



Conference Report

Barbara Kühhas and Tonka Eibs

Learning Conference


Women Empowerment:

Claiming Rights – Promoting Peace

Burundi, 15th to 20th of June, 2009



with funding from

Austrian
 Development Cooperation

Content:

List of figures	5
Abbreviations	6
1. Foreword	7
2. Executive Summary	9
2.1. Methodological remarks	13
3. Day I: THE INDIVIDUAL PROJECTS and their RELATION TO THE PROGRAM	14
3.1. Burundi - KIRUMARA - Let’s create a favourable environment for women’s rights	15
3.2. Nepal – SAKCHAM - Women’s Empowerment for Transformation in Churia	18
3.3. Uganda-WEP - Women’s Empowerment for Peace	21
4. Best Practice and Challenges – learning’s from the countries	23
4.1. Burundi – „Working with Men” – the <i>Abatangamuco</i> approach, presentation	24
4.2. Nepal – The “Underlying Causes of Poverty Analysis” (UCP) – How does it work, what does it bring?)	25
4.3. Uganda – Economic Empowerment of women : The VSLA Approach	28
5. Day II: Field Trip and the Cultural Dimension of women’s empowerment in post-conflict	31
5.1. Field Trip to Kirumara – South-South Dialogues and information sharing in the field	31
5.1.1. Meeting Abatangamucho in the field	31
5.1.2. VSLA in Burundi	32
5.1.3. The Psychosocial component	33
5.1.4. Some findings and related questions from the field visit	33
5.2. Uganda – Presentation of the cultural study (by Richard Businge)	35
5.3. The Status of Female Headed Households in and after conflict - its cultural dimension in Uganda, Nepal and Burundi	39

5.4.	Status of female headed households in and after conflicts	44
6.	DAY III: The psychosocial Component of the program	47
6.1.	Identifying links between Psychosocial issues and empowerment:	47
6.2.	PSS in our program: What is it and where is its place? Individual Mental Health support and community support	47
6.3.	Stigmatization	50
7.	Day IV: PEACEBUILDING and ADVOCACY	51
7.1.	What do we do within the program for Peace-Building on community level	55
7.1.1.	Context of post conflict in Burundi (presentation by Chartier ¹ , conflict advisor of CARE Burundi)	56
7.1.2.	Uganda – Women Empowerment for Peace Project (WEP): Presentation on peace building: Veronica Oyela (FOR WORUDET, DOK AND FOKAPAWA)	57
7.2.	Country Working Groups: Linkage of grassroots women with district/national/international level advocacy	59
7.3.	ADVOCACY around UN SCR 1325 (and UN SCR 1820) on national levels – involvement of our program, suggestions for next phase	59
7.3.1.	Goreth NDACAYISABA (Dushirehamwe): Status of implementation of UN SCR 1325 in Burundi	60
7.3.2.	Indu Patmire (CARE Nepal): Status of implementation of UN SCR 1325 in Nepal	62
7.3.3.	Richard Businge (CARE Uganda): UNSCR 1325 and the Juba Peace Process Assessment of women’s participation in the Juba Peace Process (JPP) from the lens of UNSCR 1325 by CARE International in Uganda.	65
7.3.4.	General recommendations of the Learning Conference participants with regard to the inclusion of women’s voices in Peace-building on all levels	68
8.	Day V: Usefulness of the holistic “Women’s Empowerment Approach” (agency, structure, relations) ; elaboration of suggestions for the next phase	71
8.1.	Recommendations for CARE Burundi and results from the SMT Workshop	75
8.2.	Recommendations for CARE Uganda and results from the SMT Workshop	78
8.3.	Recommendations for CARE Nepal and results from the SMT Workshop	83

¹ For the whole presentation pls refer to Annex 11: Peace building in Burundi.

9.	Annexes	88
10..	Resource List	89
11.	Agenda and Contact details of participants	93

List of figures:

Picture 1: Conference Participants	7
Picture 2: Grete Benjaminson from CARE Norway	8
Picture 3: Country Map Burundi	15
Picture 4: Women gathering of Kirumara	16
Picture 5: Members of a solidarity group of Kirumara	16
Picture 6: Map of Nepal	18
Picture 7: Girls in Atrauli, Sarlahi,	18
Picture 8: Meeting of a PEC in Nepal, field visit March 2009	19
Picture 9: Country map of Uganda	21
Picture 10: Street drama in Pader	22
Picture 11: Participants from Nepal and Uganda	24
Picture 12: Example of a village power map	26
Picture 13: Welcome in the Kirumara community	31
Picture14: CARE Uganda staff	32
Picture 15: PPP from Burundi	55
Picture 16: Family in Burundi	56
Pictures 17/17a: Traditional dances	57
Picture 18: Indu Patmire performing: being a politician	59
Picture 19: Richard Businge performing a corrupted person	59
Picture 20: Mother with child in Nepal	62
Graphic 1:Theory of change for the ADA framework program	73
Graphic 2: The SII Women’s Empowerment Triangle	74
Graphic 3: The result chain	74
Picture 21: Results of Learning conference – suggestions for next phase BURUNDI	75
Graphic 4: Uganda Pathways of change	78
Picture 22: Result of learning conference – suggestions for next phase UGANDA	78
Picture 23: Poster elaborated during SMT Learning Conference	79
Picture 24: Suggestions fort the new programming phase NEPAL	83

Abbreviations:

ACD	Assistant Country Director
CD	Country Director
CÖ	CARE Österreich
CO	Country Office
CÖAFP	CARE Österreich ADA Framework Program
CoHA	The Agreement on Cessation of Hostilities (Uganda - JPP)
GBV	Gender based violence
IDP	Internally Displaced Persons
INGOs	International Non Governmental Organization
JPP	the Juba Peace Process in Uganda
LRA	Lords Resistance Army (Uganda)
LRP	Local Resource Person
PEC	Popular Education Center
PRA	Participatory Rural Appraisal
P-shift	Shift from project to program approach
PRDP	Peace Recovery and Development Plan – Northern Uganda
PS	Psycho-social
PVSE	Poor, vulnerable and socially excluded
SII	Strategic Impact Inquiry
SGs	Solidarité Groups (Groups de Solidarité)
SGBV	Sexual Gender Based Violence
UN-SCR 1325	United Nations Security Council Resolution 1325
UN SCR 1820	United Nations Security Council Resolution 1820
VAW	Violence against Women
VDC	Village Development Committee (Nepal)
VSLA	Village Savings and Loans Groups
WEP	Women’s Empowerment



*"The definition of **insanity** is doing the same thing **over and over and over and over** again, but expecting a different result."*

Quote attributed to: Albert Einstein



1. Foreword

“Claiming Rights, promoting Peace: Empowerment of Women in Conflict affected Areas” is a cross-country program, financed through the Austrian Development Agency (ADA) and CARE Österreich in Burundi, Uganda and Nepal. It started in 2006 and is focusing on a holistic approach of women’s empowerment. A main pillar of the program is the implementation of UN SCR 1325.

The program also reflects several, most important issues with regard to Care’s programming:

- CARE Österreich and partners put women’s empowerment on the core of their work, as CÖ is committed to social change for women
- CARE Österreich takes on the program approach, in order to contribute to the achievement of significant and lasting impact on poverty reduction and social injustice
- CARE Österreich is committed to be a learning organization and has therefore included a strong learning component into the program.



Picture 1: Conference Participants

From June 14th to 24th, the Second Learning Conference of the ADA Framework Program has taken place in Burundi. In the first week (14th to 19th of June), the local project partner organizations from the three countries and the CARE project teams participated. In the second part of the conference (June 22nd to 24th), the CARE senior program staff and the project managers worked on the incorporation of the Lessons Learned into the programming of Women’s Empowerment within their Country Programs and identified “Domains of Change”.

CARE Österreich (CÖ) is deeply committed to supporting social change for women and women’s empowerment² and has placed gender and women’s empowerment at the core of all its work. CÖ considers the explicit gender focus necessary because of:

² CARE ÖSTERREICH’S Conceptual Approach to Gender Equality & Women’s Empowerment, Vienna July 2009.

- ⇒ Ethics – women represent more than 50% of the world’s population
- ⇒ Commitment to a human and women’s rights based approach in development – women and girls represent the most disadvantaged social group almost everywhere
- ⇒ Proven results – investing in women has shown the reduction of overall poverty

Furthermore CÖ is convinced that it is necessary to integrate psychosocial interventions throughout programmes and projects in order to strengthen women’s agency, self esteem and confidence so that they can actively engage in development. By applying a psychosocial approach to programming, CÖ wants to ensure that its programmes and projects embody a holistic understanding of wellbeing of individuals and take into consideration all needs of a person: the material, social and psychological ones. CÖ has decided to work at high political, as well as on community levels, in order to bring women’s grass roots voices and knowledge to the attention of national and international policy makers.

Following the main aim of supporting societal change towards women’s empowerment in conflict and post-conflict situations, the CARE Österreich ADA Framework Programme (CÖAFP) has been operating since 2006. The programme seeks to improve the implementation of UN SCR 1325 through a tailored combination of interventions in Burundi, Uganda and Nepal, three countries which have gone through difficult periods of armed conflict.

CARE Österreich is furthermore committed to work for sustainable women’s empowerment in line with the international Aid Effectiveness Agenda: CÖ is addressing the need for results based management through an explicit support of the shift from project to program approach within the CARE family. A strategic partner is CARE Norway, with whom CARE Österreich is undertaking several efforts in reaching sustainable gender equity and women’s empowerment – especially in Uganda, Burundi and also in other countries and on policy level.

Picture 2: Grete Benjaminson from CARE Norway during the M&E Workshop in Entebbe, April 2009



2. Executive Summary

“The paradox of patience in the face of emergency has become a big feature of the world globalization, as many poor people experience it. The world as a whole operates increasingly in the mode of urgency, of emergency, of dangers that require immediate reaction and attention. The poor are often at the center of these emergencies yet their biggest weapon is PATIENCE as they wait for relief to come, rules to die, bureaucrats to deliver on promises, corrupt government servants to be transferred or drought to pass.”

Richards - QUOTE MENTIONED BY RICHARD BUSINGE, Northern Uganda Team Leader:

CARE International as an International Non-Governmental Organizations (INGOs) is deeply committed to the international Aid Effectiveness Agenda. One of the responses of the CARE Federation is the shift from the project to a program approach, in order to lead to meaningful, sustainable change for the impact groups, who are the poorest of the poor and the most marginalized strata of society.

In the field of women’s empowerment and gender equality, CARE Österreich is strategically partnering with CARE Norway in order to support the CI system and especially individual Country Offices on their way from the project to the program approach. Main Lessons Learned from the Strategic Impact Inquiry (SII study)³ are therefore taken as a basis. We do part from the experience of an analysis of hundreds and thousands of projects, which have been implemented by CARE throughout the last 15 years. This is why we are convinced, that the work for lasting social change for women needs to happen on three levels: Agency, Structure and Relationships.

During the second Learning Conference in June 2009, the three country teams from Burundi, Uganda and Nepal came together – exchanging their experiences together with the local partner organizations. The program was exhaustive, as we went into all the “Result Areas” or better called “Domains of Change” of the program which include: economic security for women in post-war societies, psychosocial support for enhancing women’s well-being and rebuild community resilience, women’s rights awareness raising, and advocacy – linking the grass-roots women’s voices with national level advocacy initiatives for reaching fundamental structural change. Also culture and engaging men are observed in all three countries. Added to each of the Program interventions, we do find a Learning Component, which is there to enable the project teams to enhance their interventions on the ground, to do research and to reflect about the quality of their work. The question was: Is the whole more than the sum of the parts? Or in other words: does it have an added value to work in a holistic approach for WE in conflict affected countries?

In the first week, the project teams were getting deep into the individual components, and into best practices identified throughout the different countries. Meaningful exchange took place: The main

³ CARE’s Strategic Impact Inquiry: At CARE, we view women’s empowerment through the lens of poor women’s struggles to achieve their full and equal human rights. In these struggles, women strive to balance practical, daily, individual achievements with strategic, collective, long-term work to challenge biased social rules and institutions. Through a three year Strategic Impact Inquiry (SII) on women’s empowerment, thousands of women across dozens of research sites shape a rich and authentic story of empowerment, one that challenges many conventions about what it is, how it happens, and what the development sector’s project activities have to do with it. Central to this story is an awareness of interdependence – that the lasting empowerment of any given woman relies on inter-linking changes in her aspirations and achievements (agency), in the societal rules and customs that shape her choices and possibilities in life (structure), and in the nature of relationships through which she navigates her life (relations). This briefly highlights how contexts of crisis can shift agency, structure and relations, and how CARE can work with crisis-affected communities to deepen impact on women’s empowerment. (SII emergency and women’s empowerment, June 2009 Eliza Martinez and Diana Wu).

lessons learned were presented in the second week of the Learning Conference to inform the Senior Management Staff – including the Assistant Country Directors (ACDs) of the CARE offices of the three countries – in order to include the findings into their broader Women’s Empowerment agenda. Also Grete Benjaminson, Regional Coordinator for Africa from CARE Norway was with us, in order to share her experiences. The SII findings were included through the participation of Diane Wu (CARE USA Knowledge Management).

The lessons learned from the program’s holistic approach can be subsumed as such:

During the implementation of the program, it became clear that it is a step-by-step process. After two years of implementation (one and a half in Burundi), the following logical steps have developed regarding the pace towards change. The identified key elements were:

A) The solidarity-group approach:

Grass-roots women empowerment for peace-building in post conflict situations is most likely to happen if we build a program on activities (economic/popular education) which enable women to share public space and exchange their experiences in a “safe space”.

Cross-learning with regard to methodologies:

➡ Underlying Causes of Poverty Analysis (UCP)⁴ from Nepal to reach the poorest of the poor was highly interesting for the other COs. After the extensive participatory analysis, the “Reflect” methodology of Paolo Freire was chosen to be used within the communities to enable them to raise their own issues. It is highly constituency driven, and the participants of the projects are their own agents of change. However we have learned that the methodology creates a lot of diverse demands, which is sometimes challenging for staff and politicians.

