



# FEED THE FUTURE

The U.S. Government's Global Hunger & Food Security Initiative

## Report on Gender Analysis of CARE Ethiopia-Resilience in Pastoral Areas Activity (RiPA) North Project



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## List of Abbreviations

<b>CEDAW</b>	Convention on the Elimination of All Forms of Discrimination against Women
<b>COVID-19</b>	Corona Virus Disease
<b>DAB-DRT</b>	DAB Development Research and Training
<b>EDHS</b>	Ethiopian Demographic and Health Survey
<b>FGD</b>	Focus Group Discussion
<b>GM</b>	Gender Mainstreaming
<b>GDI</b>	UN Gender Development Index
<b>GTP-II</b>	Growth and Transformation Plan-II
<b>HHS</b>	Household Survey
<b>KII</b>	Key Informant Interview
<b>MoWCYA</b>	Ministry of Women, Children, and Youth Affairs
<b>RiPA</b>	Resilience in Pastoral Areas Activity
<b>TOP</b>	Transitioning out of Pastoralism
<b>ToR</b>	Terms of reference
<b>USAID</b>	United States Agency for International Development

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## Executive Summary

The purpose of the gender analysis is to provide information on gender-related rights in pastoral context and unpacks issues, factors and reasons on how gender relations will affect the achievement of the RiPA goals. Moreover, it also aims at identifying the key and existing discriminatory social and gender norms that are relevant to and responsible for perpetuating gender inequality in the pastoral and agro-pastoral communities in the targeted Regions and Woredas. To achieve this, CARE's gender analysis framework called the 'Good Practices Framework' was used. The study was conducted in Somali, Afar and Oromia. Eight Woredas were selected from the 3 regions namely: Shabelle, Kebrebeja, Erer and Afdem from Somali region; Gewane and Afambo from the Afar region, and Babelle and Meiso from the Oromia region. The survey, 40 KIIs and 56 FGDs data collection techniques were used to collect data from the targeted groups. A total of 402 (325 female and 77 male) participants took part in the survey.

The information in this executive summary is structured around CARE's recommended eight key areas of inquiry for gender analysis. The key findings concerning the areas and tailored to RiPA components are outlined in brief below.

### **Area of inquiry-1: Sexual/gendered division of labor**

Though there are slight differences across the study woredas and household types, work is still gendered and the division of labor is legitimized by traditional patriarchal gender ideology, norms and practices. Women's ability to participate in more productive work outside their home is also restricted by the time they have to spend on domestic tasks such as cooking, cleaning and child care with their limited access to information, knowledge and skills. However, some changes in general, in townships and agro-pastoral types of communities are seen. Despite being stigmatized, a significant number of men and boys have started to engage in unpaid reproductive activities outside the home (fetching water, collecting firewood, going to community mills, for example), allowing a slight change in the gendered division of labor. Similarly, facing the stigma, women and girls sometimes engage in farming activities that are traditionally and culturally considered as men/boys' tasks [herding shoats, selling shoats, milking camel etc...], irrigation, petty trade, paid employments, cooperatives...and hence the dynamics show a sluggish changing of the gendered division of labor. These sluggish changes were registered due to forces such as changing economic opportunities, shocks, emergencies, the spread of new ideas, and more specific actions, such as government policies, programmes and information campaigns.

As compare to Afar and Somali study Woredas, the GA revealed that men and boys from Oromia study Woredas have proved to share women's and girls' burden of the routine reproductive work and out-of-home activities that previously considered "women and girl's" task. Although small changes are observed, yet, majority of women from Afar and Somali per se prefer to be good wives and engage in the production of children, care for them and serve their husbands. The GA found that this is common not only for the uneducated but also for

some women who are in school and also graduated from college or university and then they marry and put their certificate at home.

### **Area of Inquiry-2: Household decision-making**

The generalized evidence from qualitative and quantitative informants suggests that household heads make some household decisions together. Study woredas from Oromia regional state [agro-pastoral] registered a trend in joint decision making within the household compared to Afar and Somali regional states. In general, the triangulated data showed that pastoral men most of the time make many of the household decisions. An interesting finding of the GA is that when women engage in income-generating activities (during drought seasons, emergencies, and inflationary times... for example), the possibility of consultation increases even if final decisions are made by men. While women's involvement in household decision making is sluggishly improved, yet the core decision-making power ultimately rests with men. In the pastoral communities of Afar and Somali, male-dominated decision-making patterns at household and community levels are almost unchanged as compare to the agro-pastoral and agrarian communities in Oromia.

### **Areas of inquiry-3: control over productive assets**

In pastoral societies, in particular, gender-segregated customary laws, norms and practices that favor men's over women's access to livestock and other productive assets are still in place. While the GA recognizes that some of these forms of discrimination are in principle addressed by national and local policies and legislation, in practice, new policies and new or revised laws have proven hard to enforce, with little tangible impact on women and girls in the pastoral areas. Aside from the sluggish change and slight regional differences, the qualitative and quantitative data sources consistently identified that males have significant control over vital productive resources [like large animals: cattle and camel] and females have control of small animals [like goat, and sheep], animal products like butter and milk, petty business-like selling chat. An interesting finding worth mentioning is that as people transition out of pastoralism [Afar and Somali engagement in agro-production, agro-processing, non-farm activities] there are increases in women's control over productive assets and resources as well as decision-making power. Regarding financial capacities, a small proportion of households reported having or using financial products, such as savings, credit or health insurance. There were no substantial differences in the utilization of financial products between male and female-headed households. In general, women's role in controlling productive assets is insignificant in the pastoral communities and hence there does not appear to be a significant regional difference among Afar and Somali. In the predominantly agro-pastoral and agricultural areas of Oromia, however, the tendency of women to engage in productive resources is [sluggishly] improving.

### **Area of Inquiry-4: Access to public spaces and services**

In the pastoral and agro-pastoral section of the study areas, in particular, women and men are not equally mobile and their service needs [health, education, recreational areas, holidays,



festivals... and related gatherings] are not met equally. Women and girls' mobility and movement in public spaces are restricted by the existing norms and cultures, by their husbands/fathers and by the larger community in general. Girls' access to education is not equal to boys' (particularly at more senior levels) and major gaps in accessing basic services outside the home are still prevalent in the study woredas in general and in pastoral areas in particular. Access to agricultural extension service in the study woredas [especially in the pastoral and agro-pastoral areas] was reported to have focused on male farmers and pastoralists, in keeping with the cultural perception that "women do not farm", a perception that ignores the wide range of agricultural activities in which women engage. The GA also revealed that pastoral and agro pastoral households experienced moderately more restrictions on their movements due to fear of conflict than those in non-pastoral households. In normal times, households with female heads reported greater freedom of movement. They participated in different inclusive development-oriented workshops, trainings, PSNP programs etc. In effect, female-headed households had better WASH and other nutrition outcomes than male-headed households, such as a lower prevalence of children with diarrhea and a higher prevalence of exclusive breastfeeding.

In general, women and girls' human rights to freedom of movement, freedom of opinion and expression [in public gatherings], freedom of association [with exception of cooperatives], and freedom to participate in social, economic, and political life, including in the decision-making processes in the pastoral areas of Afar and Somali is [yet] limited. Illiterate women of Afar and Somali, in particular, face discrimination every day while trying to access and enjoy their cultural rights through public spaces. Pastoral women and girls' mobility and movement in public spaces and services are still restricted by their husbands/fathers and by the larger community in general. In contrast, women and girls of the agrarian community of Oromia study Woredas were found relatively mobile and their service needs [health, WASH, education, holidays, festivals... and related gatherings], right to engage in associations, PSNP, are improving. Particularly, girls' access to education and health are improving.

#### **Area of Inquiry-5: Participation in public decision making**

Knowledge and understanding about public issues are considered as major factors for women to get involved in public decision making. However, the social norms and values in the study area neither support the conscientization nor participation in the public decision-making process. To change the existing gender norms and values and enhance the empowerment of women many governmental, NGOs and community-based organization has played a positive role. In the study area, the existence of women-based organizations such as cooperatives, committees/self-help groups as well as PSNP. some of the Kebele and Woredas women were less active as compared to others only due to the absence of credit and saving as well as other forms of women's cooperatives. Irrespective of increased women participation in the area the level of women's participation in public decision making in the targeted Regions/woredas are found out to be ranging from extremely limited to insignificant. Women's group being active

could be a good pre-condition for the achievement of the CARE RiPA program gender-related objectives.

#### **Area of Inquiry-6: Control over one's body**

The capacity to negotiate sex with the husband is different for the three regions. Positively, in all the places women can say no to sex when they are sick or lactating and men recognize the need for that. In normal conditions, women can't say no to sex due to fear of either losing their marriage or facing intimate partner violence as well as polygamous relations. Depending on the Region, Woreda or Kebele there are various forms of Gender-Based Violence (GBV) including Harmful Traditional Practices (HTP). The forms of violence are unwanted and early marriage; wife-beating especially in Oromia and Somali Region; Female Genital Mutilation (FGM) dominantly in Somali and Afar; physical, verbal and psychological abuse at the household level. The form of violence that looks common to all areas is intimate partner violence.

#### **Area of Inquiry-7: Violence and restorative justice**

In the target areas, the community either supports the survivor to seek justice or collaborate with her. The survivors most of the time know where to go to seek response services. The survivors can seek justice from various sources including clan leaders; government structures specifically the Bureau of Women and Children's Affairs, Sharia courts, the police, and the public prosecutor's office to seek justice for various forms of violence against women. Few discussants from Oromia identified a one-stop centre in a nearby hospital, where survivors get response services in one centre. For instance, in Oromia, some discussants were able to identify the location/woreda BissiDimo Hospital as a designated centre for survivors. However, in most places, this service is not identified or indicated as available. Case management for survivors of GBV is not identified so the services are given in a fragmented way. In line with this majority of the informants recognized the lack of coordination among partners working on women's rights especially in the provision of a response to GBV survivors.

#### **Area of Inquiry-8: Aspirations for oneself**

Women in the target area aspire to be economically independent and resilient. Men too aspire to have job opportunities both in rural and urban areas. Men also aspire to replace traditional farming techniques with modern ones. However, there are practical and strategic problems that are obstacles to their aspirations. The practical ones include lack of good roads, clean water, firewood, credit and other important inputs for business start-ups. The strategic issues include cultural norms that restrict women's mobility especially to faraway places and business trips, lack of access to resources, limited to non-land ownership and violence against women.

For the CARE RiPA program to achieve its program objectives related to gender, it should try to address the most pressing practical and strategic needs. Practical needs such as firewood, clean water, and farming techniques should be addressed so men and women in the area will change their economic and social conditions. Women's strategic needs should be addressed by working with stakeholders in terms of capacity building and law enforcement and create

enabling environment by addressing problems such as resource sharing, mobility and violence against women.

## **Conclusion**

By analyzing how gender and power play out in the areas of the agency, structures and relations in different types of households [pastoral, agro-pastoral and townships/non-pastoral] from the eight woredas, the findings clearly show that comprehensive change is needed in all of the three domains of gender equality to achieve women's empowerment. Regarding agency, all women and girls need knowledge, and skills **[on DRM, nutrition, child feeding, WASH, livelihood, natural resource management, business management, and leadership, among others]** and confidence, and they need enough time to access these intangible assets. Getting enough time requires a change in power relations which sees men and boys sharing women's and girls' burden of the routine reproductive work and all home-based activities and responsibilities. In doing so, men and boys must not only 'help' women and girls with traditionally "considered" female tasks and mandates, but these tasks must cease "for good" to be gendered and become the equal responsibility of both women and men. All reproductive tasks must be the responsibility of both men and women. In terms of structures, gender-responsive and sensitive programs, projects, collaborations, policies that realize adequate opportunities and services for women and girls, should be in place. And above all, the existing traditions, gender and social norms that favors men and boys and undermines women and girls must be changed.

## **Recommendations**

These changes should ensure that women can engage in any work that men can work. Women shall exercise decision-making power as equal as men at household and community levels. women should have equal access, ownership and control over productive resources and assets. Access to public services (particularly education, health, WASH) must be improved to equip women (and their families) with the requirements for empowerment. Women should acquire confidence and need enough time to become very active [as equal as men] beyond the household. Women's decision-making power in all household-related issues and beyond should be equal with men counterparts.

Changes to gender relations cannot focus on women alone – men must also understand and value gender equality. Men can be powerful agents of change and can support women and girl's empowerment. Relevant stakeholders must consolidate the engagement directly with men and boys on issues such as gender equality and women's empowerment [focusing on education, health, extension service, DRM, natural resource management, pastures and rangeland, WASH and others.]

## 1. Background and Project Context

CARE Ethiopia was founded in 1984. It has a wealth of worldwide experience in Ethiopia, and it has significantly contributed to the efforts to end poverty. CARE works to save lives, end poverty and achieve social justice, putting vulnerable women and girls in the centre of its efforts in collaboration with several organizations that have the same purpose, donors, governments, and people at grassroots levels. CARE Ethiopia has designed and implemented several projects, including access to clean water, access to education, microfinance, food and nutrition security, climate change and disaster response, among others. These projects have had a lasting impact on the livelihoods of millions of poor people, especially women and girls.

In partnership with Mercy Corps, CARE has been implementing a USAID-funded project entitled: **Feed the Future - Resilience in Pastoral Areas (RiPA) North** since February 2020. The five-year project aims to “improve the resilience capacities of households, markets and governance institutions across the Somali, Afar and Oromia regions, collectively contributing to enhanced food security and inclusive economic growth for over **129,129** households.” The project gives more emphasis on the implementation of an integrated gender transformative program to address the underlying causes of vulnerability to shocks and stresses.

Ethiopia has achieved significant gains in advancing gender equality and women’s empowerment in various aspects. One of the recent appreciable milestones has been made in promoting women’s political participation (women occupy 50% of the cabinet of ministers and 38.8% of seats of the House of Peoples’ Representatives<sup>1</sup>). However, significant gender inequalities persist in the country, depriving millions of women’s rights and opportunities and hampering their participation in development endeavors. The majority of the vulnerable segments of the Ethiopian population are still largely women and children<sup>2</sup>. Therefore, despite improvements in the country to access basic services such as education, water and sanitation, health, legal, energy, and economic opportunities, Ethiopia has yet to go a long way to achieve gender equality. According to the UN Gender Development Index (GDI), Ethiopia ranked 173<sup>rd</sup> out of 189 countries in 2020<sup>3</sup>.

Mercy Corps and CARE consortium has been implementing RiPA project in Afar, Oromia, and Somali regions, giving due emphasis to gender transformation. RiPA project has four key components. The components are:

- ✓ *Improved Disaster Risk Management Systems and Capacity*
- ✓ *Diversified and Sustainable Economic Opportunities for People Transitioning out of Pastoralism (ToPs) particularly youth and women*

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<sup>1</sup>Kebede, A., 2020. *Women’s Political Participation in Ethiopia from ancient times to the present. International Journal of Research in Social Sciences, 10(02).*

<sup>2</sup>*Ethiopia Gender Diagnostic Report: Priorities for Promoting Equity (English).* Washington, D.C. : World Bank Group, 2019

<sup>3</sup>UNDP. (2020). Gender Development Index (GDI)

- ✓ *Intensified and Sustained Pastoral and Agro-Pastoral Production and Marketing*
- ✓ *Improved and Sustained Nutrition and Hygiene Practices*

RiPA is designed with the understanding that individuals' gender, age, and socio-economic status have the potential to support or undermine nutritional and economic resilience. Women, men, girls, and boys in the lowlands of Ethiopia have unique identities, as well as varied roles, responsibilities, and access to and control over resources. RiPA will address the shortcomings of previous projects [like PRIME] in integrating gender effectively, accounting for local gender and social norms in the design and implementation of each activity (through multiple tools including the Social Analysis and Action and gendered vulnerability and capacity analysis tools).

As part of the gender integration endeavor, RiPA will focus on female and youth-friendly market opportunities that complement existing traditional roles so as not to exacerbate vulnerabilities or risks. RiPA will also reach adolescent girls with tailored activities, including nutrition sessions. In addition, RiPA's integrated activity design will ensure interventions address multiple constraints faced by women. For example, PRIME's introduction of Village Savings and Loan Associations (VSLAs) alongside technical assistance to female milk collectors not only led to increased earnings for the members but also led to expanded decision making and improved household nutrition. Further, RiPA will incorporate inclusive goods and services, such as financial services and climate-smart agronomic inputs, which consider marketing, packaging, seasonality of income and time constraints, to ensure improvements in youth and women's absorptive and adaptive capacities<sup>4</sup>.

Cognizant of this, DAB Development Research and Training (DAB-DRT) has conducted the gender analysis in response to Mercy Crops and CARE consortium call to do this assignment. This report comprises the introductory part, the objective of the assignment, the scope of the work, the methodology and findings of the secondary and the primary data together with the data collection tools in the annex part.

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<sup>4</sup> Source: Adopted from RiPA project document

## 2. Purpose and Scope of the Consultancy

**Purpose:** The Gender Analysis provides information on gender-related rights in pastoral context and unpacks issues, factors and reasons on how gender relations will affect the achievement of the RiPA goals. The Gender Analysis will also help identify the key and existing discriminatory social and gender norms that are relevant to and responsible for perpetuating gender inequality in the pastoral and agro-pastoral communities in the targeted Regions and Woredas.

To conduct the analysis, DAB-DRT's gender experts has adapted and employed CARE's gender analysis framework called the "Good Practices Framework for gender analysis" which focuses on examining eight areas of inquiries (gender division of labor, HH decision-making, control over productive assets, access to public spaces and services, claiming rights and meaningful participation in public decision-making, control over one's body, violence and restorative justice, and aspirations for oneself). The analysis on each area of inquiry cuts across CARE's three domains of gender equality - Agency, Relations, and Structures.

### 2.1. The objectives of the Assignment

- To explore how unequal gender relations, gendered discrimination, subordination and exclusion influence rights denials in RiPA intervention areas, particularly, through intersecting with other areas of marginalization or inequality due to age, class, ethnicity, caste, and disability.
- To identify the different gendered roles and relationships within RiPA intervention areas and identify how these create specific needs, risks and inequities for different population groups
- To examine how the outcome of each component aims to affect the relative status of men and women, girls and boys; ensuring that it reduces the inequalities.
- To understand how the gender relations and dynamics can affect each RiPA component outcomes and overall achievement.
- Identify, analyze and examine underlying gender and social norms that affect women's, men's, young women's, and young men's participation and gain from productive engagement in pastoral communities.
- Set progress markers for women's empowerment and improved gender equality.
- To forward a feasible recommendation of gender-transformative strategies across RiPA components

### 2.2. Scope and limitation of the study

To achieve the objectives of the consultancy, both quantitative and qualitative information, sex-age disaggregated data and analysis on the gender situation across RiPA activity intervention areas were collected. The consulting team believes that there are slight differences

among pure pastoral, agro-pastoral and town-ship. Therefore, information disaggregated in these three livelihood zones of the pastoral society was collected and analyzed.

This information is mainly essential for developing/refining the RiPA North gender strategy that aims to integrate gender considerations in each component along with the project cycle management and provide the basis for developing gender-transformative actions, indicators and progress markers for monitoring.

Cognizant of this, the scope of work vis-à-vis zero draft report Gender Analysis has met the following criteria:

- Use key recent statistics on the situation of women and girls, men and boys – which will also provide the baseline for future measurement (including relevant statistics that reflect RiPA components and provide an interpretation);
- Identified key barriers to achieving gender equality (including gender and social norms, legislative, government and community institutional capacity, market systems, etc.) focusing on the four RiPA components.

When it comes to the limitation of the study, even though RiPA project is being implemented in 22 Woredas in Afar, Somali and Oromia Region, due to available resources only 8 Woredas were selected for this study. The sample Woredas were selected using purposive sampling techniques taking into consideration accessibility and proximity of the woredas. Due to this, the data presented in the finding sections might not show the whole picture of the RiPA project Woredas but is specific to the targeted woredas.

### 3. Gender Analysis: Theories, Approaches and Frameworks

Gender refers to the social and cultural differences and relations between men and women which are learned, vary widely among societies and cultures, and change over time. Gender also signifies the socially determined differences between women and men such as roles, attitudes, behaviors and values. Gender mirrors and influences the different roles, social status, economic and political power of women and men in society. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies, there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader socio-cultural context. Other important criteria for socio-cultural analysis include class, race, poverty level, ethnic group and age<sup>5</sup>.

Gender inequality is pervasive throughout time and space: as the result of patriarchal socialization/thinking (that refers to systemic societal structures that institutionalize male physical, social and economic power over women) as well as other factors including unfair gender division of labor. As a result, gender inequality results in denial of women's full range of human and social possibilities. Among others, gender inequality is manifested in access to and control over resources, Power relation (decision making), and social inequality (Prestige, or presumed worth).

There have been efforts at the global level in protecting and promoting women's rights through the development and implementation of various legal frameworks and strategies among which is Gender Mainstreaming (GM). Gender Mainstreaming is a global strategy with the ultimate goal of bringing gender equality. The strategy as a process uses different methods and tools that enable mainstreaming gender in development interventions including gender analysis. Gender analysis refers to the variety of methods used to understand the relationships between men and women, their activities (gender division of labor), access to and control over resources, and the constraints they face relative to each other, to identify gaps, raise concerns and addressing them<sup>6</sup>. Hence, CARE's Good Practice Framework for Gender Analysis is found relevant hence it was employed to conduct the assessment in all three levels of analysis; Macro, Meso and Micro level. CARE uses an empowerment and equality framework to combine theory and practice as well as to promote sustainable change. The framework recognizes the power of individuals or "agency", structures and relations (Martinz and Wuo, ND)<sup>7</sup>. Hence, the impacts of the policies from these three changes are considered in the analysis. In line with CARE's gender analysis framework (Good Practices Framework), a three-phase analysis is carried out as indicated below.

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<sup>5</sup>Retrieved March 07/2021 from <https://eige.europa.eu/gender-mainstreaming/concepts-and-definitions>

<sup>6</sup>Gender Mainstreaming an Overview , Office of the Special Adviser on Gender Issues and Advancement of Women, UN , New York, 2002, <http://www.un.org/womenwatch/osagi/pdf/e65237.pdf>

<sup>7</sup>Adopted from the TOR



**Phase 1 - Preliminary Foundations:** analysis of the broader context to gain an understanding of gender dynamics. This analysis is in a broader context:

- ✓ Cultural norms and values.
- ✓ National and regional policies and laws related to human rights, especially implementation pertinent to women’s rights.
- ✓ Information on educational attainment, literacy, incomes and livelihoods, mobility, workload, health, nutrition, morbidity/mortality, violence, etc., disaggregated by sex.

**Phase 2 - Core Areas of Inquiry for Gender Analysis:** Each area of inquiry cuts across CARE’s gender equality domains; agency, structures and relations<sup>8</sup>. To explore core areas of inquiry for gender analysis, data is collected through a survey, key informant interviews, focus group discussions and document review of secondary sources. The collected data is analyzed thematically under each core area of inquiry across the key domains of gender equality: agency, structure and relations<sup>9</sup> as indicated in Table 1 below.

*Table 1: CARE’s three domains of gender equality and the core areas of inquiry for gender analysis*

No	Core areas of inquiry	CARE’s three domains of gender equality			Data source
		Agency*	Structures**	Relations***	
1	The gendered division of labor				KII FGD Survey Secondary Sources
2	Household decision making				
3	Control over productive assets				
4	Access to public spaces and services				
5	Claiming rights and meaningful participation in public decision-making				
6	Control over one’s body				
7	Violence and restorative justice				
8	Aspirations for oneself				

\* **Agency:** includes consciousness, confidence, self-esteem and aspirations and knowledge, skills and capabilities.

\*\* **Structures:** include social norms, customs, values practices, laws, policies, procedures and services.

\*\*\* **Relations:** include the power relations through which people live their lives through intimate relations and social networks and group membership and activism.

**Phase 3 - Applying gender analysis to programming:** Prioritizing practical and strategic gender issues, key immediate rights that affect women’s conditions (practical rights) as well as the

<sup>8</sup>: Gender Equality and Women’s Voice Guidance Note, CARE’s Gender Equality Framework (CARE, 2018)

<sup>9</sup>CARE’s three domains of gender equality

needed transformation in structures and relations to pursue gender equality (strategic interests).

- a) ***Key practical gender---related rights:*** immediate needs that account for the different positions of women, men, girls and boys – what a person does or does not have, can and cannot do (agency).
- b) ***Key strategic gender issues:*** social relations and structural issues, such as social positions, laws and norms affecting gender equality, and power dynamics between groups.

After identifying practical and strategic gender issues through analysis then prioritization for intervention and relevant recommendations are forwarded.

## 4. Methodology and Methods

To conduct the RiPA gender analysis the CARE Good Practice Framework for Gender Analysis, both quantitative and qualitative methodologies were employed and triangulation was made possible through a mixed method. The mixed-method is justified to take advantage of the benefits of a combined method that include: triangulation of findings from the various methods and sources; complementarily and clarification of the results from one method with the results from another. It also allows the discovery of contradictions and inconsistencies in the study findings. This method will also be tailored by contextual exploration of factors like local environment, socioeconomic and cultural contexts as well as characteristics of target audiences.

As the gender analysis is conducted including at micro (community and individual) level, a participatory methodology, tools and techniques are employed. Participatory activities such as FGDs provide data and are also used as a learning tool for various interest groups within the communities and agencies (Dayal, 2000). Open discussion in FGDs and community resource mapping helped to obtain credible and relevant information because biased answers tend to be checked by group dynamics. During community resource mapping the FGD discussants and the participants exercised activity profiling, identified resources and respective access by men and women as well as roles in decision making. These exercises helped in the experiential learning cycle of the RiPA project, generating and using knowledge by communities to solve their own problems. In addition, various data collection methods were employed to generate the required data as indicated below.

### 4.1. Methods and Tools

**Document Review:** documents such as international, regional, and national legal frameworks, and policies related to gender, were reviewed. Also, various documents related to showing national level progress in gender equality and women empowerment were reviewed such as EDHS, National reports (MoWCYA, and GTPII) as well as CEDAW and BPfA country reports to collect relevant information and facts. additional documents including, gender-related studies and reports are undertaken in the Regions, CARE gender resources, and RiPA vital program documents were reviewed. the outcome is indicated in phase 1 (preliminary foundations) section of this report.

**Survey:** collect quantitative data through a survey from men and women to explore attitudes and facts concerning: gendered division of labor, household decision making, control over productive assets, access to public spaces and services, claiming rights and meaningful participation in public decision-making, control over one's body, violence and restorative justice as well as aspirations for oneself. Questions covered gender issues across the agency, structures, and relations. A structured questionnaire was developed and households were randomly selected for the household survey from the sample Woredas/Kebeles. (Please see Annex 1 for the survey questionnaire). A total of 402 participants took part in the survey out of which 325 were female and 77 were male. The majority of the respondents [64.9 %] are

agro-pastoral types of households and followed by pastoral [22.9 %] and town-ship [12.2 %] type of households

**Key Informant Interview (KII):** 40 Key informant interviews were conducted with selected Woreda government officials specifically from Women, children and youth Affairs office, Labor and Social Affairs, Agriculture, Health, and Justice offices who have in-depth insight on gender dynamics in their respective communities. KII were conducted only at the woreda level. A predefined interview guide was used to conduct the interview (Annex 3). The details of the KII participants are illustrated in Table 2.

**Focus Group Discussion (FGD):**56 focus group discussions were held with men, women, girls and boys separately in each sample Kebele. A predefined FGD guide was used to conduct the FGDs (Annex 2). The details of the FGD participants are illustrated in Table 2.

#### 4.2. Sampling Technique and Size

In the selection of the FGD discussants, purposive sampling techniques were applied. The key informant interviews were conducted with selected community/ clan leaders, religious leaders and women group representatives who have in-depth insight on gender dynamics in their respective communities. Details of KIIs of the gender analysis in each sample Woreda are presented in Table 2 below.

*Table 2: Description of focus group discussions and key informant interviews conducted*

Region	sample Woredas	sample Kebeles	FGDs				Number of KIIs
			Adult Men	Adult Women	Boys and girls		
Somali	4	6	8	10	2	2	20 (17 M, 3F)
Afar	2	4	6	8	1	1	10 (7F, 3F)
Oromia	2	4	6	8	1	1	10 (6M, 4F)
Total	8	14	56				40 (30M, 10F)

In addition to qualitative data collection through FGDs and KIIs, the team has also collected quantitative data through a survey from men, women and youths to explore attitudes towards women and girls, and gender dynamics in general. A structured questionnaire for quantitative data collection was developed and some important steps followed.

Initially, sample kebeles from each target woreda were selected purposively. After that, a list of households was prepared in collaboration with local guides [kebele health extension workers] Once the sampling frame of each sample kebele and the planned number of sample respondents were determined [using the following formula], a systematic sampling technique was applied. Thus, the sampling frame in the kebele was divided by the number of sample respondents to get the sample interval. Then every  $i^{th}$  household between one and the first sampling interval was randomly selected. The data collectors then took every  $i^{th}$  household until it got to the required sample size. Applying this procedure provided greater assurance that every eligible household is adequately represented in the final sample and hence generally results in an increase in sampling reliability.

The sample size was determined based on Kothari (2004)<sup>10</sup> formula, as indicated below<sup>11</sup>.

$$n = DE \frac{Z^2 \cdot p \cdot q \cdot N}{e^2(N - 1) + Z^2 \cdot p \cdot q}$$

Where,  $N$  = Total target group (129,129 households) here,  $N$  Total target group (129,129 households)<sup>12</sup>

$n$  = sample size needed = sample size needed

$e$  = acceptable error (the precision) 5% (0.05); = acceptable error the precision 5% (0.05);

$Z$  = 1.96 confidence level (95 %) where  $Z = 1.96$ ; = 1.96 confidence level (95 %) where  $Z=1.96$ ;

previous estimate 0.5) = 0.5 and  $q=1-p=0.5$

Based on the above assumptions, the sample size for the household survey was 402 households. This sample size was distributed across the eight sample woredas (14 Kebeles) based on the proportion of the project beneficiary households in each target Woreda/region. Accordingly: Shebelle, Kebrebeyah, Erer and Afdem were selected from the Somali region; Gewane and Afambo were selected from the Afar region, and Babile and Meiso were selected from the Oromia region. The eight sample Woredas are selected using purposive sampling techniques taking into consideration accessibility and proximity of the woredas. The sample households were randomly selected in consultation with the Kebele authorities. The sample woredas per region are stated in the table below.

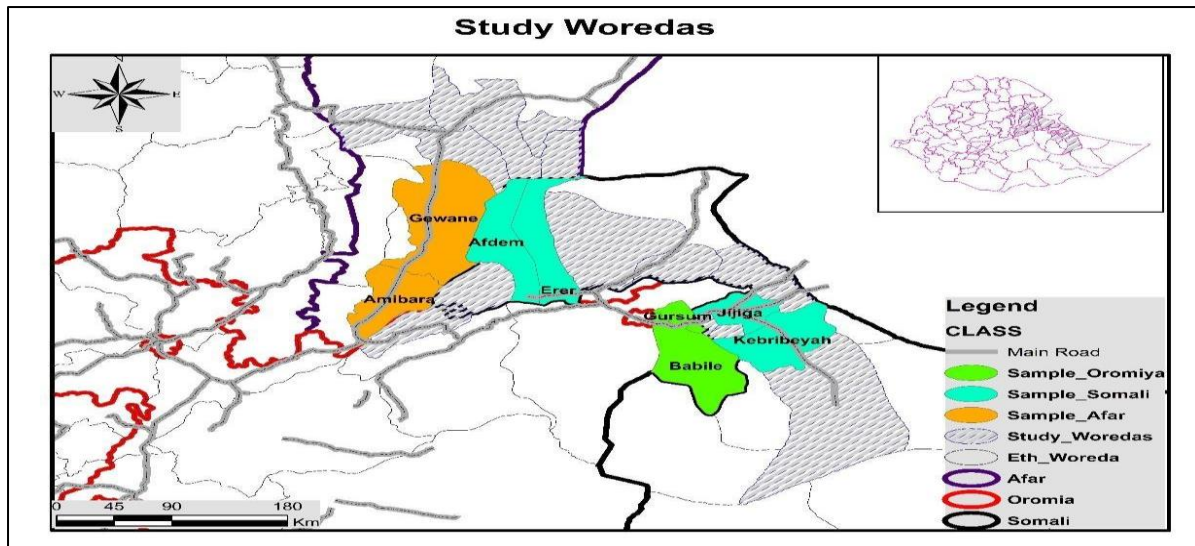
**Table 3: Sample size per Woreda**

Woreda	Per Region	Actual Sample HH
Babile	101	51
Meiso		50
Afambo	101	45
Gewane		56
Afdem	200	50
Erer		50
Shebelle		50
Kebrebeyah		50
Total	402	402

<sup>10</sup> Kothari, C.R., 2004. Research methodology: Methods and techniques. New Age International.

<sup>11</sup> DAB-DRT consulting team is ready to accept/use another sampling formula in close consultation of CLA team.

<sup>12</sup> As clearly mentioned in "Feed the Future: Resilience in Pastoral Areas: Year 2 Detailed Implementation Plan Narrative" document, the Resilience in Pastoral Areas Activity (RiPA) will improve the resilience capacities of households, markets and governance institutions across the Somali, Afar and Oromia regions, collectively contributing to enhanced food security and inclusive economic growth for over 129,129 households



### 4.3. Data collection process, materials and quality control

During the data collection process, certain factors were considered to have accurate data and a minimum of deviation from the standard. Certain factors were closely followed and addressed to attain the maximum accuracy of data. These factors include: locating and talking to the appropriate personnel; identifying proper time and location; assigning well-experienced interviewers; and cross-checking data from different sources; and this helped enhance the reliability of the conclusions made and recommendations proposed. Besides, the team of experts used their professional experience and judgment, not to over generalize or not to oversimplify the result of the assessment.

### 4.4. Data analysis methods

The quantitative data were analyzed using Statistical Packages for Social Science (SPSS) (Version 23). Qualitative data analysis was performed through content and thematic analysis after audiotapes of in-depth interviews and focus group discussions are transcribed and verified by a lead consultant for accuracy. The FGD data analysis and presentation has followed some basic rules of FGD and KII data compilation and analysis methods. During the primary field-onsite analysis, nonverbal communication, gestures, and behavioral responses were taken seriously. Further, the intensity of expression and individual voices together with the group's consensus were looked into. Selected documents were reviewed with a gender lens to scrutinize it from a gender perspective, identifying the enabling environment for gender equality vis-à-vis the CARE gender analysis components. In addition, secondary data were collected through document review that was used for triangulation. Finally, the findings are presented in the pre-defined thematic areas and after the regional validation workshop and consultative meetings, conclusions and recommendations are made.

### 4.5. Ethical Considerations in the Process of Data collection

As with any other research that involves gathering data from subjects/participants, measures were taken to respect privacy and confidentiality. Most importantly, data collection didn't

commence before obtaining the full and informed consent of the respondent. The collected data are being utilized for the intended purpose identified to the respondent. Given minimizing the power imbalance between the data collectors and participants, data collectors were trying to utilize local and simplified language and dress in a culturally sensitive manner. In addition to this, the data collection activities were conducted with all the necessary measures to protect infection of COVID-19 [wearing face masks, holding sanitizer and keeping social distance, among others].

## 5. Findings of the Gender Analysis

### 5.1. Phase 1: Findings on the Preliminary foundation

#### 5.1.1. National and regional policies and laws related to human rights

The Ethiopian Government has been taking measures at all levels towards ensuring gender equality and women's empowerment that resulted in significant progress on women's participation in and benefit from social, economic and political endeavors.<sup>13</sup> In 2020, the global gender gap index for Ethiopia was 0.69 index. The global gender gap index of Ethiopia increased from 0.59 index in 2006 to 0.69 index in 2020 growing at an average annual rate of 1.11%. The global gender gap index is described in that (1=No inequality, 0=Maximum inequality).

The Ethiopian Government has shown a firm political commitment to the advancement of gender equality, women's rights and women's economic empowerment and as a result, the National Policy on Women was issued in 1993 guaranteeing equal rights of women, a commitment that was renewed in the constitution in 1995. The government of Ethiopia has made these important legal frameworks part of its constitution. In addition, the 1995 Constitution of the FDRE also provides the basic principle that all persons are equal before the law and are entitled without any discrimination to equal protection under the law. The Constitution guarantees women's rights as equal to those of men in employment, marriage, and property ownership. Furthermore, it requires the State to enforce the rights of women to eliminate the influence of harmful traditional practices that cause bodily and mental harm against women. The Ethiopian Women, Development and Change Strategy, developed in 2017/18, aims to increase women's economic empowerment by addressing high rates of unemployment and informality and ensuring urban job creation and food security for women. Ethiopia has also revised gender-discriminatory legal provisions in the Family Law (revised in 2000) and Penal Codes (revised in 2005), aimed at tackling gender-based violence, including child marriage and harmful traditional practices. In 2016, the Financial Administration proclamation was revised to mainstream gender issues in the budget preparation process. This political commitment is reflected in the recent appointment of a gender-balanced cabinet and the first woman president in Ethiopian history.

