
	Benefits_of_girls'_participation	Any information on positive things that could happen or have happened as a result of girls participating in the training	Geo-location, community type

Parent Node	**Child Node**	**Explanation**	**Queries and outputs**
		including a typical definition of an ideal situation for a girl/woman	
	Barriers_to_girls'_participation	Any information on negative things that could happen or have happened as a result of girls participating in the training	Geo-location, community type
	Recomendation_shiftsin_traditional_roles_girls	Any information on what needs to be done to shift the traditional thinking around the role of girls/ women	Geo-location, community type
	Ideal_man	Information on the description of an ideal man	Geo-location, community type
Waiting Room		Anything that does not neatly fit into the other nodes – we will revisit later	

Annex C: Research Ethical Clearance

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RESEARCH PROTOCOL FOR HUMAN SUBJECTS RESEARCH

A PARTICIPATORY GENDER ANALYSIS FOR IDENTIFYING DISCRIMINATORY HOUSEHOLD AND COMMUNITY NORMS AND PRACTICES PREVENTING YOUNG WOMEN FROM PARTICIPATING EQUALLY IN AGRICULTURE IN KASESE & NTOROKO DISTRICTS OF WESTERN UGANDA

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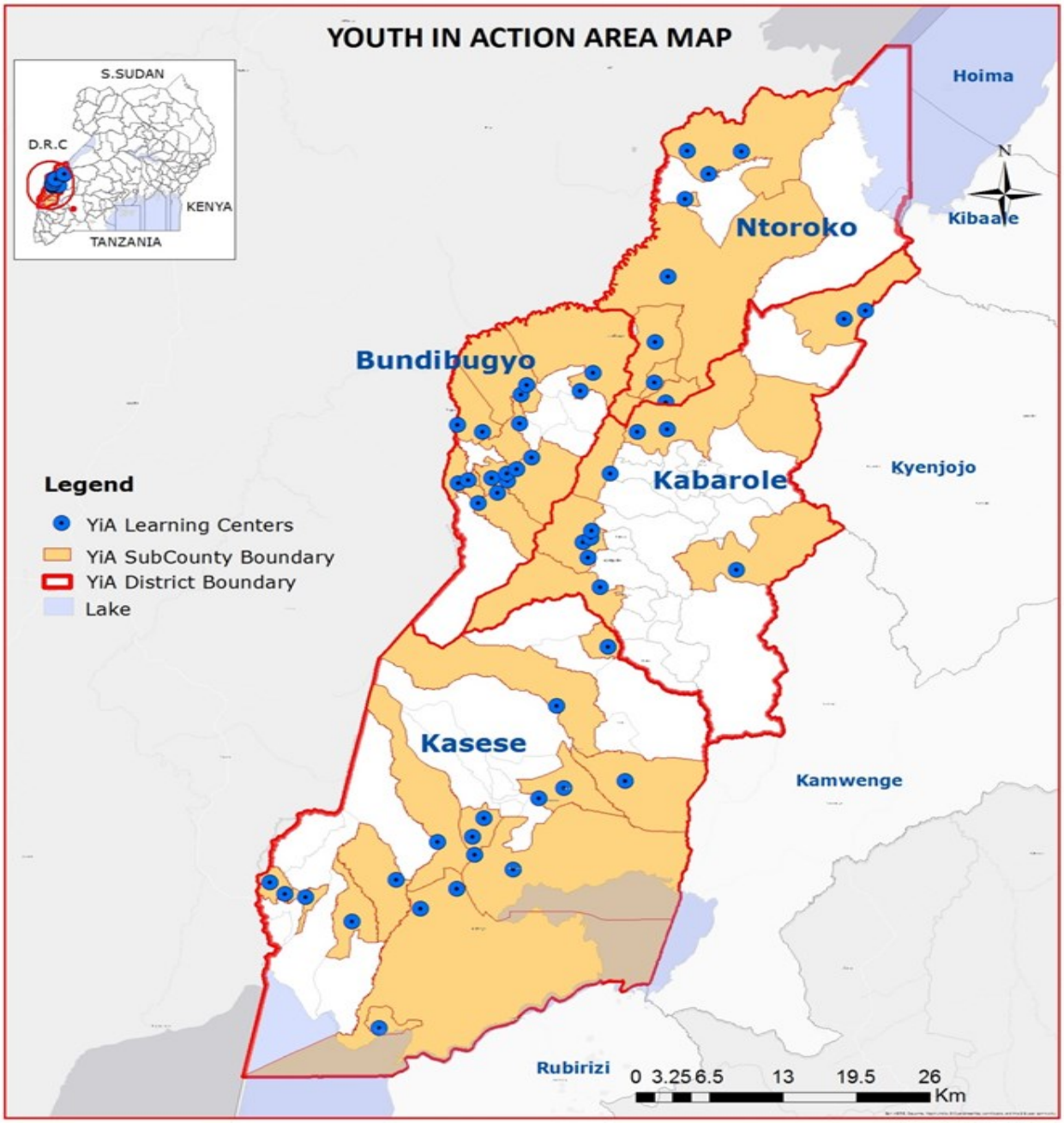
30th September, 2019

Annex D: Youth in Action map area