➡ Village Savings and Loans Associations (VSLA) methodologies were very interesting for the Nepali team. We learned that there are slightly different methodologies used in Burundi and Uganda. (Uganda is creating more community and social cohesion, whilst in Burundi the current system might lead to social stratification over time within the communities. The question, which of the two methodologies is more appropriate is still open to discussion.) CARE Norway is currently undertaking a research on the impact of different VSLA methodologies.

B) The psychosocial component:

Through the solidarity groups, the women’s self-esteem on agency level as well as their resilience towards stress is growing and their capacity to cope with daily life is strengthened (economically/educationally). The relational level of sharing and getting out of isolation through solidarity groups (village savings and loans associations, popular education centers) helps them to restore their psycho-social well-being and getting a sense of their worthiness. Once they are psychosocially better, women are able to act for peace on household and community level, which contributes to community resilience and adds to relational and structural changes.

⁴ Pls refer to chapter 4.2. of the report, and to the Annex 4.

In Nepal and Uganda the local project partners directly implement all three components of the project, which provides good community embedment of the psychosocial activities. In Burundi TPO⁵ staff is only implementing the psychosocial component, but not directly touching women’s human rights which lead to a certain inconsistency with some of the program goals⁶.

The point to be addressed in the next program is to ensure gender sensitivity of all local project partners through a common workshop or a gender assessment. Furthermore, all country groups claimed for more in-depth needs based trainings to strengthen their skills in order to enhance technical quality. Even though a lot has been done to work towards clarification of the psychosocial worker’s role and their limits, an ongoing need within the psychosocial component is to continue the discussion with the psychosocial community workers. The clarification of their limits and their role is crucial for two reasons: to enhance technical quality and to support frontline staff in their difficult work. Wellbeing of the frontline staff dealing with psychosocial problems of the clients, was identified as a priority issue as well. Further investigation on possible institutions for referral and strengthening of links was identified as another task, even though the coverage of costs of counseling or the referral to mental health institutions remains to be a challenge. Moreover the need to address stigmatization in its diverse forms as well as reaching out to those mostly discriminated by society was a subject of discussion of the working groups.

C) The Women’s Human Rights component:

In a next step women are more easily able to build leadership skills and speak out for themselves in networks for implementing UN SCR 1325.

In Nepal the Popular Education Centers (PEC s) identified problems out of their everyday life experiences and then connected them to the legal framework, in order to be able to claim their rights. A lot of goals, like equal wages for the same work for both women and men, getting local government budgets for women’s activities, etc. could be achieved. This has been identified as a best practice example of applying the human rights based approach to development and gender equality.

In Burundi, awareness rising of GBV has taken the biggest part of the Human Rights orientation, together with accompanying measures to assist survivors of GBV and SGBV. Burundi has also proven to be very innovative and experienced in *engaging men* for women’s empowerment. We all were impressed and learned a lot through the meeting with the *Abatangamucho*⁷.

Whereas the women’s human rights component is central to the Ugandan program and also taken on board in Nepal if it comes up in the solidarity groups, there is a certain disconnection between the women’s rights component implemented through Dushirahamwe and the psychosocial component implemented through TPO in Burundi.

- ➡ Lessons Learned for the next period: A clear strategy on how to ensure coherence on the ground, as well as a clear women’s human rights orientation is needed, especially regarding local partners. (including the possibility of trainings if needed)

⁵ TPO is the local partner organization for implementing the Psycho-social component in Kirumara.

⁶ TPO will receive a specific gender and women’s rights training during 2009.

⁷ Recently, in May 2009, a film has been made around the *Abatangamucho* approach. It is available at CARE Burundi.

- ➡ Creating a link to local administration is very important. This is something that has been effectively achieved in Uganda and Nepal but challenging in Burundi.

D) The advocacy component: linking grass-roots women’s voices to the national level

It could be observed, that due to the complexity of the holistic approach, all the country teams started to connect with the national level relatively late. The exception is Nepal, where there is a good and institutionalized linkage with the national level women’s rights movement⁸ through two *strategic partners*: Jagaran Nepal and Shantimalika. Networking is vital for advocacy.

In Burundi this role on national level is fulfilled by Dushirahamwe, a national level association, which has constituency in the whole country. Thus it is possible to link local grass-roots level voices to national level policy advocacy. CARE is strategically partnering with them, and a lot of common activities, also around the implementation of UN SCR 1325, are undertaken.

In Uganda the CO team has recently caught up with Isis Wicce, which is the “lead NGO” in Uganda on 1325. In August 2009 a nation wide women’s conference will be hosted by CARE through the ADA program in order to unite women’s voices in the peace-and reconstruction process gain, as they have become shattered during the last years. The government has come up with a NAP on UN SR 1325 only recently in Uganda, however without any participation of civil society in the development

Challenges encountered during this phase: Due to non incoherent Advocacy plans having been developed, the actions taken are not targeted enough. It has not been planned consistently and strategically enough how to network and how to bring grass-roots women’s voices to higher decision-making levels. The exception is Nepal, where the structures of Shantimalika and Jagaran are all over the country and allow participants of Sakcham to bring in their voices to different levels of decision-making bodies – although currently the political situation is on hold.

Upcoming issues to think about were:

- October 2010 – 10 years anniversary of UN SCR 1325

With regard to the political participation of women:

- 2010 - elections in Burundi
- 2011 – elections in Uganda
- Ongoing – constitution drafting of Nepal (currently fragile governmental situation)

Articulated needs for the next phase:

Logical steps include:

- *Creating solidarity groups* (opens space) or building upon the existing ones, importance of economic security in this phase (differences of VSLA methodologies – CARE Norway makes a study currently); PEC as completely different methodology: *BUT – there needs to be critical thinking on how to include men strategically* in order to work for women’s empowerment. Especially in the economic field men need to be targeted more strategically in order to enable women to join the solidarity groups.
- work on women’s psycho-social well-being; continuing resilience strengthening activities with focus on group work and investigating local psychosocial resources as starting points for further tailored activities, supporting frontline staff and strengthening skills in e.g. life skills development as well as dealing and coping with clients in crisis.

⁸ Pls refer to the chapter 7.3.2. of this report for more information.

- Cultural issues come in: In the structural field (which includes policies and cultural standards) especially access and ownership of goods (traditional versus human rights related patterns of ownership, control over body – marital costumes) do have a huge influence on women’s empowerment. It has become obvious, that it takes longer than three years to change structural patterns. This conflict is a window of opportunity for social change and needs to be tackled very strategically in the next phase. But: long term change is only possible through long-term interventions
- CARE needs to network with other organizations, in order to reach social change in the legal field, especially for implementing UN SCR 1325 and women’s human rights after conflict. The rights based approach and the elaboration of a clear advocacy strategy is seen as a tool to be successful in channelling grass-roots women’s⁹ voices to national and international level. For being more strategic all over the program, each CO needs to work on an Advocacy Plan.
- A further recommendation from the country working groups was that once women’s leadership is emerging, it needs to be stabilized. This recommendation was made to take into account for the next phase and as a general recommendation for women’s empowerment programming in post-conflict countries.
- CARE Österreich wants to create an outcome level program M&E framework for some central parts of the program. This should enable us to see change over time; it will be coordinated in the shift to the program approach also with the CARE Norway (NORAD funded) programs where there is an overlap (like Northern Uganda and Burundi) for this specific program.

2.1. Methodological remarks

In order to facilitate the process of learning from each other, the conference had an excellent facilitator on board. Tom Barton is a medical doctor, who has been working in Africa since 20 years and who has studied Social Anthropology. He is committed to a real learning and knowledge sharing, and is able to create time and space in a way, which makes people work and think without realizing how deeply they dig down into their knowledge and experiences. His support has been a great contribution to the conference outcome.

The Facilitation Methodology focussed on creating first of all rules and an enabling environment, in which everybody dares to speak out freely and openly, without fearing any kind of repercussions. This is essential if we are committed to real learning, and do not just want to repeat how well everything goes, but also point out challenges in order to improve quality programming. If we want to see where potentials for making things better are, we need to be able to tackle also weaknesses and challenges.

Another greatly appreciated concept used by Tom is, that people are asked to think ahead of a presentation. This means that they create some idea cards with their main questions around the topic to be presented and also the presenters can do vice-versa the same for the audience. This has led to a multitude of very interesting, inspiring in depth discussions of the whole range of topics coming along with the holistic approach on women’s empowerment in post-conflict countries.

We ended up each day with a huge range of products, giving us a clear picture of what is happening, how it is happening and within where the challenges or best practices are hidden. Indeed, everybody

⁹ Making women’s voices heard, build from grassroots to national level (pls. look at recommendations from chapter 7.3.4. – bookmark)

enjoyed this way of working and took home a lively picture of all the participating countries and projects as well as a flash-drive with all the documentation. Thanks to Diana, Agnes, and Emanuel - who were working continuously on the documentation of each and every day. A big thank you from CARE Österreich to all of you being so committed!

3. Day I: THE INDIVIDUAL PROJECTS and their RELATION TO THE PROGRAM

Contributing to meaningful social change in the field of women’s empowerment in conflict and post-conflict situations is the centre piece of this program. The whole program is under the umbrella of the UN Security Council Resolution 1325 (2000)¹⁰ on *Women, Peace and Security*. When this resolution was adopted, it was considered a landmark document. For the first time, a Security Council Resolution acknowledged that women were not only victims of war but also active agents in building peace. As victims, survivors and even participants of armed conflict, women are major stakeholders in the resolution of conflict, and for the future development of their countries and societies.

The CARE federation as a whole is strongly committed to be an impact oriented, learning organization¹¹ - on the way from a project- towards a results-based oriented program approach. Therefore, right from the beginning of the ADA framework program, a strong learning component was foreseen across the three post-conflict countries. The main goal is to draw lessons learned and best practices around the main program hypothesis, which is:

“The improvement of women’s psychosocial wellbeing, economic security and the inclusion of women’s voices in conflict resolution and peace building processes will lead to increased women empowerment.”

The program explicitly wants to include *“reflecting critically to improve action”*¹². The experimental learning cycle includes the following steps: action – critical reflection - planning and action (reflective practice). In September 2008, multiple stakeholders of the program came together for the first time to jointly and critically reflect together on their experiences of strengthening women empowerment in different post-conflict settings.

The main objectives of the **first Program Learning Conference in Nepal**¹³ **in September 2008** were to create space to get to know one another, reflect, challenge and learn from one another. Also, to identify common programmatic indicators and to share learning questions and processes across the three projects in 2009 related to UN SC 1325 as well as psychosocial activities. Participants¹⁴ included members of women’s grassroots organizations, program partner organizations from all three countries, as well as CARE staff from field offices and head quarters in Burundi, Uganda and Nepal plus CARE Österreich staff. It was the perfect timing after the start up of the program and one and a half year to go, to come together.

¹⁰ Full text of UN SCR 1325 available under <http://www.peacewomen.org/un/sc/1325.html#Full> or under <http://www.un.org/Docs/scres/2000/sc2000.htm>

¹¹ See: CARE: Achieving Lasting Impacts, understanding the shift to more programmatic approaches in CARE.

¹² Submitted programme document, „ADA Framework Program (CÖAFP): Claiming Rights –promoting peace: Empowering women in conflict affected areas“, page 9.

¹³ See: Kühhas and Otzelberger: Conference Report: Learning Conference; Women Empowerment; ; Claiming Rights – Promoting Peace - Nepal, 15th to 18th of September, 2008

¹⁴ For a detailed list of participants pls see Annex 6.5. Participants List with contact details

The **second Program Learning Conference in Burundi in June 2009** was set up with a participatory approach: Several consultations with the three project teams (a specific delegation denominated the Conference Preparatory Committee), and the program quality director of the Regional Coordination Unit for Eastern Africa (ECARMU) have taken place, in order to agree on the agenda. The conference itself included a two step process: **In the first week** the local partner organizations, together with the CARE project teams, came together to exchange experiences, views and challenges encountered, in order to formulate recommendations with regard to programming in the field of women’s empowerment in post-conflict countries. The overall goal was: *Reflecting together about the two years of implementing a holistic approach to women’s empowerment in post-conflict countries, getting new insights into partner countries work and recommend best practices and do’s and don’ts with regard to the different components.*

In a **second step** the Lessons Learned of the first week were transferred into the CARE International women’s empowerment work in post-conflict countries, counting also with the participation of the program directors of the three countries, the CARE Norway program advisor for Eastern Africa and the CARE USA specialist on Learning on Women’s Empowerment in conflict regions. Thus, the conference has ensured to facilitate a broad learning process within the program and also within the organization, as stipulated by the process of “Reflective Practice”. Furthermore it will be ensured, that the main findings will be part of the next phase of the ADA framework agreement, and program quality will be enhanced through the continuous learning cycle.

3.1. Burundi - KIRUMARA¹⁵ or “Let’s create a favourable environment for women’s rights in Burundi”



Picture 3: Country Map Burundi

The project KIRUMARA runs from July 2007 to December 2009. It is implemented in the communities of Giheta and Makebuko in the province of Gitega; Mutimbuzi in the province of Bujumbura Rural, as well as Gihanga and Mpanda in the province of Bubanza. The project targets 3,200 women.

Burundi is currently emerging from a ten-year civil war and is in a delicate phase of transition towards democratic governance. Hence, Kirumara is implemented in a post-conflict setting where all kinds of violence are on the rise, corruption of the police is getting worse and traditional and cultural restrictions in depriving women of their rights in the household and in the community are still embedded in the behaviour of Burundians.

As a result of the conflict women have taken on more responsibilities as the primary providers for the family but are also bearing the burden of increased poverty and violence. Although gender roles became more fluid during conflict, certain cultural restrictions have remained strong and Burundian women still have little voice in household or community decision making and remain uninformed about their rights.