The Ethiopian Government formulated the National Social Protection Policy in 2014 as part of a social policy framework. It focuses on reducing poverty, the social and economic risk of citizens, vulnerability, and exclusion by taking measures through formal and informal mechanisms to ascertain accessible and equitable growth for all. The policy envisioned to see all Ethiopians enjoying social and economic wellbeing, security and social justice. The objectives of the policy aim to protect poor and vulnerable individuals, households, and communities from different natural and human-made adverse effects of shocks. Importantly, the policy in its guiding principles stated to emphasize gender equality during its

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<sup>13</sup> Konema.com visited on July 20, 2021.



implementation. The target groups identified in the policy are children living under difficult circumstances, pregnant and lactating mothers, victims of social problems including sex workers, and segments of society vulnerable to violence and abuse.

Ethiopia has ratified a host of international and regional commitments on gender equality and women's empowerment. Ethiopia ratified the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1981<sup>14</sup> and adopted the Beijing Platform for Action, which was declared in the Fourth World Conference on Women gathered in Beijing in September 1995. The government has signed up to the Sustainable Development Goals (SDGs), which include ending violence against women and girls by 2030 (SDG goal 5), and the Africa Renaissance Agenda 2063, committing to a specific goal on full gender equality in all spheres of life.

The government of Ethiopia has also signed many regional protocols and Charters that enable women empowerment and gender equality. Among these are;

- ✓ Ethiopia ratified the Protocol of the African Charter on the Rights of Women in Africa (Maputo Protocol) in 2018. The Protocol requires all States to end all forms of VAW including unwanted or forced sex in the private or the public sphere. The African Charter on Human and Peoples' Rights on the Rights of Women in Africa addresses women's land and property rights. State parties are required to ensure that in the event of separation, divorce, or annulment of marriage, women and men shall have the right to an equitable sharing of the joint property deriving from the marriage; grant to women, whatever their marital status, access to adequate housing; promote women's access to and control over productive resources such as land; and guarantee their right to property (arts. 7, 16 and 19). The Protocol also provides that a widow has the right to an equitable share in the inheritance of the property of her husband and those women and men have the right to inherit, in equitable shares, their parents' properties (art. 21). In addition, the Protocol requires that State parties "take appropriate measures to ... provide women with access to clean drinking water, sources of domestic fuel, land, and the means of producing nutritious food" in the context of women's right to food security (art. 15).
- ✓ The Principles and Guidelines on the Implementation of Economic, Social, and Cultural Rights in the African Charter on Human and Peoples' Rights also recognize the principle of gender equality and women's equal rights to property and land. Among other provisions, they state that the African States are obliged to "ensure equitable and non-discriminatory access, acquisition, ownership, inheritance, and control of land and housing, especially by women. This includes the obligation to take measures to modify or prohibit harmful social, cultural or other practices that prevent women and other members of vulnerable and disadvantaged groups from enjoying their property right, particularly to housing and land" (para. 55 (viii)).

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<sup>14</sup> submitting the 8th CEDAW31 report to the UN General Assembly in 2016

- ✓ “Dakar Platform for Action” 1994 that focuses on health issues of African women giving attention to reproductive health rights.
- ✓ The Framework and Guidelines on Land Policy in Africa: adopted by the African Union in 2009, contains a specific section on strengthening the land rights of women.

On top of being a signatory of these conventions, actions, and protocols as well as having the basic gender equality legal frameworks in place, Ethiopia has formulated/revised many policy and legal frameworks which are gender-sensitive. Proclamation No. 916/2015 requires all government institutions to address women’s issues in policies, laws, and development programmes and projects. Among the national policy and institutional frameworks that are formulated/revised as well as major interventions taken in terms of structure and budgeting, to promote gender equality and women empowerment, includes:

- ✓ Ethiopia 2030: The Pathway to Prosperity Ten Years Perspective Development Plan (2021 – 2030) is women and youth centered.
- ✓ The Strategic Plan for an Integrated and Multi-Sectoral Response to Violence Against Women and Children (VAW/C) and Child Justice in Ethiopia focuses on prevention, protection, and response mechanisms to address VAW/C.
- ✓ The National Strategy and Action Plan on Harmful Traditional Practices against Women and Children in Ethiopia (2013)
- ✓ Establishment of institutional mechanisms at federal and regional levels, including the Ministry of Women, Children, and Youth Affairs Offices (MOWCYA); Child and Women Protection Units within the various police units; a Special Bench for violence against women cases within the federal criminal court.
- ✓ Establishing hotlines for women and children experiencing violence, setting up more than 19 one-stop centres and rehabilitation centres, and strengthening existing ones.
- ✓ Proclamation No. 1113/2019 on civil society organizations of 5 February 2019;
- ✓ Proclamation No. 1064/2017 on federal civil servants, which provides for the prohibition of sexual harassment;
- ✓ Proclamation No. 1049/2017 on the amendment of the registration of vital events and the national identity card, which extends the scope of the standardized vital events registration system to refugees and other non-nationals;
- ✓ Proclamation No. 923/2016 on overseas employment, which protects the rights, safety, and dignity of Ethiopians who take up employment abroad;
- ✓ Proclamation No. 943/2016 on the establishment of the Office of the Federal Attorney General of Ethiopia, which covers the provision of free legal services to women who do not have sufficient resources;

- ✓ Proclamation No. 970/2016 on the amendment of the Proclamation on the Federal Government of Ethiopia financial administration, which integrates a gender perspective into the preparation of the budget programmes;
- ✓ Proclamation No. 909/2015 on the prevention and suppression of trafficking in persons and smuggling of migrants.

## 5.1.2. Gender Equality Outcome of the Policy, Legal and Other Interventions

### 5.1.2.1. *Political Participation and Representation*

Women's representation in the Federal Parliament (the House of Peoples' Representatives-HPR) showed a significant increase from 27.9 % in 2010 to 38.8 % in 2015. Notably, the 2015 election augmented the representation of women in the national legislative body. Beyond the increase in the number of women in parliament, female members of parliament (MPs) have increasingly occupied important positions within the parliamentary structures including an equal number of chairpersons positions out of the 10 Standing Committees of HPR. Female MPs were also elected as House Speakers and deputy speakers to both Houses of the Parliament (the House of Federation and the HPR, respectively). In the same vein, the representation of women in Regional Councils has shown significant progress. Though with great regional disparity, it currently stands above 20 % in seven of the nine states with a significant record of above 50 % in one regional state and above 45 % in three regional states while a little less than 30 % in two regional states. The same progress has been reflected in local councils (Woreda and Kebele councils) where women's representation has significantly increased.

The above-detailed achievements in increasing women's representation and participation in public and political positions is a milestone given the predominance of stereotypes about women's role in leadership and other key roles in the public sphere. In such a context where patriarchal and discriminatory practices are the norm, this progress achieved is commendable yet there is still a long way to go towards parity. Various enabling policies have contributed to the overall increase in the representation of women in elected office. The quota system (30 %) applied for parliamentary seats by the political party that won the majority of seats in the 2015 elections; special campaign funds availed by the National Electoral Commission for women candidates, combined with the current ruling party's political will as well as the mix of educational and economic policies that aimed at empowering women have worked well to bring more women into public offices. The determination demonstrated recently by the leadership as part of the country's political reform enabled several professional women to come into public leadership positions.

This achievement, however, needs to be further reinforced with institutionalization cascading to all levels of government to sustain the gains of equal representation. It should also be accompanied by efforts to address deeper gender stereotypes about women's leadership abilities. Creating a pool of capable and qualified women who can take leadership positions is also a priority. This requires addressing the challenges faced within education, economic

sectors and multiple discrimination women and girls face at an early stage within the family and community as well as throughout their lifecycle.

### **5.1.2.2. Dynamics of women's access to productive resources**

Advancement towards access and control over productive resources like land, house and property ownership is crucial for improving women's economic empowerment. In view of this, the GoE and other stakeholders [national and international NGOs] have exerted efforts towards this and consequently, the past two decades have seen considerable gains in increasing women's access to land and housing. Through the implementation of the GTP II, women are increasingly becoming owners of houses or land in both urban and rural areas of the country. The Government has focused on structural reforms on land management and administration considering gaps in obtaining title deed possession for rural land right holders.

According to EDHS 2016, Sixteen % of women aged 15-49 own a house alone, and 35% own a house jointly with someone. Overall, the house ownership rate among men is similar to women (51% and 50%, respectively), although men are more likely than women to own a house alone (35%), and are less likely to share ownership (17%). When it comes to percentage of women who doesn't own a house, Addis Ababa has the highest percentage (84.2%) followed by Dire Dawa(71.3%), Somali (53.7%), Afar (48.5%) and Oromia 42.5%.

With land, the ownership rate is also higher among men than women (48% and 40%, respectively), with men less likely than women to own land jointly with someone (15% and 25%, respectively). Ownership rates are higher in rural than urban areas. About 1 in 5 urban women (27%) own a house, compared to 56% of rural women. When it comes to title deeds, more than half of women (51%) and nearly two-thirds of men (66%) who own a house do not have a title or deed for their house. When it comes to percentage of women who doesn't own a land, Addis Ababa has the highest percentage (96%) followed by Dire Dawa (81.7%), Afar (78.6%), Somali (68.6%) and Oromia (62.9%)

Although possession of a title or deed is somewhat more common for land than for housing, large proportions of both women and men who own land do not have a title or deed (40% and 48%, respectively). The majority of women and men who have a title or deed for their property say that their name is on the document. However, the %age of respondents who report their name is not on a title or deed is somewhat higher among women than men in the case of housing (8% and 2%, respectively) and land (7% and 2%, respectively). When it comes to regional variation, women in the Afar and Somali Regions are more likely not to have a title and deed for their house (86% and 74%, respectively) or land (79% and 83%, respectively) than women in other regions.<sup>15</sup>

Through the implementation of the nationwide land certification program, millions of women have acquired land use right certificates either jointly with their spouses or separately. The total number of women with landholding certificates had already reached more than 8.5

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<sup>15</sup> EDHS, 2016

million in 2015. Under the GTP II (2015/16-2019/20), it was targeted to certify the land use rights of an additional 2,594,135 land holders by 2020. Accordingly, so far, 2,164,178 women have been granted land-use certificates among which 277,880 women received the certificate separately. During the reporting period, 11,880,345 women from whom 2,138,673 are female heads of households and 9,741,672 married women were issued land-holding certificates.<sup>16</sup>

Overall, the proportion of landholder women stood at 20 %. Among women who received the certificate, 24 % were women heads of household, 13 % were male heads of household and the remaining 63 % were received jointly by husband and wife. It has been reported in various studies carried out on the certification process that the certification has improved the status of women and their bargaining power within the family vis-à-vis their husbands and the community at large. On the other hand, studies also show setbacks in the effective use of this right in some households or areas [mainly observed in pastoral communities of Afar and Somali] where women do not have effective control or decision-making power over the land. This has to do with gender roles and power relations within the family and perceptions about the 'proper' place of women in family and society.<sup>17</sup>

The land certification process has its own flaws when it comes to polygamous families. Bigamy and polygamy are prohibited by the law of Ethiopia. As per the 2016 Ethiopian Demographic and Health Survey result, 11% of currently married women report that their husbands have multiple wives. Somali (29%) and Benishangul-Gumuz (21%) regions had the highest percentage of women ages between 15-49 years old in a polygamous marriage. Except for Benishangul-Gumuz region which had passed a regulation (018/2014) stipulating landholding rights for women in a polygamous marriage arrangement, there is no law nor system to register and certify lands that are under the holding of spouses' living in such union in Ethiopia. This disproportionately affects wives in the polygamous union especially in the event of divorce or death of a spouse.

In Afar and Somali, customary law governs land use and bans women from owning land. Younger and older women in Afar and Somali communities are a disadvantaged segment of the population in relation to property and asset ownership. Evidence on the issue stated that young women were not welcomed by the community to work and have their own wealth. The community believes that a girl should not have to earn wealth because after she gets married, she will go to her husband's family or his clan. If she builds her own wealth before the marriage, it is assumed that she may take her family wealth to another family or clan. That is why a female is not expected to earn wealth, unlike boys. In some cases, the only source of inherited wealth are gifts such as goats or cattle that they receive from their parents, as it is believed that young

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<sup>16</sup> Fifth National Report on Progress made in the Implementation of the Beijing Declaration and Platform for Action (Beijing +25), 2019

<sup>17</sup> Ibid

women do not need property prior to their marriage. For young men, however, goats, camels and cattle are designated property for them from the time of birth.<sup>18</sup>

### **5.1.2.3. Access to Education**

National strategies to ensure equal access to education through the Education Sector Development Program (ESDP IV) and Girls' Education and Gender Equality Strategy for the Education and Training Sector (2014) are creating real progress in reducing educational disparities between boys and girls. These initiatives have led to marked achievements in increasing the number of enrolled girls and boys across different regions. Nevertheless, the gender parity index reveals gaps in all levels of education and most significantly in secondary and tertiary levels. For example, the gender parity index (GPI) at the primary level which was 0.93 in 2012 GC has dropped to 0.90 in 2015Gcindicating higher gaps in the enrolment of girls. The Gender Parity Index (GPI) for Somali primary education is 0.77 in 2015 meaning there are more boys enrolled in primary school than girls. The GPI is the lowest in the country, which indicates the largest disparity between boys and girls in primary school enrolment in the country. According to CSA 2015 report, girls in Afar have the lowest educational attainment in primary (43%) and secondary education (37%). When it comes to tertiary education Afar women have higher educational attainment (83.2%) compared to their male counterpart (16.8%).

Female net school enrolment rates have increased significantly during the last two decades in Ethiopia, from 26.6 % in 1998 to 82.3 % in 2018. However, there is still a gender gap of 6.3 % in age points in 2018. Female gross secondary school enrolment has increased from 9.8 % in 1998 to 34.4 % in 2018 for Ethiopia. Ethiopia's gender gap in gross secondary school enrolment has decreased from 4.1 % in 1998 to 1.5 % in 2018. With regards to tertiary school enrolment, the gender gap has increased steadily from 1998 to 2010 and then remained stable at about 6 %age points from 2010 to 2018.

This education disparity is attributed to socio-economic challenges such as girls' responsibilities for time-taking household chores and institutional challenges including lack of gender-sensitive facilities and services at all levels. In addition to this, lower completion rates of females along with lower performance in the Grade 10 national examination is a major gap that the finding revealed. In TVET and higher-level education, females are underrepresented in certain fields of technology and science. Among the major causes for the gender disparity cited are the low number of female teachers and mentors for young girls, compounded with socio-cultural and economic factors that constrain females' participation and performance.

In pastoral communities [like Afar and Somali and partly Oromia], most young women are encouraged to participate in domestic work or income-generating activities. The community does not send their daughters to school, as they want them to shepherd cattle, marry and bear children, and handle household work. Relatively, their sons' education is encouraged and

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<sup>18</sup> Gender Inequality and the Sexual and Reproductive Health Status of Young and Older Women in the Afar Region of Ethiopia, 2020 <http://www.mdpi.com/journal/ijerph>

accessible. Most of the parents of those communities choose not to send their daughters to school unless they are forced or fined by the local administrative officials. Evidence suggests that the most common factors affecting young women's education are busy domestic duties, the effects of early marriage, and low household income and mobility due to the nature of activities in which they are engaged<sup>19</sup>.

#### **5.1.2.4. Women's participation in paid work and employment**

Women's participation in the labor force of the country has been growing progressively over the years despite persistent gender gaps across all sectors. In 2016/2017 women held 36.53 % of the positions in government employment at the national level compared to 32.8 % in the year 2009/2010. On the other hand, according to EDHS 2016, 48 % of married women aged 15-49 were employed by 2016 compared with the 99 % of their male counterparts in the same age group. The fast growth of the Ethiopian economy over the last decade has resulted in increased participation of women in the labor force. The overall participation of women in the Ethiopian labor market has grown to 77.8 % even though the significant proportion of the participation (36 %) is in the informal sector. Relevant measures have been taken to promote equal access for women to employment and to eliminate discrimination against women in this sector.

A thirteen-year Industrial Strategic Plan (2013-2025) which seeks to increase employment opportunities for Ethiopians has been adopted by the Government. The strategy prioritizes labor- intensive, women-dominated sectors such as textile and garment, meat, leather and leather products, and agro-processing; potentially providing increased employment opportunities for women.

Moreover, women have benefited in job creation (41%) from the Micro and Small-Scale Enterprises (MSMEs) sector. SMEs engaged in manufacturing, urban agriculture, construction, service and trade sectors have created 3.9 million new jobs between 2014/15 and 2017/18. Of these, 1.9 million (48.7%) were occupied by women. As per 2017 CSA data, women investors in manufacturing constitute 18% and women-owned manufacturing companies are 4.5%. Women's participation in the labor force of the country has been growing progressively over the years despite persistent gender gaps across all sectors. In 2016/2017, women held 36.53% of the government employees at the national level and 36% in the informal sector.

When it comes to controlling women's earnings, according to EDHS 2016, the majority of women earning cash report that decisions about how their cash earnings are used are made either jointly with their husbands (62%) or by themselves (30%). Only 8% say the decisions are made primarily by their husbands. While most women earn less than their husbands (58%),

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<sup>19</sup>Muluken D. et.al [2020]. Gender Inequality and the Sexual and Reproductive Health Status of Young and Older Women in the Afar Region of Ethiopia. International Journal of Environmental Research and Public Health, 17 (4592)

21% are paid about the same as their husbands, while 16% earn more than their husbands. The magnitude of women's earnings relative to that of their husbands makes a difference in the control of decisions about how their earnings are used. Forty-five % of women who earn more than their husbands say they make the decisions about how their earnings are used, compared to 11% of women who earn the same as their husbands. The findings of EDHS also show that married men are most likely to say that they make decisions about how their earnings are used in Somali (44%) and Benishangul -Gumuz (34%). Among women, the highest percentages saying their husbands make these decisions are highest in Afar (39%) and Somali (33%) regions.

#### **5.1.2.5. Gender-based violence against women**

A 2016 Health and Demographic survey shows that nearly a third of women aged between 15 and 49 had experienced either physical or sexual violence. There is only a small variation in women's experience of physical violence by urban-rural residence. Rural women are only somewhat more likely (24%) than urban women (21%) to have experienced physical violence since age 15. When it comes to regional variation; the proportion of women who have experienced physical violence since age 15 ranges from 6% in Somali to 28% in Oromia. The proportion of women who have ever experienced sexual violence ranges from less than 1% in Somali to 11%-13% in Amhara, Tigray, and Oromia. Moreover, despite the progress made to eliminate harmful traditional practices (HTPs) that affect women, various forms of HTPs still prevail. FGM is still highly practiced in Somali, Afar, Oromia and pocket areas in SNNPR, with prevalence rates of 98%, 77% and 92% respectively.<sup>20</sup>

Ethiopia has adopted a strategic plan for an integrated and multi-sectoral response to violence against women and children and child justice in Ethiopia and revised sentencing guideline No. 2/2012, which requires judges to increase the lower threshold for penalties when handing down sentences for crimes of gender-based violence and sexual violence covered under the Criminal Code. Ethiopia has also establishment of child and protection units in police and justice offices and specialized courts dealing with sexual violence, as well as the creation of one-stop centres.

Moreover, special courts dealing with rape and other sexual crimes against women and children have been established through the Child Justice Project of the Federal Supreme Court. The enhancement of services for violence survivors is another area of achievement. The major progress has been the establishment of One-Stop-Centers at federal and regional levels. These Centers provide comprehensive services for survivors including medical service, justice, psycho-social support and 72 hours shelter that provide temporary assistance and rehabilitation. There was also an expansion of institutions that provide safe houses and rehabilitation services although most of these are run by nongovernmental organizations. A module on violence against women was introduced in the national Demographic and Health Survey (DHS) and a key indicators report was issued in 2016 carrying national data on violence

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<sup>20</sup> Oxfam (2017), Ethiopia Gender Snapshot



against women. The inclusion of the module is very important since poor data collection and under-reporting of violence against women and girls in Ethiopia had been a challenge for a very long time. Although administrative data on violence against women (data on reporting and prosecution) has limitations, the fact that modules on VAW, child marriage and FGM have been included in the EDHS stands out as a progressive step. Available data do not provide evidence of the full extent of VAW in Ethiopia suggesting that much of the scale and scope of GBV remains hidden. The demographic health survey (DHS) capture data on women of reproductive age and focus on physical and sexual violence, in general.

women continue to face gender-based violence, including domestic violence, marital rape and emerging forms of violence such as acid attacks and gang rape.<sup>21</sup> This is attributed to the following: (a) The absence of a comprehensive and inclusive law on gender-based violence; (b) The lack of effective implementation of the revised sentencing guideline; (c) The lack of sufficient training on gender-based violence for members of the judiciary, prosecutors, police officers and other law enforcement officials; (d) The lack of disaggregated data on gender-based violence against women.<sup>22</sup>

#### **5.1.2.6. Access to health care services**

The 2019 EMDHS results show that 74% of women who had a live birth in the 5 years before the survey received ANC from a skilled provider for their last birth. The proportion of women age 15-49 who received ANC from a skilled provider has increased over time, from 28% in 2005 and 34% in 2011 to 62% in 2016 and 74% in 2019. Urban women are more likely than rural women to receive ANC from a skilled provider (85% and 70%, respectively). Regionally, ANC coverage from a skilled provider is highest in Addis Ababa (97%) and lowest in Somali (30%), Afar (62.7%), Benishangul- Gumuz (69.4%) and Oromia (70.8%). ANC from a skilled provider increases with increasing mother's education, from 62% among women with no education to nearly 100% among women with more than secondary education. Women in the highest wealth quintile (95%) are more likely than those in the lowest quintile (47%) to receive ANC from a skilled provider.

When it comes to institutional delivery, it has increased from 5% in 2005 to 26% in 2016 and 48% in 2019. During the same period, there was a sharp decline in home deliveries (94% in 2005, 73% in 2016, and 51% in 2019). Regionally, delivery in a health facility is highest in Addis Ababa (94.8%) and lowest in Somali (23.3%), Afar (28.3%) and Oromia (41%).

Ethiopia has invested heavily in the health system guided by its pro-poor policies and strategies resulting in significant gains in improving the health status of Ethiopians. As a result, Ethiopia achieved most of the MDG targets notably a 69 % decrease in maternal mortality from the 1990s estimated 1400 maternal deaths per 100,000 live births and an improvement in contraceptive prevalence rate from 3 % to 42 % during the same period. In the period between the years 2014 and 2019, the Ministry of Health (MoH) has taken several measures that enable

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<sup>21</sup> CEDAW, Concluding observations on the eighth periodic report of Ethiopia, 2019

<sup>22</sup> Ibid

the country to maintain past achievements and further improve health outcomes for women. The Government has strengthened the implementation of the Health Extension Program, which deploys 38,000 (98 % female) health extension workers in rural and urban areas. The Health Extension Program (HEP) is created in response to the rural community's need for basic health services. The extension workers drawn from the community provide door-to-door services to facilitate access to quality and affordable health care. The program gives special attention to mothers and children in rural areas focusing on maternal, neonatal and child health interventions to the community to reduce maternal and child mortality.

A Community Based Health Insurance (CBHI) scheme was introduced during 2011/12 to ensure universal health coverage which since has seen an increase in implementation and expansion during the reporting period. The main focus of the CBHI is mobilizing community resources to provide health insurance for its members. The program is designed to benefit women who have limited access to quality health care due to economic, cultural and mobility-related constraints. In 2017, the total number of woredas with CBHI reached 377 and out of which 248 are providing the necessary health services to their members as a result of which women benefited and their access to health services improved. Results from the scheme demonstrate that because Community Based Health Insurance (CBHI) members could access healthcare without having to pay any fee at the time of service, many women and children could now go to healthcare centres without requesting financial support from the male head of the household. Their CBHI card gives them the agency to simply walk into a healthcare centre and demand healthcare assistance.

### **Major bottlenecks on gender equality and women empowerment**

Despite the existence of national legal frameworks and policies that promote the rights of women and gender equality, the mechanisms for women to access their rights, including protection from violence and harmful practices, remains an issue in Ethiopia. State actors cannot offer responsive and sensitive GBV services. Furthermore, many of the laws are not fully implemented. Additionally, GBV is sanctioned by both women and men.

Recognizing the gaps in the implementation of the laws and policies in terms of gender equality and women's empowerment, the UN Committee on the Elimination of Discrimination against Women has made a concluding observation in 2019 that could also be adopted by the CARE RIPA program. In which the program could either work to strengthen the implementing agencies or work on policy dialogue so that the program could be effectively implemented and both women and men benefit from the program equally. Among the recommendations forwarded by the UN Committee are;

- ✓ Put in place effective national machinery and publicity and the guidance provided in the Beijing Platform for Action, in particular regarding the conditions necessary for the effective functioning of national mechanisms;
- ✓ Strengthen the existing national machinery at all levels by providing it with adequate human, technical and financial resources to increase its effectiveness, including in

coordinating and overseeing the preparation and implementation of legislation and policy measures in the field of gender equality and in mainstreaming gender perspectives in all laws and policies, and ensure its coverage of the entire territory;

- ✓ Ensure effective coordination and collaboration in the implementation of the Convention among the various partners involved in combating discrimination against women in the State Party, including the Federal Attorney General's Office, in particular, public prosecutors at all levels of government, the Ethiopian Human Rights Commission, civil society organizations and universities.

### **5.1.3. Cultural norms and beliefs related to gender**

Customary and religious traditions, practices, and norms that are deeply patriarchal and discriminatory towards women are prevalent in many parts of the country. In effect, women in Ethiopia continue to face restrictions on their economic, civic and political participation, largely because of prevailing societal perceptions and expectations. Women also face several disincentives to participation and leadership, including heavy household responsibilities, risk of violence, and limited support from families and communities.

To make it more explicit, gender norms are social norms that relate specifically to gender differences. In this study, we use the term 'gender norms' to refer to informal rules and shared social expectations that distinguish expected behaviour on the basis of gender. For example, a common gender norm is that women and girls will and should do the majority of domestic work.

In general, the gender-related culture, norms and values in Ethiopia lead to choices that disadvantage women and girls by far, as compared to the men and boy counterparts. There is a circumstance that poor families have to make difficult decisions about how to use scarce resources, and gender norms can set the parameters for these choices. A common example is where poor families prioritize their sons' education because sons have better earnings prospects and/or because their natal family will benefit from their earnings. Another example is where poor families marry daughters off early to bring money into the household through bride price or to reduce the number of mouths they have to feed and this is observed in many parts of Ethiopia.

There are communities in which chastity and virginity at marriage are considered important elements in a girl's personal and family honor. These norms severely limit girls' freedom of movement outside the home: girls feel they must avoid being seen in situations where they could be accused of unchaste behavior, or where they would be at risk of sexual harassment.

The very basic human right of freedom of movement is denied to some of the girls and women in some areas. Women for instance in Afar are obliged to be accompanied by a male figure to move from place to place. Limits on girls' mobility and the high value placed on virginity before marriage in some cultures affect girls' access to education. Parents can be reluctant to send girls to mixed schools where they can form relationships with boys, or fear they may interact with (or be harassed by) boys and men while travelling to and from school. This cluster of

values and norms contributes to the persistence of child marriage in rural areas of the country in particular<sup>23</sup>.

The problem is worse in pastoral societies of the country [like Afar and Somali]. The two regional states are inhabited by pastoralist and semi-pastoralist communities with highly patriarchal social structures and norms, and the prevalence of harmful traditional practices. These communities have a patriarchal society in which men hold primary power in private and public life. This social system influences cultural norms, practices and traditions and has rooted gender stereotypes regarding the roles and responsibilities of women and men in the family and society. Though the government attempted to enact different laws intended to bring gender equality, it always faces stiff opposition from religious and clan leaders. And, yet, women and girls traditionally perform their roles in the domestic sphere and those activities are often considered inferior in value. Women and girls are stereotyped as nurturing and carers, thus childcare, sick and elderly care responsibilities usually fall exclusively on them. Afar region, for example, has a rooted customary system called Adda. In this system, elderly males regularly gather to make important societal decisions. The system restricts women in numerous ways, including in decision-making and community affairs as well as entitlements to wealth.

According to the EDHS 2016, in the Afar region, 17 % of women (ages 15-49) decide on their first marriage which is the second-lowest in the country next to the Amhara region (15.1%). Whereas Oromia(34.6%) and Somali(67.9%) decide themselves on their first marriage. and 82 % of women state that their parents decided on their first marriage. The % of women that stopped attending school after marriage is 50% (ages 15-49). When asked what the main reason was for discontinuing school, 49% of women cited that they are too busy with family life. Almost one in four Afar girls (ages 15-19) have begun childbearing, which is the highest rate in the country. This high rate corresponds with the low rate of married Afar women using modern contraceptive methods (12%); except for Somali (1.5%), the lowest rate in Ethiopia. Another reason put forward by women for discontinuing school is that their husbands refused to let them continue school (32%). According to the Afar tradition (Adda), women should follow with submission what is decided by men, regardless of whether it affects their well-being positively or negatively.

Afar women are often denied their share in inheritance when their parents or husbands die or after a divorce. In addition, it is common that women are excluded from decision-making on common property in marriage. Women are routinely denied decisions about animal ownership, including the selling, trading, or slaughtering of animals.

In some pastoral communities [Borona in Oromia region for example], however, the changes in pastoral production system due to factors like climate change and natural disaster risks,

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<sup>23</sup>Source: Rachel Marcus and Caroline Harper. [2015]. Social norms, gender norms and adolescent girls: Research and Practice Note.

seem to have been transforming the gender roles so that women's workload [roles], areas of decision-making, and income-earning opportunities have increased. This sluggish change in the division of labor occurs after drought forced the wives to work outside looking for additional income specifically through engaging in firewood selling activities. Similarly, differential changes in women's and men's roles and workloads are observed following pastoral transition and livelihood changes. These examples show that the systems adapt comparably fast to new situations. Though pastoral communities can be described as patriarchal, pastoralist women play key roles in the livestock production like milking, the processing, marketing and sale of milk and milk products, and distribution within the household and pastoral women often work longer hours than men where this can add more workload on women.

Traditional gender roles in Somali culture make women responsible for all the domestic and unpaid care activities, such as cooking, collecting water and fuel, and caring for children and dependent adults. They also engage in subsistence production activities such as traditional milk processing and selling products (butter), farming activities (sowing and weeding and harvesting), petty trades, and fodder production. On average, women spend up to 15 hours per day with no or little leisure time. Men are dominantly engaged in production activities, such as keeping and selling livestock (mainly camels, donkeys and cattle), selling goats and sheep, engaging in casual paid labor, and charcoal production.<sup>24</sup>

## **5.2. Phase 2: Primary Data Findings**

### **5.2.1. Profile of the target area**

CARE in partnership with Mercy Corps is implementing a USAID-funded project, Feed the Future - Resilience in Pastoral Areas Activity (RiPA) North since February 2020. The project aims to improve the resilience capacities of households, markets, and governance institutions across the Somali, Afar, and Oromia regions, collectively contributing to enhanced food security and inclusive economic growth for over 129,129 households. More emphasis is given to implementing an integrated gender transformative program to address underlying causes of vulnerability to shocks and stresses. RiPA's program activities are categorized under four main component areas. These are:

Component 1: Improved Disaster Risk Management systems and capacity;

Component 2: Diversified and sustainable economic opportunities for people transitioning Out of Pastoralism (TOPs);

Component 3: Intensified and sustained pastoral and agro-pastoral production and marketing;

Component 4: Improved and Sustained Nutrition and hygiene Practices

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<sup>24</sup>Oxfam (2014), Rapid Care Analysis

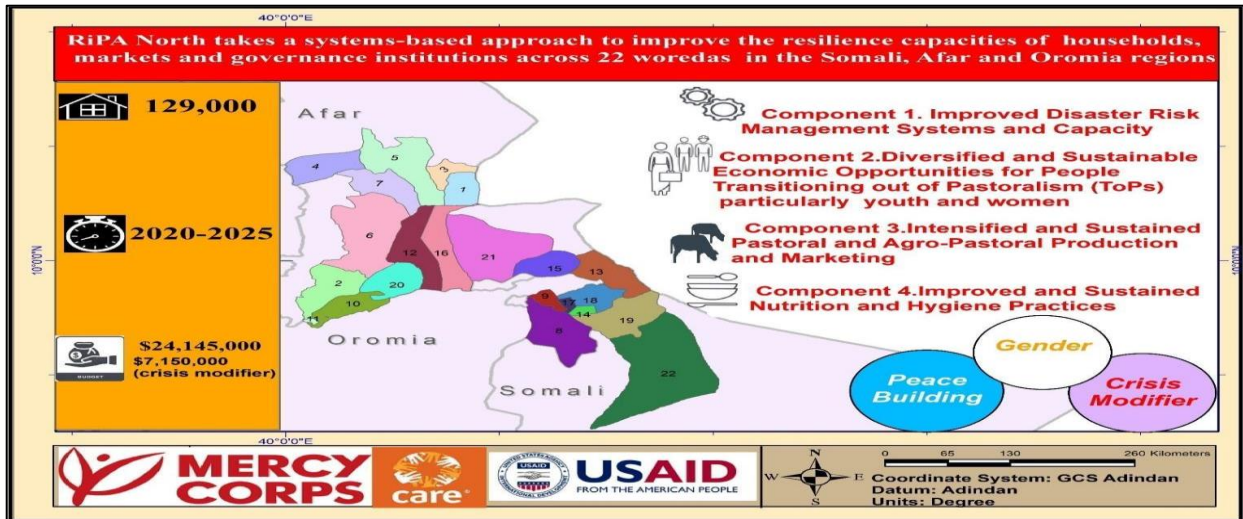


Figure 1: RiPA Program Target Area

The Resilience in Pastoral Areas Activity (RiPA) will improve the resilience capacities of households, markets and governance institutions across the Somali, Afar and Oromia regions, collectively contributing to enhanced food security and inclusive economic growth for over 129,129 households, while estimating that at least 50% of these households, or 64,565, benefit from a comprehensive set of interventions – at least three separate activities. The MC and CARE consortium will implement an integrated program to address underlying causes of vulnerability to shocks and stresses.

This gender analysis covers eight woredas from Afar, Oromia and Somali.

**Afar:** Afambo and Gewane woredas

**Oromia:** East Hararge –Babille, West Hararge-Mieso

**Somali:** Fafan (Shebelle and Kebrebyah) and Siti (Afdem and Erer)

### 5.2.2. Characteristics of the respondents [HHs]

In this subsection, the major gender analysis findings of households' type, sex, age, educational level, marital status, household size, major household livelihood activities, and income sources from the targeted eight woredas [covering Afar, Somali and Oromia regions] is presented.

#### a) Household type

A total of 402 people took part in the survey out of which 322 are from Male Headed HHs and 80 were from Female-Headed HHs. The survey participants are from pastoral, agro-pastoral, and township types of households. As can be seen from Table 4, the majority of the respondents [261 or 64.9 %] is agro-pastoral types of households and followed by pastoral [92: 22.9 %] and town-ship [49: 12.2 %] types of households.

**Table 4 : Respondent distribution by household type (disaggregated by woreda)**

Region	Zone	Woreda	Household type							
			Pastoral		Agro-Pastoral		Township		Total	
			n	%	n	%	n	%	n	%
Afar	Zone 1	Afambo	15	33.3	30	66.7	0	0.0	45	100
	Zone 3	Gewane	19	33.9	28	50.0	9	16.1	56	100
Oromia	East Hararge	Babille	2	3.9	49	96.1	0	0.0	51	100
	West Harerge	Mieso	3	6.0	47	94.0	0	0.0	50	100
Somali	Fafan	Kebrebeayah	1	2.0	45	90.0	4	8.0	50	100
		Shebelle	1	2.0	47	94.0	2	4.0	50	100
	Siti	Afdem	49	98.0	1	2.0	0	0.0	50	100
		Erer	2	4.0	14	28.0	34	68.0	50	100
<b>Total</b>			<b>92</b>	<b>22.9</b>	<b>261</b>	<b>64.9</b>	<b>49</b>	<b>12.2</b>	<b>402</b>	<b>100</b>

**b) Respondents' Sex**

As the evidence from Table 5, 325 [80.8 %] of the respondents are females and 77 [19.2 %] of the respondents are males.

**Table 5: Respondent distribution by sex**

Region	Zone	Woreda	Gender					
			Male		Female		Total	
			n	%	n	%	n	%
Afar	Zone 1	Afambo	35	77.8	10	22.2	45	100.0
	Zone 3	Gewane	39	69.6	17	30.4	56	100.0
Oromia	East Hararge	Babille	41	80.4	10	19.6	51	100.0
	West Harerge	Mieso	46	92.0	4	8.0	50	100.0
Somali	Fafan	Kebrebeayah	42	84.0	8	16.0	50	100.0
		Shebelle	39	78.0	11	22.0	50	100.0
	Siti	Afdem	44	88.0	6	12.0	50	100.0
		Erer	39	78.0	11	22.0	50	100.0
<b>Total</b>			<b>325</b>	<b>80.8</b>	<b>77</b>	<b>19.2</b>	<b>402</b>	<b>100</b>

**c) Household heads age characteristics**

As can be seen from Table-6, the sample households are comprised of different age groups. The average result shows that the majority of the household heads [24.5 %] falls to the age group of 30-35 years old and followed by 41-50 years old [20.4 %], by 36-40 years old [19.2 %], 20-30 years old [18.9 %], 51-60 years old [10.9 %], above 61 years old [5 %] and below 20 years old [0.7 %] in respective order.