¹⁵ See PPP in Annex 1.: KIRUMARA, LET’S CREATE A FAVOURABLE ENVIRONMENT FOR WOMEN’S RIGHTS IN BURUNDI – prepared by CARE Burundi for the 2. Program Learning Conference, June 2009.

The project is implemented in partnership with «HealthNet TPO», who focuses on improving women’s psycho-social well-being, and with «Dushirehamwe», a women’s rights organization, who works for the creation of an institutional environment favourable for women’s rights. “Tubyage” is working on awareness rising in the communities through social drama and theatre. Kirumara seeks to reach the following results by 2009:

An increase in the psychosocial well-being of women in the target communities through individual and communal interventions; improved socio-economic power of members of community based organizations (Solidarity Savings and Loans Groups or “Groupes de solidarité” / GS) in the household; overcome the cultural barriers that underestimate women’s socio economic contribution and that prevent them from exercising their rights; collaboration of community based organizations and local and national level networks to encourage a favourable institutional and legal environment for the protection of women’s rights, as well as the documentation and dissemination of lessons learned in relation to the knowledge of women’s rights and psychosocial programming.

During 2008 and 2009 sensitization and awareness-raising sessions on GBV, family conflicts, polygamy and psychological violence have been conducted in five targeted communities. TPO agents have continuously been registering and treating people in need of psycho-social assistance; the VSLA groups have received further training in several areas, and have engaged in income-generating activities. Sensitization activities, particularly targeting men, have been organized, resulting in more than 300 men becoming committed to fight against discrimination of women. Community leaders and VSLA group members have been trained to advocate for women’s rights.



Picture 4: Women gathering of Kirumara



Picture 5: Members of a solidarity group of Kirumara with the cash box

With regard to general learnings about the program and the holistic approach, the Burundi team presented:

Kirumara has included a **constant process of reflective practice**, which means that they use an appreciative inquiry technique – always asking five times “why” until coming to the root causes of problems in the communities and detecting possible solutions.

Essential for the work in the communities are the **“Solidarity groups”**, which are based on the “Village Savings and Loans Associations” (VLSA groups). They are very successful and there are requests for creating more of them than originally foreseen.

All the solidarity groups do **receive trainings in women’s rights, psychosocial well-being and the VLSA methodologies**. It could be observed, that there is an emerging of solidarity among women, thus strengthening community resilience.

Through a research (focus groups in each community) it could be defined what empowerment of women in the local communities means for themselves. The understanding of women empowerment in the plains differs from the understanding of the collines¹⁶. Therefore, the project staff needs to be aware of their differences and uniqueness while working with them.

The most important challenges encountered up to date are:

Women’s empowerment in decision making is still very low:

Therefore, a very strong element in Burundi is the work around masculinities: As the prevalence of domestic and GBV is very high, CARE Burundi has developed the “Abatangamuco” approach¹⁷.

There is a gap between elected officials and the community:

An important part of the work includes initiatives working with local decision makers.

If the project is implemented with different local partners, it is important to ensure having a coherent approach on the ground: In order to have a coherent approach on women human rights on the ground, a training will be organized for TPO (and partners) .

The project women’s¹⁸ views (grass-roots):

- More trainings on governance, leadership, peace-building, life-skills: being answered by small projects to respond to questions they have in solidarity groups.
- More advocacy on 1325
- Increase access to justice
- Program support for collective long-term IGAs
- Medical assistance to survivors of SGBV
- To be organized in networks

In the field of **Advocacy for women’s rights with Dushirehamwe** good results could be obtained. A close contact with the Ministry of gender has been reached, and Dushiramhamwe with CARE is working on a National Action Plan on 1325¹⁹. Several successful activities around the 16 days of activism against VAWS and work with UN agencies and other NGOs could be realized.

¹⁶ Instead of calling the “Hutus” and “Tutsis” in CARE Burundi people are described as being living in the “Plains” or the “Collines”(=mountains)

¹⁷ For this approach, pls see section XX of the report and the available film.

¹⁸ CARE Burundi has decided to call their project participants “neighbors” – as beneficiaries is too paternalistic, and “participants” is also not the suiting expression in the context.

¹⁹ Pls refer to the PPP presentation of Dushiramhamwe, which is attached as Annex 15

3.2. NEPAL – SAKCHAM “Women’s Empowerment for Transformation in Churia”



Picture 6: Map of Nepal

SAKCHAM is aiming at enhancing the skills and capacities of poor, vulnerable and socially excluded (PVSE) women in the Churia region of Nepal, to enable them to implement UN SCR 1325 and to exercise their rights by addressing the socio-cultural and policy related barriers that impede their political, social and economic empowerment.

The inhabitants of Churia area are one of the poorest, most vulnerable and socially excluded groups in Nepal, which depend entirely on agriculture and forests for their livelihoods.



Picture 7: Girls in Atrauli, Sarlahi, one of the communities participating in SAKCHAM. (photo: Agnes Otzelberger)

There is a wide range of ethnic groups and castes in the project area. The vast majority can be characterized as ‘most vulnerable groups’ facing acute food deficits, landlessness, and literacy rates massively below the Nepal average. Gender and caste based discrimination and patriarchy continue to be the dominant problems of the population. The 10 year-long armed conflict has further aggravated the problems, which have been severely affecting women and girls. As during the armed conflict most men left their homes and villages, either to join Maoist militia or to search for income opportunities elsewhere, thousands of poor women were left behind to take care of themselves and their families. These women have gone through states of stress, anxiety and insecurity. Many of the women who still have husbands encounter domestic violence on a regular basis.

Both, the displaced and those remaining in conflict zones have faced a heightened risk of sexual and gender-based violence. The SAKCHAM project was designed to address the impact of armed conflict. PVSE women in Churia generally lack skills and opportunities to take actions to claim their rights. From 2007 until 2009, CARE Nepal addresses these gaps through community led interventions in partnership with local groups (rights-holders), and branches of local government (duty-bearers), primarily targeting the ethnic groups of the Dalit²⁰ and Janjatis in the areas of Chitwan, Makwanpur, Sarlahi and Mahottari.

The central pillars the project relies on are inclusive management of natural resources for improved livelihoods, enhanced psycho-social well-being and increased participation of women in peace building processes. Popular Education Centers (PECs) serve as major entry points: By bringing the PVSE women and men together in small, informal groups, the project strengthens their unity and capacity development.

CARE Nepal is already applying the program approach since 2007 and works with clearly defined impact groups, which are highly marginalized women, living in poverty and injustice and are vulnerable to disaster. The development and women’s empowerment work is oriented on a results

²⁰ “Dalits” are the lowest caste and referred to as untouchables, although officially the caste system has been abolished.

based approach, and works with a clear “Theory of Change”. CARE Nepal is building its work upon the “Underlying Causes of Poverty Analysis”²¹

The **solidarity groups** established are called “**Popular Education Center**” (PEC). It is based on the methodology of the Brazilian philosopher Paulo Freire. It is directly aiming for an empowering process of the poor and marginalized. The process is about discussing poverty. It is started through the UCP tools, through which the groups of the most vulnerable people in the communities are detected first.



Picture 8: Meeting of a PEC in Nepal, field visit March 2009 (Barbara Kühhas)

Within a short time, the project was successful in generating awareness on women empowerment, GBV, gender, and building the capacities of partners and community women to address the root causes of women’s subordination and discrimination, as well as forming partnership with stakeholders. A total of 108 women PECs and 41 men PECs have been established up to now.

The approach has proven to be very instrumental to social change in community, as it is raising awareness and leads to social action.

- Based on issues, the program is designed.
- Based on interactions (facilitated) → action plans and then undergo social action.
- Comes from community, not from CARE.

A lot of successes could be achieved, and the community resilience has boosted incredibly:

- Women have successfully started to pursue equal wages for equal work, lobby against school corruption and for gender budgeting on village level; they mobilize for road construction and adult education (curriculum, literacy classes, etc.)
- Women are proactively pursuing women’s land rights.
- Women are crossing gender norms through work.
- Remarriage of widows²² and left wives has become possible

²¹ Pls refer to Annex 4 “UCP Analysis PPP by CARE Nepal for the ADA Learning Conference in Burundi, June 2009 – for further information on the methodology.

²² The situation of widows in Nepal is very discriminatory: 80 years ago they were burned with their dead husbands, nowadays they have to follow a multitude of discriminatory practices – e.g. Dalit widows are not allowed to use main roads, etc. A remarriage of a widow is very revolutionary in Nepal society.

- Men beginning to get involved with household chores. Through the UCP tools, also men are approached in the popular education centers. Women are always busy with household chores and the men were not helping, which lead to a broad discussion. The PECs organized meetings with husbands, identified men within the community who can lead others. Women’s rights were discussed with men.
- Men changed their values and, though they said that it was a problem, they adapted. Now, couple discussions are facilitated through PECs; men visit PECs to discuss and help women access/control in community and committees. Separate men’s groups were established to discuss rights. Men are invited to activities, trainings, seminars.
- Potential for peace: women from different castes are sitting together and eating together (which for religious reasons would not have been possible before establishing the groups)
- In addition to an approximate total of 25.000 direct and indirect beneficiaries, SAKCHAM achieves greater outreach through close collaboration and an excellent relation with local media.

The main challenges currently faced are:

- The issues taken up by the villagers are threatening elites, political parties, etc. which might lead to repercussions on the activists.
- There are many issues coming up from the communities, and the CARE staff and local partner organizations front-line staff has difficulties to respond to all the emerging issues.
- The movements can get politicized and this has a dangerous potential within the current political context of Nepal.
- For a long time there are no elected bodies on VDC (Village development Committee) level, which makes it difficult to claim the rights effectively.
- On national level many things are not progressing as fast as foreseen (e.g. constitution drafting, e tc.)

Also the psycho-social support on group and individual level is very successful:

- The community resilience focused approach helps the women to better cope with the hardships and to acquire a greater sense of control over their prospect.
- Awareness raising campaigns normalize reactions to hardships and reduce stigmatization.
- A great asset to our program is the community proximity. Many psychosocial workers do know the surrounding context women are living in very well.

On national level, SAKCHAM has developed strong links with various strategic women’s rights organizations like Shanti Malika, Jagaran Nepal or the Gender Mainstreaming and Child Rights Coordination Committee – with whom together **UNSCR 1325, CEDAW and the Beijing Platform for Action are advocated for on national level for achieving gender equity and equality.** A very important part of support is given to include women’s voices in the **Constitution building process.** Currently CARE Nepal is participating in **writing of the shadow report on CEDAW.** CARE is also supporting the process of the creation of a National Action Plan on 1325, but since the Maoist Prime Minister²³ has resigned, a lot of national level political processes are on hold and uncertain.

²³ Moderate communist elected Nepal's new PM; Source: Reuters - AlertNetDate: 23 May 2009 a loose alliance of 22 political parties later backed the moderate communist Nepal for the post of prime minister.

3.3. Uganda – WEP or “Women’s Empowerment for Peace” ²⁴

WEP is also running from 2007 – 2009. It is implemented in the conflict-afflicted area of Northern Uganda and supports the participation of women in the process of promoting social cohesion and healing of communities affected by the conflict, so that they can lead peaceful and dignified lives. Women’s empowerment in Northern Uganda is mainly impeded by policy gaps (lack of bylaws) permitting the implementation of, e.g. the Constitution of Uganda or international commitments such as CEDAW and UN SCR 1325 and a lack of financial and human resources for programs targeting women, GBV, harmful traditional practices, as well as armed conflict. The latter has lasted for more than 20 years and has displaced more than 1,4 million people, many of which have spent more than a decade in IDP camps. An estimated 25 000 children have been abducted, a countless number of women and children remain heavily traumatized by rape and other violent crimes. They are in urgent need of legal and social protection as well as psycho-social assistance. Poverty forces girls into early marriage, most men are deprived to earn their livelihood and resort to alcohol and violence. Target group of the project are men and women: the poor. Often they are identified through names that pull people down and stigmatize them (i.e. Acan, Ocan). It includes widows, returnees, mentally ill, land-mine victims, sodomized, people living with HIV/AIDS, etc.

WEP’s overall objective is to enhance skills and capacities of women to exercise their rights by addressing the policy and cultural barriers that impede their empowerment and the implementation of UN SCR 1325. The program’s psycho-social and peace-building components²⁵ are a prerequisite for the sustainability of the project in this region. The target groups are victims and survivors of violence, including formerly abducted women, child mothers, widows, female-headed households, and survivors of SGBV. WEP is implemented in partnership with the Forum for Kalago Parish Women Associations; the Diocese of Kitgum and Women and Rural Development Network (WORUDET). This includes community based groups and organizations, NGOs, government, cultural and religious institutions in the districts of Gulu and Pader in Northern Uganda. Key institutions are the District Local Governments, the local councillors to the lowest village level, the Judiciary, the Police and the Ugandan Human Rights Commission.

Picture 9: Country map of Uganda



Expected results include: Strengthened community support networks and institutions that promote the rights and psycho-social well-being of grassroots women affected by the conflict; to promote economic development activities for sustainable livelihoods of women affected by conflict; enhanced capacity of women leaders at the grassroots level actively engaging in peace-building processes for the benefit of their communities.

So far, CARE and partners have mobilized communities and stakeholders and introduced them to the project. A total of 270 “Village Savings and Loans Groups” (VSLAs) has been formed until the end of 2008, involving **6.703 women and 936 men**. They do form the entry point for all the other activities. Six Counselling Centres for psychosocial support have opened, with 936 clients receiving psychosocial support and

²⁴ See PPP prepared for the Learning Conference (Annex 3): Women Empowerment for Peace Project 2007-2009 Pader District, Northern Uganda; CARE Uganda, CARE Austria and funding from Austrian Development agency. Two (3) years of holistic implementation in post conflict countries. Insights, best practices and challenges.