**Table 6: Household head distribution by age (disaggregated by woreda)**

Region	Woreda	Below 20	20-30	30-35	36-40	41-50	51-60	61+
		%	%	%	%	%	%	%
Afar	Afambo	0	17.8	42.2	26.7	8.9	2.2	2.2
	Gewane	1.8	50	23.2	10.7	8.9	3.6	1.8
Oromia	Babille	0	29.4	23.5	15.7	25.5	2	3.9

	Mieso	0	20	34	18	18	10	0
Somali	Kebrebe yah	0	6	18	24	20	18	14
	Shebelle	2	10	24	20	20	16	8
	Afdem	0	10	16	12	38	16	8
	Erer	2	4	20	28	24	20	2

#### d) Respondent's Educational Background and marital status

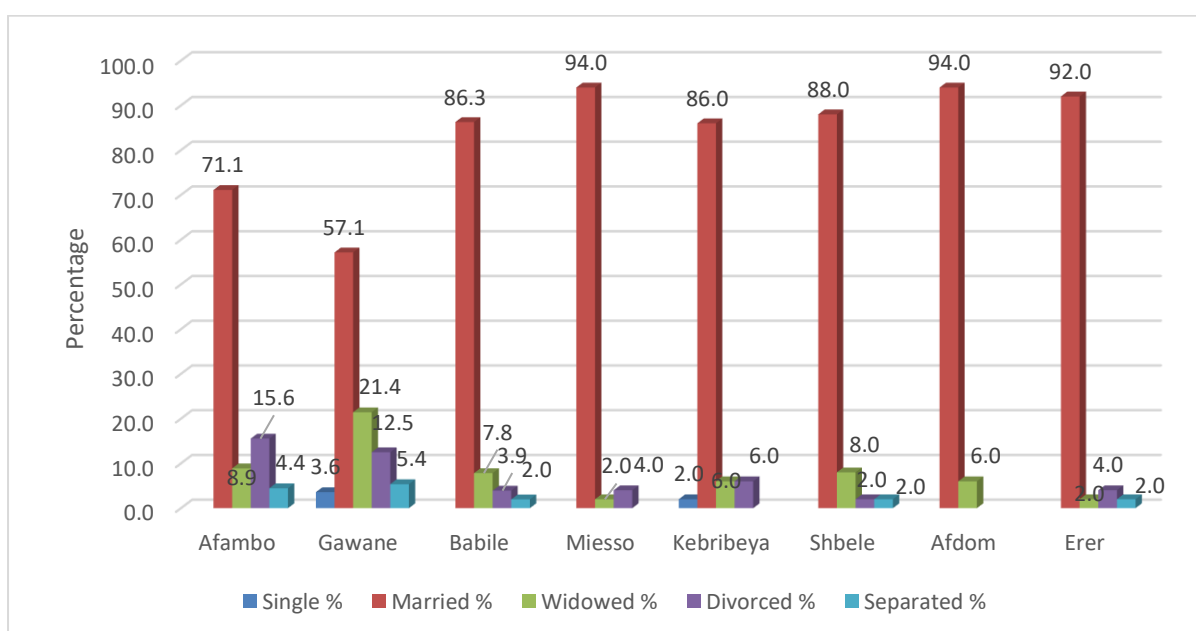
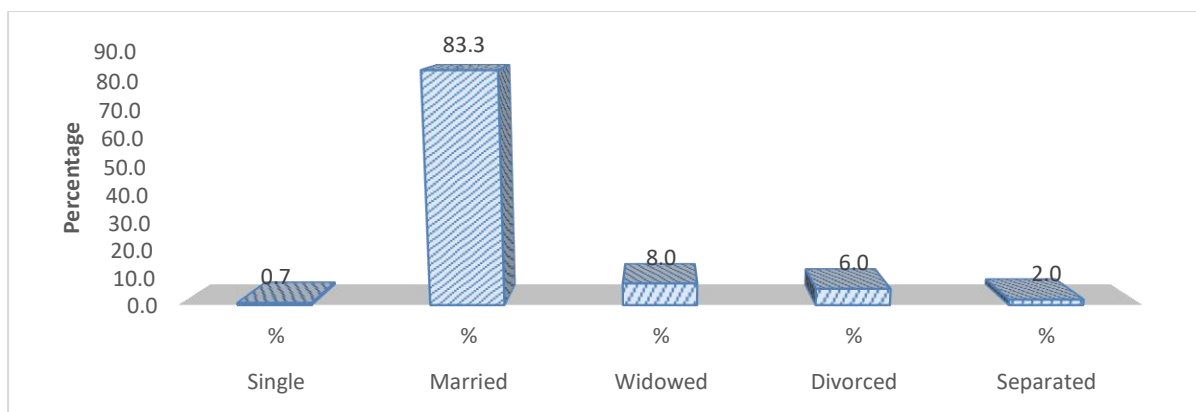
The ability to read and write is an important personal asset enabling women and men to have increased opportunities in life. Table-7 shows the educational background of the respondents. The majority of the respondents [48 %] are illiterate and followed by respondents with academic background of informal education [20.4 %], primary school complete [16.9%], Secondary [8.5%], and above secondary [6.2 %] respectively.

*Table 7: Household head gender by educational level (disaggregated by woreda)*

Region	Woreda	Sex	Educational level				
			Illiterate	Informal education	Primary	Secondary	Above secondary
			%	%	%	%	%
Afar	Afambo	Male	48.6	31.4	17.1	2.9	0.0
		Female	100.0	0.0	0.0	0.0	0.0
	Gewane	Male	61.5	12.8	5.1	5.1	15.4
		Female	64.7	23.5	0.0	11.8	0.0
Oromia	Babille	Male	36.6	12.2	29.3	19.5	2.4
		Female	80.0	0.0	10.0	10.0	0.0
	Mieso	Male	60.9	4.3	30.4	4.3	0.0
		Female	75.0	0.0	25.0	0.0	0.0
Somali	Kebrebe yah	Male	23.8	35.7	19.0	14.3	7.1
		Female	12.5	37.5	37.5	12.5	0.0
	Shebelle	Male	43.6	17.9	28.2	5.1	5.1
		Female	72.7	18.2	0.0	9.1	0.0
	Afdem	Male	52.3	27.3	11.4	4.5	4.5
		Female	66.7	33.3	0.0	0.0	0.0
	Erer	Male	28.2	28.2	10.3	12.8	20.5
		Female	27.3	27.3	9.1	9.1	27.3
	<b>Total</b>		<b>48.0</b>	<b>20.4</b>	<b>16.9</b>	<b>8.5</b>	<b>6.2</b>

From a gender perspective, 48 out of the 77-sample females are illiterate. As can be seen from the table-7, when we go to the higher educational ladder, the number of females decreases as compared to their male counterparts. Thus, literacy is much higher among men than women. At the regional level, the Afar region has revealed more illiterate females followed by Somali and Oromia regional states. In general, in these communities, literacy rates for both men and women are low, although women's literacy rates are lower than their male counterparts.





**Figure 2: Household head distribution by marital status (disaggregated by woreda)**

As can be seen from Figure 2, the majority of the respondents [83.3 %] were married and followed by widowed [8 %], divorced [6 %], separated [2 %], and single [0.7 %] respectively.

**e) Household size**

As per the evidence from Table 8, 69 % of [281 out of the 402] households have more than four household sizes and the rest 30.1 % of the households [121 in number] have 1-4 household sizes. In Gewane Woreda, however, 57.1 % of the sample size was with a household size of less than 4.

**Table 8: Household size (disaggregated by woreda)**

Region	Zone	Woreda	Household size				Household size (Grouped)					
			Average	Mode	Minimum	Maximum	1 – 4		Above 4		Total	
							n	%	n	%	n	%
Afar	Zone 1	Afambo	5.2	4	2	11	20	44.4	25	55.6	45	100.0
	Zone 3	Gewane	4.7	4	1	13	32	57.1	24	42.9	56	100.0
Oromia	East Hararge	Babille	6.3	7	2	11	12	23.5	39	76.5	51	100.0

	West Harerge	Mieso	6.4	5	2	10	8	16.0	42	84.0	50	100.0
Somali	Fafan	Kebrebehah	7.1	6	1	14	9	18.0	41	82.0	50	100.0
		Shebelle	6.3	6	2	11	9	18.0	41	82.0	50	100.0
	Siti	Afdem	6.3	6	3	12	12	24.0	38	76.0	50	100.0
		Erer	5.7	4	2	11	19	38.0	31	62.0	50	100.0
<b>Total</b>			<b>6.0</b>	<b>6</b>	<b>1</b>	<b>14</b>	<b>121</b>	<b>30.1</b>	<b>281</b>	<b>69.9</b>	<b>402</b>	<b>100</b>

#### f) Major household livelihood activities

Respondents were asked a number of questions to elicit their livelihood activities and income. As shown in table-9, [46, 11.7, 6.5, 6.2, 5.7, 4, and 0.2] % of survey respondents said that their household livelihood activities are dependent on crop production, animal fattening, vegetable production, dairy production, fruit production, poultry production, and root crop production respectively.

*Table 9: Major household livelihood activities*

Region	Woreda	Total HHs	Crop production	Animal fattening	Vegetable production	Dairy production	Fruit production	Poultry production	Root crop production
			%	%	%	%	%	%	
Afar	Afambo	45	33.3	4.4	4.4	0	2.2	0	0
	Gewane	56	28.6	0	7.1	0	7.1	0	0
Oromia	Babille	51	92.2	13.7	0	25.5	0	19.6	0
	Mieso	50	86	0	0	22	0	6	0
Somali	Kebrebehah	50	52	6	20	0	10	0	0
	Shebelle	50	62	18	4	0	4	0	0
	Afdem	50	6	40	2	0	0	2	0
	Erer	50	8	12	14	2	22	4	2
		<b>402</b>	46	11.7	6.5	6.2	5.7	4	0.2

Evidence worth mentioning is that there are major livelihood activities that are performed by involving both the female and male members of the respective households. As can be seen from Table-10, 51.1 % of crop production, 53.3 % of animal fattening, and 64.0 % of dairy production activities are performed by the involvement of both female and male members of the study household. This implies that, in dual-headed households, both the husband and the wife participate on income-generating livelihood activities.

**Table 10: Household livelihood activities and income sources in the last 12 months (disaggregated by woreda)**

Woreda	Total HHs	Crop production						Animal fattening						Vegetable production					
		HH members involvement						HH members involvement						HH members involvement					
		Male		Female		Both		Male		Female		Both		Male		Female		Both	
		n	%	n	%	n	%	n	%	n	%	N	%	n	%	N	%	n	%
Afambo	45	6	40.0	0	0.0	9	60.0	1	50.0	0	0.0	1	50.0	0	0.0	1	50.0	1	50.0
Gewane	56	4	25.0	0	0.0	12	75.0	0		0		0		2	50.0	0	0.0	2	50.0
Babille	51	10	21.3	2	4.3	35	74.5	1	14.3	1	14.3	5	71.4	0	0.0	0	0.0	0	0.0
Mieso	50	24	55.8	1	2.3	18	41.9	0		0		0		0	0.0	0	0.0	0	0.0
Kebrebe yah	50	14	53.8	2	7.7	10	38.5	0	0.0	2	66.7	1	33.3	8	80.0	0	0.0	2	20.0
Shebelle	50	9	29.0	7	22.6	15	48.4	5	55.6	1	11.1	3	33.3	0	0.0	0	0.0	2	100.0
Afdem	50	0	0.0	0	0.0	3	100.0	5	25.0	3	15.0	12	60.0	0	0.0	0	0.0	1	100.0
Erer	50	4	100	0	0.0	0	0.0	0	0.0	2	33.3	4	66.7	6	85.7	0	0.0	1	14.3
<b>Total</b>	<b>402</b>	<b>71</b>	<b>38.4</b>	<b>12</b>	<b>6.5</b>	<b>102</b>	<b>55.1</b>	<b>12</b>	<b>25.5</b>	<b>9</b>	<b>19.1</b>	<b>26</b>	<b>55.3</b>	<b>16</b>	<b>61.5</b>	<b>1</b>	<b>3.8</b>	<b>9</b>	<b>34.6</b>

Woreda	Total HHs	Dairy production			Fruit production			Poultry production			Root crop production		
		Male	Female	Both	Male	Female	Both	Male	Female	Both	Male	Female	Both
		%	%	%	%	%	%	%	%	%	%	%	%
Afambo	45	0	0	0	0	0	10	0	0	0	0	0	0
Gewane	56	0	0	0	50	0	50	0	0	0	0	0	0
Babille	51	7.7	23.1	69.2	0	0	0	10	70	20	0	0	0
Mieso	50	9.1	36.4	54.5	0	0	0	0	66.7	33.3	0	0	0
Kebrebe yah	50	0	0	0	40	0	60	0	0	0	0	0	0
Shebelle	50	0	0	0	0	0	100	0	0	0	0	0	0
Afdem	50	0	0	0	0	0	0	0	100	0	0	0	0
Erer	50	0	0	100	72.7	9.1	18.2	0	50	50	100	0	0
<b>Total</b>	<b>402</b>	<b>8</b>	<b>28</b>	<b>64</b>	<b>52.2</b>	<b>4.3</b>	<b>43.5</b>	<b>6.3</b>	<b>68.8</b>	<b>25</b>	<b>100</b>	<b>0</b>	<b>0</b>

The findings of the survey showed that households also engage in other income-generating activities like PSNP/relief food, Off-farm activities [petty trade, small business activities, craftsmen], formal employment, and Non-farm activities [construction, transport, agro-processing, daily labor selling ...etc] in addition to the major livelihood activities mentioned above. Considerable differences are observed in the involvement of female and male members of the households in these activities. The involvement of females in off-farm activities [like petty trade, small business activities, craftsmen] is higher than the male counterparts in general in Mieso, Kebrebeyah, Shebelle, Afdem, Erer and woredas in particular. Likewise, female involvement in PSNP and food relief activities are greater than the male counterparts [on average] and in Gewane, Babille, and Mieso woredas in particular.

On the other hand, the involvement of male members of the study households in formal employment, non-farm activities [construction, transport, agro-processing, daily labor selling ...etc], and remittance are by far high as compared to the female counterparts. The ratio of males to females that are involved in such types of income-generating activities are: 56.5:10.9

informal employment, 41.9: 16.1 in non-farm activities [construction, transport, agro-processing, daily labor selling ...etc.] 100:0 in remittance.

Except for the remittances<sup>25</sup>, some activities can be performed by the involvement of both female and male members of the study households. 61.5 % of the respondents reported that both female and male members of the family involve in PSNP or relief food type of income-generating activities. Similarly, 41.9 % of the respondents reported that both female and male members of the family were involved in non-farm activities [construction, transport, agro-processing, daily labor selling] type of income-generating activities. 100 % of respondents from Afdem woreda reported that both female and male members of the family are involved in PSNP or relief food type of income-generating activities and this shows fair and equal access to income-generating activities in the woreda.

**Table 11-a: Household's other types of livelihood activities and income sources in the last 12 months (disaggregated by woreda)**

Region	Woreda	Total HHs	PSNP transfer/Relief Food [n=98]						Off-farm activities [petty trade, small business activities, craftsmen] = 83					
			HH members involvement						HH members involvement					
			Male		Female		Both		Male		Female		Both	
			n	%	n	%	N	%	n	%	n	%	n	%
Afar	Afambo	45	8	30.8	4	15.4	14	53.8	1	100.0	0	0.0	0	0.0
	Gewane	56	2	9.1	7	31.8	13	59.1	1	33.3	0	0.0	2	66.7
Oromia	Babille	51	1	6.7	5	33.3	9	60.0	0	0.0	0	0.0	1	100.0
	Mieso	50	0	0.0	9	32.1	19	67.9	1	7.7	7	53.8	5	38.5
Somali	Kebrebeyah	50	0	0.0	0	0.0	0	0.0	5	18.5	12	44.4	10	37.0
	Shebelle	50	0	0.0	0	0.0	0	0.0	0	0.0	13	76.5	4	23.5
	Afdem	50	0	0.0	0	0.0	5	100.0	1	50.0	1	50.0	0	0.0
	Erer	50	2	100.0	0	0.0	0	0.0	8	42.1	5	26.3	6	31.6
	Total	402	13	13.3	25	25.5	60	61.2	17	20.5	38	45.8	28	33.7

**Table 12-b: Household's other types of livelihood activities and income sources in the last 12 months (disaggregated by woreda)**

Woreda	Total HHs	Others [formal employment] [46]						Non-farm activities [construction, transport, agro-processing, daily labor selling ...etc] = 31						Remittance [1]					
		HH members involvement						HH members involvement						HH members involvement					
		Male		Female		Both		Male		Female		Both		Male		Female		Both	
		n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%	n	%
Afambo	45	3	30.0	1	10.0	6	60.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Gewane	56	9	52.9	3	17.6	5	29.4	2	50.0	0	0.0	2	50.0	0	0.0	0	0.0	0	0.0
Babille	51	0	0.0	0	0.0	3	100.0	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0
Mieso	50	0	0.0	0	0.0	0	0.0	1	50.0	1	50.0	0	0.0	0	0.0	0	0.0	0	0.0

<sup>25</sup>Only one male respondent from Afdem Woreda of Somali reported that he receives an average of 36,000 Birr from remittances annually.

<b>Kebrebeyah</b>	50	0	0.0	0	0.0	0	0.0	4	57.1	1	14.3	2	28.6	0	0.0	0	0.0	0	0.0
<b>Shebelle</b>	50	1	100.0	0	0.0	0	0.0	0	0.0	2	100.0	0	0.0	0	0.0	0	0.0	0	0.0
<b>Afdem</b>	50	4	80.0	1	20.0	0	0.0	5	35.7	1	7.1	8	57.1	1	100.0	0	0.0	0	0.0
<b>Erer</b>	50	9	90.0	0	0.0	1	10.0	0	0.0	0	0.0	1	100.0	0	0.0	0	0.0	0	0.0
	<b>402</b>	<b>26</b>	<b>56.5</b>	<b>5</b>	<b>10.9</b>	<b>15</b>	<b>32.6</b>	<b>13</b>	<b>41.9</b>	<b>5</b>	<b>16.1</b>	<b>13</b>	<b>41.9</b>	<b>1</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>

### g) Major household-owned livestock's rights and values

The respondents were asked a number of questions to elicit and reveal household member's ownership and use of the major household livestock. As can be seen from Table-12a, females have more ownership and right to use than a male counterpart in chicken and donkey only. On the other hand, the majority of the livestock [camel, mature bull, male cattle, cow, shoats] are predominantly owned by either male or by both male and female members [mostly household heads] of the households. In this regard, females are expected to have more access than control over the stated livestock types.

*Table 132-a: Major household-owned livestock rights and values in the last 12 months (disaggregated by woreda)*

Region	Woreda	Total HHs	Goats			Mature cow (in the last 12 months)		
			HH members own, have the right to use			HH members own, have the right to use		
			Male	Female	Both	Male	Female	Both
			%	%	%	%	%	%
Afar	Afambo	45	21.2	6.1	72.7	26.1	4.3	69.6
	Gewane	56	23.5	15.7	60.8	50	5	45
Oromia	Babille	51	0	23.3	76.7	5.1	15.4	79.5
	Mieso	50	0	8.8	91.2	0	5.1	94.9
Somali	Kebrebeyah	50	14.8	37	48.1	42.9	0	57.1
	Shebelle	50	5.6	27.8	66.7	36.4	9.1	54.5
	Afdem	50	5.6	11.1	83.3	40	0	60
	Erer	50	18.2	36.4	45.5	25	50	25
<b>Total</b>		<b>402</b>	<b>12</b>	<b>18.7</b>	<b>69.3</b>	<b>21</b>	<b>8</b>	<b>71</b>

*Table 142-b: Major household-owned livestock rights and values in the last 12 months (disaggregated by woreda)*

Region	Zone	Woreda	Total HHs	Sheep						Chicken					
				HH members own, have the right to use						HH members own, have the right to use					
				Male		Female		Both		Male		Female		Both	
				n	%	n	%	n	%	n	%	n	%	n	%
Afar	Zone 1	Afambo	45	4	44.4	1	11.1	4	44.4	0	0.0	0	0.0	0	0.0
	Zone 3	Gewane	56	9	30.0	2	6.7	19	63.3	0	0.0	0	0.0	0	0.0
Oromia	East Hararge	Babille	51	1	8.3	2	16.7	9	75.0	0	0.0	5	41.7	7	58.3
	West Hararge	Mieso	50	0	0.0	1	16.7	5	83.3	0	0.0	5	35.7	9	64.3

Somali	Fafan	Kebrebeyah	50	1	8.3	5	41.7	6	50.0	0	0.0	9	60.0	6	40.0
		Shebelle	50	0	0.0	2	18.2	9	81.8	0	0.0	8	80.0	2	20.0
	Siti	Afdem	50	3	15.0	2	10.0	15	75.0	0	0.0	4	80.0	1	20.0
		Erer	50	3	25.0	4	33.3	5	41.7	2	13.3	8	53.3	5	33.3
<b>Total</b>			<b>402</b>	<b>21</b>	<b>18.8</b>	<b>19</b>	<b>17.0</b>	<b>72</b>	<b>64.3</b>	<b>2</b>	<b>2.8</b>	<b>39</b>	<b>54.9</b>	<b>30</b>	<b>42.3</b>

*Table 152-c.* Major household-owned livestock rights and values in the last 12 months (disaggregated by woreda)

Region	Zone	Woreda	Total HHs	Sheep						Chicken					
				HH members own, have the right to use						HH members own, have the right to use					
				Male		Female		Both		Male		Female		Both	
				n	%	n	%	n	%	n	%	n	%	n	%
Afar	Zone 1	Afambo	45	4	44.4	1	11.1	4	44.4	0	0.0	0	0.0	0	0.0
	Zone 3	Gewane	56	9	30.0	2	6.7	19	63.3	0	0.0	0	0.0	0	0.0
Oromia	East Hararge	Babille	51	1	8.3	2	16.7	9	75.0	0	0.0	5	41.7	7	58.3
	West Hararge	Mieso	50	0	0.0	1	16.7	5	83.3	0	0.0	5	35.7	9	64.3
Somali	Fafan	Kebrebeyah	50	1	8.3	5	41.7	6	50.0	0	0.0	9	60.0	6	40.0
		Shebelle	50	0	0.0	2	18.2	9	81.8	0	0.0	8	80.0	2	20.0
	Siti	Afdem	50	3	15.0	2	10.0	15	75.0	0	0.0	4	80.0	1	20.0
		Erer	50	3	25.0	4	33.3	5	41.7	2	13.3	8	53.3	5	33.3
<b>Total</b>			<b>402</b>	<b>21</b>	<b>18.8</b>	<b>19</b>	<b>17.0</b>	<b>72</b>	<b>64.3</b>	<b>2</b>	<b>2.8</b>	<b>39</b>	<b>54.9</b>	<b>30</b>	<b>42.3</b>

*Table 162-d.* Major household-owned livestock rights and values in the last 12 months (disaggregated by woreda)

Woredas	Donkeys						Heifers (6 months to the first calf)					
	HH members own, have the right to use						HH members own, have the right to use					
	Male		Female		Both		Male		Female		Both	
	n	%	n	%	n	%	n	%	n	%	N	%
Afambo	0	0.0	0	0.0	0	0.0	3	37.5	0	0.0	5	62.5
Gewane	0	0.0	0	0.0	0	0.0	5	83.3	0	0.0	1	16.7
Babille	0	0.0	3	13.6	19	86.4	1	7.7	2	15.4	10	76.9
Mieso	1	4.3	1	4.3	21	91.3	1	6.3	0	0.0	15	93.8
Kebrebeyah	0	0.0	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0
Shebelle	0	0.0	1	33.3	2	66.7	0	0.0	0	0.0	2	100.0
Afdem	0	0.0	0	0.0	2	100.0	0	0.0	0	0.0	0	0.0
Erer	1	33.3	0	0.0	2	66.7	0	0.0	0	0.0	0	0.0
<b>Total</b>	<b>2</b>	<b>3.8</b>	<b>5</b>	<b>9.4</b>	<b>46</b>	<b>86.8</b>	<b>10</b>	<b>21.7</b>	<b>2</b>	<b>4.3</b>	<b>34</b>	<b>73.9</b>

Woreda	Total HHs	Camel						Mature bull/Ox (> 2 years)					
		HH members own, have the right to use						HH members own, have the right to use					
		Male		Female		Both		Male		Female		Both	
		n	%	n	%	n	%	n	%	n	%	n	%
Afambo	45	1	50.0	0	0.0	1	50.0	4	57.1	0	0.0	3	42.9
Gewane	56	3	33.3	1	11.1	5	55.6	2	66.7	0	0.0	1	33.3
Babille	51	0	0.0	0	0.0	1	100.0	0	0.0	2	28.6	5	71.4
Mieso	50	0	0.0	1	9.1	10	90.9	0	0.0	0	0.0	6	100.0
Kebrebeayah	50	3	60.0	0	0.0	2	40.0	0	0.0	0	0.0	3	100.0
Shebelle	50	1	50.0	0	0.0	1	50.0	2	18.2	2	18.2	7	63.6
Afdem	50	0	0.0	0	0.0	12	100.0	0	0.0	0	0.0	1	100.0
Erer	50	0	0.0	0	0.0	0	0.0	0	0.0	1	100.0	0	0.0
	<b>402</b>	<b>8</b>	<b>19.0</b>	<b>2</b>	<b>4.8</b>	<b>32</b>	<b>76.2</b>	<b>8</b>	<b>20.5</b>	<b>5</b>	<b>12.8</b>	<b>26</b>	<b>66.7</b>

At the regional level, respondents from Afar and Somali regions have reported that female's ownership of donkeys for transport purposes] is by far higher as compared to the results from the Oromia region. On the other hand, ownership and use of camels by males relative to females are higher in Afar and Somali regions as compared to the Oromia region. The study also revealed that ownership and use of major livestock by both male and female [jointly] is observed more in woredas pertinent to Oromia as compared to woredas from Afar and Somali regional states.

### 5.2.3. Core Areas of Inquiry for Gender Analysis

In this section, key issue areas to probe for a deeper understanding of the characteristics and conditions of gender relations are presented. Each area of inquiry covering 8 woredas from Afar, Oromia, and Somali regional states tried to cut across CARE's three gender equality change domains: agency, structures, and relations.

#### I. Area of inquiry-1: Sexual/gendered division of labor

In many societies, gender norms influence who is allowed to do certain types of work, and who is expected to complete certain tasks. Specific household duties and types of work may confer specific sets of opportunities, constraints and status for individuals. This differentiation may reinforce or transform gender inequalities. Gendered division of labor varies considerably across settings and also changes over time. Most women, have a 'triple role'. The triple role for women consists of reproductive, productive, and community managing activities. In contrast, men primarily undertake productive and community political activities. Women and girls face additional time and work burdens with all domestic and reproductive duties. In addition, women work long hours—15 to 19 hours a day compared to 5 to 13 hours a day for men, depending on on-farm/off-farm labor demands over the year. For women and men, daily activities vary by daily routine and by season<sup>26</sup>. Cognizant of this, the gender analysis [based on quantitative and qualitative information] attempted to analyze and summarize the current

<sup>26</sup> Source: CRS Ethiopia, [2018], Gender analysis of a food security program in Ethiopia.

learned behaviours in the study woredas that condition the gender division of labor i.e. which activities, tasks and responsibilities are perceived as male or female.

The study participants were asked if they think that the work is strongly gender-divided in their community and if the division of labor is legitimized by traditional patriarchal values, norms and practices and as can be seen from Table 13, the majority (41% of male and 36.5% of female) participants have said is strongly gender-divided and the division of labor is legitimized by traditional patriarchal values, norms and practices.

**Table 173: Work is strongly gender-divided**

Region	Woreda	Gender	Total HHs	Do you think that the work is strongly gender-divided in your community and the division of labor is legitimized by traditional patriarchal values, norms and practices?											
				Strongly disagree		Disagree		Neutral		Agree		Strongly agree		I don't know	
				N	%	n	%	n	%	n	%	n	%	n	%
Afar	Afambo	Male	33	4	12.1	9	27.3	8	24.2	9	27.3	3	9.1	0	0.0
		Female	12	4	33.3	3	25.0	1	8.3	3	25.0	1	8.3	0	0.0
	Gewane	Male	37	0	0.0	16	43.2	4	10.8	16	43.2	1	2.7	0	0.0
		Female	19	0	0.0	10	52.6	1	5.3	8	42.1	0	0.0	0	0.0
Oromia	Babille	Male	19	0	0.0	5	26.3	6	31.6	8	42.1	0	0.0	0	0.0
		Female	32	0	0.0	4	12.5	5	15.6	23	71.9	0	0.0	0	0.0
	Mieso	Male	9	0	0.0	1	11.1	3	33.3	5	55.6	0	0.0	0	0.0
		Female	41	0	0.0	8	19.5	5	12.2	27	65.9	1	2.4	0	0.0
Somali	Kebrebeyah	Male	10	0	0.0	4	40.0	2	20.0	3	30.0	1	10.0	0	0.0
		Female	40	8	20.0	22	55.0	5	12.5	4	10.0	1	2.5	0	0.0
	Shebelle	Male	13	0	0.0	4	30.8	1	7.7	6	46.2	2	15.4	0	0.0
		Female	37	9	24.3	17	45.9	6	16.2	3	8.1	2	5.4	0	0.0
	Afdom	Male	9	0	0.0	6	66.7	0	0.0	3	33.3	0	0.0	0	0.0
		Female	41	9	22.0	12	29.3	6	14.6	10	24.4	3	7.3	1	2.4
	Erer	Male	9	0	0.0	1	11.1	1	11.1	7	77.8	0	0.0	0	0.0
		Female	41	6	14.6	8	19.5	4	9.8	18	43.9	3	7.3	2	4.9
Total	Male		139	4	2.9	46	33.1	25	18.0	57	41.0	7	5.0	0	0.0
	Female		263	36	13.7	84	31.9	33	12.5	96	36.5	11	4.2	3	1.1
	Total		402	40	10.0	130	32.3	58	14.4	153	38.1	18	4.5	3	0.7

**Table 184: Personal skills, abilities, knowledge or attitudes as necessary factors for men or women to negotiate on the division of labor**

Woreda	Gender	Total HHs	Your responses on "personal skills, abilities, knowledge or attitudes" are necessary factors for men or women that let them negotiate on the division of labor in your society?									
			Strongly agree		Agree		Partly agree		I don't agree		I don't know	
			n	%	n	%	n	%	n	%	n	%
Afambo	Male	33	2	6.1	5	15.2	11	33.3	15	45.5	0	0.0
	Female	12	0	0.0	1	8.3	1	8.3	10	83.3	0	0.0
Gewane	Male	37	0	0.0	1	2.7	12	32.4	24	64.9	0	0.0
	Female	19	0	0.0	2	10.5	8	42.1	9	47.4	0	0.0
Babille	Male	19	3	15.8	11	57.9	5	26.3	0	0.0	0	0.0



	Female	32	2	6.3	23	71.9	5	15.6	1	3.1	1	3.1
Mieso	Male	9	2	22.2	5	55.6	2	22.2	0	0.0	0	0.0
	Female	41	0	0.0	37	90.2	3	7.3	0	0.0	1	2.4
Kebrebeyah	Male	10	0	0.0	9	90.0	1	10.0	0	0.0	0	0.0
	Female	40	6	15.0	28	70.0	6	15.0	0	0.0	0	0.0
Shebelle	Male	13	0	0.0	9	69.2	3	23.1	1	7.7	0	0.0
	Female	37	8	21.6	21	56.8	6	16.2	1	2.7	1	2.7
Afdem	Male	9	0	0.0	8	88.9	1	11.1	0	0.0	0	0.0
	Female	41	5	12.2	27	65.9	5	12.2	2	4.9	2	4.9
Erer	Male	9	1	11.1	7	77.8	1	11.1	0	0.0	0	0.0
	Female	41	8	19.5	27	65.9	4	9.8	0	0.0	2	4.9
<b>Male</b>		<b>139</b>	<b>8</b>	<b>5.8</b>	<b>55</b>	<b>39.6</b>	<b>36</b>	<b>25.9</b>	<b>40</b>	<b>28.8</b>	<b>0</b>	<b>0.0</b>
<b>Female</b>		<b>263</b>	<b>29</b>	<b>11.0</b>	<b>166</b>	<b>63.1</b>	<b>38</b>	<b>14.4</b>	<b>23</b>	<b>8.7</b>	<b>7</b>	<b>2.7</b>
<b>Total</b>		<b>402</b>	<b>37</b>	<b>9.2</b>	<b>221</b>	<b>55.0</b>	<b>74</b>	<b>18.4</b>	<b>63</b>	<b>15.7</b>	<b>7</b>	<b>1.7</b>

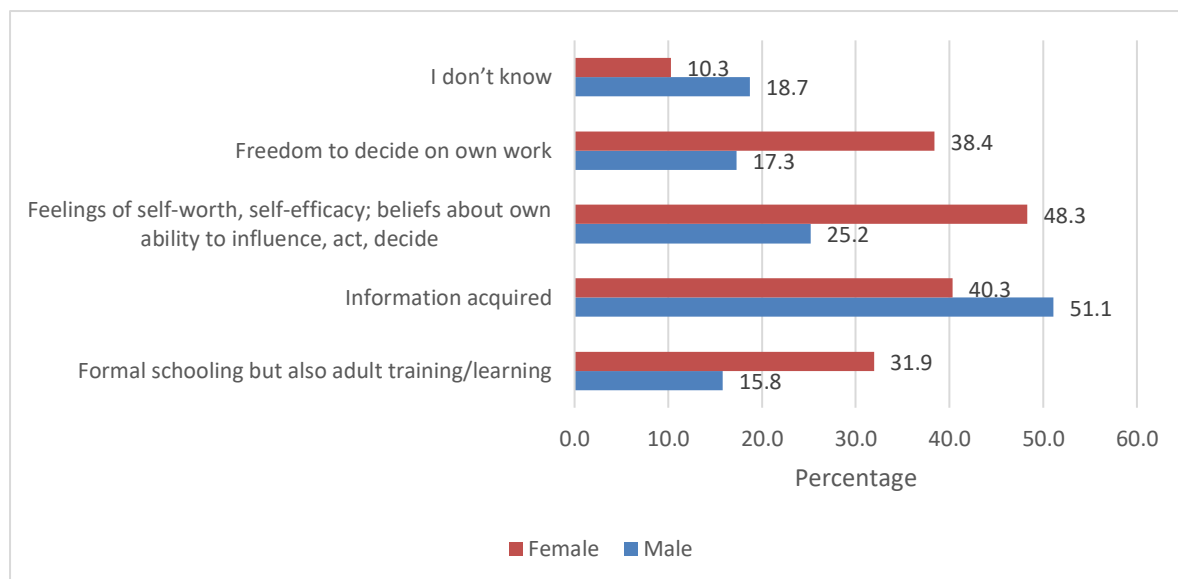
As can be seen from Table 14, the majority of respondents from Oromia and Somali believed that personal skills, abilities, knowledge, or attitudes are necessary factors for men or women that let them negotiate on the division of labor in their society. The majority of respondents from Afar woredas, however, still don't agree that "personal skills, abilities, knowledge or attitudes" are necessary factors for men or women that let them negotiate on the division of labor in their society. This implies that the majority of the people accept the existing gendered division of labor due to religious and various socio-cultural restrictions.

*Table 195: Negotiate freely about the division of labor*

Region	Woreda	Gender	Yes always	Yes, sometimes	Yes, but rarely	Never
			%	%	%	%
Afar	Afambo	Male	0.0	21.2	36.4	42.4
		Female	8.3	16.7	16.7	58.3
	Gewane	Male	0.0	21.6	18.9	59.5
		Female	0.0	21.1	21.1	57.9
Oromia	Babille	Male	36.8	31.6	31.6	0.0
		Female	18.8	62.5	12.5	6.3
	Mieso	Male	22.2	77.8	0.0	0.0
		Female	12.2	82.9	4.9	0.0
Somali	Kebrebeyah	Male	0.0	80.0	10.0	10.0
		Female	7.5	35.0	22.5	35.0
	Shebelle	Male	7.7	61.5	23.1	7.7
		Female	0.0	21.6	40.5	37.8
	Afdem	Male	0.0	100.0	0.0	0.0
		Female	22.0	26.8	22.0	29.3
	Erer	Male	11.1	44.4	11.1	33.3
		Female	19.5	17.1	39.0	24.4

As can be seen from table 15, the majority of the respondents from Afar and Somali study woredas reported that either they do it rarely or never; when they were asked for the question “Do you negotiate freely with your partner about who should look after the kids, cook meals, look after the livestock, attend a public meeting, etc. every day”. This indicates how much their daily life is still guided by the existing gendered division of labor where women's responsibility is restricted around the home and men are supposed to engage in activities performed outside the home. Most of the respondents from Oromia study woredas, on the other hand, stated that they sometimes negotiate with their partners on the division of labor, and household livelihood activities and works are performed by close negotiation and consultation, though [mostly] the ultimate decision is made by men. This implies that the degree of negotiation for division of labor differs from community to community [pastoral vs. agro-pastoral...for example]. The following section will present in detail the gender division of labor for each region.

The respondents were also asked what factors help women or men to negotiate the work division of labor and as illustrated in figure 3, the majority (48.3%) of female respondents have said Feelings of self-worth, self-efficacy; beliefs about own ability to influence, act, decide whereas the majority (51.1%) of male respondents have said information acquired.