²⁵ Pls see Annex 3a for the Peace-building component of WEP.

referral services in case of gender based violence, sexually gender based violence or domestic violence and severe mental health complaints. Rights awareness programs are estimated to have reached close to 30.000 people through radio programs, and direct interactions in trainings and other public events. The project is actively involved in the “Civil Society for Peace in Northern Uganda” Initiative.



Picture 10: Street drama in Pader (photo: Kathrin Pauschenwein)

As the livelihood support is used as an entry point to address women’s rights and psychosocial wellbeing, the 270 VSLA groups have been equipped and trained in group and conflict management. With regard to women’s involvement in peace-building, the demand has been constantly increasing and women leaders in Northern Uganda have been trained and have succeeded in expressing their views of the peace process.

Potentials for learning and the P-shift in Northern Uganda:

- **WEP is regarded as a pilot project** for using the holistic approach with regard to women’s empowerment in Northern Uganda. As the approach is providing positive results, it is foreseen to be replicated for a larger program, including CARE Norway and CARE Austria funding (NORAD and ADA)
- **CARE Austria and CARE Norway will support the shift from the project to the program approach:** the lessons learned from WEP will inform the development of the program.
- **A huge asset has proven to work with the local partner organizations in all three components:** this has created a big need for capacity building at the beginning, but has lead to a very knowledgeable local partner staff structure, which is implementing the different components in a holistic way on the ground.
- **Mobilization of women** in conflict
- **Include the lessons of the “Strategic Impact Inquiry” (SII)²⁶,** being realistic about key activities, dealing with communities (most projects not transformative)

Challenges encountered up until today:

- **Continued uncertainty** regarding the peace talks in Juba, a general lack of basic social services and weak governance on both the national and sub-county level.
- The **resettlement of the IDPs** in their places of origin will need a good analysis on how to approach the next phase. It will also mean that distances for reaching them will become longer and infrastructural issues worse.
- Learning: **Access to social services**, institutional frameworks, social support systems continue to reinforce inequalities – need to be tackled strategically!
- **Returnees to local communities** – hurt by both government and rebels (accused of supporting the wrong group), repercussions
- There are a lot of **problems around land rights** and privatisation of former collective land titles going on in Northern Uganda currently.

²⁶ Pls refer to the Annex 21: Gender and emergencies

- World Food Programme and other **huge agencies are phasing out**; although there is no peace accord signed and IDPs are afraid that LRA might come back, like in 2002.
- **Children and old people, as well as the most vulnerable women are left behind in the camps** – a very important group to consider as they are the most deprived on.
- **Environmental and climatic difficulties. High poverty, maternal mortality and mobility in camps.**
- **Neighbors: Karamoja** are overlooked - when in scarce times, they will try to move out and take animals, beg to streets, affect communities.

4. Best Practice and Challenges – Some specific Country Experience

After two years, in each country some specific “Best Practice” examples could be identified and the Learning Conference was used to share them between the program partners.

One critical point in women’s empowerment programming is to strategically work with men. This is also stipulated in the “CARE Österreich gender equality and women’s empowerment strategy”, as well as in the CARE International Gender Policy.

From a “do no harm” perspective it is essential to tackle this issue because men very often don’t allow women to participate in meetings or groups due to jealousy, cultural practices or simply because of domination. This is why men need to be informed about the activities, e. g. the activities taking place in the Solidarity Groups.

Promoting social change for women necessarily includes preparing the ground for it. In order to facilitate this change, certain issues need to be tackled together with men as well on the agency as on the structural and relational level. The “**Abatangamuco**” approach is one opportunity to change agency of men and relations between the sexes.

Another critical point in *results based programming* is to be clear about whom to reach and what to change. Out of the three Country teams, CARE Nepal has the most developed strategy of implementing the *shift to the program approach*. It has experienced the work with the **Underlying Causes of Poverty Analysis** and upon that, clarified very central programming issues. On the other hand Nepal pursues a *bottom up, participatory rights based approach*. Therefore, CARE Nepal shared the experience of working on the “UCP analysis methodology” with the others. Currently CARE Nepal is working on a handbook on the methodology and experiences gained so far. CARE Burundi is currently testing the UCP analysis and in Northern Uganda most probably the UCP analysis will be part of the shift to the program approach during autumn 2009. Hopefully the report will inform the Country Offices on the methodology.

Uganda is very experienced in working with the **Village Savings and Loans Associations** in the IDP camps. It is using a very specific methodology of creating solidarity net between the VSLA members, which *helps creating social cohesion and community resilience*. This experience was shared by CARE Uganda with the other project teams who do not work in VSLA (like Nepal) or use other methods, like Burundi.

4.1. Burundi – „Working with Men” – the *Abatangamuco* approach²⁷

During the field trip, the conference participants had the possibility to meet with “Abatangamuco” men who discussed with the group how they perceive their change and how they were inspired to really change their lives.



Picture 11: Participants from Nepal and Uganda discussing with the Abatangamuco

CARE Burundi has developed a specific approach on how to work with men in the field of women’s empowerment:

As a starting point, the multiple problems faced by women gave the initial identification of the big need to proactively get engaged in working with men. It was observed, that a lot of conflicts exist among spouses. There is an absence of communication in the households and a high prevalence of GBV and SGBV at household and on community levels.

Generally women are excluded from decision making, due to a discriminatory gender biased judgement about women’s capacities, with regard to resource management as well as traditional gender role attributions. Women’s work is generally not awarded or rewarded. All these factors do have a bad repercussion on the fulfilment of child rights (education, health, discrimination of female children)

The strategy used consist of :

- Training men on egalitarian relations and women rights
- Using testimonies of men who have changed behaviour
- Involvement of men in sensitization sessions
- «ABATANGAMUCO» approach (using people who have changed behaviour in awareness raising & sensitization meetings in the communities)

The approach has led to considerable success within Kirumara and is also replicated in other CARE Burundi projects:

It could be observed, that there is real improvement of husband & wife relationships on household level (women participate in the resource management as well as in decision making, increased family income, child rights, etc.). An equal distribution of roles and responsibilities (not gender biased), in family leadership and a decrease in conflicts (family & community level) is reported.

²⁷ Pls refer to Annex 5: Working with Men in Burundi (PPP prepared by CARE Burundi for ADA Learning Conference, June 2009)

Due to the changed behaviour and awareness, men started to proactively advocate for women’s empowerment: Self involvement of men in advocacy and lobbying at community level (local leaders, peace building/conflict resolution committees); in assisting victims of violence and complementarities (sharing peacefully responsibilities); in IGA women are exercising.

Problems encountered and solutions:

- Unavailability of men to participate in activities => a full involvement is required
- Poor leadership in men’s solidarity groups (management of resources, availability, solidarity, mutual support, etc.), men would like to participate in women’s solidarity groups => related reasons and consequences need to be analyzed
- Resistance of people tied to cultural values => Must be accepted as a process

The future steps and suggestions developed by CARE Burundi are:

- work with men in awareness raising activities on child and women rights
- try to reach a higher number of men
- seek to initiate and strengthen local organizations fighting for women rights
- seek for a legal form to hold men accountable throughout the whole process of projects

4.2. Nepal – The “Underlying Causes of Poverty Analysis” (UCP) – How does it work, what is the purpose?

The ultimate goal of UCP is: *“to make the program impact groups and target population understand the underlying causes of their poverty and social injustices.”* Ultimately, this leads to greater effectiveness for:

1. **shifts in power relations** to address the vulnerability and marginalization of poor people, and especially gender inequities (principle of CARE program approach)
2. **developing strategies and plans** for increasing income of poor people for equitable access to and control over resources (land, water, forest) assets, and social services
3. **enhancing capacity** to cope with emergencies, shocks, and conflict, and to protect assets
4. **influencing policy** makers in formulating pro-poor focused policies, norms, and their effective implementation
5. **empowering PVSE** and ensuring their effective and meaningful participation in decision making and governance

Specifically, the UCP analysis is a systematic & continuous process that:

- identifies geographically marginalized spaces and the poorest population within these (poverty pockets)
- explores the conditions and dynamics around their lives, social structures and forms of discrimination (around class, caste and gender)
- provides access to public resources and state funded entitlement schemes, land tenure relations, and the larger political culture

The UCP tools include the following (participatory rural appraisal tools):

1. Power Mapping
2. Class or Well being grouping/ranking
3. History Taking
4. Livelihood analysis
5. Exploitation analysis
6. Participation Analysis
7. Seasonal Calendar
8. Caste analysis
9. Women’s mobility
10. Wage matrix analysis



Picture 12: Example of a village power map

The process consists of various steps:

Step 1: Orientation with Stakeholders at VDC (village development committee = lowest level of government in Nepal) and DDC (district development committee – next level of governance hierarchy).

Getting information on power centers: economic, social, political and gender related information

Explanation on approach

how CARE will reach the poorest of the poor

why CARE is trying to do so

impact of development to poorest over the time period

rights based approach and power relations/dynamics

Step 2: Determine the geographic unit of analysis VDC /ward, cluster, etc. (**Poverty Pockets**)

Step 3: Conduct participatory analysis and focus on priority areas of inquiry²⁸ such as:

1. VDC Power Mapping
2. History and time line
3. Class or Wellbeing Grouping

Example of Nepalese Class or Wellbeing Grouping

Ultra Poor	10 family size, 1-5 land, dependent in wages, single women, old women, living in the bank of river, differently able, no land
Poor	5-9 family size, no source of income, land for house only, loan from the group, firewood collection
Low medium	Family size small but no land, 10-18 katha upland, food for 6 months, 1 katha land with citizenship, foreign employment with loan

²⁸ For examples how this looks like pls consult Annex 4 – PPP of CARE Nepal on UCP Analysis

Medium	Family size up to four, 10-15 katha land, 2 biga up land, temporary job, member with saving credit group and taking loan
Rich	Small family size, 2 biga land, mil9small industry0, 6-7 buffalos

Exploitation Analysis – see example from Nepal Skacham project below:

Class	Caste	Gender	Others
<ul style="list-style-type: none"> ▪ Not available of work for daily wages ▪ Need to go Badribas for labor ▪ Not getting money immediately ▪ Low wages ▪ Give grains instead of money ▪ Need to work extra except labor e.g. washing utensils, clothes ▪ Low wages in case of advance loan ▪ Monitoring the work by standing around while working in filed 	<ul style="list-style-type: none"> • Eat separately even work together • separate kitchen during festivals and other ceremonies • exchanged uncooked foods not cooked foods • Not allow to enter temple • Different behavior between outside and at their home • used extra provision by higher caste e.g. scholarship • discrimination among dalits 	<ul style="list-style-type: none"> • Need to work more at home by women • not allow to sell, borrow money and materials without permission of husband/son • need to ask to husband while going outside even relatives • women work lesser therefore not invited to women except rice planting 	<ul style="list-style-type: none"> • no access to politics of women and dalits at all • no access to resources of VDC

4. Women’s mobility

- **Home:** bring water, fooding/cooking, washing, caring of livestock
- **Tole/cluster:** forest for grazing cattle, festivals, farming, temple, meeting
- **District:** buying bangles and selling vegetables

Step 4: Sharing and **validation with larger stakeholders** including VDC, political parties and other development agencies

- Dialogue generated between people of power centers and poverty pockets
- Analyzed scenario/reflection of past activities, commitments
- Internalization of UCP and emergent of commitment shifting resources, create social actions

Step 5: linking key findings with PECs for follow up commitments, social action, etc.

Step 6: Monitoring, review & reflection at community as well as at organizational level

Challenges detected so far:

1. *Powerful actors may loose power*: This has been a great concern of power holders. Political parties are threatened and finding these exercise challenging as CARE reached up to the poorest and is organizing people to question state policies and programs.
2. CARE as an institution working in project mode, has *limitation to address all the issues* brought up by the analysis.
3. Deeper and *systematic analysis of the exercise might sometimes be challenging* due to lack of adequate human resources and timeframe.
4. *Develop common understanding on UCP* among external partners/stakeholders in order to ensure PVSE centered planning and budgeting process.

4.3. CARE Uganda – Economic Empowerment of women : The VSLA Approach

The project WEP has an impressive VSLA statistic to present up to June 2009: Since the start in 2007, it has created 340 VLS groups, all consisting in 20 to 30 persons:

Total number of Groups formed	Cumulative Savings	Cumulative Loans
340 groups 70-80% Women 25-30 members in the group	204,523,500/-	233,499,900/=

What is VSLA? VSLA means “Village Savings and Loan Associations”

- Self selected groups (usually unregistered) of people, mainly women, who pool their money into a fund from which members can borrow. The money is paid back with interest, enabling the fund to grow.
- Mainly used by WEP as an entry point for the other thematic areas.

Reasons given by the Uganda team for VSLA involvement are:

It has served as a very good WEP entry point- integration approach. It is a simple method with a high level of transparency. It is in itself sustainable once that it has been established: the groups have almost no operating costs and groups can self-replicate. The welfare fund (obligatory in the Uganda approach) is helping to meet emergency needs, strengthen social cohesion and community resilience to cope with strokes.

The groups can act as platforms for accessing other support services and government programs, as they help to form social structures (which had been destroyed during the war and had to be created in the IDP situation).

How does the VSLA METHODOLOGY operate?