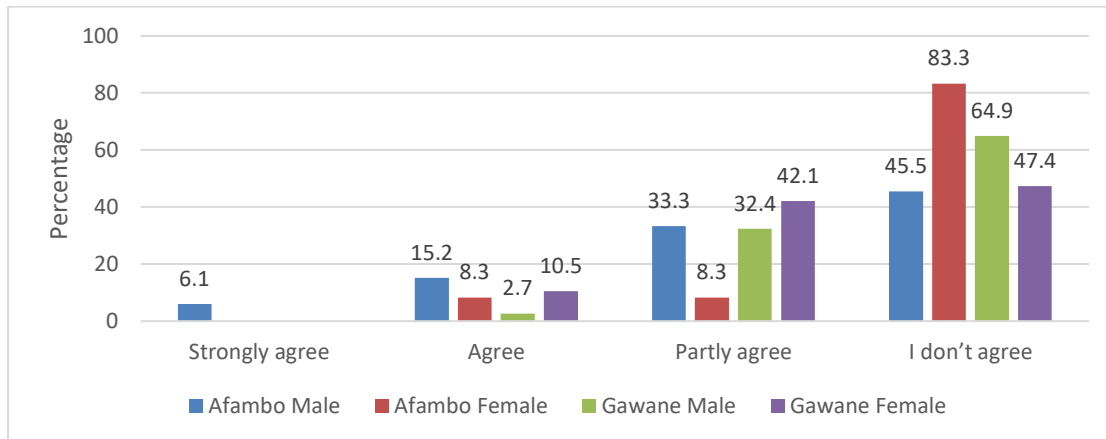


*Figure 3: Factors help women or men to negotiate the work division of labor*

#### A) Sexual/Gender division of labor- Afar

**Agency:** Women and girls in Gewane and Afambo woredas devote the majority of their time in mostly domestic chores [which include food preparation, fetching water and firewood, house cleaning, care and support for children, elderly, and sick members of the household, preparing and selling of mats from a palm tree, construction and maintenances of houses and fences, and procurement of consumables. Women and girls lack access to appropriate water and sanitation services and this makes women's work burdensome. This is because when families have limited [or no access] to clean water points, the possibility for girls to spend more

time walking long distances to fetch water is very high. In such a scenario, high levels of absenteeism and school drop-out are observed. Many women accept their roles and responsibilities embedded in their culture and tradition and do not believe that men should share women's duties.



**Figure 4: Necessary factors for men or women to negotiate on the division of labor**

As shown in table 14, The majority of the informants said that acquiring personal skills, abilities, knowledge or attitudes are not necessary factors for men or women to negotiate on the division of labor in their society. Only a few respondents (5.4% of male respondents from Gewane and 10.5% of female respondents from Gewane and 16.2% male respondents from Gewane) have said feelings of self-worth, self-efficacy; beliefs about own ability to influence, act, decide and formal schooling and adult training/learning plays a key role in negotiating the division of labor. Some of the female informants (33.3% and 10% female respondents from Afambo and Gewane respectively) reported that acquired information is the key factor for negotiating with men about fair division of work and acquiring agency. However, they also reported that these factors cannot outweigh the existing norm-driven perceptions that ascribed reproductive activities as feminine domain and out-of-home activities as a masculine domain.

Another evidence related to agency worth reporting is the response of informants to the question "How do you rate your major daily activities in terms of human energy demand, skill, awareness, and time-consuming?". The majority (90.9% of male and 75% female respondents from Afambo) and (83.8% of male and 68.4% of the female respondent from Gewane) reported that the activities they engaged in are difficult in terms of human energy demand, skill, awareness, and time-consuming. This implies that working in alignment with the traditional gendered division of labor ended up both women and men in a difficult situation. For example, nowadays the collection of fuel wood [task mostly performed by women and girls] takes a much longer time and greater effort than it did in the past due to diminishing forest resources. Similarly, men are expected to go to remote areas to search for fresh grazing areas due to the diminishing grazing lands located nearby.

**Structures:** Relying on the information provided by the informants and discussants, the majority of women and some men agree that the work they engaged in is still gender-divided

in their community and the division of labor is legitimized by traditional patriarchal values, norms, and practices. But, in economically poor households, many pastoralist women are forced to work outside for survival. There are situations where men and boys get involved in domestic reproduction work despite the inflexible gender division of labor that exists in the pastoralist system.

During emergencies and drought seasons, for example, men and boys engage in fetching water and going to community mills and washing of home utensils and child-caring respectively. In addition to this, men FGD discussants from Kebele 01 of Gewane Woredas stated that:

*“Due to science, development interventions and being in the information era, nowadays, we support each other, and there are times men take full responsibility of domestic works [when a woman get sick for example]. Even in normal times, even though it is not common when the wife is cooking, husbands slice onions and engage in cooking;”*

All informant [from Women, Children, and Youth Affairs Offices] also conclude that as compared to the previous times, women [like men counterparts] are engaging in livelihood activities like watermelon, corn, pepper, salt production.... etc. Specifically, the tendency of the younger generation to get rid of the existing cultural beliefs, gendered beliefs and gendered division of tasks is increasing. As a result, as opposed to their previous status, few women become co-bread winners and sole breadwinners in exceptional cases.

When the respondents were asked if the existing customs and norms effectively shape women’s options for productive (paid) work compared with men, the majority (more than 65%) of the participants disagree. The same question was provided to the key informants and the majority of them said yes. They added, due to this gap, some girls [come from other areas, but living in Gewane and Afambo woreda] who can’t find meaningful employment have resorted to going to Arab countries such as Dubai and the Kingdom of Saudi Arabia to work as maids.

**Relations:** The gender analysis also attempted to investigate “whether or not” women, men, girls or boys interact/negotiate in the division of labor in the study areas. The majority (42.4% of male and 58.3% female respondents from Afambo) and (59.5% male and 57.9% female participants from Gewane) reported that they never interact/negotiate with their opposite counterparts in the division of labor. Whereas few (21.2% of male and 16.7% female respondents from Afambo) and (21.6% male and 21.1% female participants from Gewane) have said they sometimes negotiate with their opposite counterparts in the division of labor. For example, they might push their husbands to work and ask them to spend money for household needs instead of cigarettes or chat. The possibility of negotiation and interaction is very high during emergencies and inflationary times. Well-aware women [educated or trained wives, for example] have the confidence to negotiate with their partners on the division of labor as compared to uneducated wives. Plenty of qualitative and quantitative male informants, [educated males in particular] on the other hand, reported that they interact and negotiate with their wives on the issue of division of labor most of the time.

Concerning the desirability for women to freely negotiate to participate in public activities [Cultural/Religious, Legal/Judicial, Market/Economic, Political, Bureaucratic, etc...], the majority (51.5% of male and 50% female respondents from Afambo) and (43.2% male and 68.4% female participants from Gewane) partly agree on the desirability for women to freely negotiate to participate in public activities. In the study woredas, the gender analysis also identifies special circumstances that change the existing power relations between men and women and girls and boys. There are families where households are considered to be 'at most risk'; they tend to work reciprocally with men and battling to fulfill basic needs and ensure household survival.

## **B) Sexual/Gender division of labor-Oromia**

**Agency:** As compared to the informants from Afar ad Somali, the majority of the respondents and discussants [from both sexes, and all age groups] believed that "personal skills, abilities, knowledge or attitudes" are necessary factors for men or women to negotiate on the division of labor in their society. This implies that women need knowledge, opportunities, leadership skills, and confidence, and they need enough time to engage in a specific task within the home and outside the home. Though women agree and accept this opinion in principle, the majority of the respondents have said women lack personal skills and abilities, and hence most of them have roles and responsibilities based on the existing gendered divisions.

Unlike the women from the Afar region, however, women in Babile and Meiso participate outside the home in trade activities like Chat, Ground Nut, milk, eggs, goats, and poultry. The existing traditional thinking that is "women cannot do outside the home" is changing. Most FGD discussants and KII informants [from women, children and youth affairs and agriculture bureau, in particular] stated that so far the perception of men on women was "women do not know anything, other than reproductive activities". But nowadays, women show them that they can do what men can do [outside the home] and earn a profit and help the household a lot.

**Structures:** The majority of the informants stated that some existing customs and norms have substantial implications on opportunities, choices, time, mobility and social support of men and women, girls and boys. These customs and norms dictate men engage in the public sphere and women in the domestic sphere. Men are supposed to engage in activities that require physical power and stamina [like ploughing, planting of chat, sawing of cereals, weeding, searching for fertilizers, improved seeds, and looking after mature oxen and bulls.....]. Women on the other hand are mostly expected to engage in preparing food, cleaning the house and compound, looking after children, caring for their husbands [washing their feet with hot water to relieve from his fatigue, every night]. In addition to this, they also help their husbands in farm-related activities like caring chat, carrying animal decay to farmland, weeding, and adding fertilizers to the farmland while men saw the seed, harvesting. Nowadays, credit is given to the continuous awareness creation campaign by the government, NGOs [including CARE], and other stakeholders, men and boys sometimes also support their wives and sisters in-home activities [men in fetching water, collecting fire-woods, buying of consumer goods], and [boys in caring for their youngsters]. Men have started to value the unpaid work performed by women and girls.

The study participants were asked if girls or boys expected to engage in income-generating work outside the home to contribute family support and the majority (more than 50%) disagreed. Despite this, the report of FGD discussants [from the two woredas], shows that adolescents [both boys and girls] are encouraged to engage in other income-generating activities to support their family in general and during hardships [like drought, locust invasion, inflationary times] in particular.

**Relation:** Concerning the status of negotiation/interaction among women, men and girls or boys on the issue of division of labor, the findings are a bit different from the study areas in Afar and Somali. Almost all of the qualitative and majority (more than 65%) of the quantitative informants from Babelle and Meiso woredas reported that men and women always consult/negotiate/interact with each other and discuss the division of labor. In this regard, women were found very wise in initiating the negotiation. For example, women *FGD discussants from Bishan Kebele of Babelle woreda* said:

*"The only skill we use to negotiate on the gender division of labor is by approaching our husbands friendly and peacefully to discuss with him to boost his trust in us. We have changed many of them using this approach. There is a traditional saying in our society that says "men by their power and women by their wisdom that we women tried to apply."*

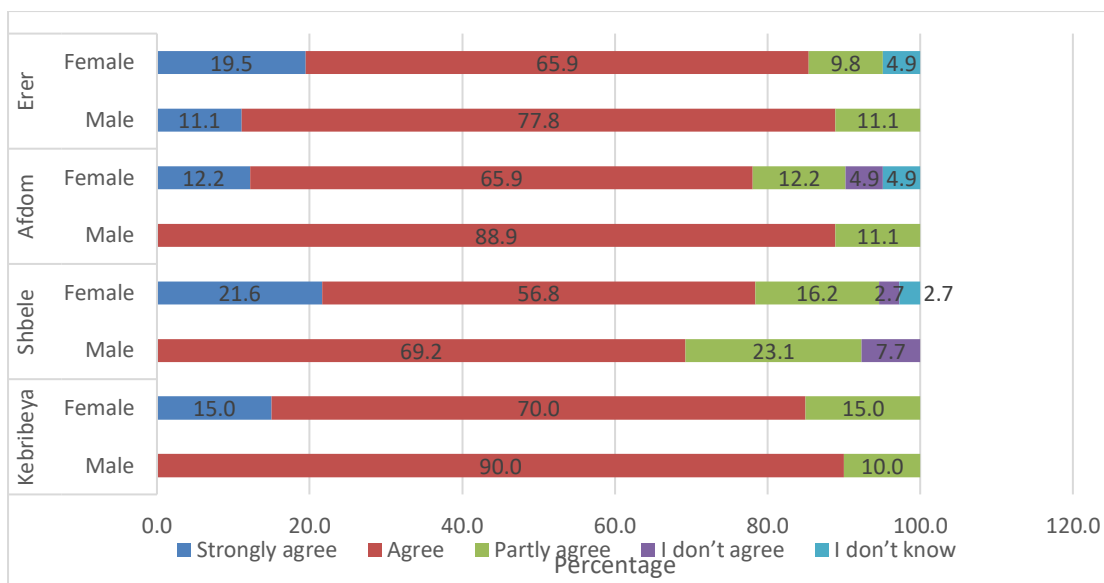
Similarly, a younger woman [from FGD discussants from Bishan Kebele in Babelle Woreda] on the other hand, said:

*"Our husbands consult us on most decisions as there is an increasing awareness among the younger generation that it is important to do the joint decision making on the division of labor. However, in cases where there is the differing opinion between the husband and wife, the husband's decision takes precedence over the wives."*

Another interaction [that boosts relation] among women worth mentioning is that women have credit and saving associations. In Bishan Kebele, for example, they started the group with 50 women and now we are 200 and save 50 birr per month. This group has now grown to a primary cooperative level and they are distributing sugar and edible oil to the kebele people. Both women and men also interact in a local *"AFOSHA", i.e. "Idir"*; the social organization of helping each other during death. This shows women economic empowerment helps women to negotiate the division of labor.

### **C) Sexual/Gender division of labor-Somali**

**Agency:** As can be seen from figure 5, the majority of the respondents agreed that personal skills, abilities, knowledge or attitudes are the necessary factors for men or women that let them negotiate on the division of labor.



**Figure 5: Necessary factors for men or women that let them negotiate on the division of labor**

According to our respondents, women, relative to men, lack education, knowledge, professional skills, and training in business management; don't have the necessary experience to gain jobs in the formal sector, and have difficulty accessing information about opportunities in the region. Women's ability to participate in productive work outside the home is also restricted by the time they have to spend on domestic tasks such as cooking, cleaning, and child care. Women work at home the whole year, whereas men's work is mostly seasonal.

In general, pastoralist women in the Somali region bear disproportionate tasks and responsibilities compared with pastoralist men. Most of the time, men tend to migrate with most of the herds. Women are left at home with the entire responsibility of managing the household, as well as children and livestock left behind (particularly young, sick, or milking animals). Additionally, women play an important role in animal production and selling of chat. Despite the pastoralist women's contribution to pastoral life, they don't receive recognition for the works they handle.

**Structures:** Women and men's lives are highly guided by the existing norms, values and traditions. As part of the pastoralist communities, customary labor arrangements mean women spend considerably more of their time than men on domestic tasks.

The majority of the FGD discussants and HHS respondents [in both sexes and different age groups], men in the areas are responsible for livestock production and marketing, farming, trading, daily labor selling, construction, charcoal making, and stone collection for construction and driving. Whereas, women are responsible for reproduction, care for children, cooking food, clean home, selling chat, selling vegetables and caring for the husband. Here they also added that division of labor is made on the decision of the men taking into account the past trends.

The KII informants from Women Children and Youth Affairs Office said that

*"Most of the time women in the pastoral Somali prefer to be a good wife and engage in the production of children, care for them and serve their husband. This is common not only for the uneducated but also for those women who are in school and also graduated from college or university and then they marry and put their certificate at home. Women sale chat, sell charcoal, run small shops, small hotels, and cafeterias. Whereas, men are seen as the bread winner and have to work in farming, trading, keeping herds and sell their labor to earn income for the family."*

Women FGD discussants [in particular] also reported that there are special circumstances that existing gendered divisions of labor isn't not working. Depending on the men and women size of the family the tasks and jobs are shared among the members based on the oral agreement made among the members. If the family has a number of girls there is no way that a boy can work in routine family activities, yet if all are boys they will shoulder all the activities in support of their mother. While there are clear distinctions between women's and men's work, due to different interventions some flexibility exists among the younger generation in particular. These days, young women are involved in the trade sector, especially in selling chat, farm products like fruits and vegetables are slightly increasing.

**Relations:** The gender analysis attempted to investigate whether or not women, men, girls or boys interact/negotiate in the division of labor in the study areas. The majority of female informants [both from the HHS and FGDs, in all age groups] reported that they rarely interact/negotiate with their opposite counterparts in the division of labor.

During financial and economic distress and emergencies in particular women rarely push their husbands to work more, to diversify work, and ask for money to spend on household needs instead of cigarettes or chat. The considerable number of women informants [from rural areas in particular] have no power and never negotiate with men regarding the division of labor. They are obliged to the existing gendered division of labor.

### **Summary- Area of enquiry-1: Sexual/gendered division of labor**

Though there are slight differences across the study regions, work is still gendered and the division of labor is legitimized by traditional patriarchal gender ideology, norms and practices. Women's ability to participate in more productive work outside their home is also restricted by the time they have to spend on domestic tasks such as cooking, cleaning and child care with their limited access to knowledge and skills. Despite being stigmatized, a significant number of men and boys have started to engage in unpaid reproductive activities outside the home (fetching water, collecting firewood, going to community mills for example), allowing a slight change in the gendered division of labor. Similarly, facing the stigma, women and girls sometimes engage in farming activities that are traditionally and culturally considered as men/boys' tasks [herding shoats, selling shoats, milking camel etc...] and hence the dynamics show a sluggish changing of the gendered division of labor. In general, the gendered division of labor in the study areas begins in childhood. Yet, parents assign chores to children according to their sex, preparing them for their gendered roles in future married life. Most of



the time girls help their mothers with the year-long domestic chores whereas boys are expected to help their fathers and mostly work seasonally.

The degree of the gendered division of labor within households and communities to be shaped by cultural, existing norms, and social structures [that have been deeply rooted over generations] decreases when we go from pastoral, agro-pastoral to township types of households. Similarly, though a slow, progressive change of gendered division of labor in the township, agro-pastoral and pastoral community [in respective order] are evident. Encouragingly, as younger women and men are much more likely to be literate and aware, a slight change was observed in gender relations and hence younger men [in the township and agro-pastoral in particular] started to share women's burden of reproductive and domestic work and all home-based activities and responsibilities. Aware and literate younger men [including boys] understand those home activities are very tiresome for women and also it is a continuous duty because of the mobile lifestyle of the community. These sluggish changes were registered due to forces such as changing economic opportunities, shocks, emergencies, the spread of new ideas, and more specific actions, such as government policies, programmes and information campaigns.

## II. Area of Inquiry-2: Household decision-making

In many places in general [in pastoral areas in particular], literatures show that issues of sexual relations, family planning, major household spending, major saving, and investment issues are under the control of the male household heads. But, patterns of decision-making vary by place, clan, religion, and ethnicity, and hence, within a given group, decision-making will vary from household to household. Cognizant of this, gender analysis across the three regions [covering 8 woredas] was conducted to understand how decisions are made within a household and how these processes have evolved over time.

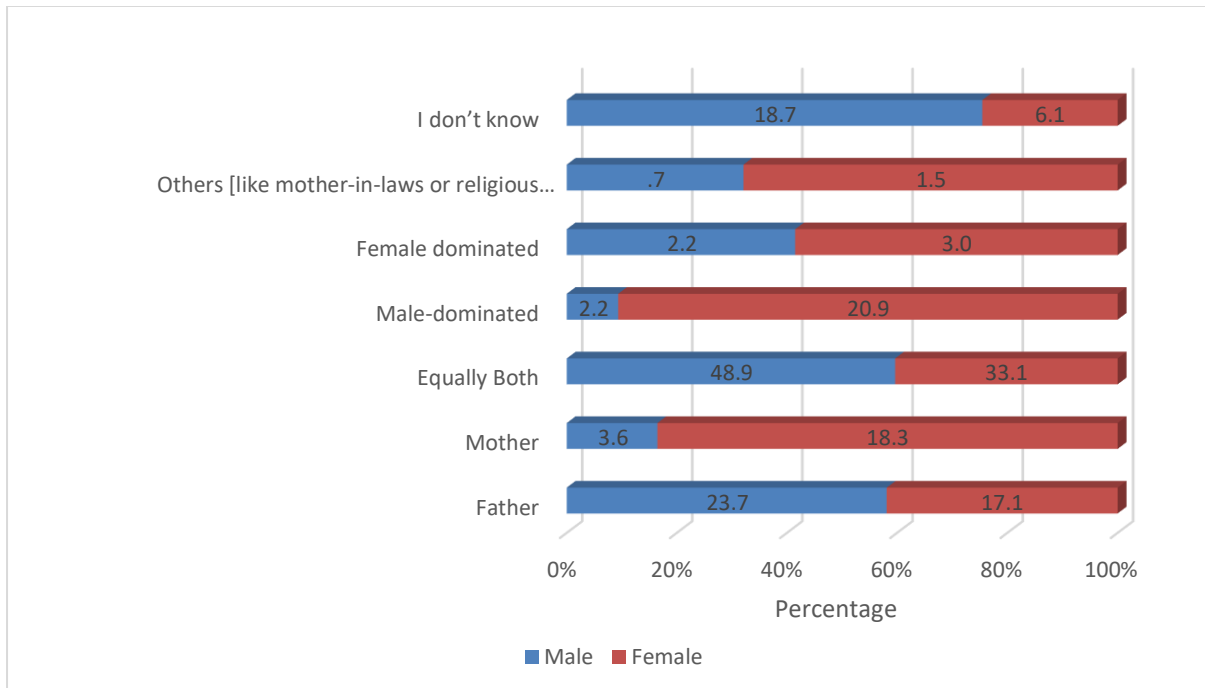
*Table 20: Household decision making on major issues*

Woreda	Sex	Men	Women	Equally both	Male-Dominated	Female Dominated	Others [father/mother-in-law, religious/clan leaders]	I don't know	Total
		%	%	%	%	%	%	%	%
Afambo	Male	60.6	0.0	39.4	0.0	0.0	0.0	0.0	100
	Female	36.3	41.7	22.0	0.0	0.0	0.0	0.0	100
Gawane	Male	29.7	0.0	67.6	0.0	0.0	0.0	2.7	100
	Female	38.8	40.1	10.5	0.0	0.0	5.3	5.3	100
Babile	Male	10.5	10.5	73.7	5.3	0.0	0.0	0.0	100
	Female	9.4	25.0	28.1	37.5	0.0	0.0	0.0	100
Miesso	Male	22.2	0.0	55.6	11.1	0.0	0.0	11.1	100
	Female	17.1	9.8	39.0	34.1	0.0	0.0	0.0	100
Kebrebeayah	Male	80.0	10.0	0.0	10.0	0.0	0.0	0.0	100
	Female	42.5	17.5	15.0	20.0	2.5	0.0	2.5	100
Shebelle	Male	53.8	7.7	30.8	0.0	0.0	0.0	7.7	100
	Female	37.8	27.0	18.9	10.8	2.7	2.7	0.0	100
Afdem	Male	88.9	0.0	11.1	0.0	0.0	0.0	0.0	100
	Female	36.6	7.3	26.8	22.0	7.3	0.0	0.0	100
Erer	Male	77.8	0.0	11.1	0.0	11.1	0.0	0.0	100
	Female	31.7	14.6	19.5	31.7	2.4	0.0	0.0	100

	Male	48.8	2.9	45.3	2.2	8.7	0.0	2.2	100
	Female	30.4	19.4	23.6	22.8	2.3	0.8	0.8	100
	Total	39.4	13.7	31.1	10.7	5.0	0.5	1.2	100

As can be seen from figure 6, the majority of male and female informants reported that core household decision-making [on sexual relations, major household spending, saving and investment issues, for example] are made by male household heads. The majority of male respondents also exhibited patriarchal attitudes and justified gender inequality based on culture. Men generally agreed that since they are the heads of households, they should have a final say on major decisions that affect the livelihoods of the household.

The HHS participants were also asked who decides on personal liberties like that of decisions about personal behaviour such as going out of the house, seeing friends and family, and arranging one's appearance, for which decision-making by someone other than the person themselves can be construed as controlling or curtailing the person's liberty. This further includes: Going to market to buy or sell and going out to attend trainings or to buy agricultural inputs, etc. As can be seen from figure 6, the majority (48% of male and 33.1% of female) respondents said there is a shared decision on personal liberties. Whereas 23.7% of male participants and 17.1% female participants have said males are the ones that decide over personal liberties. The result also shows that mothers-in-law or religious leaders and have little say about personal liberties.



**Figure 6: Decision on personal liberties**

However, as the younger generation and those households in township in particular are relatively aware and literate, women and girls exercise considerable degree of decision-making power at household and community levels. In addition to this, majority of female-headed households or are women whose husbands are temporarily away relatively enjoys decision making power both at household and beyond [like community associations such as religious

organizations, women's groups and cooperatives, consultation on drought coping strategies.... Etc.].

#### **A) Household decision-making- Afar**

**Agency:** Both the qualitative and quantitative study participants were asked about the decision-maker on saving, expenditure, family planning, sexual relations, social contacts, leisure time, civic engagement, and public activities and revealed almost similar answers. In both, the study woredas, the majority of female informants (60.6% and 40.1% of female participants from Afambo and Gewane respectively) have said fathers/male household heads are the ultimate decision-makers on the aforementioned issues. Some female informants, however, said that male household heads rarely consult their wives before making the final decision. On the other hand, the majority (39.4% of male participants from Afambo and 67.6% of male participants from Gewane) revealed that household decision-making is made by both male and female household heads.

Both male and female informants [in all age groups] agreed that female-household heads have an exclusive right to decide on routine home-based activities including house management, sending children to school, family diets, minor savings and expenses. In family planning, in particular, women FGD discussants in Gewane, 01 kebele revealed different opinions.

One FGD discussant mentioned that

*"Family planning is not allowed by religion, no need to use it."*

Other women from the same FGD group revealed that;

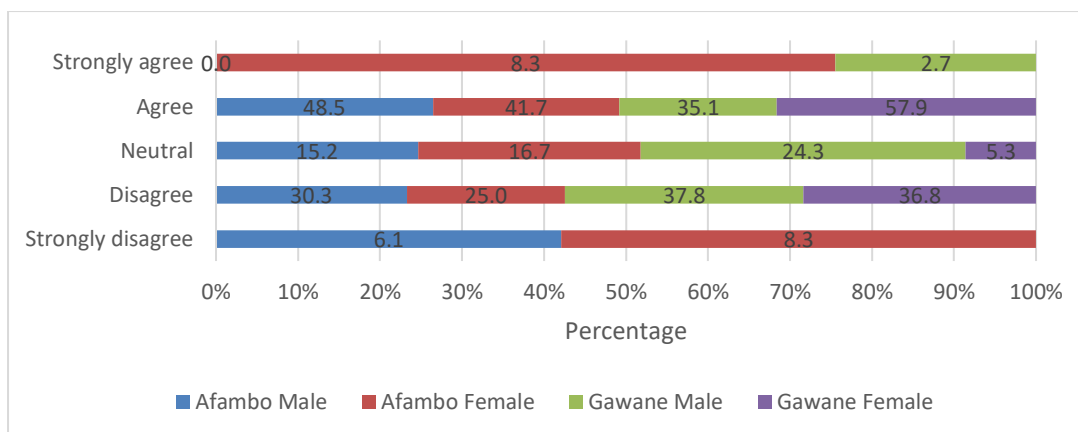
*"my husband is an educated person it is easy to use it, but it is a big deal for others because a husband who is not educated may not accept the issues easily"*

This implies the educational level of male household heads can be a factor for "who decides on core household matters".

Regarding personal liberties, participants reported that decisions about personal behavior such as going out of the house, seeing friends and family, one's appearance, going to market to buy or sell, going out to attend training or to buy agricultural inputs, etc... are mostly made jointly [by husband and wives] and sometimes male dominated.

On the contrary, female-headed house heads or widowed women, make decisions regarding their households compared to their counterparts/neighbors that are married. They make decisions on what to produce, what to buy and sell, and whether or not to participate in public spaces and services.

**Structures:** More than half [on average] of the respondents from all study woredas reported that there are household norms and community expectations that guide household decision-making processes. As can be seen from figure 7, 57.9% of the female respondents from Gewane woreda and 41.7% of the female respondents from Afambo have said there are household norms and community expectations in terms of decision-making processes.



**Figure 7: Household norms and community expectations in terms of decision-making processes**

Due to the existing restrictive structures [against women], women have very limited decision-making power in the household or over household assets and resources, compared with men. The existing gender norms allow women and girls only to decide on household routine activities, such as caring for children, collecting firewood, mini irrigation activities [in nearby to their home], selling mats...etc. . Both men and women FGD discussants agreed that women in the Afar community are tasked with the preparation of food and caring for children. This gender role entitles them to make decisions on the type of food to be consumed in the household on a particular day. Decision-making in this realm is based on the traditional assumption that a “woman’s place is in the kitchen” and hence she can make decisions relating to “kitchen issues” that revolve around care and household nutrition. In some cases, however, wife is expected to consult her husband when she needs resources to buy food for the household. But, there are times [because of limited resources, for example], the husband is given priority over children and the wife in terms of accessing nutritious meals in general and in households with low educational background in particular. The structures don’t allow one to have significant decision-making power over property, apart from the sale of small animals and animal products [like, milk, butter...] to buy something for the family. Existing social and cultural norms, including Absuma<sup>27</sup>, prohibit women and young people from having decision-making power. Instead, men, parents, and other elders possess total decision-making power. This prohibits women and young people’s access to education and financial and material resources.

The existing norms and cultures also affect the control of expenditure by men and women. Women mostly can have control over household expenditure within the domestic sphere and

<sup>27</sup>According to the Afari custom, daughters marry their maternal cousins. Mostly, Absuma is arranged through the daughter’s mother’s line. The Absuma tradition is arranged for daughters at birth to their eldest male cousin. Throughout the daughter’s childhood, her Absuma has the decision-making power about the fate of her education and sexual and reproductive health rights. If a mother sends her daughter to school, the daughter’s “Absuma” [cousin–prospective husband] can stop the daughter from continuing her schooling. Hence, if the mother identifies as a non-Afari ethnic group, the daughter may not be subject to Absuma.

relating to children's care, community activities, and feeding (human or cattle). In contrast, men also have a lion's share of control over expenditure related to major economic activities, lending, money for investment [buying of camels, land for example]. This suggests that men have more control over investment decisions.

Regarding the availability of functional civil society groups and NGOs focused on promoting policy changes on these regulations, except for NGOs like CARE, the majority of informants reported that no functional civil society groups are focusing on promoting gender equality in decision making.

Boys and girls were also asked to elicit information on whether or not girls and boys equal opportunities to skills necessary for household decision-making later in life and the majority of them disagree with this notion. Moreover, the informants have added that there is no sufficient support in learning negotiation, finance, and other life skills in the study woredas.

**Relation:** In both HHS, FGD, and KIIs, we understand that there are possibilities for women to participate in household decision-making. Despite it, often men make the final decisions. An adolescent boy from FGD discussants [in HoruGubi Kebele of Afambo Woreda] said that "sometimes my mother and father share ideas but it is the father [mostly] who has the power to make decisions.

An analysis of power relations in organizing and sharing of family income between women and men shows that both men and women informants from two woredas mostly manage all the money they make. But, there are times for domestic conflict/tensions in sharing the incomes among the partners. In such events, men always won the argument by exercising their patriarchal power.

Regarding saving and borrowing, most of the time it is decided jointly, though men still have the upper hand in the final say. An interesting fact related to this worth mentioning is that men admit that the drought season provides an opportunity for women to show their saving skills. From the KIIs and FGD it was observed that there does not appear to be a significant gender difference in terms of drought-specific impacts on livelihoods, nonetheless, a reduction in income from livestock products particularly affects women, who are traditionally engaged in selling milk products to buy food for household consumption.

## **B) Household decision-making- Oromia**

**Agency:** Regarding personal liberties, in all communities, participants reported that decisions about personal behaviour such as going out of the house, seeing friends and family, arranging one's appearance, going to market to buy or sell, going out to attend trainings or to buy agricultural inputs, the majority (73.7% and 55.6% of male respondents from Babille and Mieso respectively) have said the decision is made jointly. Whereas Some of the female respondents (37.5% from Babille and 34.1% from Mieso) have said the decisions are male-dominated. In general, men considered themselves to be the ultimate 'decision makers', and followed by 'joint decision-makers. This implies that if the consultation/ joint decision making

does not work, men's patriarchal power is respected and hence it appears that the last decision-making power ultimately rests with men

Specific to the major livelihood activities, participants of the study revealed that males have an upper hand [exclusive right most of the time] in deciding: rearing livestock, preparation of land, what crops to grow, when to plant and what to plant; mothers have an upper hand in deciding Poultry issues/activities, when to cook and what to eat, to make local beverages, to buy food, Child's medical treatment; and both male and females fathers and mothers have equal decision making power in feeding animals, and milking, when to sell food crop, When to sell vegetables, To buy clothes, to buy livestock, child's schooling, money-saving.

Boys and girls were also asked to elicit information on whether or not girls and boys are given the needed support in learning negotiation, finance, and other life skills in the study woredas. Girls FGD informants, in particular, reported that though boys are still advantageous, there is needed support in learning negotiation, finance, and other life skills.

**Structures:** According to the qualitative and quantitative informants, unlike the reality of the pastoral community, women in Oromia have substantial decision-making power in the household or over household assets and resources, though men still take the upper hand. Women and girls not only decide on domestic activities but also have significant decision-making power over the sale of chat, small animals, and animal products [like shoats, chicken, milk, butter...] to buy something for the family. As one male FGD discussant [from Bishan Kebele, Babille Woreda] said;

*"behind a successful and stable family, there is a wise wife that consults her husband to come with a strategic decision".*

Another proverb that justifies the involvement of women/wives in household decision making [in the economy, health, health...issues] worth mentioning is that;

*"Nama jaartiinsidarbehinqaqqabdu, garuunamadeegaansidarbeniqaqqabda" meaning, if someone performs better than you because of his wife, you cannot reach his level. But if he is in front of you in line of poverty, you can precede him easily".*

Evidence from both qualitative and quantitative participants shows that women's and men's areas of control of expenditure also differ. Women mostly can have control over household expenditure within the domestic sphere and relate to children's care and feeding. In contrast, men also have a lion's share of control over expenditure related to major economic activities, lending, and money for investment [buying of cattle, land for example]. Though the gap is not similar with Afar study areas, yet men have the upper hand in making decisions on critical issues (like major investments [on oxen, cow, land], major lending and borrowing, migration/mobility during emergencies in search of a job,..etc.)

Regarding the availability of functional NGOs, government agencies, civil society groups focused on promoting policy changes on these regulations, both women and men state

believed that there are functional civil NGOs [including CARE Ethiopia] and society groups working on promoting policy.

*In Oromia, married women also exercised "siinqee", women's customary law. 'Siinqee' is an Afan Oromo word that symbolizes the thin stick females hold after marriage. It was a sign of fertility, productivity and prosperity. It has a social and religious power in the Gada system. In the Gada system, there was an institution of governance through which women ensure their rights to ward off the coercion and dominance of their husbands. Likewise, in the case of kadhacha (marriage based on the agreement between two families), an Oromo married woman has full rights to enjoy her privileges under Siinqee. Mothers used to give 'Siinqee' to their daughters during the marriage so that they could ensure their rights by using it.*

**Relations:** Though not all women have equal status within the household, the majority of men, women, boys, and girls [in both Meiso and Babile woredas] stated that so far women used to accept what their husbands decide on domestic activities and outside home. But today there is change, viz, both men and women decide in most of the household related issues together by negotiation and discussion.

The GA also identified that dynamics of power relations within households varied with age. Women tend to have an increased influence on decision-making as they grow older. A key informant from the women, children, and youth affairs bureau revealed that when these older women got married years back, they were supposed to leave major decision-making to the husband, but as they grew older, they played an increasingly active role in the decision-making of major issues.

### **C) Household decision-making- Somali**

**Agency:** According to the respondents, in general, women and girls have low self-confidence and self-worth and limited ability to influence decision-making at household, community, and institutional levels as a result men are the ones who have the final say in different matters inside and outside of the household. Regarding personal liberties, in all communities, participants reported that decisions about personal behaviour such as going out of the house, seeing friends and family, and arranging one's appearance, family planning, going to market to buy or sell, going out to attend trainings or to buy agricultural inputs, etc. are mostly made by male-dominated decisions.

Women's sole decision-making power is restricted to home-based activities, Ikub (locally called hagbad) and jama meetings. Minor financial issues related to micro-finance schemes are also managed by the wife.

KII informants from agriculture and women, children, and youth affairs of the study Woredas, however, stated that most of the time men are spending their time in chewing chat and do not know what their women are deciding and working. Due to this, women sometimes have decision-making power both on domestic and outside home issues. Women have also household decision-making power only when their husbands have died.

Despite women and girls being the main managers of household food production, the 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, women may suffer more during drought or hunger periods, for example eating less. The key informants stated that during drought season women and girls are among the worst affected by food insecurity and that women and girls are de-prioritized in household food consumption compared to other family members.

**Structure:** Similar to the Afar region, there are customary laws and norms in the Somali community that regulate how household decisions are made. Thus, women have very limited decision-making power in the household or over household assets and resources, compared with men. Women and girls mostly have decision-making power on child care, preparing of food, selling of chat and livestock products. The rest of the major household decision-making is left to the husband. Personal property, decision making, family rights, and marriage rights of women are compromised under customary law –xeer and religious law –sharia. Some of the practices of xeer and sharia are incompatible with the FDRE and Somali constitutions and universal human rights standards. A revision of family law was necessary and the federal government passed the revised family law. Regional governments have also enacted their own regional family laws. The Somali region has been unable to adopt a family law that is compatible with the constitutions and regional realities. Hence, the courts are forced to apply the 1960 civil code to resolve family issues even though it is against the rights of women and therefore contravenes the Somali constitution and FDRE.