- Self selection of members
- Membership ranges from 15-30 (gender composition, 20% men-80% female) i.e. determined by population density and saving capacity
- Cycle period from 8-12 months
- Mobilize own funds through savings and loans activities
- There is minimum and maximum saving value (single saving value/ minimum value multiplies itself five times to get the maximum value)
- Non discriminatory .i.e. Race, denomination, political party
- Interest is 10% payable on the loan principle on monthly basis

The VSLA group develops its own internal rules and regulations regarding:

- Giving out of short term loans and the repayment period (1-3 month, loaning is three times a member’s total savings)
- Loan defaulters and related steps to be taken
- Meeting day and time (normally weekly, fortnight, monthly)
- Fine for late comers
- Rollover of the interest after the first month of default
- Group selection of steering committee
- Chairperson
 - Treasurer
 - Secretary
 - 3 key keepers
 - Two people count the money
 - One member (Askari) controls the meeting
 -
- Welfare fund
- Amount agreed up on by members
- Loaning and repayment period (repayment after two weeks)
- No interest charged on welfare loan
- Obligatory, i.e. a member must pay it at every meeting
- Yearly distribution- Action Audit
- Distribution of tool kits
- Members pass book
- Cash box
- Stamp pad/ink
- Ledger book
- Four bowls used during savings (savings, welfare, fine, loan repayment)

Member training on Selection Planning and Management of IGAs (SPM)

Knowledge on five finger concept:

- 1- Am I able to manage the business?
 - 2 -Will people like my business?
 - 3 -Is the business profitable?
 - 4- Do I have enough capital to start and continue with the business?
 - 5- Will the profit generated from the business - when added to my other incomes - be enough to take care of my family expenses?
- Use of Soya bean game to analyze players (partners) in a business undertaking
 - Use of problem tree analysis

The observed impact of VSLA in the IDP camps is:

- Increase in household incomes and agricultural productivity as a result of increased loaning and investment.
- Increased support for educational needs of the children and meeting basic needs of households
- Women's empowerment i.e. increased decision making at house hold level, active leadership roles and participation at group sessions, group support through counseling and communal work among others.
- Culture of savings in the community
- Increased skills in business management through the Selection Planning and Management of IGAs training

- Improved house holds welfare; animal ownership, sugar, salt, dietary feeding (consumption), clothing among others
- Reduced domestic violence at household level
- Reduced redundancy and involvement in productive activities by the participants
- Male activists have been used to mobilize and advocate for male involvement into the WEP project

CHALLENGES OF VSLA detected during implementation:

- Limited number of men in the project has led to negative attitude of most men towards WEP project (men feel left out) Few males are involved in VSLA and yet many are interested - this needs to be addressed during the next project design
- Some women have misunderstood empowerment and have ended up divorcing their husbands.
- Loan defaulters run away with group money
- Massive return to new settlements in Northern Uganda during 2009 has led to group disintegration and the question of who will be responsible for the saving tool kits.
- Risk of keeping huge amount of money in IDP camps for security concerns
- Inadequate cash limits active and constant savings by some members
- Some females are being stopped by their husbands from joining the VSLA groups
- Limited geographical coverage
- SPM concepts are difficult to grasp by grass root women
- Limited tool kits as more groups continue to be formed
- Farming season interrupts group activities

Strategies for mitigating the challenges:

- Male involvement campaigns
- Community dialogue, community MDD, couple meetings - change attitudes and behavior
- Focused group discussions
- Community sensitization and rescheduling of group trainings, encouraging groups to borrow and invest as much as possible to reduce the amount in the cash box
- Encouraging group work to ensure weekly savings
- Radio programs and advocacy trainings at institutional and grass root level
- Formation of groups at village level
- Training of community leaders in the VSLA principles to enhance monitoring and sustainability

5. Day II: Field Trip and the Cultural Dimension of women’s empowerment in post-conflict

The second day of the conference started with a trip to a field site in the *Kirumara* project region. To do the field-trip at the beginning of the conference was supposed to inform the conference learning itself and has proofed to be successful

The evening before the trip, participants signed up for three different thematic groups: one was to meet with a VSLA group, the other one was to discuss with the *Abatangamuco* and the third group was to talk about the psychosocial well-being approach of the project.

In order to have a maximum learning out of the visit, the participants elaborated interview guidelines for the different topics and each country split into the three different groups in order to get insight into each component. All the three thematic groups were travelling to the same community, where the visitors were welcomed with music and dancing.



Picture 13: A warm welcome in the Kirumara community for the visitors

5.1. Field Trip to *Kirumara* – South-South Dialogues and information sharing in the field

Once arrived, the groups split and went to the agreed meetings. Lively discussions between the Southern program partners evolved, which led to a deep comparison of approaches, successes and challenges – and a lot of direct cross-country learning.

5.1.1. Meeting *Abatangamucho* in the field

The discussion with the *Abatangamucho* was very lively and especially led by the colleagues from the local partner organizations of Nepal, as well as by CARE Uganda staff.

The challenge in committing men to work for women’s empowerment is common challenge for the whole program. The *Abatangamucho* from the community really changed their behavior.

There were several messages which came from the local men:



Picture14: CARE Uganda staff

- ⇒ their bad behavior, which consisted in marital rape, domestic violence and mistreatment of women seemed “normal” to them: they saw it like that from their fathers, all of the other men behave like that and there are sayings like “you need to beat your women to make her obey”. These human rights violations are taken for given in Burundian society. Men who do not behave like that are made fun of by the others
- ⇒ their arguments, why they have changed were strongly related to economic reasons: they saw, that their women are more easily engaging in economic activities and agricultural work, if they are treated better – so at the end they gained a win-win situation; the men had more income due to women’s easier access to production and women felt relieved as they were treated much better.

- ⇒ In most of the cases alcoholism played a major role, as well as peer-pressure.
- ⇒ It seems that it needs to be a critical mass of men within a community or role-model men to get engaged in order to change the attitudes of men towards women.
- ⇒ It seems to be very important too, that after the creation of the win-win situation, the men do get a deeper understanding of women’s rights in order to make sure that the change of attitude is not only favoring men’s economic interests, but really women’s human rights.
- ⇒ Men were also complaining, that Kirumara was only considering women. It was reported that in some cases the men were that jealous that they impeded women’s access to the groups. For a future program design it could be envisaged to have parallel men’s savings groups.

5.1.2. VSLA in Burundi

The VSLA group sat together in another circle and explained their methodology, used in Kirumara. It is differing from the concept used in Uganda.

In Kirumara, the VSLA groups have to save the same amount, and this means that the Solidarity Groups structure around the people with the same saving capacity (where as in Uganda the amount saved can vary up to 5 times more, thus bringing the poorer and richer people of the community together). The discussion on the difference of methodologies and possible implications was enriching the conference. It should be mentioned here, that CARE Norway²⁹ is currently undertaking a research on the different VSA methodologies and their implications.

²⁹ For further information pls contact: grete.benjaminen@care.no

5.1.3. The Psychosocial component

A vivid exchange of experiences took place in the group. The Burundian women were keen to know how women were treated in the other countries and what strategies against domestic violence were working in other contexts. The importance of connectedness was emphasized and of mutual support in cases of violence and in other hardships. The solidarity groups were for many the opportunity to exit isolation.

A hint for the deep embedment of unequal treatment and justification of violence against women was the dolorous remark of a woman, who said, that she was sometimes blamed for being beaten because of her disrespectful behavior towards her husband.

Because of lack of time the important question of Betty for traditional coping mechanisms remained not answered.

5.1.4. Some FINDINGS and RELATED QUESTIONS and recommendations from the field visit



A flash-light round after the field trip – participants impressions:

- ⇒ Field trip was a confirmation that women have benefited from Kirumara. They are now able to purchase, e.g., clothes and goats → the economic situation has improved. Rights: It is no longer normal for women that they are subject to violence.
- ⇒ There were many things we have often heard. Women have begun to exercise leadership at local level. Challenges: How to scale it up? How to increase and sustain it?
- ⇒ The role of the ‘Bashingtahe’ (traditional leaders BDI) should not be forgotten – In some cases, resorting to VSL Groups stops women from reporting cases of GBV to official institutions.
- ⇒ Parallel structures seem to emerge: Community leadership and Kirumara-induced leadership. It would be important to enhance complementarily (instead of competition)
- ⇒ When and how will communities become autonomous enough?

- ⇒ The Abatangamucho reported how much they have benefited from Kirumara and from their behavior change. They claimed, however, that being involved in the VSL groups (i.e. becoming beneficiaries of the project) would be very helpful.
- ⇒ There were similar claims in the discussions on PS. Men have to be much more involved as they are the ones who are violent. The big question is how to do that.
- ⇒ VSL groups are excellent entry points for solving a range of social problems. It’s not just an economic empowerment tool.
- ⇒ A big challenge is that the program sometimes creates needs which cannot always be met. E.g. women are more aware of their rights but the structural context does not enable any improvements of their rights situation.
- ⇒ Importance of the same conceptual understanding of all the project partners, especially in the field of women’s rights in order to implement coherence on the ground.

County Group reflections from UGANDA:

A. IMPORTANT LESSONS

1. **PSS** → active in listening to traumatized/survivors → to provide support --→ establishment of care givers’ at community level
2. **Livelihoods**→ group helps members who do not have enough to save by digging together
3. **New involvement**→effectiveness of men to men sensitization and advocacy. Women rationalize why they are beaten

B. COMMENTS

1. Kirumara should create space for dialogue between men + women to understand why violence exists.
2. The project has created positive changes at the house level – there is mutual cooperation and joint decision-making.
3. Strengthen the linkages between existing structures in the community and Kirumara’s interventions to enhance referrals.

C. IMPORTANT LESSONS FOR OVERALL WOMEN EMPOWERMENT PROGRAMME

1. Male involvement in sensitization and advocacy should be considered at the project design phase.

UNANSWERED QUESTION

How do we involve men in the livelihoods component of the women empowerment program?

Country Group reflections from NEPAL

A. IMPORTANT LESSONS

1. Economic activities: Women’s involvement in VSLA activities improves their status and as a result they are able to negotiate interest within their families and communities.
2. Men’s engagement: Men’s engagement is crucial for women’s empowerment.

3. Psychosocial wellbeing: Underlying causes of psychosocial problems are gender discrimination and a lack of access to resources.

B. COMMENTS

1. All women willing to express and share their views, which is commendable.
2. UCP Analysis will be instrumental to reach out to the “poorest of the poor”.

C. COMMENTS FOR THE OVERALL CARE AUSTRIA PROGRAMME

1. Livelihood component should be major component.

Country Group reflections from BURUNDI

A. IMPORTANT LESSONS

1. The effective integration of men in WE (Kirumara) is needed.
2. Need to clarify the role of different community leaders.
3. The VSLA group is an entry point for solving a range of social problems.

B. COMMENTS

4. The women leadership is emerging
5. It’s fragile: how can it be sustained?

C. COMMENTS FOR THE OVERALL CARE AUSTRIA PROGRAMME

1. How to reinforce the community leadership that is emerging in the community.
2. We create needs that we cannot always meet, because the original plan does not allow it.

5.2. Uganda – Presentation of the cultural study (by Richard Businge)

Richard Businge from CARE Uganda presented the preliminary results of a research undertaken within WEP. It is about “CULTURE AND WOMEN EMPOWERMENT IN NORTHERN UGANDA: Baseline information on cultural practices and other social norms that impact on women empowerment for peace in Pader District, Northern Uganda”³⁰.

The research is aiming at: *documenting specific elements of the Acholi cultural beliefs, practices and traditions which relate to or have a particular impact on women and on gender relations*; comparing changes in women’s roles and position in Acholi society before and after the conflict, and what changes are culturally acceptable in post-conflict Acholi; exploring and recommending meaningful activities to advance women’s progress that address the culturally defined/articulated barriers with particular relation to women empowerment and their participation in peace building at all levels.

Richard parted from a definition of “culture” –which he described as the relationships among individuals within groups, among groups, and between ideas and perspectives. Culture is concerned with identity, aspiration, symbolic exchange, coordination and structures and practices that serve relational ends, such as ethnicity, ritual, heritage, norms, meanings and beliefs. Culture is a filter through which we see reality. It is not a about ‘the past or primordial life’ but rather a set of contested attributes, constantly in flux, both shaping and being shaped by social, economic aspects of human interaction.

³⁰ Pls refer to Annex 7 for Richard Businge PPP on culture and women’s empowerment in Northern Uganda.

The WEP Project takes cognizance of the pivotal role of culture in any development process. Culture and development are intricately linked and provide a bedrock for education of the human mind, social skills, cohesion and long term economic entrepreneurship. Is culture anti-development or retrogressive? The overall objective of the WEP project is to enhance skills and capacities of women in conflict to exercise their rights by addressing the policy and cultural barriers that impede their empowerment and implementation of UN Resolution 1325.

During the design phase of the WEP project, social-cultural practices were identified as one of the key impediments to women empowerment among the Acholi people of northern Uganda. Marital rape and other forms of gender based violence; early marriage and polygamy constitute some of the overt and covert cultural practices that were identified during the two day stakeholder consultative meeting. The WEP project has embarked on a process of identifying specific blocks to women’s public and political roles both in their own communities, at the national level, and specifically in peace processes.

While the specific nature of gender relations varies among societies, the general pattern is that women have less personal autonomy, fewer resources at their disposal and limited influence over decision making processes that shape their societies and their own lives. Women’s groups routinely complain that, being culturally sensitive is often used as a subtle way to block meaningful change for women, as universally and across time, all cultures discriminate against women and are predicated on their submission. Women themselves at times sacrifice personal progress in order to uphold a social cohesion premised frequently on their submission.

The Social-political context: The Acholi people were and are still organized around (patri)clans and village lineages. ‘A village is a living reality. It’s a social group into which the Acholi people are born and spend the greater part of their lives’. Acholis later embraced multi-village political groupings known as chiefdoms, which are larger, more structured and more stable bringing together a number of lineage-based village settings under one leader. The present Acholi cultural institution that is presided over by a Paramount Chief evolved over centuries from lineage-based, single village political entities with no formal political structures extending beyond them. Chiefdoms and the social order that they helped shape, provided the framework within which traditions in Acholi have been maintained and sustained.

Social-economic context: The rhythm of life across all age groups was determined by seasons. The major preoccupation across all age groups during the rainy season was agricultural work which involved preparation of the fields for cultivation, planting and weeding. The rainy season limited travel and contact across villages because of the tall grass, swollen swamps and streams that impeded mobility. Periodic isolation and the ties of cooperation in work established between members of the same local communities increased the internal cohesion of the village and the domain. During the dry season, travelling from one village to another was much easier. There were funeral ceremonies, and courtship and marriage dances to attend. All these ushered in a festive/ carnival-like spirit and attracted people from afar to celebrate.

Gender roles: Most of the livelihood activities in traditional Acholiland were labour intensive and required active participation of both women and men. Farm work was shared between men and women except for the heaviest field preparation tasks done by men alone. The most time consuming work of all was food and beer preparation, all these tasks were considered to be ‘women’s work’. Women in addition to extensive farm work put in more work as child care providers. Women also contributed most of the labour for collecting vegetables, firewood etc. Men were responsible for

hunting – a seasonal activity. Men generally did and still do less work compared to women and have more free time to relax and engage in alcohol consumption and playing board games.

In traditional Acholi society, women were not expected to take on leadership positions unless leadership is within their own structures; e.g. Rwodi Okoro used to mobilize women for digging and weeding. Women were supposed to respect their husbands and be submissive to social norms. Women were not expected to eat chicken and other dishes that were intended for men (usually delicacies). Polygamy was widely accepted as a sign of wealth and prestige in the society. Divorce was not culturally accepted (because it meant parents of a woman refunding bride price) and bareness was always blamed on a woman.

Religious beliefs: The traditional Acholi people believed in shrines like ‘wang kac’ ‘abila’ where they used to perform rituals for blessings and where they sought for care in times of sickness. They also believed in gods (jok) who dwelt in hills, water bodies, forests and the gods presumably answered their requests after sacrifices were made. Religious beliefs were organized along village patri-lineages and chiefdoms. All patri-lineage ritual took place at the lineages ancestral shrine; these shrines (abila) ranged from miniature thatched huts to small stone edifices. In most lineages, there was a special care-taker of his lineages abila who would lead the groups approach to ancestors. Such approaches occurred through various ceremonies (including small offerings of food and drink) and for many purposes (ranging from births to funerals).

Social-cultural practices and changes in Acholi culture and the prolonged armed conflict : The most significant change in the Acholi society as a result of two decades of armed conflict is the disruption of the age old village lineage system which was replaced with camps for the internally displaced people. The Acholi people were displaced along with their culture. Armed conflict led to prolonged disruption in the livelihoods of a people, violently uprooted from their land and heaped in camps where they continued to be subjected to the worst forms of squalor and disease. The Acholi people lost their pride along with their cultural values that had sustained over centuries a coherent community of hard working people.

The duality and conflict between the old and new culture:

- ⇒ Reduced respect by and for all categories of people: children, youth, men and women.
- ⇒ There is a high level of immorality (prostitution, cross generational sex, etc).
- ⇒ Traditional religious practices are dying out (no respect for the “jok”) and considered evil - people prefer modern religion.
- ⇒ Oral history is dying (no Wang oo)
- ⇒ Acholi culture is mixed up with other cultures e.g. youths prefer to learn tradition from videos and other forms of media.
- ⇒ Changes in the type of dressing and food preparation.

Culture and GBV: Traditional Acholi society had a functional social-net that mitigated and in some cases prevented the worst forms of gender based violence. The council of elders that arbitrated in cases of gender based violence had powers to punish and/or fine perpetrators depending on the severity of the case. The punishment and fine was in most cases deterrent enough to significantly reduce cases of sexual and gender based violence. Extreme cases of social deviance often attracted dismissal from ones clan and immediate out-migration of the offender.

GBV in post-conflict Acholi: However, as a result of armed conflict, there is a significant increase in gender based violence which can mainly be attributed to impunity. Victims of gender based violence (majority are women) are caught between ‘a rock and a hard place’. The traditional social-net is

dysfunctional, with limited powers and less recognition from the dominant legal system. The legal system on the other hand is equally deficient; marred by corruption and other inherent flaws that make it not only inaccessible to the poor and marginalized but also inefficient in addressing the vice of sexual and gender based violence.

Cultural erosion and stagnation

- ⇒ *Respect is no longer accorded* according to age and seniority in society but because of the wealth amassed.
- ⇒ *Elders have lost their place* in society and are no longer role models because they too have been corrupted by the system in place that promotes individualism at the expense of community interests.
- ⇒ The *traditional system of healers, diviners, birth-attendants, marriage-counsellors* (aunties), has been commercialized and it carries less meaning and value.
- ⇒ The *institution of the paramount chief (Rwot)* does not yield as much influence and respect (it is largely ceremonial)
- ⇒ *Marital costumes*: In traditional Acholi society, girls were seen as a source of wealth by parents (and the clan) which would be received through bride price. All girls were expected to get married and start a family and no girl would leave her parents home for marriage before bride price is paid. In the present context, there is increase in the practice of couples cohabiting and having children before bride price is paid. This practice has caused tension between the past and the present realities, thus challenging the institution of marriage. Men do not have enough to pay bride price and there is a surge in the number of single mothers especially in the post conflict era. (Women contribute to bride price if they can).

Beliefs that conspire against women’s participation in leadership & decision making: Priority in education goes to boys; very few girls are supported to attain higher education. Girls are still looked at as source of wealth! The belief, that women should not stand before elders and men while talking as a show of respect. Women are considered a weaker sex and can not be perfect in leadership. Widow inheritance is still practiced. Women’s roles are culturally still viewed in terms of production of food and reproduction (both time consuming), which can not give them enough time for leadership.

Some recommendations formulated for the empowerment of rural women:

- ⇒ Promote women and girl child education - make education compulsory for girls at secondary level.
- ⇒ Tougher laws and policies should be put in place to protect women and girls from sexual exploitation.
- ⇒ Empower women economically and give them business skills.
- ⇒ Advocate for women involvement in peace building through the cultural institution.
- ⇒ Affirmative action for women to participate in leadership positions at all levels (from 30% to 50%)
- ⇒ Sensitization about women’s rights targeting men in decision making positions. Women have been talking to themselves for long – men should get the message.

5.3. The Status of Female Headed Households in and after conflict - its cultural dimension in Uganda, Nepal and Burundi

Throughout the ADA framework program in the three countries, it was detected that female headed households are extremely vulnerable in and after conflict. Ahead of the Learning Conference, CARE Österreich asked the Country Offices to take some time for preparation³¹ and also throughout the Learning Conferences to think about this specific vulnerability.

It is mainly due to conflict that men either are with the armed groups, or that men have to flee. Thus often women stay behind with the children, caught up in the conflict, being used and raped by armed forces and often their role is getting extremely difficult. On the other hand the filling of male roles with women during conflict is seen as an opportunity to reach out for change.

CARE Österreich asked the three countries to prepare life cycle interviews with the “typical” beneficiary of their project: women who are living as single heads of households, gathering their experiences and life stories from before during and after the conflict. Below two examples (one from Nepal and one from Uganda) are displayed. You find all the other interviews received, as well as the working group papers and results in Annex 9 of this report.

Example from Nepal:

Life Story of Nita Pahari (prepared by Nepal country team for Learning conference)

Nita Pahari, 28 years old woman lives in Raigaoun - 6 Makawanpur. She has four children, one son and three daughters. She is a member of Sahara Popular Education Center. She tells her own life story in this way.

"My life was not very happy even before marrying. I had to involve in household chores, especially kitchen work and cleaning utensils, and go to the jungle to collect firewood, grass etc. But I got scold every time even doing hard work. I was very much interested to study but my parents did not allow me to go to school. We were altogether 10 siblings, five brothers and five sisters. Among us, only my brothers got chance to study. They studied at least up to 8/9 grade. If I share my feelings it may be like criticizing of my parents, but I feel anger with my parents. One day I requested to attend an informal education class running in our village, but my mother restricted me by scolding that, "Who will do the household chores if you go for study? If you go I will break your legs. What does it help if a daughter gets education? You have to go to your in-law's house anyway one day".

One day, he, now he is my husband, convinced me to get married. I did, according to him, at the age of 14 with my own decision because my life was not happy in my parental home. Therefore I imagined a happy life after getting married with him. We were blessed with three children, two daughters and one son. We were living anyhow happily in any circumstances. But I faced a more difficult life on 2058 B.S (2001 AD). At that time the country was running in conflict. The Maoists came in my home and in front of my eyes they took my husband with them, saying they need to talk something with him. I did not get any information about his situation till six months. I asked several times with Maoist related people, but they did not give me right information. After six months only, I

³¹ CARE Österreich sent a Life cycle interview guideline to Country offices and asked them to interview up to three women in order to get some anecdotic evidence to share with the other partner countries. You can find the Interview guideline as Annex 8 and the gathered interviews which were documented in Annex 9.

came to know that he was in Maoists group as their combatant. They made him involve in their group for four years.

In one side I was worried how to bring up the children and in other side I was anxious about my husband's condition that any time bad news can be heard. Moreover, the armies personnel used to come at my home and inquired about my husband and threatened me. I could not sleep for several nights. I used to stay outside of the house till mid night looking at the sky. My hands, legs and heart used to tremble. I still feel dreadful remembering that time.

In any cost I have to take care of my children. There was no option for survival if I did not go outside for work. When I went for work, I had to tie up my children in the wood pillar so that they could not move here and there. At that time, the youngest one was only eight months old, middle one was one and half years old and elder one was two and half years old. Now, as they were tie up with rope, their legs are not normally straight.

At that time, I also ploughed the field which is restricted by our cultural norms and belief. We have small piece of land to grow crops. While cropping some of my neighbors also helped me but when I ploughed the land, all villagers back bit about me. Some said unfortunate things will happen as I ploughed being a woman while some women came to me and said, ‘Stop ploughing because our husbands also pressurized to do the same - so that they can make us to work more. Therefore, this will increase our work burden.’ But I had no option that I was compelled to do so.

There was crossfire between army and Maoists in Jhurjhure in Makwanpur. I thought in that incident he was killed. In the next day of that war, I reached there. The feeling still come in my mind that how I came there in such a situation. When I reached there, I saw there were lots dead bodies piled upon one another. In one grave there were 10- 12 bodies preparing for being buried. I made my heart strong and looked all bodies one by one. Fortunately, he had not died there, he was alive. I met him at the same place. We both wept. I requested him to leave this involvement but he said that he was compelled.

After the conflict stopped, he came home. Then we stayed together. We gave a birth to another child (daughter). Now he is working as a carpenter at Pokhara. And now, to some extent I am feeling relax because he is safe. I hope that conflict will not be repeated again.

One can do any things when he/she become compelled by situation and have courage to do it. It was challenging for me to up bring children and manage the household, farming, going outside for work and bringing money, facing with army's threaten, pretending with them, challenging to society while they backbite to me. All these things I did alone during that terrible situation. Still my husband is outside of the district and I am doing all management at home. I don't believe that woman can not do anything. I think a man also can not do the work what I did at that time. If a woman leaves home in such a way, her husband would bring a next wife immediately.

I have learnt many more things after joining the group (Popular Education Center). If I got a chance to get education, may be I have more knowledge. I will not make my daughters to face deceive as I got from my parents. I will not discriminate against my son and daughters, which was done by my parents. My elder daughter is studying in grade four. I will provide education to my daughters up to college level and make them reputed persons.

Example from Uganda:

Status of women ‘most deprived lots’ in our community- Single headed household

My life as a girl child: “My name is Adong Angela. I live in Otok Parish, Pajule sub county. I got married in 1986 and was divorced. I led a very happy life when I was a child with children from the neighborhood. I was loved by my parents, I showed respect to my parents and clans members as well, unlike today which is a contrary. During those days, the community use to value informal education because it did not cost them anything in terms of money and time. Formal education was very costly and considered time wasting especially for me as a girl and meant for my brothers. I tried to go school in 1971 but fell out because my parents wanted to train me in household work instead.

We could sit in groups for story telling in the evenings and sing traditional songs for our elders. There was a turning point in my life when my parents gave my hand for marriage at the age of 15 years old because they were poor and needed wealth from the man who was supposed to marry me.”

Which education did you receive? Informal education

- Respect was highly observed.
- Prostitution was considered a curse.
- Dressing code was very decent.
- Children were taught how to dig in the garden.
- Rearing animals was for both boys and girls
- Unity was in families.
- Young girls were taught with traditional dances *Dingidingi and Iarakaraka*.
- Young girls were taught how to look after their husbands.

The life of women before war

- Women were denied education and seen as source of wealth.
- Women formed the majority of the labour force in agricultural work.
- Intermarriages with other tribes was not common.
- Divorce was not common.
- Women did not own properties and were happy with their status.
- Women were considered peace makers. They gave final blessings to warriors. This position in the community earned them respect.
- Were denied leadership positions and did not participate in clan matters like marriage and funeral rite preparations, but played passive role of cooking during clan meetings and listening to proceedings only.
- Domestic violence was limited and women had peace.
- The culture of business was very minimal especially selling family foodstuff.
- Shared decisions between wife and husband did not exist at all.

What made women strong

- Recognition of women in peace building and reconciliation process. For instance they presided over the *mato put* ceremonies
- They were the bread providers for the family and involved fully in agricultural work.
- Enough food to support the home
- Strong love from the clan’s men and husband
- Supported by their husbands to take care of the family

How did the war change my life as a woman?

- Life became difficult in terms of feeding the family
- Working single handedly to provide for the family needs- change in gender roles as man resorted to excessive drinking.
- Divorce is common
- I have become victim of HIV and AIDS in an attempt to take on another husband.
- My house got burnt while being in the major IDP camp.
- But I have gained economic power since I joined the VSLA group.
- Other women became disabled, limbs amputated as a result of land mine.
- Many women are heading their households as widows and families are disintegrations. As people move from the major camps to the satellite and finally village settlement, some husbands have chosen to remain behind while women return with children.

Did you get any Compensation for your losses during the war - if any?

No compensation received from any district department except some organizations like CPAR that had some women’s limbs fitted artificially, Caritas provided wheel chairs among others.