Regarding the availability of functional civil society groups focused on promoting policy changes on these restrictive customary laws, the study revealed mixed results. The majority of female informants from all study woredas informants reported that there are very few functional civil society groups and NGOs focusing on promoting gender equality in decision making. Male informants, on the other hand, said that there are many functional civil society groups and NGOs [including CARE-Ethiopia] working on promoting gender equality in the region.

**Relation:** According to the information collected from HHS, FGDs, and KIIs, in Somali pastoral communities, men are still seen as heads of the household, public figures, principal income-earners, and ultimate authorities in the home and community. Yet, women do not negotiate and challenge their husbands as much as possible.

Though husbands consult and negotiate with their wives on various issues that affect their livelihoods, yet husband's decision-making power on income-earning, sharing, major expenditures, investment, borrowing, saving in banks, family planning etc. are high. Even worse, some FGD discussants reported that "a mother cannot take an ill child to the health facility without the knowledge of the husband".

In semi-urban areas of the study woredas, negotiation [between wife and husband] on decision-making issues is relatively good as compared to the rural areas. During economic



hardships and emergencies, women's decision-making roles in the general household issues, this was mainly the men's role, increases. In such circumstances, women show their saving skills.

### **Summary- Area of Inquiry-2: Household decision-making**

The generalized evidence from qualitative and quantitative informants suggests that in Afar, Somali and Oromia regions, household heads make some household decisions together. From the study regions perspective, study woredas from Oromia regional state registered a trend in joint decision making within the household compared to Afar and Somali regional states. The GA revealed that pastoral men most of the time make many of the household decisions. An interesting finding of the GA is that when women engage in income-generating activities (during drought seasons, emergencies, and inflationary times... for example), the possibility of consultation increases even if final decisions are made by men. In general, while women's involvement in household decision making is sluggishly improved, yet the core decision-making power ultimately rests with men.

### **III. Area of Inquiry-3: control over productive assets**

Married women and men have their respective roles, responsibilities, and ownership of certain agricultural products to which they benefit. But due to deeply held gender norms, men have a more privileged position to access and take advantage of assets, resources, and services. It is worth noting that there is a positive relationship between a woman's ownership and control of assets and improved household well-being (e.g., food, education, health care, and children's clothing)<sup>28</sup>.

Ownership and control over productive assets have important implications on how individuals or groups can pursue their aspirations and protect themselves from different shocks. With so many development projects aimed toward strengthening community livelihoods, resilience to shocks and social protection, it is essential to understand how gender influences who has control over and benefits from various productive assets – in terms of ownership of household assets, inheritance claims, livelihood opportunities, and financial capital. Securing control and ownership over productive assets is also critical to secure collateral for a loan, and strengthen resilience following natural disasters, conflict, death of a household head, or separation from a spouse.

With regard to access to market opportunities and how the market system/opportunity is different for women and men across study areas, the GA revealed this generalization. Women and girls [as compared to men and boys] in remote rural areas of the study woredas especially face constraints in accessing market outlets and opportunities/systems, information, technologies, and other inputs. Women's restricted mobility affects their access to market and information, leading them to either sell their products locally at a lower price or to not sell at all. In addition to limited mobility, women's limited access to transportation, market

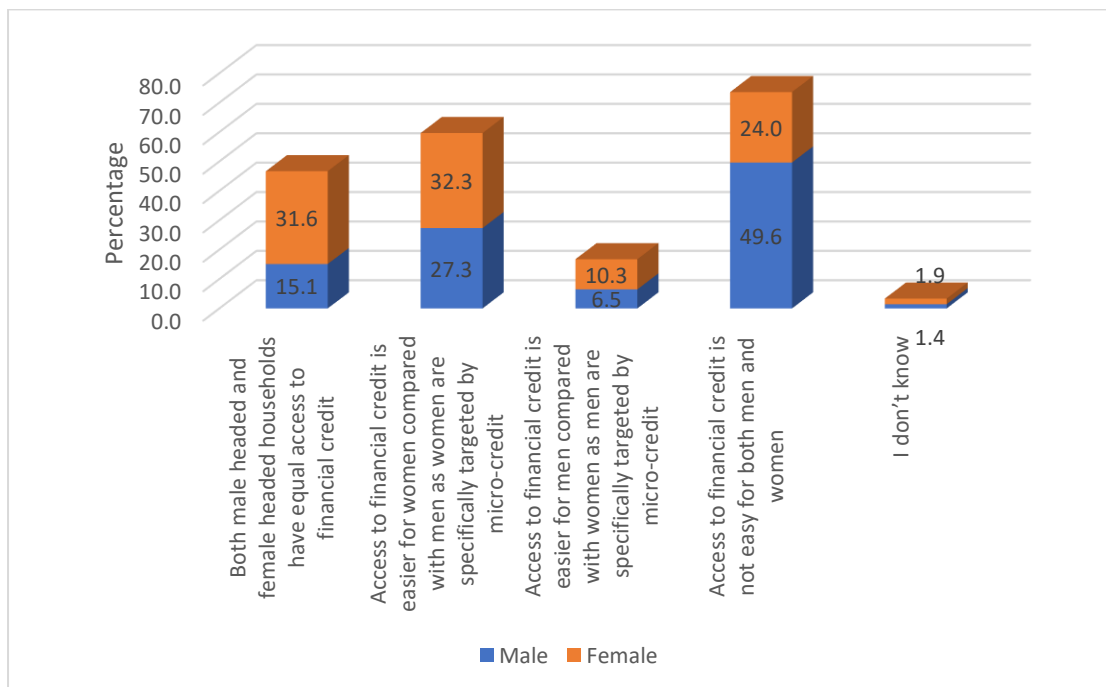
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<sup>28</sup> Source: 38 World Bank, FAO and IFAD, *Gender in Agriculture Sourcebook*, 126.

information, mobile phones, therefore market agents, and communication barriers with male-dominated market actors are among the challenge's women face. But there appears a sluggish change; in normal seasons, women and girls [of the pastoral and agro-pastoral study areas in particular] engage in market activities: like selling milk, butter, buying necessary items for household consumption, spending on education and health-related expenses, petty trade, involve in cooperatives. Boys engage in the selling of chats, collecting stones for construction and loading them onto vehicles, firewood charcoal production and selling....

Cognizant of these concepts and ideas, information collected on the existing norms and characteristics around control over and benefits from productive assets [among men, women, girls, and boys] are described as follows.

As can be seen from figure 8, the majority (49.6%) of male participants of the survey said access to financial credit is not easy for both men and women whereas (32.3%) of female participants have said Access to financial credit is easier for women compared with men as women are specifically targeted by micro-credit.



**Figure 8: Access to finance**

The key informants emphasize that women have access to financial resources nonetheless when it comes to controlling these financial resources, the majority of the time it is the men that decide on as to what to do with the money. When it comes to major household-owned livestock's rights, females have more ownership and right to use than a male counterpart in chicken and donkey only. On the other hand, the majority of the livestock [camel, mature bull, male cattle, cow, shoats] are predominantly owned by either male or by both male and female members [mostly household heads] of the household. In this regard, females are expected to have more access than control over the stated livestock types.

## A) Control over productive assets-Afar

**Agency:** Data from HHS, focus group discussions and key informant interviews show that Afar women and girls ownership and control over productive resources is very low. Afar women have better access to some productive assets [like a donkey for transportation, a cow for milking, and a camel for both milking and transport service]. This implies that access simply means that women can use cows and camels, but this says nothing about whether they have ownership/control over it.

Among the reported reasons, more than 85 % of females and 80 % of men informants said that women don't use strategies to be employed individually or as a group – to gain control over productive assets.

Regarding the gender dimension of access to water, rangeland and pasture; the study areas are repeatedly affected by drought. The degree of the impact the drought resulted depends on the age of the affected people and the gender dynamics. Triangulated evidence from both qualitative and quantitative data sources indicated that the most vulnerable groups are children. However, pregnant and lactating women are also vulnerable since they are not able to travel long distances to search for food. Water shortage, health and nutrition problems are factors for vulnerability. Some of the community members have skills in small scale irrigation and some of them engage in PSNP and related activities. The GA also revealed that Women face specific challenges during the drought, e.g. they continue to have responsibilities including breastfeeding, firewood collection, food preparation, travelling long distances to fetch water on a daily basis, and going to the mills. Girls help their mothers and share their responsibilities partly. In addition, they watch over cattle orshoats. During this period girls eat less frequently and sometimes go whole days without food. Boys travel long distances in search of pasture and water for their livestock which makes them live through food shortage and lack of water.

Women in polygamous households, locally called (Hagoyita) are more vulnerable as the resource distribution between households is not equal. Though it depends on the economic status of couples, most of the time women in polygamous marriages are more affected by drought than others because there are more people in the family amongst which the resources have to be divided.

If water and pasture are unavailable, pastoralists inevitably migrate to a place where there is water and pasture available. In Afar, people share information ('Dagu' in the local language) regarding where water and pasture are available. Children, women, elders and disabled people stay at home since they cannot travel long distances. Migration also has various impacts on women. The workload increases since they transport their house on donkeys and reconstruct it at the settlement site while continuing to fetch water, collect firewood and cook food. Pregnant women may not get access to health services, and they are vulnerable to be robbed of their property.

**Coping mechanisms:** Men start to lease camels for transportation of commercial commodities, selling of livestock and buying necessary consumable goods. Some men also engaged in irrigation some people migrate toward pasture and water sources or engage in petty trade and also wood collection for selling. Women are expected to properly manage the available food in the house. They are also able to sell wood, make ornaments, bed (locally called Aloyita), milking utensils (locally called Ayini) and traditional Afar house preparation materials. Boys are supposed to engage in daily laborer on sugar cane plantations or road construction by migrating to nearby towns. Girls follow in their mother's footsteps to also cope with the drought.

**Structures:** younger and older women in Afar are a disadvantaged segment of the population concerning property and asset ownership. Study participants stated that, even though through time there are improvements, young women were not welcomed by the community to work and have their own wealth. In some cases, the only source of inherited wealth are gifts such as goats or cattle that they receive from their parents, as it is believed that young women do not need property prior to their marriage. For young men, however, goats, camels and cattle are designated property for them from the time of birth. They use this inherited wealth to financially support their marriage. However, in some cases, both young men and women do not own any property. Moreover, customs affiliated with marriage are integrated with social and cultural norms. As a result, the community assumes that the man has power over resources and is considered the head of the household.

More than 80 % of the HHS and women FGDs discussants [both Afambo and Gewane woredas] **strongly agreed** that "the existing cultural norms, systems and patterns of the pastoral society vis-à-vis access and control over productive resources and assets favours men as compared to women. In the rural areas, in particular, women and girls are responsible for all domestic and reproductive duties, which restrict their capabilities to improve their access and control over productive assets like [livestock]. According to one of the key informants:

*"the person who controls a resource [male household head] is the one ultimately able to make decisions about its use."*

The informants further noted that men are created to delegate the family and own and control over productive assets in their name. Women on the other hand have the power to utilize the core productive resources but no right to control and administer them.

Regarding the role of the existing social or livelihood networks, most of the female informants from both woreda reports that women and men of the pastoral society benefit or contribute to; based on the existing clan, cooperatives, labor groups. The influence of the existing networks in control over productive assets by men or women is great. As one respondent [FGD discussant from Mego Kebele of Afambo Woreda] stressed;

*"Yet, the government policies and laws cannot break the existing norms and cultures that favour men to have full control over productive resources and assets; the room for*

*discussion and negotiation on such issues is very unlikely; women only control these assets when her husband is dead"*

According to the informants, the lack of effective policy implementation, laws, legal frameworks and functioning civil society groups working to support women are among the reasons for women to have unequal control over productive assets in the pastoral society. Even worse, some women informants also admitted that they have no knowledge and information about the existence of legal frameworks, laws, and functioning civil society groups working to support women in their areas.

Another finding worth mentioning is that the traditional asset inheritance (Warsa/Nagra) practice is one reason why women tend to have limited access/control to vital productive resources and wealth. According to Warsa/Nagra, women in Afar are not entitled to any kind of wealth, apparently even what they have earned and produced. Children at birth, female children are either totally excluded or they receive only half that of their male siblings. Such differential treatment of men and women in inheritance rights continue into adult life too.

**Relations:** In some cases, a husband consults his wife over the use/utilization or sale of productive assets and resources but ultimately, he decides. Regarding the way women can negotiate on control of productive assets, most of the informants reported that both men and women mostly refer to the existing traditional rules, and are guided by local leaders. Moreover, the majority of the informants reported that "personal skills, abilities, access to information, knowledge acquired" are not that many main factors a man or woman needs to be able to negotiate control over productive assets in the pastoral society. What matters a lot is culture and norms.

## **B) Control over productive assets-Oromia**

**Agency:** Men control over big assets like land, mature livestock, chat and farm-related production while women control small domestic animals like sheep, goats, poultry, and crops harvested and stored. As compared to findings from Afar and Somali, access to information, financial credit and inheritance claim is relatively good in general. Yet, women's access to information, financial credit, inheritance claim, and different livelihood opportunities lags behind the men's counterparts.

Data from focus group discussions and key informant interviews also show that there is a classification of ownership/control over some productive resources [like crops] as men's and women's and has implications on the investment dedicated to such resources and ultimately the importance attached to it. Women tend to use their productive resources during their 'spare time' while men's productive resources take most of the household's resources including land under cultivation, time, money, and attention.

**Structure:** Though slow change is observed, most of the informants agreed that "the existing cultural norms, systems, and patterns over control of productivity still favors men as compared to women. Instead, they said that women and men have distinct but **complementary** roles and tasks in agriculture and livestock production, off-farm activities, and marketing, but men have

more control and benefits from them. In the rural areas, in particular, women and girls are mostly responsible for all domestic and reproductive duties, which restricts their capabilities to improve their access and control over productive assets like [livestock].

Most FGD discussants and KII informants from Meiso and Babilie reported that women's courage and commitment to exercise their constitutional rights [on access and control over productive resources] is slowly increasing. But some situations forced women to refer to the existing traditional rules local leaders to negotiate on control of productive assets.

With regard to the issues related to nutrition, women are the most affected by different health problems and malnutrition since they give priority to their children and husbands. During drought or emergencies [flooding for example], men and children less than three years eat first, followed by boys while women and girls eat last. In the study woredas, there are also cultural restrictions on women and girls as to what they can and cannot eat. For example, women and girls are not allowed to eat food prepared from animal's tongues, brisket, head, hump and more.

*Regarding coping mechanisms*, both the primary and secondary data sources indicated that women and girls engage in different petty trades, daily labor like washing clothes, fetching water, goat herding, weeding, different handcrafts like weaving, hair making, wood and charcoal selling and even beggary. Men and boys engage in cattle trade, migration and daily labor like compost transportation. Girls may get married or migrate to other towns to get hired as housemaids in order to support their families. Women and girls are skilled in saving, petty trade, pottery making whereas men and boys have the good farming skill and involve in daily labor.

**Relation:** In general, husbands, wives and adolescent informants report male-dominated decision-making in terms of vital productive assets [production, purchase, and sale] and other issues of household, agriculture, and money management. A variety of livestock are rare, crops and chat is grown across the Babilie and Meiso. In male-headed households, both men and women have access to resources of production but men control certain resources, particularly those that are regarded as belonging to them and expensive.

Children's access and control of resources vary with age and sex. The younger the child the less access and control they have to household resources. Adult boys have more control over productive assets in the household over their siblings, particularly female siblings. In the absence of the father, they have the authority even to control the assets even when the mother is there.

Women FGD discussant from Bishan Kebele of Babilie Woreda stressed that:

*The special skill or knowledge women use to negotiate on control over productive resources is only loyalty and honesty to her husband. If he trusts her and believes in her capability, ownership, and control over vital productive resources is very high.*

This shows that access and control over the resources are not considered as a right rather something women have to negotiate for.

The study also showed that some exceptional gender roles and relations are observed in the study woredas. Women and girls FGD discussants from Lakole Kebele said:

*men in our Kebele devote most of their time in chewing chat with their friends and everything is left [including access and control of productive resources] for women.*

### C) Control over productive assets-Somali

**Agency:** the majority of the women pertinent to the study woredas have a marginalized position concerning controlling productive assets and services. Older men and women informants of the study woredas, in particular, reported that men are created to delegate the family and own and control over productive assets in their name. Women have the power to utilize the assets but no right to control and administer it. Even if it is not that much significant, the discussants also stated that some women sell chat and firewood and contribute to household income, and in this case, the husband gives the responsibility to the women to control and manage the productive assets of the family.

The study participants have said if a wife is in a need to sell milk, shoats and farm products, she has to consult or get a notification from the husband. Even boy and girl informants stated that there is no way that women can control and manage production assets unless the family is a female-headed household. They also added that even in the female-headed household, the young boy is the one who can control and manage the assets with the support of his mother. KII informant [from women, children, and youth affairs bureau] further reiterated that the majority of pastoralist women and men's access to different types of livestock depends on the activities that are socially as well as traditionally designated to them. The same also holds for their responsibilities and the related accesses and controls. The different decision-making stance that men and women have in the household dictates their consequent access to and control over household resources.

**Structure:** FGD and HHS informants of the study Kebeles unanimously reported that women and men's control over productive resources and assets are strictly guided by culturally inherited norms. Accordingly, despite the pastoralist women's contribution to pastoral life, they only have limited access to and control over key productive resources.

Even the majority of women and girls [yet] believe that culturally and religiously; men are the right person to control and administer productive assets as well as properties such as land, house, livestock, major investments, borrowing, and others. Most parts of the study woreda follow a part-lineal line of marriage and men decide major livestock, land use, tenure, and inheritance and women generally accept and follow these decisions. Women only make decisions about land use when their husband has died.

FGD participants added that according to the Somali customary law (locally called Xeer Issa) women are not eligible to control assets and inherit assets. But with the goodwill of the father or the husband they may get some assets based on mutual agreement.

**Exceptional cases:** According to KII informants [from agriculture and Social and Labor affair Bureaus] women in cooperatives as compared to that of the non-members are better at having control over productive assets since they are the ones who run the business and save the money and use it to expand their business.

**Relations:** Contributing to and benefiting [for both women and men and men of the pastoral society] based on the existing clan, norms, and tradition is still working in the Somali region. Similar to the Afar region, the majority [in overwhelmingly] of the informants reported that both men and women mostly refer to the existing traditional rules and are guided by local leaders to negotiate on control of productive assets.

Somali women are loyal to the cultures, norms, and traditions that favors men. No matter what via accessing and exercising control over the small firewood sale, chat, charcoal income, women always proved their financial management skills. Both women and men discussants confirmed that women spend the money earned on household expenditures including food and if possible clothing for their children. In contrast, Somali men spend a significant amount of money [gained from the selling of productive resources] for buying khat.

The majority of the KII informants confirmed that though there are policies, programs, and project interventions intended to promote women's control over productive resources, yet they did not bring significant change. The only thing that can ensure equal access and control over productive assets is the goodwill of the father or the husband to their wives and wives may get some assets based on mutual agreement.

### **Summary, Areas of inquiry-3: Control over productive assets**

In pastoral societies, in particular, gender-segregated customary laws, norms and practices that favor men's over women's access to livestock and other productive assets are still in place. While the GA recognizes that some of these forms of discrimination are in principle addressed by national and local policies and legislation, in practice, new policies and new or revised laws like that of:

- ✓ Pastoral Development Policy and Strategy of Ethiopia, Ministry of Peace, March 2019
- ✓ Revised family and labor laws
- ✓ Gender Responsive Environmental Policies [involving women in water resource and energy management, enhancing access to land and natural resources, increasing the number of women extension agents in the field of natural resource and environmental management]
- ✓ National policy and strategy document on Disaster Risk Management (DRM) in 2013 [ calls Gender to integrate as a cross-cutting issue in all DRM activities in the policy which has laid the foundation for gender-sensitive disaster risk reduction approaches]



- ✓ The Development and Change Strategy (2017), has 4 strategic focus areas namely; bringing attitudinal change; ensuring women's participation and benefit in the political, economic and social spheres; ensuring the rights and benefit of women who need special protection [homeless women, women with disabilities, women living with HIV/AIDS, migrant and returnee women, women in prostitution and women heads of households] and enhancing the participation and benefit of pastoralist and semi-pastoralist women.

have proven hard to enforce, with little tangible impact on women and girls in the pastoral areas. Aside from the sluggish change and slight regional differences, the qualitative and quantitative informants consistently identified that males have significant control over vital productive resources [like land, large animals: cattle and camel] and females have control of small animals [like poultry, shoats sometimes], animal products like butter and milk, petty business-like selling chat. An interesting finding worth mentioning is that as people transition out of pastoralism [and engage in agro-production, agro-processing, non-farm activities] increases; women's control over productive assets and resources as well as decision-making power increase.

#### **IV. Area of Inquiry-4: Access to public spaces and services**

To enjoy equal rights, women must become equal participants and decision-makers in all affairs of their specific communities and the wider general society. For this, women's human rights must be ensured, in particular their rights to freedom of movement, freedom of opinion and expression, or belief, and freedom of association, and freedom to participate in social, economic, and political life, including in the decision-making processes in these areas. Worldwide, however, women face discrimination every day while trying to access and enjoy their cultural rights through public spaces. Discrimination maybe formal (codified in law and policy), substantive (practical discrimination based on historical or persistent prejudice), direct (when a woman is treated less favorably than another similarly situated man because of her gender), indirect (practices that while facially neutral have the impact of discrimination), and/or systemic (ingrained in practices of behavior). Discrimination may happen in education, employment, or when participating in cultural activities<sup>29</sup>.

All individuals in a community [regardless of their sex, age, clan, ethnicity, religion etc.] should have the mobility to access public spaces safely. Further, services - including justice, administration, financial services, education, health, and other social development sectors- should not only be accessible but also accountable to all members of the community that they serve. To ensure that program initiatives are inclusive and accountable, it is critical to understand barriers and opportunities to mobility as well as access to services. Cognizant of this, gender analysis [in an attempt to understand what risks women and men, girls and boys take when entering public spaces and accessing services, the barriers they face in accessing

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<sup>29</sup>Source: United Nations Economic and Social Council, General Comment No. 20, E/C.12/GC/20 (Geneva; 2009),<https://undocs.org/E/C.12/GC/20>.

public spaces and related issues ...] in the target woredas is completed and findings described as follows.

*Table 21: Autonomy to move*

Study Woredas	Sex	Strongly disagree	disagree	neutral	Agree	Strongly agree	I don't know
		%	%	%	%	%	%
AfamboAfambo	Male	30.3	57.6	12.1	0.0	0.0	0.0
	Female	25.0	50.0	25.0	0.0	0.0	0.0
Gewane	Male	2.7	59.5	18.9	18.9	0.0	0.0
	Female	21.1	68.4	5.3	5.3	0.0	0.0
Babille	Male	0.0	52.6	26.3	21.1	0.0	0.0
	Female	0.0	46.9	12.5	37.5	3.1	0.0
Mieso	Male	0.0	66.7	11.1	22.2	0.0	0.0
	Female	0.0	51.2	22.0	26.8	0.0	0.0
Kebrebeayah	Male	0.0	70.0	10.0	20.0	0.0	0.0
	Female	15.0	17.5	12.5	55.0	0.0	0.0
Shebelle	Male	7.7	38.5	7.7	30.8	15.4	0.0
	Female	21.6	13.5	5.4	37.8	21.6	0.0
Afdem	Male	0.0	66.7	11.1	22.2	0.0	0.0
	Female	22.0	20.1	19.5	27.7	7.3	2.4
Erer	Male	0.0	33.3	0.0	66.7	0.0	0.0
	Female	22.0	12.2	14.6	46.3	2.4	2.4
	<b>Male</b>	<b>8.6</b>	<b>56.1</b>	<b>14.4</b>	<b>19.4</b>	<b>10.4</b>	<b>0.0</b>
	<b>Female</b>	<b>14.8</b>	<b>33.0</b>	<b>14.4</b>	<b>33.0</b>	<b>4.9</b>	<b>0.8</b>
	<b>Total</b>	<b>12.7</b>	<b>45.1</b>	<b>14.4</b>	<b>27.6</b>	<b>12.7</b>	<b>0.5</b>

Male and female respondents were asked to elicit information on "In your society, women and girls have the autonomy to move [freely within and beyond the community alone] as equal as men and boys". In all study woredas, the majority of the respondents [56 % of males and 33 % of females] replied "disagree". This implies that there is gender segregation in education, workplaces, religion, recreational activities and related public spaces and services and this segregation can affect how women then interact with public spaces in each context. In such contexts, women and men are not equally mobile and their basic service needs [like education and health care] are not met equally. Due to this, girls' access to primary education is not equal to boys.

In the study woredas [in the pastoral and agro-pastoral community in particular], young females and married women, in particular, do not move freely, as they mostly cite risk for rape, abduction and related assaults and harassments. Autonomy and mobility are also very restricted for married women. Female household heads and widowed women, on the other hand, enjoy significant autonomy and mobility.

The GA also revealed that mobility restriction affects women and young females' active involvement in livelihood opportunities. As compare to men and boys, women and girls have low access to formal education and life-changing training opportunities and hence it has an impact on many areas of their lives, and they see education, training and related gatherings as

the key to a better life for themselves and their children. Women's lack of formal education is one of the main limitations to their economic advancement, as it limits their employment opportunities; their ability to acquire technical and business skills; their ability to participate and to take leadership positions in economic groups such as cooperatives; their ability to manage, monitor and control their businesses; and their lives in general, making them dependent on their husbands.

Another impact of limited/restricted mobility worth mentioning is that women earn less income than their men counterparts. For example, women control minor resources such as chicken, eggs, butter, milk, firewood, vegetables and fruits, small amounts of cereals...etc. Due to the mobility restriction imposed on them, women mostly operate in small niche markets where they sell small quantities of goods for small amounts of money. Limited mobility restricts women from selling in small local markets that are close to home. Men and boys, on the other hand, can transport and sell goods to larger markets in remote markets and hence have good exposure to livelihood opportunities.

The GA also revealed the reality of *livelihood transformation trends in the study woredas*. Men and women mostly identified and ranked the evolving alternative livelihoods differently. Men mostly identified retail trade, agro-processing business, high-value crop production and wage employment, while women mostly identified small-scale trading and business activities. Both men and women identified high-wage employment as significant. The trend also showed that the growth of towns and peri-urban areas has become more evident in the study Region. The trend from rural pastoral into peri-urban and urban-commercial is quite visible, as is the decline in pastoral dependence, growing urban populations, adaptations to the urban way of life, and increasing levels of trade and wage employment. The population of the study woredas now living in towns is also gradually increasing in number. Due to the increasing rural-urban migration, some men from the middle generation with no education are engaged as security guards and watchmen, while many women are participating in low-return activities. Afar and Somali women have avoided socially undesirable activities such as commercial sex work, becoming housemaids or selling alcoholic beverages for religious and cultural reasons in the towns. Due to the increasing access to education, youths are increasingly living on wages and salaries from local agencies. Such youths [including females] are viewed as role models by the community, and more parents are encouraged to let their children and younger relatives attend schools and enter into wage labor. This was almost non-existent the decade ago<sup>30</sup>.

**On access to information** related to DRM, female-headed households were less likely to receive early warning messages compared to male-headed households. However, those who did receive the messages reported using the information at higher rates than male-headed households. This could suggest that expanding access to early warning information to female-headed households could result in substantial utilization of the information. On nutrition and WASH-related information, albeit the information asymmetry, women and girls were found

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<sup>30</sup> Source: FAO and Tufts University. (2019). Examining Alternative Livelihoods for Improved Resilience and Transformation in Afar. FAO: Addis Ababa, Ethiopia.

more effective in utilization of the available information as compared to men and boys counterparts. On market-related information [price information, marketing cost, supply and demand situation and market location information], female household heads were more likely to use such information to decide on the price of their products while male household heads were more likely to use the information in specifically deciding what produce to sell and when to sell them. Regarding the sources of market information, [community members], [community members + Trader/buyer Market brokerage/sales agent + Radio] and [community members + Market brokerage/sales agent] were found the main sources for Afar, Oromia and Somali regions. This indicates, both male and female respondents from Oromia have relatively good access to information from different sources as compare to Afar and Somali counterparts<sup>31</sup>.

#### **A) Area of Inquiry-4: Access to public spaces and services-Afar**

**Agency:** Most of the respondents [women and girls in particular] from Afambo and Gewane reported that women and girls have limited autonomy to move freely within and beyond the community alone. Most of the time women and girls get discouraged by their families to move freely than the society/community per se. When they do so, they get bullied by their male counterparts too. Even though the community insist women and girls be accompanied by men to ensure their safety and security, this practice gives the women limited autonomy to move freely.

FGD respondents of the study Kebeles stressed that young women/girls are not allowed to walk alone, particularly at night, and cannot walk with non-related men. Even for religious and cultural festivals and gatherings [if it is performed in nearby places], women and girls should be accompanied by a parent or older male siblings/relatives. Despite the sluggish change, as women are mainly relegated to the domestic sphere, the public sphere tends to be a male domain.

More than 95 % of informants [women respondents in the study woreda in particular] reported that the existing programs or strategies that intended to promote women's and girls' access to services; public spaces are being implemented ineffectively. Among others, women respondents reported that creating public awareness and being literate may improve women and girls' access to public spaces and services. Some of FGD discussants, however, said that as compared to previous times, there is change and progress and hence there are circumstances where women and men, boys and girls can participate in public spaces and services together.

Reports also indicated that pastoralism in Afar is gradually dying, and, consequently, women engaging in business activities and markets are sluggishly increasing both in number and significance. In the face of multiple challenges, the Afar women continued to effectively market their livestock products, byproducts, traditional products and are actively participating in wage employment. The Afar women are gradually adapting to market forces, the rules of demand and supply, and understanding when to buy and when to sell for small profits, savings, and further reinvestment. Though an improvement, their success is hugely constrained by various

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<sup>31</sup> MERCY CORPS. [2021]. RiPA Resilience baseline report

forces: the collateral requirements, their restricted location, and Islam's prohibition against interest are further constraining their access to credit from the few commercial banks in the region. In addition to this, women are actively engaging in market activities by facing barriers long distances to market centres, lack of capital, price fluctuations, and other circumstances beyond their capabilities. However, women have started to organize small savings and credit clubs outside of the state's structures to mobilize their private assets. These clubs provide small, interest-free credit services to members. In effect, they are producing traditional crafts for local markets, and few of them have already become full-time business entrepreneurs<sup>32</sup>.

With regard to **access to education**, there is a steady increment in school enrolment [both for boys and girls]. In the pastoral study areas, however, school dropout is very high during drought in general and girls dropouts in particular. In such a scenario, shortage of water food and other supplies are rampant, and hence girls are more challenged since they wake up early in the morning to travel long distances to search for water. By the time they return home after fetching water, it would already be past school time. Also, girls are expected to cover household tasks along with their mothers. Shortage of school materials like pens, exercise books, and uniform is another reason for students' dropout and absenteeism. Especially at Kebele level, secondary school is not available close to their homes that girls are subjected to discontinue their high school education. It may be considered inconvenient and unnecessary for girls to travel long distances and spend extended time away for education. The other reason for school absenteeism is the increased amount of time spent in search of water and grazing land for cattle by girls and boys respectively.

Specific to participation in life-changing and resilient-oriented workshops and trainings, the situation in Afar is changing at a dismal speed. Due to this, women have low coping capacity both ex-ante and ex-post. Given that majority of these women have a poor educational background, have little time available and limited capacity to improve agricultural/business practices and to increase assets, food stocks and economic activities; women face difficulties in contributing to ex-ante household preparedness to any shocks. Similarly, their contribution is challenged by low training participation rates, as well as difficulties in making decisions on critical family issues [like family planning, investments, borrowing...etc]. Men in the study areas, on the other hand, were found relatively informed, skilful, and are above all the key decision-makers [at family and community levels], so that they can greatly contribute to livelihood security and disaster risk reduction. In addition, enjoying increasing free time during emergencies [like a drought for example] events and having the chance to migrate, men can engage in remunerative activities to face the immediate challenges posed by food insecurity and famine. This is more difficult for women, whose involvement in other income-generating activities (their main coping strategy) is challenged during difficult times when lack of time, energy and capital to invest in the collapsed livelihood activities. In those times, men and boys

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<sup>32</sup>Source: Uthman Hassen. [2017]. Pastoral Adaptation to Market Opportunities and Changing Gender Roles among the Afar in Ethiopia, a research Funded by the Institute for Money, Technology & Financial Inclusion(IMTFI) University of California, Irvine.

migrate, thus escaping hunger, while women do not enjoy the freedom of mobility and have severely limited access to financial resources. An interesting finding worth mentioning is that women can make use of social support from the community/neighbours, to cope with livelihood insecurity, while migrant men are alone or in small groups.

**Structure:** The existing culture, norm, and tradition of the pastoral community [pertinent to Afambo and Gewane woredas] do not allow women and girls to be seen in public spaces [except in mosques].

Both female and male informants also said that in the pastoral society, women and girls have no autonomy to move [freely within and beyond the community alone] as equal as men and boys. Women and girls are victims of restrictions on the right to freedom of movement through socially, and culturally-driven constructed gender rules. The issue of women/girls' access to public spaces is also treated by Sharia [as the study population is Muslim community]. When women and girls are seen [especially alone] in public spaces and services, the consequences are severe: their safety, security, and reputation would be under question. The majority of the women informants said that though there are policies, programs, or strategies that are intended to promote women's and girl's access to services, public services, and spaces, yet they are not too functional and impactful.

**Relations:** In study woredas of Afar, the majority of the respondents said that they sometimes encourage or support their daughters to participate in public spaces and service activities. In doing so, men outweigh their women counterparts.

Though rarely, neighbours also encourage or support women to participate in public spaces [like cultural festivals and recreational places], public service activities. The female respondents in the target woredas also reported that women in the pastoral society rarely support one another across clans, villages, or associations to participate in public spaces and services within the community and beyond.

Regarding wife's mobility outside the home to meet with female friends; the majority of women informants replied that husbands rarely allow wives to meet with female friends. But there are moments when wives meet their female friends without asking for any permission.

KII [from women, children and youth affairs bureau] stated that both women and men, girls and boys have equal constitutional, legal, and moral rights to have access to public spaces and services. NGOs like CARE-Ethiopia also deliver training to promote gender equality in the study areas. On the ground, however, it is rare for women and girls to go outside without getting a green light from their husbands/fathers.

#### **B) Area of Inquiry-4: Access to public spaces and services-Oromia**

**Agency:** As per the information collected from the two woredas of Oromia, Women, and girls have relative autonomy to move freely within and beyond the community alone in general, and during daytime in particular. Though Muslim-dominated communities, the informants were not as conservative as the informants from Afar and Somali study woredas.

Most of the time women and girls are discouraged by their families to move freely than the society/community per se. Unlike the reports from Afar Region, no severe consequences [of being seen in public spaces freely; in terms of safety and security or reputation] would face for women and girls. This is due to the policies, programs, or strategies that promote women's and girls' access to services, public services and spaces are being implemented.

**Structure:** As compared to the pastoral society of Afar and Somali, the informants from Oromia study woredas explained that the existing cultures, norms, traditions do not prevent women and girls from having the autonomy to move [freely within and beyond the community alone], though it is not as equal as men and boys. Unlike the pastoral communities, the respondents [including women] reported that nothing happens when women or girls are seen in public spaces in the daytime.

The majority of the informants agreed that there are functional policies, programs, or strategies that promote women's and children's access to services, public services and spaces. In the Babille and Meiso, "**siinqee**", women's customary law that encourages women to exercise their rights is also placed.

**Relations:** Unlike the woredas from Afar, most men and women respondents reported that they always encourage or support their daughters to participate in public spaces and service activities, to improve their confidence and self-esteem.

Similarly, neighbors also encourage or support women to participate in public service activities. The female respondents in the target woredas also reported that women in the pastoral society sometimes support one another across clans, villages, or associations to participate in public spaces and services within the community and beyond.

Regarding wife's mobility outside the home to meet with female friends; majority of women respondents replied that husbands sometimes allow wives to meet with female friends. But there are moments when wives meet their female friends without asking for any permission.

#### **C) Area of Inquiry-4: Access to public spaces and services-Somali**

**Agency:** Similar to Afar respondents, women and girl informants [in particular] from study woredas of Somali reported that they have limited autonomy to move freely within and beyond the community alone. Women and girls get discouraged both by their families, relatives and the society/community at large to be seen in public spaces and services in general and during the night in specific. When they are seen, they get bullied by their male counterparts, and sometimes their security is in danger. Especially, young women are not allowed to walk alone, particularly at night, and cannot walk with non-related boys or men. Public activities and leisure times are mostly decided by males.

As one respondent underlined *in Somali it is the women who do everything starting from looking after the children to herding shoats and milking cattle*. This can be one reason for women's exclusion from traditional as well as modern community decision-making processes as they don't have enough time to deal with issues outside productive activities.

Similar to the Afar informants, the existing policies, programs or strategies are less effective in terms of promoting women's and girls' access to public services and spaces in general and freedom of movement in particular. Among others, women and girls FGDs reported that public awareness campaigns, intensive training on the issue, and being literate may improve women and girls' access to public spaces and services.

**Structures:** According to the Somali culture and norms, men (husband) and boys are the responsible people to have access to public spaces and services. Men are the head of the family that represents the public spaces. In case the Adult male is absent, boys take the responsibility. Under normal circumstances, women and girls have to stay at home.