I have ever got married

But divorced

Do you have children?

I have five children and their ages range between 18 years to 8 years. My eldest Daughter got married at 16 years. The remaining 4 children are still in primary school.

Who decides what happens to your children?

The step father who also died of HIV/AIDS

What happened to your family?

My husband took on another wife and they pushed me out of the home. I could not go back home as I would be considered a burden, especially that I was moving with the children. I was already in a relationship and no one expected me to turn back home least they asked me for repayment of the bride price. My father had long passed a way and my uncles would not allow taking on the burden of making the repayments. My mother, too was equally like me, struggling to survive as a widow in a home where she was not supported. This is what happens for many women in my community.

I finally found myself entering into another relationship to seek belonging and recognition. Unfortunately I met my fate and got a man who was HIV positive. He has long died but I continue to suffer the consequences of stigma, rejection. Because he did not marry me, we were co-habiting, I cannot belong to his family also, neither my first marriage home since I moved out nor my parents home who already gave me up for marriage..

Do you have access to economic assets (land, credit?)

Not from my marriage home. But I was able to buy four goats from the VSLA proceeds and hire plots for gardening. My first priority now is to support my children in school and plan to buy land of my own after the second cycle of saving.

Did you inherit something from your family (mother/father?)

No. But I have access to the land that my father apportioned to my mother and it is what I cultivate now. I was not able to inherit any of the properties my husband left behind because my in-laws had disowned me and since I had left their home.

How do the people look at you being a female head of household?

Some men envy me because am hard working. There is a lot of stigma around because of my HIV/AIDS status.

But my VSLA has offered a lot of support in terms of group counseling and visit to my home. We have initiated voluntary savings to assist members who are extremely vulnerable by buying for them household items, and I have benefited from this support.

How do you manage child rearing and the legal situation of motherhood being without a man?

It’s very challenging to provide for the children in terms of feeding, education, hospital among others and the eldest girl had to go into marriage by 16 years because of such hardships. The community considers those without husbands as prostitutes and personally is abused but I have not been frustrated by this because of the counseling I got from my group.

Does the patrilineage (clan, caste, family) of the father of the kids have influence on your decision making?

Not these days that I have become independent. I decide on my own what happens with my children and me, in terms of their welfare and future. Several times they tried to frustrate me by snatching the children from me claiming that those are their children but because no proper attention was accorded my children, I went through the local authority and got my children back.

Is the community helping you and how?

Not really, except my VSLA group members through:

- Communal farming
- Home visit and counseling
- material support

Is there something now which makes women feel strong, even stronger than men?

Yes.

- Increased access to resources through the VSLA involvement, women have bought animals, oxen ploughs enough food for my family, land, built permanent houses, among others.
- Community sensitization programmes have increased knowledge on human rights of women, seeking redress and advocate for their fellow women.
- Capacity of the women have been built to take leadership roles in the community- through the leadership skills they obtain from the small VSLA groups
- Change in gender roles as men have become destitute(excessive drinking) as a result of the war and no longer have the power that society gave them during the socialization process

What do you want for the future of your daughters

- Better future through education
- Good husbands
- Marrying at the right age although one has disappointed me
- Few children for good health.

Example from Burundi :

Réponse aux questions soumises aux femmes chefs de ménage de Muyange

1. Ma vie était heureuse mais ce qui me frustre toujours est que je n’ai pas pu continuer les études et je me suis mariée très tôt. **(RIZIKI Médiatrice)**
2. J’ai reçu l’éducation formelle mais je n’ai pas pu continuer mes études.
3. Avant la guerre, je vivais une vie heureuse mais quand la guerre a éclaté, nous avons tout perdu, j’ai même perdu quelques membres de ma famille, j’ai vécu dans un ubuhungiro là où la vie n’était pas facile. Jusqu’à maintenant, nous vivons mal car nous n’avons pas pu nous remettre. Ce qui m’a rendu fort plus qu’un homme, c’est que j’ai pu savoir vivre sans mari car lui était parti ailleurs, nous avons fui séparément. J’ai pu élever seule mes enfants, avant c’est mon mari qui devrait chercher la ration et satisfaire tous les autres besoins familiaux. **(NAHIMANA Agnès)**
4. La guerre a beaucoup changé ma vie. C’est la femme qui est la première victime de la guerre ; c’est elle qui doit courir en emportant les enfants. Par exemple mon mari s’est marié avec une autre femme là où il s’était réfugié et m’a abandonnée. **(KUBWIMANA Rachelle)**
5. Aucune.
6. Oui, je m’étais mariée.
7. Oui j’en ai trois.
8. Moi. **(KADADA Aline)**
9. Ce qui est arrivé à notre famille, c’est ce qui est arrivé en général aux autres pendant la guerre. Notre famille a connu beaucoup de problèmes à cause de la guerre, nous avons tout perdu, même une petite maison dans laquelle nous vivons est couverte par des herbes alors que avant la guerre elle était couverte par des tôles. **(KADADA Aline)**
10. Oui, je contacte un crédit dans notre GS TWISUNUNURE et je fais une activité génératrice de revenu. Même les récoltes de nos champs c’est moi qui les gère. Mon beau père ou mes beaux frères ne me causent aucun problème.
11. Non je n’ai rien hérité de mes parents.
12. Les gens m’apprécient beaucoup car malgré que je n’ai pas de mari, je parviens à organiser mon ménage et mes enfants ne manquent presque rien et sont entrain de continuer les études.
13. Pas claire
14. Non, personne n’a aucune influence sur ma prise de décision sur toute chose.
15. Sauf les membres de notre GS qui peuvent venir m’aider à cultiver quand je suis malade ou quand j’ai un enfant hospitalisé. **(RIZIKI Médiatrice)**
16. Les formations que nous recevons de la part de KIRUMARA nous ont beaucoup rendu forte car avant nous ne connaissions.
17. Malheureusement je n’ai pas de filles mes j’ai des nièces. Pour elles, j’aimerais qu’elles continuent et terminent leurs études car la scolarisation est une chose importante.

5.4. The Status of Female Headed Households in and after conflict - WorkingGroup

During the Learning Conference, the participants split up in Working Groups to reflect about the changing status of women, and the specific difficulties female households are facing: the results of the discussions are displayed below in the chart :

During the conflict :

	Positive aspect for women’s empowerment (Female Headed Households)	Negative aspects for women’s empowerment (Female Headed Households)
Ways of teaching/transmitting culture	<p>Uganda</p> <ul style="list-style-type: none"> • People moved to camps and women learned from other people and no longer isolated. BUT, bad behaviors are adopted. In dealing with closed spaces. Goes to prostitution. • Access to radio – people could listen and get information • Songs teaching people about things....no way to target groups. • If under threat no time to think about culture – survival. Immediate future. • Learned about and adopted western culture through video. Other aspects destroyed. <p>Burundi</p> <ul style="list-style-type: none"> • During the war in Burundi, songs on peace/those values. • In camps, difficult to maintain older traditions and values and cultures. <p>Nepal</p> <ul style="list-style-type: none"> • Easy to get information. Know what is happening in the country. • Workload in the house. • Few Programs for transmitting cultures. Usually daily contact. Long history of culture/tradition simply deleted. (i.e. marriage at night, because of conflict marriage in the day time...because of violence). • i.e. menstruation → usually hide girls in neighbor’s house. Did not like to do that during the conflict. Also, deleted...keep in their own house. Previously sent to far houses. Not allowed to see the father/brothers or roof of house. Means misfortune. • Time, cultures, values. Sister-in-laws teach cultures.... Now, don’t have the time. Now it is arbitrated...increase 	
Agency	<p>Uganda</p> <ul style="list-style-type: none"> • Gained entrepreneurial skills <p>Burundi</p> <ul style="list-style-type: none"> • Burundi(camp out of country) • people greater security • Skills to build houses, sewing. • Rations – have food they need. <p>Nepal</p> <ul style="list-style-type: none"> • Gain confidence, higher mobility and joined groups • Break gender roles – previously could not plough the field or drive bull cart because of conflict. 	<p>Uganda</p> <ul style="list-style-type: none"> • A lot of poverty, challenging for female-headed households. All alone. • FHH – sell alcohol. Ended up having relationships with many men. (no man in the house – form of prostitution). • More vulnerable to soldiers... • Education drop-out very high with children at secondary level. • Child-rearing very difficult. Often became unruly • Loss of self-esteem (shame around sex work, rape) • Sexual exploitation. • Women in bush against their will • Struggle to meet daily needs • Self-pity. • Stigma – depends on cause of men’s death (natural causes, must be HIV/AIDS). <p>Burundi</p> <ul style="list-style-type: none"> • no access to land. <p>Nepal</p> <ul style="list-style-type: none"> • Unsafe in their house • Joined Maoists as messengers. • Had to live in displacement camps • Don’t have enough money • Belong to different groups, have membership but don’t have position for decision-making. People are not recognized. Just represented house, but ornamental.

		<ul style="list-style-type: none"> • Lots of stress – police, conflict party, spies (messengers for groups). • Less knowledge/skills gained. • Heavy workload – cannot get indigenous safety nets, festivals, etc.
Structures	<ul style="list-style-type: none"> • Most aid agencies focused on these households – target of food/material distribution (skills in business) • greater access to education, even for girls • Break gender roles – previously could not plough the field or drive bull cart • women had access to occupational training. Received materials from organizations. • Rebels and governments working against them. Cultural institution seen as neutral. So, it was rejuvenated. Became like a project...getting donor funds. Began speaking language of NGOs...started to promote women’s rights .now seen as collaborator for women’s rights. Not possible in the past (donors influenced? And people went there as only neutral institution) 	<ul style="list-style-type: none"> • No structures? Lack of access to justice. No access to services • Status related to marriage, also no inheritance rights or ability to remarry • Community became more individualistic. Even with problem, people cannot help you, • Cannot be married again or is stigmatized for it. (in Nepal, slowly getting accepted at local level). • Conflict mainly between rebels and conflict. No where to go. • The problem she will get she will be in conflict with husband’s relatives – land. Making decisions on children. Want her to marry someone within clan. • No opportunities in public arena • Culture of survival – making it difficult to look long-term at advocacy.
Relations	<ul style="list-style-type: none"> • People moved to camps and women learned from other people and no longer isolated. • Women joined groups and formed new social nets. 	<ul style="list-style-type: none"> • Used by soldiers • social equity linked to state of being married (in-laws, etc.) Much less support. • Always violence. • Abducted girls who escape and return to community / or injured and had to return. They did not know father of children – kids never accepted in community. Cannot remarry • Many abusive relationships • Relationships with children can be very negative if they do not know father. • Poor relations with community. • Other women did not accept them. Men with wives and children in one hut. No space for man and have to let in another woman.
What lessons	<ul style="list-style-type: none"> • Promote positive changes: access over resources, decision-making at home and scale up at social sphere through advocacy. 	<ul style="list-style-type: none"> • Advocacy against violence needs and issues facing FHHs.

The discussion in the working groups showed, that due to conflict gender roles are changed and that also female headed households do have a chance through projects like the ones in our program, to participate in regaining their life skills and control over their future. Nevertheless in all the three countries female headed households are extremely vulnerable to violence, economic shocks and a special problem economic security. As in all the three countries women normally do not own property (which is mainly inherited through patrilinear systems).

One main recommendation from the working groups was, that once women’s leadership is emerging, it needs to be stabilized. This recommendation was made to take into account for the next phase and as a general recommendation for women’s empowerment programming in post-.conflict countries.

6. Day III: The PSYCHOSOCIAL COMPONENT of the program

6.1. Identifying links between Psychosocial issues and empowerment:

Psychosocial wellbeing is one of the great pillars of the program and the contribution of psychosocial wellbeing to women’s empowerment seems evident. However, when working within the project the broader connections might not always be present.

That is why in the Learning Conference the question was reflected:

➔ What are the links and how do psychosocial issues contribute?

Participants summarized observed links on various levels between psychosocial support and activities and women’s empowerment within an interrelated system:

- Psychosocial wellbeing as one precondition to women’s empowerment: Psychosocial wellbeing in general is seen as a big integral part of women’s agency (as reflected in the SII). It is a precondition for women’s ability to participate in processes, as it enables to (re)-gain trust, hope, a sense of self efficacy and self esteem. By obtaining several skills, and by strengthening wellbeing, women are helped obtaining different perspectives which might lead to more informed decision making. As our beneficiaries are living in a highly stressful context, they are particularly vulnerable towards developing serious symptoms in reaction, which in turn would further inhibit their ability to actively seek agency. Furthermore by enabling and strengthening the social network, women on the one hand are able to draw support and on the other hand by aligning thus also to take joint actions.
- Empowerment in turn affects psychosocial wellbeing, so there is a crucial feedback effect. Empowerment enables people to have more possibilities and thus enhances the sense of control over people’s own lives and contributes to increased self-esteem.
- As empowerment is a process, a lot of systemic changes will happen. A woman who takes up agency is very likely to face resistance and her closest environment will - as the process of change continues – also face various side-effects of the change. Within psychosocial attendance throughout the process the surrounding system is taken into account, thus sustainable effects are envisaged.

6.2. Clarifying the Psychosocial Component of the project: What is it and where is its place? Individual Mental Health support and community support

The psychosocial component of the project is inseparably tied to the local context. What helps in one area, might, for various reasons, not help in another; what has helped in the past, might not help anymore. That is why learning is so crucial for the program, as all activities need to be tailored to the realities on the ground.

A significant step towards joint learning and sharing of realities on the ground within our three implementing countries was set by formulating guidelines for psychosocial programming in the context of women’s empowerment. The manual **“Integrating the Psychosocial Dimension in Women’s Empowerment Programming: A Guide for CARE Country Offices”**³² by Martha Bragin and Janine Wurzer gives an overview of the scope of psychosocial programming, its theoretical underpinnings, implications and some thematic areas and combines it with learning outcomes of the program.