**Special circumstances:** Once they get permission from their fathers and husband, women and girls sometimes engage in public issues such as the construction of birka, public Dua, marriage ceremony, funeral ceremony. Similarly, women can cook food, make tea and give morale and energy during public works for the men involved in the construction of water birka. **In addition,** under the strict scrutiny of the husband, women may have access to their women's associations organized for social issues like social assistance, marriage, and funeral ceremonies in the form of Ikub (locally called Hagbad).

According to women FGD discussants from Afdem woreda, if her husband agrees, women can only participate more in microfinance and cooperatives like in *ikub*, *Afosh*a (women group)...etc. During economic hardship, husbands also allow their wives and daughters to engage in productive safety net programs.

Similar to Afar, women informants from Somali study woredas strongly disagreed with the opinion "in the pastoral society, women and girls have the autonomy to move [freely within and beyond the community alone] as equal as men and boys". This is because the existing cultures and norms effectively shape women's and girls' access to and role in the public sphere.

Though the consequence is not as severe as the Afar, yet, their safety, security, or reputation may be in danger when women or girls are seen in public spaces without permission of their husbands and fathers.

**Relations:** Similar to Afar, most men and women respondents said that they rarely encourage or support their daughters to participate in public spaces and service activities. Though rarely, neighbors also encourage or support women to participate in public service activities. The female respondents in the target woredas also reported that women in the pastoral society sometimes support one another across clans, villages, or associations to participate in public spaces and services within the community and beyond.

Regarding wife's mobility outside the home to meet with female friends; majority of women respondents replied that husbands rarely allow wives to meet with female friends. But wives and girls cannot meet their friends and extended family members without asking permission from their husbands or fathers.



#### **Summary, Area of Inquiry-4: Access to public spaces and services**

In Afar and Somali study woredas, in particular, women and men are not equally mobile and their service needs [health, education, recreational areas, holidays, festivals... and related gatherings] are not met equally. Women and girls' mobility and movement in public spaces are restricted by the existing norms and cultures, by their husbands/fathers and by the larger community in general. Girls' access to education is not equal to boys' (particularly at more senior levels) and major gaps in accessing basic services outside the home are still prevalent in the study woredas in general and in pastoral areas in particular

By analyzing how gender and power play out in the areas of the agency, structures, and relations in the sample woredas from Afar, Oromia and Somali, the findings clearly show that change is needed in all of the three domains to achieve women's empowerment and gender equality. Regarding agency, women need knowledge, opportunities, leadership skills, and confidence, and they need time to access these intangible assets. This time requires a change in relations which sees men sharing women's burden of reproductive work and all home-based activities and responsibilities. Men must not only 'help' women with traditionally female tasks and mandates, but these tasks must cease to be gendered and become the equal responsibility of both women and men. In terms of structures, women need access to adequate opportunities and services, and the existing norms and cultures that favor men and boys should be changed. Women should have equal access, ownership, and control over productive resources and assets. Access to public services (particularly education and health) must be improved to equip women (and their families) with the requirements for empowerment; a woman cannot be empowered if she is illiterate, is unable to control her fertility. Women should acquire confidence and need enough time to become very active [as equal as men] beyond the household. Women's decision-making power in all household-related issues and beyond should be equal with men's counterparts.

**Adolescent girls' and boys' access to public spaces and services:** Similar to the difference between men and women in accessing to public space and services, triangulated data revealed that adolescent boys and girls are not equally mobile in the study woredas [in general and in the pastoral community in particular] and their service needs and freedom are not met equally. Though school enrollment is steadily increasing, girls' access to education is not equal to boys' (particularly at more senior levels), participating in a public gathering, cultural and religious festivals, PSNP works, and major service gaps in the areas of health were revealed by the study. Time poverty for girls is rampant and limits their participation and their ability to perform at higher levels of education and reach other public spaces. Early marriage and security concerns (families of the remote pastoral community don't want their daughters walking long distances alone), gender roles such as stereotypical girls' responsibilities for household chores, as well as institutional challenges including lack of gender-sensitive facilities in the schools were identified among the reasons that exacerbated girls limited access to education.

## V. Area of Inquiry-5: Participation in Public Decision Making

Women's full and effective political participation is a matter of human rights, inclusive growth and sustainable development. The active participation of women, on equal terms with men, at all levels of decision-making and political involvement is essential to the achievement of equality, sustainable development, peace and democracy and the inclusion of their perspectives and experiences into the decision-making processes<sup>33</sup>. For women's interest to be represented in the public spaces it would be more appropriate to be presented by women. The quantitative data shows that almost all the females confirmed that women and the interests of women are underrepresented in public spaces (96.8%, 65.8% and 40.3) in Afar, Oromia and Somali respectively.

*Table 22: To what level are women and women's interests represented in each of the public spaces?*

Region	Respondent sex	Surpass the expectation of women and girls	Meets the expectation of women and girls	Below the expectation of women and girls	Not represented at all	I don't know
Afar	Male		1.4	80.0	5.7	12.9
	Female			96.8		3.2
Oromia	Male	17.9	32.1	50.0		
	Female	8.2	23.3	65.8	2.7	
Somali	Male		14.6	12.2	68.3	4.9
	Female	19.5	26.4	40.3	11.3	2.5

As indicated in table 18, the majority of the respondents across age and sex agreed that very few women and girls engaged in a leadership position.

*Table 23: level of participation of women in public decision making*

Gender	Age	Yes, women and girls have equal representation in leadership positions	Yes, women and girls have near to equal representation in leadership positions	Yes, some women and girls engage in leadership positions	Very few women and girls engage in leadership positions	No women or girl engage in leadership positions
Male	Below 20	0.0	0.0	100.0	0.0	0.0
	20-30	5.1	13.6	10.2	49.2	22.0
	30-35	14.6	8.5	14.6	43.9	18.3
	36-40	19.7	16.7	4.5	45.5	13.6
	41-50	25.4	26.9	10.4	22.4	14.9
	51-60	25.0	25.0	16.7	30.6	2.8
	61+	14.3	7.1	7.1	50.0	21.4
Female	Below 20	0.0	0.0	50.0	50.0	0.0
	20-30	5.9	5.9	0.0	52.9	35.3
	30-35	22.2	5.6	0.0	38.9	33.3

<sup>33</sup> (Rechard Meissner, 2019): Factors influencing women political participation: The case of the SADC region  
Published online:30 Oct 2019

	36-40	9.1	27.3	9.1	36.4	18.2
	41-50	20.0	6.7	20.0	40.0	13.3
	51-60	12.5	25.0	25.0	37.5	0.0
	61+	0.0	0.0	16.7	83.3	0.0

The knowledge that comes from education, training, or experience is recognized as an important factor for women to participate in public decision making. The existing norms and cultural values across all the target areas are not considered favorable conditions to enhance public participation for women. Despite that, the participation of women has improved and changed positively with some differences from place to place. The findings of the qualitative sources show that the extent of women’s participation in public decision making in the targeted Regions is described by the participants as;

*Participation extremely limited-Afar*

*Participation in public decision making as almost none -Oromia*

*Participation in public decision making insignificant and public decision making is recognized as the sole responsibility of men- Somali*

The findings from the quantitative data also show that only very few women and girls engage in leadership positions. The majority of respondents both male and female indicated that either no or few women are in leadership positions amounting (50.0% male and 48%female) in Afar; (32.1% Male and 63% female) in Oromia and (43.9% male saying have equal representation and 33.3% female said very few) in Somali.

**Table 24: women and girls in leadership positions**

Region	Respondent sex	Women and girls have equal representation	Women and girls have near to equal representation	Some women and girls engage in leadership positions	Very few women and girls engage in leadership positions	No women or girl engage in leadership positions	I don't know
Afar	Male			5.7	50.0	44.3	
	Female				48.4	51.6	3.2
Oromia	Male	14.3	42.9	10.7	32.1		3.6
	Female	11.0	8.2	16.4	63.0	1.4	
Somali	Male	31.7	43.9	2.4	12.2	9.8	2.4
	Female	25.8	16.4	15.1	33.3	9.4	3.1

The women’s public participation increased in places where there are actively working women's cooperatives, committees, PSNP, while less and less in other government and administrative structures. The less active or effective these women’s organizations are, the insignificant the women’s participation in the public spaces.

In order to positively impact the decision-making of women in the public arena, various training were provided by GOs, NGOs, and INGOs related to women's rights and the consequence of FGM. The women groups from woreda to kebele are also supporting and capacitating women in this regard. It is over and over again recognized that strong and active

credit and saving associations helped women to build their self-confidence and improve their public appearance and decision-making. For instance, in some of the Kebele and Woredas women were less active as compared to others only due to the absence of credit and saving as well as other forms of women's cooperatives. If the women's group has been active it could even positively impact the achievement of the CARE-RIPA program objective.

Majority of the discussants across different ages and sex agree that women are mostly limited as a homemaker and house management is thought to be women's job and there are insignificant changes on the gender division of labor rather than participation in public decision making. In general, the relation of men and women in almost all the target areas is power over relations where men are superior. Even though women's rights are recognized in principle, the norms support the superiority of men which in turn impede the participation of women in public decision-making spaces. For instance, women in Oromia need the blessings/judgment/decision of their husband to participate in the public spaces while in Somali the public space is considered as a domain for male-only. Hence, the level of participation of women ranges from limited to none in Afar, Oromia and Somali targeted woredas. The findings as per the regions are shown below.

#### **A) Participation in public decision making -Afar**

**Agency:** Due to work undertaken by women's groups, NGOs and government organizations in terms of capacity building and economic empowerment the participation of women in public decision-making has shown some positive changes. Some even acknowledge the fact that the participation of women in the Productive Safety Net Program (PSNP) has brought a positive change in the participation of women in public spaces where such groups serve as support groups and platforms to share experiences. That creates an enabling environment to increase the self-confidence of women and increased participation, especially where such groups are stronger. Despite some positive changes, the participation of women in public spaces remains limited. The majority of the discussants across different ages and sex agree that women are mostly limited to the role of homemaker/house management which is thought to be the key women's job. Due to insignificant changes in the gender division of labor in the area so rather than participation in public decision-making women are tied up with reproductive activity.

Almost all the discussants agree that it is necessary to know public issues, bringing those issues to the attention of others, discussing and convincing others is necessary to participate in public decision making. One participant said that those who have education know more and even currently only educated people are proposed for the upcoming election. They also confirmed that there are no norms that enable women to actively participate even if currently there are better changes and women are participating in different activities. Hence, due to the lack of that skill and the presence of norms that are up against women's public participation the women's public participation is extremely limited.

**Structure:** The key informants stated that women though are participating in public decision making as compared to the old days still their participation is extremely limited. Informants

agree that women's participation increases when it is in women's corporation groups, women's committees, while less and less in other government and administrative structures. Key informants from the Social and Labor Affairs Bureau (SLAB) also acknowledge the fact that currently there is equal participation and payment for women in Productive Safety Net Programs (PSNP) in all woredas. Though PSNP beneficiaries work in unsafe working conditions, it has enabled women to share their experiences so they build their confidence. In general, the discussants believe that the situation of women changed and their decision making at home and in public improved and as an example one discussant said:

*" previously there is a marriage culture called 'ABSSUMA' but now those girls who are educated are getting married based on love, I know two couples get married after they are completing their education. This was possible with the exposure they get at women's cooperation and training provided by GOs, NGOs and INGOs related to women's rights and the consequence of FGM."*

According to the discussants, women's groups play a significant role and provide support to increase the participation of women in the public arena, a case in point is Mego kebele, in Afambo woreda where participation of women is relatively better whereas limited in HoruGubi/Afambo due to unproductive women's groups in the area.

Almost all the participants believe that making changes was not easy in increasing women's public participation because of the negative impact of the tribal system and ethnicity of the community. In Afar's case, increasing women's participation was made difficult due to existing norms that encourage the superiority of men. Despite some of the religious teachings toward supporting each other (men and women) in a division of labor the existing norms do not encourage women to actively participate in the public.

**Relation:** It is the key informants' observation that currently, both men and women accept the right of women in principle. In the community, both men and women can participate in meetings and can attend social-related programs together. However, men make most of the decisions in the public domain. The participation and decision-making level of women at the formal government administration is weak.

## **B) Participation in public decision making –Oromia**

**Agency:** The majority of the discussants confirmed that if a woman is educated enough, then she can participate and play her role in public gatherings as well as decision making. According to them, currently, the number of women who participate in public decision-making is almost none due to women's lack of knowledge and skill. Developing confidence was also mentioned as one of the important/best skills for a woman to participate in public decision-making<sup>34</sup>. Does this apply to men that are having knowledge and skill as a prerequisite to participate in the public decision-making process? Not explicitly indicated. So far, they cannot be called

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<sup>34</sup>Field note, Oromia –CARE RiPA Gender Analysis.

active participants in public decision-making because of the cultural norm. They are not active participants in public decision-making.

**Structure:** Due to the strong and active credit and saving association in Bishan Babille Kebele/Babille woreda women in the Kebele have developed the self-confidence that enables them to engage in public decision-making as compared to Lakole kebele/Babille woreda. Because of the non-existence and the limited number of social organizations in Lakole kebele, women's participation in public decision-making is still limited. The only association they have is "IDIR". The majority of the discussants believe that if there have been enough organizations/associations of women it would have helped women to have self-confidence and increase their chances of making decisions in public spaces.

**Relation:** Most of the male participants believe that to participate in the public decision-making process a woman should start with convincing her own husband. Gain his trust and make him let her go outside the domestic space and then allow her to work or do business activities and become a significant contributor to her marriage. Step by step and by looking at her progress, the husband can allow her to participate in public decision making. This shows that it is up to the choice/judgment/decision of the husband to allow the woman to have her voice heard and decide in the public spaces. Most of the women do not want to be seen in public spaces in fear of the existing norm which does not acknowledge the active participation of women and involvement in the public decision-making process.

### **C) Participation in public decision making –Somali**

**Agency:** First and most women have to stay at home and beyond that woman can access their women associations organized for social issues like social assistance, marriage and funeral ceremonies in the form of Ikub (locally called Hagbad). Regarding the access to public spaces and services, the boy group stated that the father (man) is the key actor that delegates the family to the public spaces. On the other hand, women discussants also confirmed that 70% of the beneficiaries from the public services such as micro-finance and cooperative schemes are women in which they are active participants. More women benefit from productive safety net programs than men. Still, the discussants said that both boys and girls have their own federation and through their federation, both can appear in public spaces to discuss their issues.

Exceptionally, most men discussants in Somali believe that most of the time women are the ones who benefit from public services since many of the men are in the farm work-related activities. Approved by almost all the discussants, regarding public decision making one discussant stated that:

*"In Somali culture, a woman cannot appear in public representing her family....this is the responsibility and role of men. Culturally, father (men) and /or the uncle/young boy is the right person to appear in public spaces on behalf of the family not women"*

**Structure:** according to most of the key informants, men are active participants in public meetings and decision-making since they are regarded as the head of the family. In some

instances, women might be seen participating in public meetings and yet again their participation is insignificant. They simply attend the meeting without any contribution. On the contrary, according to a key informant from the women league, women have an active role in the women's federation which is a grass-roots organization in most Ethiopian Kebeles. According to her the members contribute some amount of money and help those women in need and support each other as necessary. In addition to the women's Federation that is working on empowerment of women, some initiatives were implemented and hence trainings were provided on female genital mutilation where the kebele publicly denounces the practice. Yet, it is uncommon for women to appear in public due to the culture in the area that recognizes that the domestic sphere is where women need to be.

The discussants also further said that "in order to improve the involvement of women in the public services it is important to offer them financial management, saving and business expansion as well as entrepreneurship training. Trainings suggested by discussants including those that bring attitudinal and behavioral changes as well as skill trainings such as (handcraft, computer and mobile maintenance, barberry, beauty salon, garage and entrepreneurship).

**Relations:** It is their belief that women (mothers) are or can benefit from public services through their cooperatives and social networking. They said culturally and religiously women have to stay at home and serve the family. So they said everything related to the public space has to pass via the father. According to the discussants of the FGD, it is shameful for women to appear in public representing the family and also noted that men (husband) are the sole responsible person to have access to the public spaces and services. The majority said men are the dominant as well as the most powerful actors in all public affairs and decision-making processes, while, women are following and accepting the decision and rule of men. Women are only making a decision on their social networks and on their own issues. They said it is too rare to have women in the public decision-making process, rather families are represented by their father and if the father is dead, their uncle or the young brother can delegate the family.

#### **Summary- Area of Inquiry-5: Participation in public decision making**

The dominant trend for women's public decision making, in the CARE RIPA gender analysis study areas, is that in principle the right of women in decision making is recognized. In reality, the level of participation of women is so limited and sometimes none existent or is insignificant depending on the region, woreda, or kebele. The presence of strong women cooperatives and associations is linked to better women participation in the public area. In some places such as Somali, men are solely responsible for deciding in public spaces while in Oromia women are supposed to get the blessings of their husbands to actively engage in public decision-making. The major restraining factor for women to participate in the process of decision making includes norms, cultural and religious values and also lack of education, and confidence from the women's side. Some of the Government and NGOs have been providing various training to change the attitude, knowledge, and skill in the area of right, technical skill and others. Still, more is expected to address the intermingled socio-economic problem that is hindering the decision making ability of women in the public spaces.

Besides the thematic areas of food security, RiPA Works along with Economic, social, ecological, and Governance systems. It uses inputs such as skills, information, capital, partnership and other factors such as policy implementation and interpretation that could enhance the participation of women. In component 2, the program aims to create opportunities for youth and women through diversified and sustainable economic means. It also aims to increase the percentage of women that report meaningful participation in decision-making bodies at the community level as well as a percentage of households reporting joint decision-making on various economic activities. This can only be possible with increased public participation of women and youth in the program area. According to the findings, the major factor that enhances the participation of women in the study areas are community-based socio-economic organizations such as microfinance and cooperatives. That calls for strengthened and successful partnerships within the community-based organizations, government structures working on gender and the program itself.

#### VI. Area of Inquiry-6: Control over one's body

Only about half the world's women can make their own decisions on sexual consent and health care, according to the United Nations. "Women's ability to make decisions on reproductive health, contraceptive use and sexual relations are pivotal to gender equality and universal access to sexual and reproductive health and rights,"<sup>35</sup>. On the contrary, around the globe, one in four women were not free to say no to sex, and a higher proportion was unable to make their own decisions about health care. In relation to this respondent were asked if women can negotiate about safe and consensual sex in the targeted areas. As indicated in the table below (45%, 38.4% and 78.6%) of female respondents in afar, Oromia and Somali respectively, said they never did that.

**Table 25: Women's ability to negotiate about safe and consensual sex**

Region	Respondent sex	Yes, always free with my partner	Sometimes with my partner	Rarely with my partner	Only with health professionals	Never	I don't know
Afar	Male	4.3	4.3	10.0		61.4	20.0
	Female		3.2	9.7	6.5	45.2	35.5
Oromia	Male	35.7	14.3	10.7		39.3	
	Female	26.0	12.3	23.3		38.4	
Somali	Male	9.8	4.9			82.9	2.4
	Female	5.7	6.3	4.4	4.4	78.6	0.6

<sup>35</sup> (Ellen Wulforst, 2020): HEALTHCARE: One in four women is not free to say no to sex, U.N. research finds



The respondents were also asked to list the kind of GBV they are facing. Among the threats listed by respondents in Afar are physical abuse (80.6% female respondents), in Oromia and Somali community neglecting recorded the highest (37% female) equal for both regions.

**Table 261: threats or hazards that jeopardize women or men's control over their bodies**

Region	Respondent sex	Oral harassment	Physical assault physical abuse	Community neglecting	Death treat	I don't know
Afar	Male	48.57	78.6			4.3
	Female	67.74	80.6			3.2
Oromia	Male	21.4	7.1	21.4	7.1	50.0
	Female	19.2		37.0	2.7	46.6
Somali	Male	61.0	31.7	9.8	4.9	12.2
	Female	32.7	.7	37.1	9.4	32.1

The capacity to have control over one's own body for women and negotiate sex with husbands is different for the three regions. For instance, in Afar: due to the cultural norms and values women in the area never initiate sex despite that women can say no especially during sickness and as a result harassment or domestic abuse is not prevalent that is recognized. In Oromia, women can't say no to sex fearing intimate partner violence and male partner engagement in polygamous relations as well as divorce as a consequence of saying no to sex. The findings from the Oromia woredas show that some of the male participants even had strong affirmation that women can't say no to sex. In Oromia and Somali, intimate Partner Violence (IPV) is the most mentioned form of violence. In Somali, Afdem and Erer more GBV are reported such as harassment, early marriage, rape, wife beatings as well as female genital mutilation. This shows that the ability of women to control their bodies and the prevalence of GBV and its types varies from place to place even within the regions. The detail on control over one's body is presented in the upcoming sections.<sup>36</sup> Depending on the work environment or location, female teachers are considered the most vulnerable in Gewane, Afar. This is because female teachers in the woreda walk 10 or more kilometers, making female teachers more likely to be exposed to various problems according to key informants of the Woreda.

#### **A) Control over one's body-Afar**

**Agency:** Men discussants said that women can negotiate with their husbands on when to have sex or not. Women can say no to sex during sickness and when get tired. Most confirmed that no risks like harassment, sexual abuse, forced sex, physical abuse and trafficking currently. In confirming the male discussant's claim women too said that women can say no to sex to their husbands. They also said there is no such sexual harassment currently in the households.

**Structure:** contrary to the discussants the key informants believe there is some form of harassment in the area, for instance, marriage is performed without the consent of the daughter. Whether she wants to or not, if the man wants to marry her, she is forced to marry him against her will. They get married due to the fear of punishments culturally by the clan

<sup>36</sup>In GewaneKII

leader. So, the cultural norms and values in the area make the girls prone to GBV in terms of an unwanted marriage.

**Relation:** Discussing the freedom of expression of sexual interest from the women's side most discussants said that women can't initiate sex because it is not common and allowed by norms. Positively, women can say no to sex with their husbands especially during menstruation and during sickness.

## **B) Control over one's body-Oromia**

**Agency:** Women in the area neither discuss sex nor say no to sex when asked by husbands. The chance of reaching an agreement not to have sex between husband and wife is very slim. In almost all woredas, the discussants from all age groups and the two sexes confirmed the presence of intimate partner violence. The most mentioned factor which is causing domestic abuse is the refusal of having sex by women with their husbands. In fear of this, most women do not have rights over their bodies. They further explained that they spend the whole day running here and there for domestic activities and do not get enough time even to wash their feet. One of the discussants said:

*" They do not even look at our neatness, at night, the husband calls us turning off the light (after he finishes chewing chat) to have sex which can't be refused. On the other hand, they do not take care of us. If a wife refuses her husband sexual intercourse, she can face divorce or find herself in polygamous marriage being implemented by the husband."*

This refusal to have sex every time the husband wants can also lead the husband to be in polygamy as a pretext. Other than this there is no harassment, sexual abuse, forced sex, physical abuse, and trafficking and in our area. But it may exist behind the curtain, they said.

**Structure:** Women have neither the right in negotiating about sex with their partners nor the freedom to talk about their sex life because of culture and norms in the area according to all the discussants. Women discussants suggested that from the religious point of view, the SHARIA LAW says, there should be a separate bed for children and husband not to show children sexual intercourse. This is good for us and the children.

**Relations:** On initiating sex, women can't do it directly, but can show interest to partners using body language, facial expressions and sitting with him on *Chat* dressing well and attractively. Some of the women discussants said that they recognize their potential capability and legal right to negotiate and decide on their sexual relation at home but they keep quiet and serve the interest of the men just to maintain the marriage. Most women in the area obey the husband to have sex when they are not interested or sick just not to lose their marriage and be called divorced women. It is the understanding of the woman that once a partner wants to have it, nothing can stop him from having it.

Positively most of the male discussants showed interest to discuss it, hypothetically/potentially, if the culture allowed it and because there is a saying which supports discussion in Afan Oromo

that says “DhibeeyooDhorkatanDawaaDhaban” meaning, “if you cannot tell your pain, you cannot get remedy”. So, they want to discuss it freely with their partners. In reality, so far, only very few women talk on the topic. On the contrary, few male discussants also confirmed and strongly suggested that women have no right to say “no” to sex and added “we can understand the unwillingness of lactating women for sex”. Only very few participants said that they try to make women have sex with men only peacefully and friendly in case she says no.

### **C) Control over one’s body-Somali**

**Agency:** the participants in Shebelle stated that except for a few cases of violence related to wife-beating, there is no other violence related to gender in those woredas. On the contrary, the discussants from Afdem and Erer indicated the presence of lots of gender-based violence committed over women in the area such as harassment by men, early marriage, and rape and wife beatings commonly in the area. According to the discussants in the area, there are harmful traditional practices such as early marriage and female genital mutilation. Many of the girls in the area dropout of school and migrate to Diredewa and Djibouti. This is due to the norm that once a girl is married, she is forced to quit education and stay at home as a housewife that usually leads to a lack of income and bargaining power with husbands.

**Structure:** Key informants agree that in those woredas with the problem of GBV including Harmful traditional practices should be addressed through training and other legal measures however; most of such cases are seen and addressed through the mediation of the family of the couples.

The discussants also added that in the area once women are married, they are forced to stop education and stay at home as a wife. Yet, an attempt has been made by the community to fight against the practices with the support of Save the Children, Health, women and child affairs and that of the social and labor affairs bureau.

**Relations:** Most of the discussants of all ages and all areas and the two sexes agree that there is no way that woman neither have the freedom to decide on their sexual life nor insist to have sex with their husband. They further noted that the major factor that leads to conflict between husband and wife that leads to the abuse of women by men in the household is lack of job followed by lack of income and that of marrying the second wife. Hence, the relation of men and women is the power over those men control women.

### **Summary- Area of Inquiry-6: Control over one’s body**

RiPA is committed to integrated activity design that ensures interventions address multiple constraints faced by women. Among the indicators identified in the RiPA log frame are to work toward gender equality and female empowerment, using working toward their wellbeing, more specifically, the program included indicators such as the percentage of men and women reporting positive change in attitude towards social norms/gender barriers that influence equal access to resources and opportunities as well as the percentage of men and women who have acted in response to changing gender roles and norms. Concerning this, the existing

gender norms were assessed positive norms/changes towards women's rights and the types of right violations of women identified.

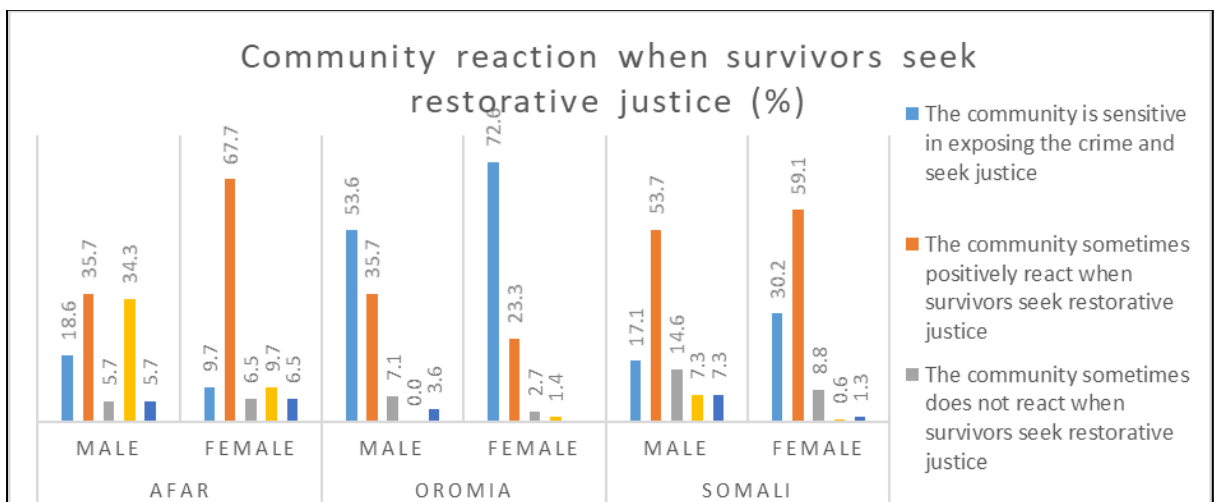
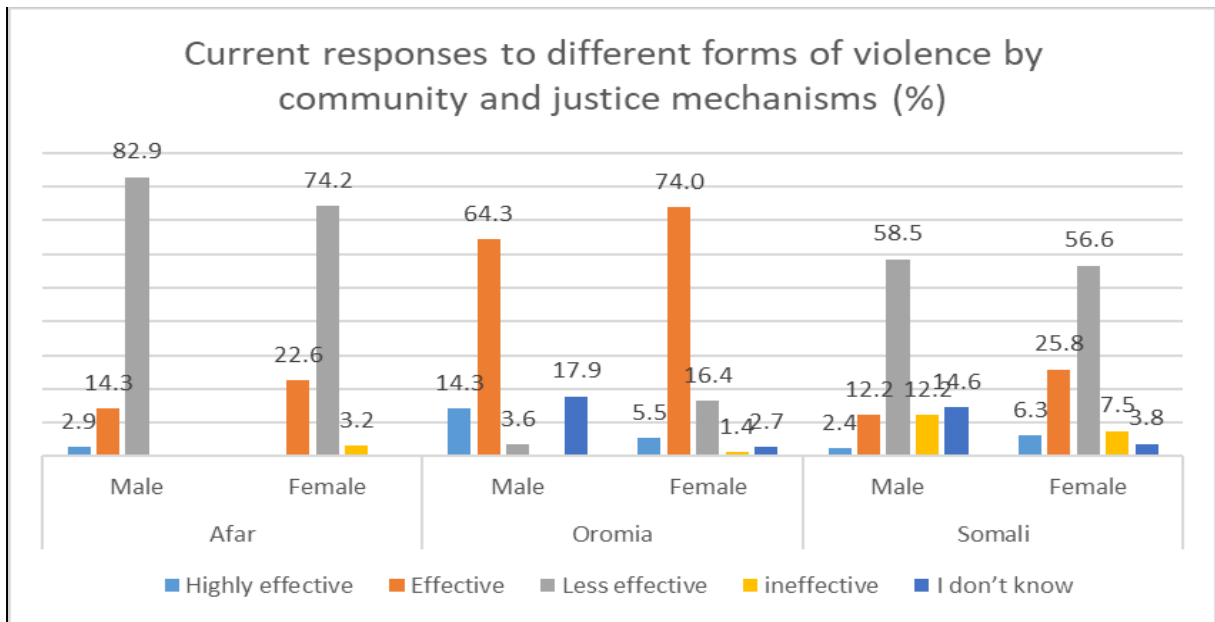
In Afar, for instance women can say no to sex during sickness and when tired. Most discussants agree in the area violence against women is uncommon. However, the key informants from the Woreda claim that unwanted (by girls) marriage is common and in Gewane female teachers are prone to harassment. In Oromia male discussant recognizes the need for women not to have sex while having small babies but can't say no to sex based on her right or need. In Oromia female discussants recognized their legal rights to negotiate sex with a partner but do not exercise this due to fear of losing their marriage or intimate partner violence. In Somali there are no other forms of violence but wife-beating. In Afdem and Erer there are forms of violence such as early marriage and FGM.

Most of the discussants of all ages and all areas and the two sex agree that there is no way that women neither have the freedom to decide on their sexual life nor insist to have sex with their husband. Depending on the Region, woreda or specific kebele there are various forms of GBV including Harmful Traditional Practices. The forms of violence that look common to all areas is intimate partner violence and depending on the specific area violence such as unwanted and early marriage, FGM, wife-beating, forced sex, physical and verbal abuse are mentioned. It is found out that the major factor that leads to conflict between husband and wife, and abuse of women by men in the household is lack of job followed by lack of income that makes women powerless and that of marrying the second wife. Hence, the relation of men and women is the power over the relation of men on women.

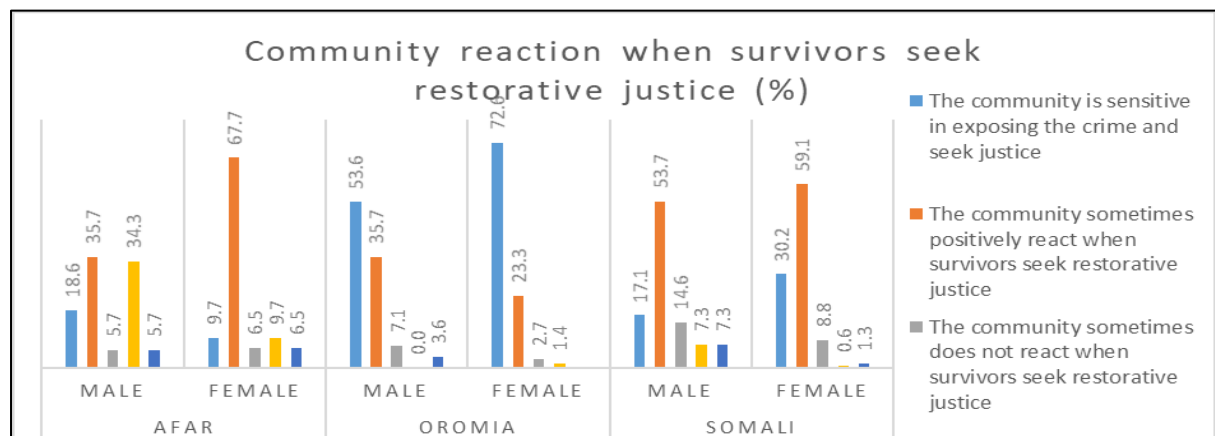
## **VII. Area of Inquiry-7: Violence and restorative justice**

Restorative justice is a different way of looking at crime and our response to it as a society. To say that the traditional criminal justice system is the only route to justice for a survivor of GBV is neither reflective of the needs and requirements of the survivor nor the shortcomings of the existing system in addressing crimes of GBV. In contrast to this, restorative justice is focused on the needs of the survivor. Restorative justice systems can function as an addition to, or as effective alternatives to the traditional criminal justice system.

The respondents when asked if the current response to GBV is effective or not, the majority (82.9% male and 74.2% female) in Afar said it is less effective. Those in Oromia (74% female and 64.3% male) said it is effective while in Somali the majority (58.5% male and 56.6% female) stated that it is less effective.



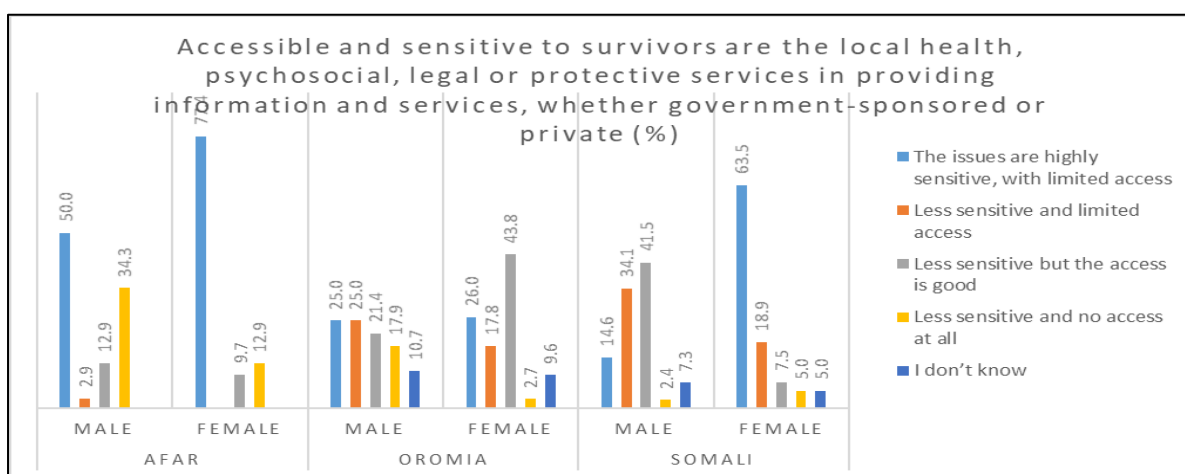
**Figure 9: Response to GBV and the attitude of the community toward survivors toward who seek help**  
 Respondents from the three regions have provided answers on the accessibility and sensitivity of restorative justice to survivors. Afar scoring the highest 77.4% followed by Somali 63.5% and finally the lowest Oromia 26% said the issues are highly sensitive with limited access.



**Figure 10: Community reaction when survivors seek help**

Responding to the questions as to what kind of reaction the community demonstrates when the survivor seeks justice majority of respondents from Afar (67.7% of female and 35.7% of male) and in Somali (59.1% female and 53.7% male) said that the community sometimes positively react when survivors seek restorative justice. In Oromia, the majority 72.6% female and 53.6% male said the community is sensitive in exposing the crime and seek justice. The finding as a whole show that the community attitude toward restorative justice is positive.

The qualitative data also shows that survivors know where to go when facing gender-based violence. These services are available either at the government hospital/justice sector or the community level provided by elders. The sensitivity of the issues is said to be different in all three regions. In Afar, issues of GBV are so serious and any violence against women is unacceptable in the region according to almost all the participants.



**Figure 11: Accessibility and sensitivity of services to survivors**

The restorative justices are available either through government entities or community level traditional justice provided by clan leaders. This ranges from mediation to settlement of the case by penalizing the perpetrator to pay in terms of livestock. Most of the participants are aware that they can get services from hospitals and police stations but only very few in all the regions know the availability of one-stop centres or special services that could be provided by health professionals for survivors. This is because one-stop centres and safe houses are limited in number in Ethiopia. For instance, in Oromia only in Adama and Dukem exist safe houses for survivors. According to information from the National taskforce for prevention and response on GBV showed that there are about 10 one-stop centres in Oromia one in Afar and Somali and some are in the process of being opened. Positively, the Ministry of Health has a special guideline to response provision for GBV survivors in major hospitals which could be sought by the survivors.

There are various initiatives taken by government organizations to tackle violence against women such as discussion on coffee ceremonies at the community level. The Women, Children and Youth offices also collaborate with the justice and other relevant sectors such as health and NGOs to work on GBV prevention and response.

## A) Restorative justice –Afar

**Agency:** In all the areas and almost all the discussants know what to do and where to go when surviving GBV. They also easily identified services that are available to survivors either government level legal services or at the community level by clan leaders. Also, confirmed that the necessary services as one-stop centers are available in government hospitals. Through the traditional justice system also some services will be given for the survivor by the means of engaging the clan leader, the perpetrator, or his family.

**Structure:** Some key informants in the Afambo woreda indicated that there is a program called coffee and tea ceremonies every Thursday among girls at every kebele level aiming to stop the violence against women. In Gewane for instance, there is a team formed to solve this issue. The woreda structure works with clan leaders, religious leaders, and community leaders and can solve many problems so far. In Afambo Woreda/Mego kebele a discussant mentioned that;

*'Afar society has strong rules and cultures from earlier to date regarding GBV. There are instances where such acts brought heavy consequences on the perpetrators. For instance, there was a man who raped a woman, penalized by the court to serve 12 years. In addition, there was this girl in HuruGubi kebele who kept silent about her sexual abuse which was ongoing for 10 years due to the taboo about talking about such incidents. After the people in the woreda structure had the information about it they took action immediately by reporting him to the kebele. Consequently, the girl was taken to the health facility, and at the sometime, a report was made to the community leader as well as the police. Finally, the police catch and send the perpetrator to jail. '*

In the case of Gewane woreda, key informants agree that to address the issue of GBV the Women and Children and Youth Affairs office is working with various NGO organizations to address this issue, for example, a women's club was established for all schools, and given awareness-raising lessons. There is a task force for women's rights and interests where the Bureau of Women and Children's Affairs works with Sharia courts, the police, and the prosecutor's office to prevent various forms of violence against women. However, there is a lack of coordination among partners working on women's rights.

**Relations:** Commonly women who faced GBV visit clan leaders and the leader will summon the perpetrator and make him pay 12 livestock for the survivor. If the survivor needs medical attention, she will be taken to health center. Sometimes the perpetrator will be taken to police if he does not comply with the traditional restorative justice provided by the clan leaders. All in all, the survivors of GBV get a compensation or restorative justice through traditional means.

## B) Restorative Justice-Oromia

**Agency:** Most of the discussants acknowledged that some years ago, women were at a very high risk of GBV than now and highly exposed to GBV/domestic violence/sexual assaults and harassment in all the target areas in the region which is only slightly better now. They all said

women are at risk if they refuse sexual intercourse with their husbands. They acknowledge that survivors of GBV/SH/SEA can either tell elders about their problem and find solutions and compensation traditionally or to go to health extension workers, get first aid and be referred to the hospital. The majority of the women and almost all of the male discussants are not well aware of services available to survivors and only very few of the participants said we know where a survivor can go for treatment. On the other hand, few female discussants in all the places confirmed that they know where services for survivors are available. They mentioned Identify location/woreda *BissiDimo* Hospital as a designated center for survivors. It is located in another neighboring woreda which is known for treating people with leprosy also. Some said taking her to a nearby health center or hospital and reporting it to local officials. But few of them in Fayo kebele of Mieso said that they know what to do and where to go in case they come across such a thing.

**Structures:** Most key informants believe that because of awareness created by government agencies, Civil Society Organizations (CSO), and NGOs some positive changes are registered. According to them, only some face GBV and related assaults from their partners and community members today. On the other hand, the discussants, especially women, said the risk of GBV and intimate partner violence is still high irrespective of the interventions from the government. Regarding the one-stop center service and information, out of all the discussants, only three participants heard about the One-stop center from local officials. The survivors can go to the center and get services. Otherwise, almost all males and the majority of women said, do not know the one-stop center. That showing the information of the services available to survivors is not available to the majority who are living in the area. In case of a possible event, the majority said that they will consider reporting it to kebele officials and take the survivor to the nearest health center in Mieso town or hospital at Chiro town.

**Relations:** The majority of the participants do not know where the survivors can go in search of treatment. Hence, most women depend on the elders to get restorative justice instead of perusing the mainstream justice system and its services. That might discourage the survivors of domestic violence from seeking help.

### **C) Restorative justice -Somali**

**Agency:** According to the discussants some of the common gender-based violence in the areas are early marriage, and wife-beating. The early marriage forced girls to drop out of school and consequently causes early divorce as well as migration of girls to Diredewa and Djibouti. In addition, in the rural kebeles of the woreda (Deladu kebele) early marriage, abduction and female genital mutilation are still the common problems that put the life of girls under threat. The discussants also stated that due to the fear of early marriage and some of them early divorce girls are fleeing from the rural kebeles to the town of Errer and some of them to the city of Dire Dawa.



**Structure:** Issues such as wife-beating are addressed by the couple's family and elders of the community. If there are serious injuries encountered by women, the husband is responsible to care for her by taking her to the health facility.

The discussants said that violence cases are handled collaboratively by the women federation along with the women and child affairs office, police and sharia court. The presence of the women federation is seen as an important organ to address and keep the interest of women. Serious cases like physical injury encountered by victims; such cases would be referred to the police for further investigation. On the other hand, the key informants from the Women and Children affairs offices indicated that with their minimum capacity; the women and child affairs office and the police department of the woreda jointly are struggling to address the problems but it is not satisfactory.

Most of the discussants, especially women, acknowledged that even if the violators of the crime are known, no actor takes appropriate measures and sometimes the violators flee from the area. They further continued to elaborate that when rape cases are appearing, cases are not referred to the police rather the community elders would hide the case and handle it by themselves without satisfying the victim. They further elaborated that rather than reporting the cases to the police, cases are secretly addressed through the traditional leaders from the victim and perpetrators side.

The adult women group said that:

*"While the justice restorative organs are there in the kebele, so far none of the violence cases have been addressed by them....women continue to become victims of GBV in the kebele. Even if the case appears to the court the case would be closed using corruption. Once an old man married a 16-year-old girl and after a week he got married to another wife without divorcing her. He called the elders and got divorce with the 16-year-old."*

**Relations:** FGD participants noted that after marriage a woman (wife) is the property of the man (husband). Sometimes, men also marry the second wife without discussing it with their earlier wife and this leads to violence. Still, a widower that failed to marry her dead husband's brother would be beaten and forced to marry him forcefully. The relation the women have with their partners is that of a property rather than a human with equal rights. Women and girls live under fear of violence.

### **Summary-Area of Inquiry-7: Violence and restorative justice**

The general trend at the community level toward seeking restorative justice is positive. Sometimes the community itself collaborates with the survivor to expose the perpetrators and seek justice for the survivors. The survivors can seek justice from various sources ranging from traditional clan up to police. There are also government structures specifically providing such services For example, the Bureau of Women and Children's Affairs works with Sharia courts, the police, and the public prosecutor's office to prevent various forms of violence against women. They all said women are at risk if they refuse sexual intercourse with their husbands.

What survivors of GBV/SH/SEA can do is either to tell elders about their problem and find a solution and compensation traditionally or to go to health extension workers, get first aid and be referred to hospital. The survivors who are victims of violence perpetrated by the male who are other than husband or partner also seek restorative justice from clan leaders. Few discussants from Oromia identified a one-stop center in a nearby hospital, where survivors get response services in one center. For instance, in Oromia, some discussants were able to identify the location/woreda BissiDimo Hospital as a designated center for survivors. However, in most places, this service is not identified or indicated as available. Case management for survivors of GBV is not identified so the services are given in a fragmented way. In line with this majority of the informants recognized the lack of coordination among partners working on women's rights especially in the provision of a response to GBV survivors.

#### **VIII. Area of Inquiry-8: Aspirations for oneself**

According to the CARE gender analysis framework, a rights-based organization needs to situate approaches to programming in people's aspirations and priorities for themselves, regardless of project interventions' technical focus. Thus, a foundational area of inquiry for gender analysis includes understanding women, men, girls' and boys' own aspirations and their relationship with broader norms and relationships surrounding their lives. Consequently, it is important to identify the most pressing needs for women or men, limitations they place on their dreams in terms of who they want to be, what they can achieve and what can change. Therefore it is crucial to address practical and strategic needs of men and women so that their aspirations be realized. Addressing both practical and strategic gender needs in parallel has the transformative potential that is, in a way that it will assist women in challenging unequal gender power relations and contribute to women's empowerment. Instead of only concentrating on improving women's condition (immediate, material circumstances in which women live, related to their present workloads and responsibilities) their condition should be improved in a way that changes their position (the place of women and men in society relative to men) and contributes to their empowerment<sup>37</sup>. Changing women's positions requires challenging unequal gender relations which are typically skewed in favour of men.

The findings in general show that the idea of transitioning and moving to urban areas is accepted at a different level in the three regions. Transitioning out of pastoralism and moving to urban areas is not accepted in Afar while in Oromia and Somali the idea is accepted to a better extent. When it comes to their daughter being independent of their husband, the majority of the findings show that the participants believe that the strategic needs of women and girls should be addressed.

The respondents were asked if they transit out of pastoralism and change their economic status. Hence, their practical needs in terms of economic empowerment could be addressed through the program RIPA, they responded that most in Afar (34.3% male disagree and 35.5% female strongly disagree) about transitioning out of pastoralism or moving to urban areas.

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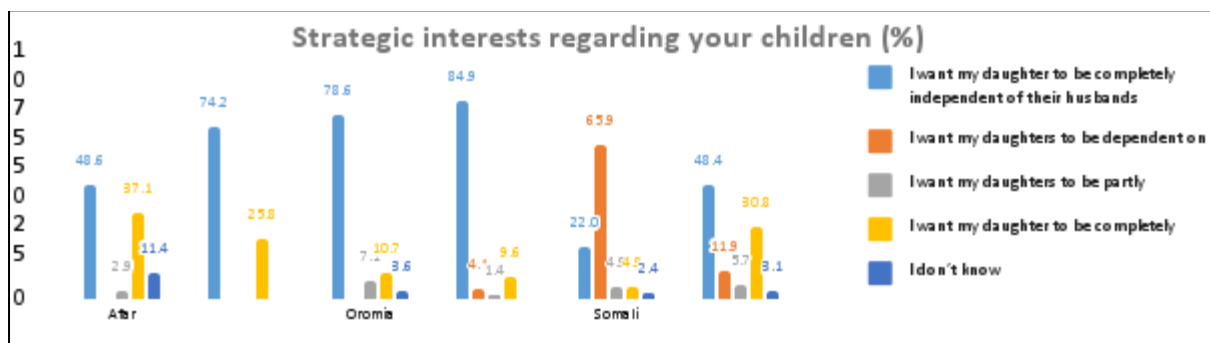
<sup>37</sup> (ClarndiGreef, 2016): Practical and Strategic Gender Needs

Positively, in Oromia and Somali the majority of the respondents in case of Oromia (75% male and 78.1% female) agree to do so and similarly in Somali ((53.7% male disagree and only 25.8% female agree).

**Table 272: Transitioning out of Pastoralism (ToPs) and moving to urban areas**

Region	Respondent sex	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	I don't know
Afar	Male	15.7	34.3	22.9	22.9	2.9	1.4
	Female	35.5	22.6	12.9	22.6	6.5	
Oromia	Male			3.6	75.0	21.4	
	Female		12.3	5.5	78.1	4.1	
Somali	Male		24.4	17.1	53.7	2.4	2.4
	Female	8.8	35.2	22.0	25.8	6.3	1.9

The respondents were also asked what they think about the strategic interest regarding their children. In all three regions, the majority want their daughter to be completely independent of their husband as shown in the graph below.



**Figure 12: Strategic interest for their children**

The attitude toward transitioning from pastoralism and moving to urban areas to change the living conditions and address practical needs is seen differently in the three regions. The findings on practical and strategic gender needs in the three regions are presented below.

Most women aspire to become economically independent and participate in off-farm activities. However, shortage of money is one of the major problems faced by them. Though women could access credit there is a lack/shortage of money from financial institutions that leave them to use household resources. In addition, cultural factors restricting women from achieving their aspiration that is different from region to region in the study area as indicated below.

**Agency:** Cultural factors restrict women and girl’s mobility and it is men who can move from place to place freely. In Afar culture, a married woman cannot move to other places and girls are not allowed as well sharing of assets for women is not uniform and more is given for men/boys which again affects women self-resilience.

**Structure:** key informants agree that there are economic, cultural, environmental and social factors that affect women to participate in different activities which may affect the project

objective negatively. Among the challenges mentioned is lack of rain that forces people to depend on aid; lack of financial and other support for other economic activities; a norm that makes a transfer of resources for women and girls difficult and against the law; and cultural factors restricting the mobility of women and girls.

**Relation: due to** norms that make it difficult to transfer resources like ownership of land for women there is no equal share of this resource in the area. The lack of productive resource and restricted mobility of women in the area together with their economic dependency put them in subordinate position as compared to men. That makes it difficult for women to aspire for a better life.

## **B) Aspiration –Oromia**

**Agency:** Both women and men aspire to be resilient in the face of economic and environmental changes and become economically independent. However, there are many practical problems faced by men and women that dispute their resilience. Most Women in BishanBabille kebele as well as Lakole Kebele for instance said cooking, fetching water and collecting firewood is the most time consuming and difficult task that leaves them with no time and energy to undertake any income-generating activities. That is time and labor-consuming and even expose them to sexual harassment and violence arising from ethnic conflict. In addition, there is a norm which restricts women from travelling far and spends outside her house or parents' house if not married. This limited their involvement in faraway marketplaces which can benefit them a lot to achieve their aspirations. All the male participants similarly said, the most difficult task is farming-related activities like digging the ground, weeding, harvesting and threshing the labor-intensive crops.

**Structure:** There are no legal or customary laws that hinder women from transferring resources or own it or hindering mobility. Nevertheless, there is a cultural norm that restricts women from mobility and utilizing all options for example women can only go and trade during the daytime but are not allowed to stay outside their parents (for the unmarried) or husband's home at night. Even if they face a very difficult problem, they should come back home that same day that makes it difficult for them to work toward economic independence and engage in income-generating activities that demands mobility. In taking a credit she can do it after consulting her husband. Though accessing and controlling a productive asset such as land is relatively better women in the area are challenged by other practical factors that hinder them to aspire for a better life. The women participants also suggested that firewood and water problem should be addressed through the improved stove and dug well or groundwater drilling. The stove can be prepared from the local mud and sand here due to lack of knowledge on the production they needed training. The male discussants aspire for the labor-intensive farming practice to be replaced by modern farming techniques, i.e., using tractors with support from the government.

**Relations:** If women insist stay outside the home for business in the area divorce is inevitable for the married ones and the unmarried one will lose her reputation which blocks her marriage.

Concerning transferring resources; in case of husband passed away, women cannot marry another person in that same house and property. Instead, she should return the property of the former husband to his parents or brothers or relatives and go to another house and marry a new husband. This is one of the cultural practices that prevent women from owning and transferring resources. These factors are limiting factors for women to be independent and empowered.

### **C) Aspiration-Somali**

**Agency:** Most of the discussants especially men agree that the lack of job opportunities not only to the uneducated but also to the graduates and the absence of youth-oriented packages and entertainment places, many of the youths including women are demoralized and their self-aspiration is under the question mark. The boy group further indicated that despite working on the farm, Bajaj driving is the only option they have to engage in and gain an income. women are the main source of livelihood in the area. FGD participants stressed that due to the lack of alternative sources of livelihood in the area people in the area are prone to food insecurity and there is a lack of credit that enables them to engage in alternative means of living and enable them to aspire better life.

In addition to the economic and practical problems in the area women of the woreda are under the negative influence of existing norms and religious practices. If the attitude and behavior of the community changed the discussant believe that it can help women to aspire to a better future for themselves.

**Structure:** the discussants agree that the government structure has done so little that aims to change the situation in the woreda and even less for rural youth, everything is targeting the youths in the town than the rural youths. The discussants insisted to enable women to aspire a better future they have to be empowered by institutions such as women and youth federations through short term trainings, provision of startup capital and technical trainings which enable them to create new jobs and make money. Discussants noted that if the government and other stakeholders paid attention to gender-based violence's and its restorative justice they will have a bright future and better aspirations. Currently, for women, they are at the most challenge is related to their strategic need to be free from violence and their right respected. This can be achieved through positive change in the current cultural norms and practices that is affecting them negatively. Women and girls also demand to have safe night school program for women working in the day time can also help them to have better aspiration.

The key informants and discussants identified practical problems that hinder the betterment of life of women among the challenges identified are lack of good road in the kebele. Women were forced to travel a long distance to have the chat for the market. Irrespective of the challenges the discussants believed that women are equal to men if they are empowered and capacitated.

**Relations:** Due to economic problems women are prone to violence at home, according to the discussants especially women, one can aspire when the restorative justice organs are caring for women in the area. The most difficult task for the men in the area is related to farming and that calls for some practical solution with modern farming techniques.

### **Summary: Area of Inquiry 8- Aspirations**

Women and men aspire to have a better life and economic independence. However, various economic, environmental, social and cultural factors are up against their aspirations. Lack of rain in those areas and dependence on aid is among the major challenge together with lack of modern farming techniques. Especially women are facing practical problems such as clean water and firewood shortages that consume their time and leave them no time and energy to engage in other income-generating activities. Women are also facing various right violations in the area that does not encourage them to aspire a better life. Among the right violation worth mentioning are lack of equal ownership and control of land, violence against women, mobility problem and other harmful traditional practices. At the middle of these difficulties it is a distant matter for those women to aspire a better life. ,

### **Phase 3: Applying gender analysis to programming**

CARE RiPA program aims to improve the Percentage of female participants in USG-assisted programs designed to increase access to productive economic resources<sup>38</sup>. In order to achieve the program objective, it is imperative to address the practical and strategic needs of the youth and females in the community.

#### **a) Afar: practical and strategic issues identified**

##### **Practical issues**

- ✓ Lack of rain that forces people to depend on aid.
- ✓ Lack of financial and other support for other economic activities
- ✓ Shortage of financial provision from cooperatives due to conflict and inflation

##### **Strategic issues**

- ✓ Transfer of resources for women and girls is difficult and against the law.
- ✓ Cultural factors restricting the mobility of women and girls that calls for changing of attitude towards it through training and other means.

#### **b) Oromia: practical and strategic issues identified**

##### **Practical and strategic needs as indicated by women and men**

##### **Practical issues**

- ✓ Lack of clean water

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<sup>38</sup> RMS indicator list (CARE RiPA) Number 29/GNDR-2

- ✓ Lack of firewood labor-intensive farming practices

#### **Strategic issues**

- ✓ The norm that restricts women from travelling far and spending time outside their husband's or parent's hose
- ✓ Unable to use her property when her husband passed away and remarried.

#### **c) Somali- practical and strategic issues identified**

##### **Practical issues**

- ✓ Lack of job opportunities
- ✓ Youth-focused programs and packages
- ✓ Food insecurity
- ✓ Lack of business development programs

##### **Strategic issues**

- ✓ Violence against women
- ✓ Lack of night schooling

**In conclusion**, the most difficult task for the men in the area is related to farming and that calls for some practical solution with modern farming techniques and for women their most challenge is related to their strategic need to be free from violence, and that their right is respected. This can be achieved through positive change in the current gender norms and practices that are affecting them negatively.

## 6. Recommendations

### Agency

**Awareness-raising programs:** Awareness-raising interventions play an important role in the empowerment of women at the community and institutional levels. Therefore, provide trainings on various topics related to gender equality at the community level. The topics could cover women's legal rights, gender equality and development nexus, assertiveness trainings for women

**Training programs:** technical and financial knowledge is needed for women to engage in income-generating activities. Provide training related to financial management, business development and team building so that women could be entrepreneurs.

**Provide credit and Business Development Programs (BDP):** for women to realize their aspirations and become economically independent they need to be provided with credit and BDP.

**Improve farming techniques:** techniques that save time and energy are important for farmers to engage in other income-generating and social transformation processes. Provide financial and technical support that alleviates the problem related to traditional farming. This could be done by facilitating for the provision of water pumps, tractors and other machineries to male farmers.

### Structure

**Capacity building programs:** strengthening the program implementer's capacity is important to effectively implement the program in the targeted area. Hence, provide need-based trainings in the area of GE, GM, GRB and legal rights of women for experts so that they discharge their responsibility with skill and knowledge.

**Assess and address GBV risk:** violence against women hinders the empowerment of women and is a right violation. The program should conduct a GBV risk assessment, that focuses on prevention from and response to GBV and put in place GBV mitigation measures together with the program implementers and stakeholders, and implement the measures in the process of program implementation.

**Work with stakeholders in the provision of a response to GBV survivors:** identify the most important and appropriate stakeholders in the community that provide services to survivors and establish a referral path for the first responders so that survivors get appropriate, and survivor centred services.

**Work with women rights advocates;** for survivors, it is important to get restorative justice that is survivor-centred. Good to identify women rights advocates such as EWLA and others in the area and work together to decrease the incidents of GBV in the program implementation area.]



**Address practical issues based on the specific context of the regions:** for people to aspire for a better life and have a better life irrespective of environmental and economic challenges certain needs has to be fulfilled. Hence, avail clean water and energy-saving stoves/alternative energy sources to address their sanitation and energy needs.

**Address the strategic need of women in the area based on the specific context of the regions;** for the program to bring positive results in the area of gender equality, addressing strategic needs is inevitable. Address issues, such as resource control, transfer and mobility as well as violence against women in the area. To do that strengthens the prevention from and response to GBV task force or HTP prevention committees in the woredas.

## **Relations**

**Provide assertiveness trainings to female community members:** assertiveness is a skill to be learned and developed in a lifetime and change one's quality of life positively. Hence, provide assertiveness and life skill trainings to women so that they have the skill to engage in communication that brings the positive result to their life.

**Male engagement:** is necessary to address both the practical and strategic needs of women. Engage men throughout the gender action plan implementation and work with male role models in the area to change the situation and condition of women.

**Recognize and reward male role models:** recognizing male role models in the community, and encouraging others through that is important to bring social transformation where norms and values are dominantly patriarchal. Devise a method or identify periodical events to recognize and reward those male partners who are willing to share the work burden at home, who fight against violence against women and actively engage in such initiatives.

## **Detailed Recommendation**

### **Afar specific recommendations**

#### **Afar- Sexual/Gender division of labor**

- Provide access to water and sanitation services to ease women's work burden
- Promote shared responsibilities in the household and community

#### **Afar- Control over productive assets**

- Enhance women's access to productive assets by establishing VSLAs/ women's credit and saving associations by giving extra emphasis to women in polygamous households as they are more vulnerable as the resource distribution between households is not equal.
- Effective policy implementation, laws, legal frameworks and enhance functioning civil society groups working to support women
- Work with influential people for women to have inheritance (Warsa) rights
- Enhance women's access to information, financial credit, inheritance claim

### **Afar-Decision making**

- Address unbalanced gender division of labor through male engagement and male champion initiatives
- Capacitate women's groups at the grassroots level that create forums or opportunities for women participation in the public arena
- Capacitate women through training so that they have the basic skill to engage in the public domain

### **Afar- control over one's body**

- Address female teachers problem of harassment that happens to and from schools in faraway places by working with stakeholders
- Study deeply and address problems related to Absuma, FGM and unwanted marriage through collaboration with major stakeholders and elders

### **Afar- Restorative justice**

- Capacitate actors who are engaged in prevention and response to survivors and encourage the networking and collaboration of these actors through creating a permanent platform

### **Afar -Aspiration**

- Address the issue of resource sharing especially land and mobility problems that are faced by women. Through creating awareness on women's legal and human rights.

### **Oromia specific recommendations**

#### **Oromia Sexual/Gender division of labor**

- Through consecutive trainings and education develop personal skills, abilities, knowledge or attitudes of women for them to negotiate on the division of labor in their society
- Alter the customs and norms that dictate men to engage in the public sphere and women in the domestic sphere by awareness-raising and by engaging women in different income generating activities/ establishing VSLAs/ women's credit and saving associations

#### **Oromia- Control over productive assets**

- Enhance women's access to information, financial credit, inheritance claim
- Enhance women's access to productive assets by establishing VSLAs/ women's credit and saving associations by giving extra emphasis to women in polygamous households as they are more vulnerable as the resource distribution between households is not equal.

#### **Oromia-decision making**

- Address issues related to patriarchy/superiority of men through enhancing male engagement in gender programs and promotion of male champions
- Capacitate women's groups working at the grassroots level that in turn encourage women's participation in the area

- Provide training to women that increase knowledge and skill in public decision making

#### **Oromia-control over one's body**

- Address the issue of intimate partner violence, verbal and physical abuse that comes from the refusal of having sex with partners. Through awareness creation, male engagement and male champion as well as improving the assertiveness of women

#### **Oromia-Restorative justice**

- Avail information about services available to survivors or one-stop centers through the relevant stakeholders/justice sector. Enable the justice sector to map out the available resources and put in place referral mechanisms and information about these services.

#### **Oromai-Aspirations**

- Address practical issues such as lack of water and firewood that is up against the aspiration of women. Through drilling water and providing alternative energy sources or energy-saving stoves.
- Address the issue of mobility problem of women that is against their aspiration to be independent through male engagement and male champion initiatives and also capacitating women with training such as assertiveness and life skill trainings.

#### **Somali- specific recommendations**

##### **Somali - Sexual/Gender division of labor**

- Through consecutive trainings and education develop personal skills, abilities, knowledge or attitudes of women for them to negotiate on the division of labor in their society
- Promote shared responsibilities in the household for women to participate in other activities outside of the household

##### **Somali- Control over productive assets**

- Work with influential people, men and women to alter the norms that hinder women from accessing productive assets
- Enhance women's access to productive assets by establishing VSLAs/ women's credit and saving associations

##### **Somali-public decision making**

- Alleviate the problem related to unfair gender division of labor through the provision of some technology that enables save time and energy at the household level. Also, use male engagement and champion initiatives to change the burden of domestic work from female only to a shared one.
- Positively influence the norm that strict in the delegation of family men in public spaces through working with elders, and male champions and capacitating women in the area and creating women champions.

- Capacitate women through provision of skill training such as financial management and related one to change the condition and situation of women in the area.

#### **Somali-Control over one's body**

- Address the issues of wife-beating, early marriage, rape, abduction and FGM and issue of school drop out of girls who are victims of unwanted and early marriage through awareness creation on the right of women in the community, capacitating the justice sector, working with stakeholders working on prevention and response of GBV, working with elders, and employing male engagement and champion initiatives.

#### **Somali- Restorative justice**

- Create a platform for the partners working on prevention from and response to GBV. So that the services are available to survivors of GBV in a coordinated manner.

#### **Somali-Aspiration**

- Address the issues of lack of job opportunity; youth package;and alternative livelihood through the provision of business development and financial management trainings together with provisions of credit and others. So that women and youth become economically independent.
- Adress the issues of women's rights violations so that proper restorative justice is provided to survivors. Through creating a platform for stakeholders working on response services.

## ANNEX-Tools

### (Annex-I): Questionnaires

#### Informed consent

Dear respondent!

Good morning/afternoon! My name is (YOUR NAME) and I am working as part of the data collection team assigned by DAB-DRT. We are surveying to provide information on gender-issues in pastoral context and; factors and reasons on how gender relations will affect the achievement of the RiPA goals. RiPA project is being implemented by Mercy Corps, in partnership with CARE. The project aims at improving the resilience capacities of households, markets and governance institutions across the Somali, Afar and Oromia regions, collectively contributing to enhanced food security and inclusive economic growth for over 129,129 households. You are being asked to participate in this survey because of your important role as a target project beneficiary. I will ask you a series of questions that would take about 25-30 minutes. It is your choice whether or not to take part in this interview and if you choose to participate, you have the right not to answer any question or to stop the interview at any time. If you don't choose to participate, it will in no way impact your relationship with (RiPA)- North project. Before we begin, do you want to ask me any questions about the survey? Shall I continue by asking you each question? If "Yes" Continue.

#### MODULE 1: HOUSEHOLD IDENTIFICATION [Including Type of HH]

S.No.	Questions	Code Description
1	Household identification No.	_____
2	Region	1 = Somali 2 = Afar 3 =Oromia
3	Zone	1= Siti Zone, 2= Fafan Zone, 3= Degehabur Zone 4= Zone 1, 5= Zone 3, 6= West Harerge zone 7= East Hararge Zone
4	Woreda	-----
5	Kebele	_____
6	Type of Household	1= Pastoral 2= Agro-Pastoral 3= Township
6	Village/Gotte	_____
7	Respondent sex	1= Male 2= Female
8	Date of interview	_____
9	Enumerator	Name_____

## MODULE 2: Household demographics

S.No.	Question(s)	Code Description														
M2.1	Sex of the household head	1=Male 2=Female														
M2.2	Age of the household head	<table border="1"> <tr><td>Below 20</td><td></td></tr> <tr><td>20-30</td><td></td></tr> <tr><td>30-35</td><td></td></tr> <tr><td>36-40</td><td></td></tr> <tr><td>41-50</td><td></td></tr> <tr><td>51-60</td><td></td></tr> <tr><td>61+</td><td></td></tr> </table>	Below 20		20-30		30-35		36-40		41-50		51-60		61+	
Below 20																
20-30																
30-35																
36-40																
41-50																
51-60																
61+																
M2.3	Level of education of the household head	1=Illiterate 2=Informal education (religious, adult education) 3= Primary 4= Secondary 5= Above secondary														
M2.4	Marital status of the household head	1=Single 2=Married 3=Widowed 4=Divorced 5=Separated 6=Other (Specify)														
M2.5	Household size (write number)	1=Male_____ 2=Female_____														
M2.6	Household size	<table border="1"> <tr><td>None</td><td></td></tr> <tr><td>1-4</td><td></td></tr> <tr><td>5+</td><td></td></tr> </table>	None		1-4		5+									
None																
1-4																
5+																
M2.7	Number of underage household members (0 to 2 yrs)	_____														
M2.8	Number of underage household members (2 to 17 years) (write number)	_____														
M2.9	Number of economically active household members (18 to 64 years) (write number)	_____														
M2.10	Number of old age members (above 65 years) (write number)	_____														
M2.11	Number of HH members with a disability, hearing, walking, visual impairment, etc															

**MODULE 3: Household livelihood activities and income sources** [Please indicate the type of livelihood involved in and the estimated annual income earnings for all household members during the last 12 months] [Circle all that apply]. This table will also use to collect information on Areas of inquiry-2.

S.No.	Question(s)	Code Description	Estimated annual income in birr	Who is involved in that livelihood activity (1= male, 2= female, 3= both)
	Crop production	1= Yes 2=No		

	Fruit production	1= Yes 2=No		
	Vegetable production	1= Yes 2=No		
	Root crop production	1= Yes 2=No		
	Dairy production	1= Yes 2=No		
	Animal fattening	1= Yes 2=No		
	Poultry production	1= Yes 2=No		
	Off-farm activities [petty trade, small business activities, craftsmen]	1= Yes 2=No		
	Non-farm activities [construction, transport, agro-processing, daily labor selling ...etc]	1= Yes 2=No		
	PSNP transfer/Relief Food	1= Yes 2=No		
	Remittance	1= Yes 2=No		
	Others [formal employment]	1= Yes 2=No		

SN	Type of livestock	Have you owned any of the animals listed? 1=Yes 2=No [Skip to next]	Number of animals in the last 12 months			who owns; who have the right to use kind of things 1=Men 2=Women 3=both	Total value of animals in the last 12 months (Birr)
			Indigenous	Crossbreed	Total		
	Mature cow	1= Yes 2=No					
	Mature bull/Ox (> 2 years)	1= Yes 2=No					
	Heifers (6 months to first calf)	1= Yes 2=No					
	Male cattle (6 months to 2 years)	1= Yes 2=No					
	Calf (male < 6 months)	1= Yes 2=No					
	Calf (female < 6 months)	1= Yes 2=No					
	Sheep	1= Yes 2=No					
	Goats	1= Yes 2=No					
	Chicken	1= Yes 2=No					
	Horses	1= Yes 2=No					
	Mules	1= Yes 2=No					
	Donkeys	1= Yes 2=No					
	Camel	1= Yes 2=No					
	Others(specif y)	1= Yes 2=No					

## Areas of Inquiry-1: Sexual/gendered division of labor [applied for both male and female]

### [Questions pertinent to Agency]

1. Your responses on "personal skills, abilities, knowledge or attitudes" are necessary factors for men or women that let them negotiate on the division of labor in your society?
  - a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know
  
2. If yes, "Do you negotiate freely with your partner about who should look after the kids, cook meals, look after the livestock, attend a public meeting, etc. every day"
  - a) Yes always
  - b) Yes, sometimes
  - c) Yes, but rarely
  - d) Never
  - e) I don't know
  
3. Which of the following factors help women or men to negotiate the work division of labor?
  - a) Formal schooling but also adult training/learning
  - b) Information acquired
  - c) Feelings of self-worth, self-efficacy; beliefs about own ability to influence, act, decide
  - d) freedom to decide on own work
  - e) All
  - f) I don't know
  
4. What tasks do you perform on your farm? How do you rate these activities in terms of human energy demand, skill, awareness, and time-consuming?

1=Difficult	2= moderate	3=easy	4=I don't know
-------------	-------------	--------	----------------
  
5. What types of roles do women or men play within the local community or broader family networks?



- a) In our community peoples play their role based on their own knowledge, skills and abilities, irrespective of their sex differences
- b) In our community peoples don't play their role based on their own knowledge, skills and abilities
- c) In our community, ONLY women don't play their role based on their own knowledge, skills and abilities
- d) I don't know

**[Questions pertinent to relation]**

1. Your response to "women, men, girls or boys interact/negotiate in the division of labor"
  - b) Yes always
  - c) Yes, sometimes
  - d) Yes, but rarely
  - e) Never
  - f) I don't know
  
1. Do women and girls have the power to negotiate with men regarding the division of labor
  - a) Yes always
  - b) Yes, sometimes
  - c) Yes, but rarely
  - d) Never
  - e) I don't know
  
2. Is it desirable for women to freely negotiate to participate in public activities [Cultural/Religious, Legal/Judicial, Market/Economic, Political, Bureaucratic, etc...]?
  - a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know
  
3. In your opinion is it desirable for women to negotiate to participate in social service activities [like gender equality awareness creation voluntary campaign, educators, ldir...]?
  - a) Strongly agree

- b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know
4. During mealtime
- (a) all eat together
  - (b) children eat first, adults eat later
  - (c) Men eat first. women eat later
  - (d) men and children eat first, women eat later
  - (e) no such pattern
5. In case of food shortage:
- a) all members get to eat less
  - b) children get their usual share but adults cut their share
  - c) adults get their usual share but children cut their share
  - d) men get their usual share but women cut their share
  - e) women get their usual share but men cut their share
  - f) borrow to provide a usual share of all
  - g) Some family members migrate to other places
6. Do any member/members of your family get special preferences in mealtime in terms of choice-piece and/or serving? 1=Yes 2=No [Skip to next, if yes, who gets?
- a) Men why?
  - b) Women why?
  - c) Boys why?
  - d) Girls why?

**Time allocation and division of labor**

<b>Activities:</b>	<b>Frequency:</b> Answer code: 1. Everyday, 2. Several times a week, 3. Twice a week, 4. Once a week 5. Never	<b>Period:</b> Answer code: Day/week
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### Livestock and poultry

Shepherding [for camel]		
Shepherding [for cattle, goats and sheep]		
Poultry [collecting and storing egg etc]		
Milking		
Animal feeding		
Construction of animal shades		
cleaning of the shades/barns		

### Crop-1 [Maiz//Corn]

Land preparation:		
Hoeing		
Ploughing:		
Planting:		
Weeding 1 <sup>st</sup>		
Weeding 2 <sup>nd</sup>		
Harvesting:		

### Crop-2 [Sorghum]

Land preparation:		
Hoeing		
Ploughing:		
Planting:		
Weeding 1 <sup>st</sup>		
Weeding 2 <sup>nd</sup>		
Harvesting:		

### Crop-3 [Haricot bean or Teff]

Land preparation:		
Hoeing		
Ploughing:		
Planting:		
Weeding:		
Harvesting:		
Managing storage:		
public/community roles		

### Off-farm activities

Petty trade		
Small Business activities		
Paid works [part-time activities, after completing farm activities]		
Charcoal production		

Questionnaires pertinent to structures [to be asked for adults]	Strongly disagree	Disagree	Neutral	agree	Strongly agree	I don't know
Do you think that the work is strongly gender-divided in your community and the division of labor is legitimised by traditional patriarchal values, norms and practices?						
The existing customs and norms effectively shape women's options for productive (paid) work compared with men						
There are e wages for men and women Equal?						
The existing customs, norms and policies have substantial implications on opportunities, choices, time, mobility and social support of men and women, girls and boys						
The existing working conditions are safe for both men and women in the pastoral society and account for pregnant or breastfeeding women						
There are functional civil society organizations that are advocating for change in the gendered division of labor in the society						
<b>For adolescents</b>						

Are girls or boys expected to engage in income-generating work outside the home to contribute family support?						
If so, do you think that the income-generating activities are totally gender-segregated						

## Area of inquiry #2: Household decision-making

### [Questions pertinent to Agency]

Decision dimension	Who decides? 1=Father, 2=Mother, 3=Equally Both, 4=father-dominated, 5=mother dominated 6= Others [like mother-in-laws or religious leaders, grandfather/mother, clan leaders..etc..]
Decisions about socializing and maintaining social contacts	
Decisions about leisure:	
Decisions about civic engagement, public and activities:	
Personal liberties: This sub-dimension covers decisions about personal behaviour such as going out of the house, seeing friends and family, and arranging one's appearance, for which decision-making by someone other than the person themselves can be construed as controlling or curtailing the person's liberty. It includes: Going to market to buy or sell.... going out to attend trainings or to buy agricultural inputs, etc...	

### Decision-making power [on economic activities]: specific questions

S.No	Activity:	Who decides? 1. Father, 2. Mother, 3; Equally Both, father-dominated, 5 mother dominated
1	When to rear livestock animals	
2	Poultry issues/activities	
3	When to feed animals, milking ....	
4	When to prepare land?	
5	What crops to grow?	
6	When to plant and when to harvest?	
7	When to sell food crops?	
8	When to sell vegetables?	
9	When to cook and what to eat?	

10	To make local beverages?	
11	To buy clothes?	
12	To buy food?	
13	To buy livestock?	
14	Child's medical treatment?	
15	Child's schooling?	
16	Keep money after selling crops and vegetables?	
17	Keeps money after selling livestock?	
18	Keeps money gained from off-farm activities	

**[Questions pertinent to relation]**

1. How do you and your partner/spouse organize your household income? Which of the items on this card fits best?"
  - a. I manage all the money and give my partner/spouse his/her share
  - b. My partner/spouse manages all the money and gives me my share
  - c. We pool all the money and each takes out what we need
  - d. We pool some of the money and keep the rest separate
  - e. We each keep our own money separate
  - f. I don't know
2. How often do you and your spouse/partner disagree about the sharing of household work?
  - a) Several times a week
  - b) Several times a month
  - c) Several times a year
  - d) Less often/rarely
  - e) Never
  - f) I don't know
3. Who usually makes/made the decisions about how to participate in project training?
  - a) Mostly me
  - b) Mostly my spouse/partner
  - c) Sometimes me/sometimes my spouse/partner
  - d) We decide/decided together
  - e) Someone else
  - f) Does not apply.
4. Who usually makes/made the decisions about how to raise your children?

- a) Mostly me
  - b) Mostly my spouse/partner
  - c) Sometimes me/sometimes my spouse/partner
  - d) We decide/decided together
  - e) Someone else
  - f) Does not apply.
5. Which of the following best applies to the sharing of household work between you and your spouse/partner?
- a) I do much more than my fair share of the household work
  - b) I do a bit more than my fair share of the household work
  - c) I do roughly my fair share of the household work
  - d) I do a bit less than my fair share of the household work
  - e) I do much less than my fair share of the household work.
6. When there is an election, who in your household usually decides whether you personally will cast a vote?
- a) Me alone
  - b) Mostly me
  - c) Me and my partner/spouse together
  - d) Mostly my partner/spouse
  - e) Only my partner/spouse
  - f) Mostly or only someone else.
  - g) I don't know
7. Who usually/the majority of the time makes decisions about the following issues in your household? [Your own personal involvement in community or political leadership activities]; *Such as running for civic or political office, leading a community, youth or religious group, leading a school parent-teacher association or sports club, etc.]*
- a) Me alone
  - b) Mostly me
  - c) Me and my partner/spouse together
  - d) Mostly my partner/spouse
  - e) Only my partner/spouse
  - f) Mostly or only someone else.

- g) I don't know
8. Who decides, the majority of the time, in the household or in your couple: [whether you can leave the house?]
- a) Me alone
  - b) Mostly me
  - c) Me and my partner/spouse together
  - d) Mostly my partner/spouse
  - e) Only my partner/spouse
  - f) Mostly or only someone else.
9. Who makes the following key decisions in the Household? [How to utilize household expenses]
- a) Always me
  - b) Usually, me
  - c) Me and my partner/spouse about equally
  - d) Usually my partner/spouse
  - e) Always my partner/spouse
  - f) Always or usually someone else.
10. Who usually/the majority of the time makes decisions about the following issues in your household?
- ✓ [routine purchases for the household]
  - ✓ [occasional more expensive purchases for the household]
  - ✓ *(Country-specific examples should be added as prompts to aid respondent understanding)*
- a) Always me
  - b) Usually, me
  - c) Me and my partner/spouse about equally
  - d) Usually my partner/spouse
  - e) Always my partner/spouse
  - f) Always or usually someone else.
11. Who usually/the majority of the time, makes decisions about the following issues in your household? [borrowing money]
- a) Always me



- b) Usually me
- c) Me and my partner/spouse about equally
- d) Usually my partner/spouse
- e) Always my partner/spouse
- f) Always or usually someone else

12. Do you and your partner/spouse have any joint savings?

1=Yes

2=No

[If yes...]

- a) Who is mainly responsible for making decisions on the use of joint savings?
- b) Always me
- c) Usually me
- d) Me and my partner/spouse about equally
- e) Usually my partner/spouse
- f) Always my partner/spouse
- g) Always or usually someone else.

Questionnaires pertinent to structures [to be asked for adults]	Strongly disagree	Disagree	Neutral	agree	Strongly agree	I don't know
There are household norms and community expectations in terms of decision-making processes						
In the pastoral society, there are policies or laws that regulate how household decisions are made						
There are many civil society groups [that are functional] focused on promoting policy changes on these regulations						
<b>For adolescents</b>						
In the pastoral society, both girls and boys have equal opportunities to skills necessary for household decision making later in life.						
In the pastoral society, girls and boys are given the needed support in learning negotiation, finance, and other life skills						
All these opportunities equally available to both						

### Areas of Inquiry-3: Control over productive assets

#### [Questions pertinent to Agency]

1. What strategies do women employ – individually or as a group – to gain control over productive assets
  - a) Legal/rights awareness
  - b) Formal schooling but also adult training/learning
  - c) Enjoying the freedom to decide on own work
  - d) Feelings of self-worth, self-efficacy; beliefs about own ability to influence, act, decide
  - e) No strategy
  - f) I don't know
2. **Your response on** "personal skills, abilities, access to information, knowledge acquired" are the main factors a man or woman needs to be able to negotiate control over productive assets in the pastoral society
  - a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know
3. On access to updated information,
  - a) All members of the family have equal access to reliable and updated information
  - b) Women have trouble accessing to information
  - c) Both women and men have no access to information
  - d) I don't know
4. On access to financial credit;
  - a) Both male headed and female headed households have equal access to financial credit
  - b) Access to financial credit is easier for women compared with men as women are specifically targeted by micro-credit schemes
  - c) Access to financial credit is easier for men compared with women as men are specifically targeted by micro-credit schemes
  - d) Access to financial credit is not easy for both men and women

- e) I don't know
5. On access to livelihood opportunities
- a) Both male-headed and female-headed households have equal access
  - b) Access to livelihood opportunities is easier for women compared with men as women are specifically targeted by the government and NGOs
  - c) Access to livelihood opportunities is easier for men compared with women as men are specifically targeted by the government and NGOs
  - d) Access to livelihood opportunities is not equally easy for both men and women in a pastoral society
  - e) I don't know
6. On inheritance claims,
- a) Both women and men have equal right in inheritance claims
  - b) Men have preferential rights on inheritance claims
  - c) Women have preferential rights on inheritance claims
  - d) I don't know

**[Questions pertinent to Relations]**

1. Your response on "both women and men of the pastoral society benefit or contribute to ...based on the existing social or livelihood networks (clan, cooperatives, labor groups,)"
- b) Strongly agree
  - c) Agree
  - d) Partly agree
  - e) I don't agree
  - f) I don't know
2. The influence of the existing social or livelihood networks in control over productive assets by men or women
- a) Very high
  - b) High
  - c) Low
  - d) Very low
  - e) I don't know
3. How do women negotiate control of productive assets?
- a) They refer to the existing traditional rules

- b) They exercise the constitutional rights
  - c) They are guided by the local clan leaders
  - d) They don't negotiate at all
  - e) I don't know
4. Your response on "Successful control over productive assets [by women and men ] in the pastoral society is determined by the positive and negative consequences thereof"
- a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know

#### [Questions pertinent to Structures]

1. What are household norms on the management of productive assets between men and women?
  - a) Men take sole responsibility in managing all productive resources
  - b) Both Men and women take shared responsibility in managing all productive resources
  - c) In consulting with his wife, Men take the main responsibility in managing productive resources
  - d) In consulting with her husband, women take the main responsibility in managing productive resources
  - e) All family members take shared responsibility in managing productive assets
  - f) I don't know
2. Your response on "the existing cultural norms, systems and patterns (of the pastoral society) to control productive favours men as compared to women"
  - a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know
3. Among the following structures, which one is the most determinant factor for women to have control over productive assets in the pastoral society

- a) Non formal sphere that includes social norms, customs, values and exclusionary practices
  - b) The formal sphere includes laws, policies, procedures and services
  - c) Both are equally main factors
  - d) I don't know
4. Among the following structures, which one is the most determinant factor for women to have control over productive assets in the pastoral society
- a) Non formal sphere that includes social norms, customs, values and exclusionary practices
  - b) The formal sphere includes laws, policies, procedures and services
  - c) Both are equally main factors
  - d) I don't know
5. Are there functioning civil society groups that are working to support women to have equal control over productive assets in the pastoral society?
- a) Yes,
  - b) No
  - c) I don't know
6. If yes, what is your response to "the civil society groups are freely working their jobs"
- a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know

#### **Areas of Inquiry-4: Access to public spaces and services**

##### **[Questions pertinent to Agency]**

1. Who makes decisions about the access to public spaces and services, like public activities and leisure time?
- a) always me;
  - b) usually me;
  - c) me and my partner
  - d) my partner

2. Do women and girls have the autonomy to move freely within and beyond the community alone?
  - a) Both women and girls have the right
  - b) Only adult women have the right
  - c) Only adolescent girls have the right
  - d) Both women and girls have limited right
  - e) Both of them have no right
3. What happens to women or girls who are seen in public spaces?
  - a) Openly and strongly discouraged by the society
  - b) Women and girls discouraged by their families, not the society/community
  - c) They encouraged by the society
  - d) They encouraged by their family
  - e) I don't know
4. What are the consequences of being seen in public spaces freely [in terms of safety and security or reputation?
  - a) Women and girls always discriminate by the whole society
  - b) Women and girls get penalized by their families
  - c) Women and girls get bullied by the male counterpart
  - d) No severe consequences at all
  - e) I don't know
5. To what extent the policies, programs or strategies that promote women's and children's access to services, public services and spaces are implementing?
  - a) Highly effective
  - b) Effective
  - c) Less effective
  - d) Ineffective
  - e) I don't know
6. What personal skills, abilities, information, knowledge or attitudes should pose for a man or woman need to be able to access services and rights?
  - a) Anyone [irrespective of the above requirements]
  - b) Literate [priority is given to men]

- c) Literate [urban dweller; irrespective of the gender]
- d) Literate [irrespective of the settings and gender]
- e) I don't know

### Questions pertinent to Relations

1. Do you encourage or support your daughters to participate in public service activities
  - a) yes, I do
  - b) Yes, but sometimes
  - c) Yes, rarely
  - d) Never
2. Do the neighbours encourage or support women to participate in public service activities?
  - a) yes, I do
  - b) Yes, but sometimes
  - c) Yes, rarely
  - d) Never
3. Your response to "the existing power dynamics in the household or community prevent or facilitate space for women to access services/rights"
  - a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know
4. Do you think the women in the pastoral society support one another across clans, villages or associations?
  - a) Yes, always
  - b) Yes, sometimes
  - c) Yes, rarely
  - d) Never
  - e) I don't know
5. Regarding wives' mobility outside the home [to meet with female friends],
  - a) Husbands always allow wives to meet with female friends

- b) Husbands sometimes allow wives to meet with female friends
- c) Husbands rarely allow wives to meet with female friends
- d) Husbands do not allow wives to meet with female friends
- e) Wives meet their female friends without asking any permission

Questionnaires pertinent to structures [to be asked for adults]	Strongly disagree	Disagree	Neutral	agree	Strongly agree
In the pastoral society, women and girls have the autonomy to move [freely within and beyond the community alone] as equal as men and boys					
when women or girls are seen in public spaces, nothing happens					
There are serious consequences for safety and security or reputation when women or girls are seen in public spaces					
The existing norms effectively shape women's and girls' access to and role in the public sphere					
There are functional policies, programs or strategies that promote women's and children's access to services, public services and spaces.					
Inadequate budgets and staffs are the main reasons behind the malfunctioning policies, programs or strategies [to promote women's and children's access to services, public services and spaces]					
The existing norms, traditions and religion are the main reasons behind the malfunctioning policies, programs or strategies [to promote women's and children's access to services, public services and spaces]					

#### Area of Inquiry-5: Claiming rights and meaningful participation in public decision-making

##### Questions pertinent to Agency

1. For women and young females, what specific attitudes, information, knowledge, skills and capacity are necessary to claim rights and meaningfully participate in public spaces and community decision-making?
  - a) The consent of the local leader only
  - b) The consent of the household head only
  - c) The consent of the religious leaders only



- d) At least the consent of the family and local leader simultaneously
  - e) Being literate is enough
  - f) I don't know
2. To what level are women and women's interests represented in each of the public spaces?
- a) Surpass the expectation of women and girls
  - b) Meets the expectation of women and girls
  - c) Below the expectation of women and girls
  - d) Not represented at all
  - e) I don't know
3. Women -----to participate fully in public meetings.
- a) Have full confidence
  - b) Have less confidence
  - c) lack confidence
  - d) I don't know
4. Are women and girls in leadership positions?
- a) Yes, women and girls have equal representation in leadership positions
  - b) Yes, women and girls have near to equal representation in leadership positions
  - c) Yes, some women and girls engage in leadership positions
  - d) Very few women and girls engage in leadership positions
  - e) No women or girl engage in leadership positions
  - f) I don't know
5. Your response to "women have an alliance/Coalition habits in the pastoral society"
- a) Strongly agree
  - b) Agree
  - c) Partly agree
  - d) I don't agree
  - e) I don't know
6. Women's lower levels of education prevent them from participating equally in public decision-making.

- a) Strongly agree
- b) Agree
- c) Partly agree
- d) I don't agree
- e) I don't know
- a) Never
- b) I don't know

**[Questions pertinent to Relations]**

1. Do women support one another across classes or clans to participate in public decision making
  - a) Yes, always
  - b) Yes, sometimes
  - c) Yes, rarely
  - d) Not at all
  - e) I don't know
2. Do your husband support or encourage you to participate in public decision making
  - a) Yes, always
  - b) Yes, sometimes
  - c) Yes, rarely
  - d) Never
  - e) It is taboo in our society
3. Do parents support their daughters to engage in public leadership positions?
  - a) Both parents always encourage their daughters to engage in public leadership positions
  - b) Only father encourage their daughters to engage in public leadership positions
  - c) Only Mother encourage their daughters to engage in public leadership positions
  - d) Both parents sometimes encourage their daughters to engage in public leadership positions
  - e) Neither mother nor father encourage their daughters to engage in public leadership positions
  - f) I don't know

4. Do boys support their sisters to engage in public leadership positions.
  - a) Yes, always
  - b) Yes, sometimes
  - c) Not at all
  - d) I don't know
5. The extent to which women and women's groups form larger alliances and coalitions and seek collective gains in the pastoral society is
  - a) Very high
  - b) High
  - c) Low
  - d) Very low
  - e) I don't know
6. Do family members or neighbors encourage or support public participation of women?
  - c) Always, yes
  - d) The household head only
  - e) Sometimes, yes
  - f) Never
  - g) I don't know

#### Questions pertinent to structures

1. The extent of women elected and appointed to public office – in the formal and informal spheres – and their degree of influence once there are
  - a) Very high
  - b) High
  - c) Very low
  - d) Low
  - e) I don't know
2. How are women and men represented as participants within community forums, cultural rituals, government, etc.?
  - a) As per the existing informal rules
  - b) As per the formal rules
  - c) As per the decision of the household heads only

- d) As per the willingness of the person
  - e) I don't know
3. To what level are women and women's interests represented in each of these spaces?
- a) To high extent
  - b) To some extent
  - c) Very small extent
  - d) Not at all
  - e) I don't know
4. Are there context-based policies, programs or strategies that promote women's and children's participation in public policy, planning and decision-making?
- a) Yes there are, and functional
  - b) Yes there are, but partly functional
  - c) Yes there are, but not functional
  - d) There are no
  - e) I don't know
5. In public decision-making forums and meetings
- a) Both men and women attend and their voice is heard equally
  - b) Both men and women attend and ONLY men voice is heard equally
  - c) Both men and women attend and ONLY women voice is heard equally
  - d) Both men and women attend and ONLY the voice of educated are heard equally
  - e) Both men and women attend and ONLY the voice of educated men are heard equally
  - f) I don't know

#### **Areas of inquiry-6 Control over one's body**

##### **[Questions pertinent to Agency]**

1. Do you have knowledge about family planning and reproductive issues?
  - 1-yes
  - 2-No
2. How do you negotiate about the family size?
  - a) Directly with the partner

- b) Indirectly [with the partner] through the third party
  - c) Directly with the health professionals
  - d) Directly with a religious leader
  - e) I don't at all
3. Do you negotiate about safe and consensual sex?
- a) Yes, always free with my partner
  - b) Yes, sometimes with my partner
  - c) Yes, rarely with my partner
  - d) Yes, only with health professionals
  - e) never
4. What are the common threats or hazards that jeopardize women or men's control over their bodies
- b) Oral harassment
  - c) Physical assault physical abuse
  - d) Community neglecting
  - e) Death treat
  - f) I don't know
5. In your community, the level to which women can make decisions about health, intimate partners and children is
- a) Very high
  - b) High
  - c) Moderate
  - d) Very low

#### **[Questions pertinent to relations]**

1. Within the last 12 months, how often have you and your partner/spouse had disagreements about: [sexual intercourse; clothing style; household chores; food choice, use of leisure time; relations with friends and relatives;
- a) never
  - b) seldom
  - c) sometimes
  - d) frequently

- e) Very frequently.
2. Would you feel free to change your personal appearance, for example, your hairstyle, without asking permission of other household members?
    - a) Yes, always
    - b) Yes, usually
    - c) Sometimes
    - d) No, not usually
    - e) No, never.
  3. Can a woman negotiate sex [can she insist on safe Sex, for example]
    - a) Always, yes
    - b) Usually, yes
    - c) Sometimes, yes
    - d) Rarely, yes
    - e) Never
  4. Your say regarding marital rape
    - a) It is allowable and considered as normal
    - b) It is not allowable
    - c) I don't know
  5. Do women and girls involve in the choice of marital partner?
    - a) Yes, always
    - b) Yes, usually
    - c) Yes, sometimes
    - d) Yes, rarely
    - e) Not at all
  6. Which of the following type of relationships affect the most [for you for your decision-making on marital status, choice of marital partner, family planning/sexual relations]?
    - a) in-laws,
    - b) parents,
    - c) neighbors,
    - d) relatives and friends' pressure

e) clan relations

Questionnaires pertinent to structures [to be asked for adults]	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	I don't know
In the pastoral society, there is room for women and men to negotiate safe and consensual sex, family size or marital status						
There are individuals or groups/ networks already acting to prevent and respond to women/girls right abuses [sexual harassment, SGBVs...] in the pastoral						
A lack of sex education makes it difficult for men and women to make informed decisions about sex and family planning.						
Religion influences women's or girl's control over their bodies.						
The rights within marriage, divorce, widow inheritance rights and abandonment are functional in your society						
<b>For adolescents</b>						
The status of the child or forced early marriage in your society is	Very high	High	High, but decreasing	Low	None	I don't know
Are there agencies or services that exist to offer social protection to children?	Yes, functional	Yes, but not functioning effectively	Yes, but not functioning at all	Not at all	I don't know	

**Area of Inquiry-7: Violence and Restorative Justice:**

**[Questions pertinent to Agency]**

1. Which one is the most prevalent form of violence in your community?
  - a) Sexual violence
  - b) Physical violence
  - c) Harmful traditional practices [child marriage and arranged forced marriage]
  - d) Emotional violence
  - e) I don't know
  
2. What are the types of violence that men's and women's consider normal
  - a) Sexual violence
  - b) Physical violence
  - c) Harmful traditional practices [child marriage and arranged forced marriage]
  - d) Emotional violence

3. What choices do you have when faced with violence (as a victim, or faced with pressure to behave violently)?
  - a) Reporting to police
  - b) Reporting to religious leaders
  - c) Inform my parents
  - d) Inform my close friends
  - e) Do nothing
  - f) I don't know
4. How do you evaluate the current responses to different forms of violence by community and justice mechanisms?
  - a) Highly effective
  - b) Effective
  - c) Less effective
  - d) Ineffective
  - e) I don't know
5. How accessible and sensitive to survivors are the local health, psychosocial, legal or protective services in providing information and services, whether government-sponsored or private?
  - a) Highly accessible
  - b) Accessible
  - c) Less accessible
  - d) Not accessible
  - e) I don't know
6. What is your say regarding the discrimination or stigma the survivors of violence face?
  - a) The majority of the survivors face discrimination or stigma from the community
  - b) Many SGBV survivors face discrimination or stigma from the community
  - c) Many SGBV survivors face discrimination or stigma from males only
  - d) discrimination or stigma for SGBV victims is very low in our community
  - e) There is no discrimination of stigma for SGBV victims in our community

**[Questions pertinent to Relations]**



1. Do women, girls, boys or men in your community negotiate to avoid violence, or seek protection?
  - a) Yes, always
  - b) Yes, usually
  - c) Yes, sometimes
  - d) Rarely
  - e) Not at all
  - f) I Don't know
2. What are the most perpetrators of violence against women and girls in this community?
  - a) Family members
  - b) Neighbors
  - c) Outsiders
  - d) I don't know
3. How does the community react when survivors seek restorative justice?
  - a) The community is sensitive in exposing the crime and seek justice
  - b) The community sometimes positively react when survivors seek restorative justice
  - c) The community sometimes does not react when survivors seek restorative justice
  - d) Seeking justice for SGBV is taboo in our society
  - e) I don't know
4. Do groups exist to support survivors of violence and prevent future violence?
  - a) Yes, and support all types of SGBV
  - b) Yes, but ONLY support those victims of non-domestic violence
  - c) Yes, ONLY supports few survivors
  - d) I don't know
5. How do you evaluate the performance of the collective [from different stakeholders] response and prevention of SGBV?
  - a) Very poor
  - b) Poor
  - c) Good
  - d) Very good

e) I don't know

**[Questions pertinent to Structure]**

1. What are the most prevalent forms of violence in your household?
  - a) Physical
  - b) Sexual
  - c) Emotional
  - d) Psychological
  - e) No
  - f) I don't know
2. What are the most prevalent forms of violence in your community?
  - a) Physical
  - b) Sexual
  - c) Emotional
  - d) Psychological
  - e) No
  - f) I don't know
3. Most victims of violence
  - a) Women
  - b) Girls
  - c) Men
  - d) Boys
  - e) I don't know
4. Which one is the most cause for domestic type violence in this society?
  - a) Patriarchal culture
  - b) money problems and women's economic dependence on men,
  - c) jealousy,
  - d) the wife's failure to fulfill household tasks,
  - e) Husbands' alcohol consumption.
  - f) I don't know
5. What type of violence is considered "normal" in this context?

- a) Marital rape
  - b) All domestic violence
  - c) Sexual violence by neighbours
  - d) All
  - e) I don't know
6. How accessible and sensitive to survivors are the local health, psychosocial, legal or protective services in providing information and services, whether government-sponsored or private?
- a) The issues are highly sensitive, with limited access
  - b) Less sensitive and limited access
  - c) Less sensitive but the access is good
  - d) Less sensitive and no access at all

**Areas of Inquiry 8: Aspirations and strategic interest**

1. What is your opinion regarding household decision making
  - a. Both women and man should have equal power in the decision making
  - b. men should be household heads
  - c. women should be household heads
  - d. A man should be head of a family than a woman'
  - e. I don't know
2. Express your desire on the number of children one family should have
  - a) Not more than 5
  - b) Not more than 6
  - c) Not more than 7
  - d) Not more than 8
3. What is your ambition for your daughters in terms of education and works?
  - a) I want my daughters to study, be successful, earn money by themselves and lead a good life
  - b) I want my daughters to engage in household chores and get marry soon
  - c) I want my daughters to study, complete university and marry [in an arranged manner] immediately
  - d) I want my daughters to study, to participate in the public sphere and eco gender equality

- e) I don't know
4. Which of the tasks you perform are the easiest and make you happy?
    - a) Household chores
    - b) Livestock raring
    - c) Casual labor selling
    - d) Business activities
    - e) Other off-farming activities
  5. What is your say your strategic interests regarding your children
    - a) I want my daughter to be completely independent of their husbands
    - b) I want my daughters to be dependent on their husbands
    - c) I want my daughters to be partly dependent on their husbands
    - d) I want my daughter to be completely independent of their husbands so as to help their parents
  6. Among the following, which one mainly articulates to women/men's aspirations the most
    - a) kinship
    - b) clan
    - c) ethnicity
    - d) religion
    - e) occupation

**[Questions pertinent to Relations]**

What is your vision regarding your daughter?	<ul style="list-style-type: none"> <li>✓ Within the household level_____</li> <li>✓ In intimate relationships_____</li> <li>✓ As a group entity internally and in relation to others_____</li> <li>✓ Within the community (among peers, coworkers, fellow-citizens, religious or clan _____</li> <li>✓ And with national or higher-level actors (civil society organizations, government, private enterprise, etc.)_____</li> </ul>
What is your vision regarding your son?	<ul style="list-style-type: none"> <li>✓ Within the household level_____</li> <li>✓ In intimate relationships_____</li> <li>✓ As a group entity internally and in relation to others_____</li> <li>✓ Within the community (among peers, coworkers, fellow-citizens, religious or clan _____</li> <li>✓ And with national or higher-level actors (civil society organizations, government, private enterprise, etc.)_____</li> </ul>

Questionnaires pertinent to structures [to be asked for adults]	Strongly disagree	Disagree	Neutral	agree	Strongly agree	I don't know
Transitioning from pastoralism to other types of agriculture [crop production and agro-processing in settled areas]						
Transitioning out of Pastoralism (ToPs) and moving to urban areas						
Parents' ambitions for their daughters in terms of education and work should be changing						
Men should always be household heads						
Men and women [with equal power] should always be household heads						
<b>For adolescents</b>						
Girls' of the pastoral society have the ambition to gain higher education and professional employment.						
There must be mentors or role models for children and adolescents that support their aspirations						
Children or adolescents should have their own dreams for their future and fight [freely]to achieve it						

**(Annex-2): FGD Guiding Questions-RiPA GA**

Date / Time: \_\_\_\_\_

Group Profile: \_\_\_\_\_

(Female only, male-only or mixed group)

Number of Participants: \_\_\_\_\_ Participant List (attach) and (8 -10 people)

Location: \_\_\_\_\_

Introduction: Welcome, introductions of the objective, agenda and ethical considerations, as well as laying the ground rules, etc.

**a) Gender Division of labor**

- What kind of roles do women and men play within the community or family networks
- What personal skill, abilities and knowledge needed to negotiate gender division of labor
- The implication of customs and norms, that is unwritten rules that shape accepted behaviors, on opportunities, choices, mobility for women and men
- Which norms (saying, unwritten rules, etc.) exactly create the divisions and which ones support change?

- Which norms celebrate women? Or support women's role in decision making/ public participation which norms support gender norm changes?
  - What livelihood networks (clan, cooperatives, labor groups, VSLA) do women benefit from or contribute to?
- b) Household decision making**
- In what kinds of decisions do women in the household participate or decide on their own? (Household management, schooling for children, family decision-making, family planning, etc.)?
  - What is your best strategy of bargaining/negotiation to influence household decisions? From where do you learn these skills?
  - Who is involved in key decisions concerning the household?
- c) Control over productive assets**
- What kind of productive assets do women and men control and why?
  - How do women negotiate to control these resources?
- d) Access to public spaces and services**
- Do women and men equally navigate public spaces and services? If not what are the main obstacles?
  - What can be done to improve this?
- e) Claiming Rights and Meaningful Participation in the public decision making**
- What kind of skill and knowledge is necessary to participate in public decision-making?
  - Are women active participants? If not why?
  - Are women's groups supporting women in participation in public decision-making?
- f) Control over one's body /violence and restorative justice**
- What threats or hazards jeopardize women or men's control over their bodies (i.e. harassment, sexual abuse, forced sex, physical abuse, trafficking)? What factors drive these risks?
  - Can a woman negotiate sex (can she insist on safe sex)? Can she initiate sex? Can she say no?) In her context, within/outside of marriage? How much room for negotiation is there?
  - Does a survivor know what to do and where to go when faced with GBV/SH/SEA?
  - Are services available to survivors (one-stop centers, safe houses and legal services)?
- g) Aspirations and strategic interest**

### **Need identification: Practical and Strategic needs**

- which of the tasks you perform are: most difficult, easiest and time-consuming and
- which problem can be solved with the resource they have
- Is there any cultural factors restricting women's and girl's mobility ( where a program or other services underutilized )
- Are there any legal or customary practices that make it very difficult to transfer resources directly to women (ownership of land, hand pumps or access to credit)

### **On-field analysis: for field note compilation**

- Considering (social, cultural, religious, political, environmental, demographic-including migration, legal and institutional factors and trends concerning the program)
- How will these factors affect, change the gender division of labor
- How these factors affect the program objective positively or negatively
- How these factors affect decision making
- Which factors are changing?

### **(Annex 3): Key informants Guiding Questions-RiPA**

Date / Time: \_\_\_\_\_

Name: \_\_\_\_\_

Sex \_\_\_\_\_

Postion/responsibility: \_\_\_\_\_

Location: \_\_\_\_\_

Introduction: Welcome, introductions of the objective, agenda and ethical considerations, as well as laying the ground rules, etc.

#### **a) National level-broader picture and Gender Division of labor/livelihood/**

##### **Women, Children, and Youth Affairs Offices**

- What types of positions or sectors do women or men occupy at the national level (Economic, social and political) ... support it by available facts and figures
- The value is given to the unpaid work of women
- General policy/laws/ frameworks and its implementation that support the rights and livelihood of men/women and budgeting
- Is there any NGO/CBO advocating to change the unfair gender division of labor to a more fair division and how CARE's program comes into the picture here?

- How are these stakeholders/groups related to one another to mobilize their effort toward the goal of creating engendered livelihood options and equitable outcomes?

#### Social and labor affairs offices

- Availability equal wages/ payment legal framework and its implementation
- Availability of safe working conditions: legal frameworks and its implementation/challenges

Water and energy offices

- Any intervention that increases the participation of women in the sector?
- What benefit are they getting from it?

#### Health sector

- Men and women nutritional, reproductive health, maternal and child health status and systematic challenges around that?
- What are the gender issues in nutrition/WASH,

#### The agriculture sectors

- Are women active participants in extension services
- What is the level of participation?
- What are the unique challenges of the pastoralist community and the agro-pastoralist ones under each sector?

#### **b) Decision making**

- Is there any kind of initiative/capacity-building program to improve the bargaining power of women at the household level? If so specify and state the output/outcome
- How are CARE's programs relating to this area (goals and actions)?

#### **c) Control over productive assets**

- Any positive change concerning control over productive assets by women? what has been done and what challenges are faced? (Such as livestock, income from agricultural products, etc.)
- How the CARE Program affects this issue positively?

#### **d) Access to public spaces and services**

- What has been done to improve equal access to public spaces and services by men and women? If not, what are the major challenges?
- How CARE's programs are helping to alleviate this issue?

#### **e) Claiming Rights and Meaningful Participation in the public decision making**



- What has been done to improve women's participation in public decision-making by whom or which GO, NGO and CBO?
- Are women active participants? If not why?
- How the CARE Program affects this issue positively?

**f) control over one's body/violence and restorative justice**

- What are current types and rates of violence (domestic, as a weapon of war, etc.), trafficking, child marriage, or other relevant/related rights abuses within the country context? (Rates of harassment, abuse, exploitation and assault in the home, workplace)...support it with facts and figures.
- What national legal frameworks and services to survivors available to prevent from and respond to GBV/SH/SEA?
- Collectively – how do women and men mobilize or advocate around this issue and with whom? How are CARE's programs relating to groups' goals and actions?
- How are these groups related to other key stakeholders/institutions (private enterprise, government, religious institutions, etc.)?

**(Annex 4): Working procedure for data collectors**

The data collectors will use the data collection tool and be guided by this working procedure to ensure the quality of the data.

**Interview Tool**

The following issues need to be considered for the accuracy and coverage of data;

**Preparing for the interview**

- ✓ Make sure you or field facilitators contacts interviewees ahead of time to explain the purpose, scope, and duration of the interview.

**Beginning the interview**

- ✓ Discuss confidentiality. Offer to keep responses confidential and note what you agree.
- ✓ Try to interview in a private space where you cannot be overheard or easily interrupted.
- ✓ Re-introduce your-self, the gender analysis process, and the interview's purpose and duration.
- ✓ If you are using an audio recorder (preferable), ask for permission before turning it on.

**Conducting the interview**

- ✓ Ensure a respectful, neutral approach. Do not pressure interviewees on specific questions or challenge their opinions. But do follow up if something is unclear or you want more details.
- ✓ Ask one question at a time, not multi-part questions.
- ✓ Watch the time and keep your interview on track.
- ✓ Be prepared to shift priorities and adjust questions mid-interview if the informant does not have the information you expected, or has different but useful information.
- ✓ Try to elicit concrete answers by asking for examples, details, and clarifications.
- ✓ Encourage interviewees to share personal experiences and opinions.

### **Closing the interview**

- ✓ Thank the interviewee for their time and assistance.

### **After the interview**

- ✓ Transcribe the audio recording and go over your notes as soon as possible after the interview.
- ✓ In filing and using the recording and notes, be sure to fulfill the conditions of confidentiality.

### **Focus Group Tool**

In this project an average FGD group of 10 (8-12) will be engaged in a single discussion with a mix of women only, men only and women & men mix groups, engaging Female Head of the household with married women is vital to get their different views. Use this guide to plan and convene the focus group sessions.

### **Preparing for the FGD**

- ✓ Conduct a briefing session for data collectors before going to the field
- ✓ Make ready data collection materials including notebook, pen, tape recorder, video and camera
- ✓ Make ready data collection matrix in collaboration with the coordinator
- ✓ Check the logistics issues for the field in collaboration with the field facilitator

### **Setting up the focus group**

- ✓ Select and invite participants, a group will have 10 participants on average (8-12)
- ✓ Use Women Development Groups and other women groups as entry point to select participants
- ✓ Plan focus group logistics. Keep in mind: In a beneficiary community, you may need to pay transportation fee for participants.

- ✓ Remember to work together (moderator and one assistant or data compiler)
- ✓ A single session usually should not last more than two hours

### During the focus group

- ✓ The moderator facilitates introductions, reviews the agenda, and gives participants a chance to ask questions, noting that: everyone should participate and all perspectives are welcome and respected, responses are confidential,
- ✓ Ask for the participant permission to use audio recorder for their responses, in fact the response will be recorded on notes and audio recorder
- ✓ The moderator's job is to move discussion forward through (asking follow-up questions, asking for examples, summing up opposing positions, introducing new topics, remain neutral in speech and body language) so as not to influence responses,
- ✓ Tactfully limit dominating participants, draw out quieter ones, mitigate effects like group conformity that affect expression of honest opinions,
- ✓ manage any disruptive participants, watch the time, keep discussion on track,
- ✓ In some cultures, women will respond very differently to questions about their economic and social activities, and their views about gender relations if men are present; if men answer questions first, women may remain silent, even if they disagree, or if inaccurate information is given encourage women to share their views
- ✓ The assistant & rapporteur support the moderator as needed and record discussion.

### Concluding the focus group

- ✓ Give everyone an opportunity for final comments.
- ✓ Thank participants and remind them how their contributions will be used.
- ✓ Transcribe the audio recording and go over your notes as soon as possible after the FGD.
- ✓ Compiling the field report in English and have a backup in a written form

### (Annex 5): Stakeholders working on Gender Equality in the area as identified by the Woreda management and the community

Area	Stakeholders	Remarks
Afar		
	Governmental	
	Woreda Women, children, and Youth Office	
	Woreda Health office	
	Woreda Agro-pastoral office	
	Woreda Social affairs	
	Justice and policy	
	NGO	

Area	Stakeholders	Remarks
	CARE Ethiopia	
	Save the children	
	Amref Health Africa	
	APDA (Afar pastoralist Association)	
	EMRDA (Ethiopian Muslim relief Dev't Association)	
Oromia		
East Harage		
	One Image	
	SOS Sahel	Stagnant
	ZOA	
	Woreda Women and Children Affairs Bureau	
West Hararage zone		
	World Vision Ethiopia	Recently phased out
	Islamic Relief	
	ZOA	
	Mercy Corps	