The psychosocial guidelines were introduced in the Learning Conference and the introduced concept of psychosocial resilience was particularly highlighted. As beneficiaries of our projects are living in the context of extreme hardships and extremely stressful conditions, psychosocial support can be concentrated on strengthening their psychosocial resilience. When working towards strengthening of resilience, psychosocial protective factors are strengthened and risk factors mitigated. In all three countries the psychosocial components are working by strengthening psychosocial resources. But where are similarities and where lie differences?

In working groups the three country teams identified psychosocial resources and risk factors in the respective context. Both resources as well as risk factors were arranged on individual, social and structural level.

Throughout the three countries some common coping mechanisms were identified:

- Self esteem
- Knowledge and different life skills, e.g. problem solving
- Mastering of relaxation methods such as meditation and yoga and positive habits as for instance writing poems (Nepal Team)
- Positive previous experiences (Burundi)
- all kinds of characteristics of a social network were named (at the social level)
- Supportiveness
- Enrolment in different groups and peer networks

Psychosocial risk factors at the individual level:

- negative thoughts such as guilt feelings,
- physical and mental illness
- negative previous experiences
- maladaptive behaviour or self medication with drugs

Psychosocial risk factors at the social level:

- isolation
- discrimination
- violent social relations or a violence supporting environment (Uganda)

The outcomes of the exercise suggested various similarities, but the actual meaning of the different factors is highly dependent from the context and the local culture. Thus the need for assessments of psychosocial resources in the local culture and creation of respective activities was pointed out.

Psychosocial programming is considering that people have different needs. Persons suffering from severe symptoms are often in need for additional individual mental health support. However in some areas these services might not exist might be of low quality or not accessible or affordable to these

³² Pls refer to Annex 22

women. Referral situation should be observed regularly and network with other organisations concerned with psychosocial issues envisaged.

Nevertheless it was agreed, that relying on individual interventions alone would separate these women from their community. Thus activities aiming at strengthening psychosocial resources and the social network parallel to individual support should be made accessible to these women, too, in order to promote and/or maintain integration in the community. The implementation of psychosocial programming, the proximity institutions and the design of the referral system varies across the country implementation.

Burundi: The whole psychosocial and mental health component of the project is implemented by the partner organisation Healthnet-TPO. This is an NGO based in the Netherlands offering mental health assistance in form of psychological counselling, and psychiatric care and psychosocial support. Thus the organisation covers support at individual level and provides training and outreach seminars in various psychosocial topics to different audiences. Healthnet-TPO is a professional organisation in the area of mental health/ psychosocial support. During the learning conference however the need for further integration of TPO’s services into a women’s empowerment program became evident and a training plan on gender topics for the organisation was agreed on.

Nepal: CARE Nepal is working with Community Based Psychosocial Care Workers (CBPSCW), who are recruited following predefined criteria and trained by psychosocial experts of the strategic partner Centre for Victims of Torture (CVICT). CBPSCW do not provide psychological counselling, but emotional support. They are part of the community and as such very close to the beneficiaries. Women presenting severe psychosocial problems are referred to CVICT.

Uganda: In Uganda all three partners are trained in psychosocial support mechanisms. Here psychosocial community workers are coming from the same context as the beneficiaries, similar as in the Nepal project. Persons suffering from severe mental problems are referred to TPO Uganda.

Psychosocial problems are often stigmatized and not dealt with adequately. These are side effects, which cause even more stress and separate people from the community. It was agreed, that an integral part of programs dealing with psychosocial issues thus must be to create an understanding environment. Thus psychosocial wellbeing and problems need to be explained to the public.

Awareness raising sessions on psychosocial support are imparted in all three projects: In Burundi sensitization sessions are done with members of the solidarity groups and in different settings within respective communities. In Nepal various methods for awareness raising are used by linking with the popular Education Centers, street dramas are performed and local authorities are approached. The SAKCHAM project is highly benefitting from the strong ties to the community by the CBPSW.

Wellbeing of frontline staff was discussed in detail during the learning conference. The frontline staff in our projects is dealing with persons in extremely stressful situations. Often they come across people who are desperate and hear sad and horrible stories. Even the most experienced person working directly with clients in difficult conditions – especially when they present psychiatric symptoms - is facing problems to connect too much with their clients and having difficulties with differentiation towards their own world and the client’s world and problems. This set of problems is very risky for staff and it is why the so-called ‘helping professionals’ are mainly in danger to be burned out. This risk needs must be tackled within psychosocial programming and several possible means were identified such as training in stress management and case inter/ or supervision.

Associated with frontline staff’s wellbeing but also with the technical quality of the services is also knowledge of the limits of their capacity and their role. Ongoing training is carried out on different

topics and skills in all three countries. Further comprehensive training plans need to be created and tailored to the needs.

6.3. Stigmatization

Stigmatization is a mental process, in which persons are bound with attributes, which have a devaluating effect. Discrimination is behaviour of negative treatment arising out of stigmatization.

Persons can be stigmatized because of various reasons. Participants of all three countries reported on groups which are stigmatized in the respective context and on forms of discrimination.

- People infected with the HIV virus (the same in all regions).
- Persons presenting mental symptoms or seeking mental health/psychosocial.

Here an example from Nepal:

In Nepal, because of the lack of awareness/education, and because of the emphasis on the spiritual/supernatural causes instead of social or biological causes/explanations for mental illness, people in communities relate mental illness with Purbajanma ko kukarma ko fal (consequence of misdeeds in past life), Devi/Deuta lageko (Possessed by god/goddess), Bhut Pret lageko (possessed by ghost/evil spirit), and mental illness is an issue of stigma.

If a person is mentally ill then the whole family is stigmatized as Pagal ko Khandan (Family of mad), Pagal ko santan (Progeny of mad), and the person will be called Papi (sinner), and there exists discrimination against mentally ill. Because of this, if someone in the family has a history of mental illness then the son and daughter will have difficulty getting married. Consequently, people tend to hide mental problems and do not seek help for mental/psychosocial problems.

In the Psychiatric Hospital of Bujumbura, the director remarked, that there is a huge problem that relatives of patients after their stay in the hospital refuse to take them back and reintegrate them in the family and community. There have been some remarkable efforts to counter stigmatization and discrimination.

People are stigmatized for various reasons all over the world. Nevertheless mostly stigmatization happens unconsciously. That is why mostly people would not confess that they would stigmatize. Tom Barton showed a very interesting way to find out which kinds of persons are stigmatized in a community. By doing focus group discussions in Nigeria, first social groups were determined jointly. After having collected a long list of different groupings, the question was raised, who does not belong to any of these groups. By asking this way, marginalized and discriminated persons in the context were identified.

Stigmatization and discrimination have a lot of different negative implications especially as it is cutting off access to important services. Consequently in our activities we must always reflect, if we are reaching out to the marginalized and discriminated people.

Main learning outcomes of the Psychosocial Day

- In all projects it has been observed, that psychosocial support and women’s empowerment influence each other and are closely connected.

- There are a lot of culture specific coping mechanisms. Psychosocial resources which are rooted in the local culture should be further assessed with the aim to create respective strengthening activities.
- Referral systems vary across the three projects.
- In order to normalize reactions to stressful conditions, to sensitize towards psychosocial topics and to de-stigmatize psychosocial problems awareness raising sessions are carried out, but the means of outreach are very different.
- Wellbeing of frontline staff is a crucial issue in all projects dealing with psychosocial problems and we agreed that here is room for improvement.
- Technical support in order to maintain/enhance quality is an ongoing need.
- Stigmatization takes different forms, but is present everywhere. It needs to be assessed and actively addressed.

CARE’s Strategic Impact Inquiry

At CARE, we view women’s empowerment through the lens of poor women’s struggles to achieve their full and equal human rights. In these struggles, women strive to balance practical, daily, individual achievements with strategic, collective, long-term work to challenge biased social rules and institutions. Through a three year Strategic Impact Inquiry (SII) on women’s empowerment, thousands of women across dozens of research sites shape a rich and authentic story of empowerment, one that challenges many conventions about what it is, how it happens, and what the development sector’s project activities have to do with it. Central to this story is an awareness of interdependence – that the lasting empowerment of any given woman relies on inter-linking changes in her aspirations and achievements (agency), in the societal rules and customs that shape her choices and possibilities in life (structure), and in the nature of relationships through which she navigates her life (relations). This brief highlights how contexts of crisis can shift agency, structure and relations, and how CARE can work with crisis-affected communities to deepen impact on women’s empowerment.

7. Day IV: PEACEBUILDING and ADVOCACY

The day started with an introduction by Diana Wu, who worked with the CARE USAs Program Quality Unity in deducting the key findings and Lessons Learned around the world on Women’s Empowerment (SII study). She related our program to the general findings and main recommendations of the research in the field of crisis and women’s empowerment.

Crisis – a Tear in the Moral Fabric of Societies³³ - Eroding rule of law, disruption of essential services, and a climate of violence and destitution, all conspire to render women and men vulnerable during disasters and conflict. Under pressure, social conventions crack at their weakest points, and patterns of violence or neglect expose underlying biases about the relative value of the lives and dignity of those competing for survival. When the crisis subsides, societies are left to face the uncertainties these breakdowns can generate – how to respond to the trauma of those who bore the brunt of the crisis, and how to confront the fissures the crisis has exposed in a community’s binding norms.

³³ The introduction to the day was done by Diane Wu, and the text is taken from: SII findings on Women’s Empowerment and Emergencies (Draft), by Eliza Martinez and Diana Wu, June 2009. You find the whole paper as Annex 21 of the Learning conference Report.

In Uganda, Burundi, India and Cambodia, the SII found that violence against women increased during conflict and post-conflict. In Northern Uganda, women reported high rates of rape by husbands, soldiers, rebels and neighbors. These attacks occurred in the household, the camps for internally displaced people and outside of the camps’ perimeters. Poverty and the lack of income-earning opportunities in Uganda also increased women’s vulnerability to sexual exploitation. The SII found that women and girls there turned to transactional sex, under insecure conditions, as one of the few reliable sources of income. The breakdown of health services left women with inadequate knowledge and services to prevent and address HIV and other risks to bodily integrity, while breakdowns in the justice system left them with no confidential means to report crimes, and ensured perpetrator impunity.

Expanding Spaces for Women’s Empowerment

At the same time, as entire communities faced environments of greater insecurity and risk, the SII found cases where women responded to crisis by transgressing gender norms, and taking on important public roles to defend their families and communities, often for the first time. In El Salvador’s disaster-prone Jiboa River basin, many women joined local emergency committees, taking active roles in health, shelter and damage assessment. In a number of sites, the SII found women mobilizing as peace keepers, starting their own businesses and learning to read. One woman in Somalia described her own experiences:

“I feel more empowered than the women who stay at home. Women without work have no power, but I as a working woman feel that I can do things of men and women at the same time. This is because of the civil war, women became much [more] empowered.”

As countries seek to build stronger foundations for peace and security, the reconstruction of infrastructure and new calls for peace and healing can again present opportunities for women. Women sometimes innovated within their existing gendered identities (playing subordinated roles in armed struggles), and sometimes temporarily assumed male roles (as heads of household, or community in the absence of men). *Following crisis, communities find themselves at an important crossroad for gender equity and women’s rights.* When women have stepped out of the kitchen and into the public sphere, can they be expected to return to their former, more circumscribed roles? And for a man, what does it mean to have a wife who also provides for the family and whose domain is not just in the home? After the crisis passes, will these structural shifts and new roles for women and men within and beyond the household be institutionalized, or overturned? In these times of social upheaval – with new risks and opportunities facing women – the SII found that CARE can play an important role in building on women’s strategies and the opportunities that arise in changing contexts.

Seedlings of a broader role CARE can play

However, specific to conflict settings, the SIIs in crisis settings also uncovered its own set of themes on how to support women and communities to cope with and overcome trauma.

Staff Psycho-Social Needs

In order to work effectively with women’s psycho-social needs, CARE must train and prepare its staff to be able to handle psycho-social issues sensitively. During the third phase of the SII, research teams were trained to be sensitive to women’s psycho-social well-being during interviews and counselors were available on-site to help women deal with their emotions surrounding trauma, violence and HIV. In our daily work within projects, staff must also be trained to remain sensitive and aware of the psycho-social effects of trauma and loss on women.

Similarly, CARE must also be sensitive about how working with women’s traumas may affect staff. In one site in Burundi, partner staff from HealthNet TPO reported how their daily work on sexual violence took a toll on their personal lives. Staff reported feeling overwhelmed by the work and found their stress in the workplace affected relationships at home.

To cope with staff stress and psycho-social needs, Healthnet TPO offers both individual and group supervision with field staff for them to discuss their experiences and how it has affected them. Healthnet TPO has also led CARE staff in trainings on psycho-social issues and coping; and trained psycho-social focal points in each of CARE’s field offices to act as informal counselors.

Addressing Psycho-Social Needs

Conflict and emergencies can psychologically and physically shake men, women and children. As CARE enters communities in order to bring urgently needed relief or help communities recover after an emergency, it must also remain sensitive to the emotional effects of an emergency on the men and women with whom we work.

As discussed earlier, conflicts in Somalia and Uganda left men unemployed, disempowered and depressed. In Burundi and post-Tsunami India, women reported experiencing greater violence in their homes and communities during the war. After the war ended, many of the perpetrators linked to the genocide returned to communities to again live among the families of victims and survivors.

All of these experiences, women and men said, could take a psychological toll. In Uganda, displaced people reported high rates of suicide among women in camps as a result of the violence and insecurity there. In Burundi, victims of rape experienced loss of appetite, nightmares and suicidal thoughts. Often, the shame surrounding experiences of rape also prevent women from seeking services or justice against perpetrators.

To respond to trauma and promote healing, CARE’s work with Burundian communities and Tsunami victims incorporated psycho-social services, particularly in response to sexual violence against

Discussing Trauma

In order to work with women to confront trauma in a way that is sensitive and promotes healing, CARE has developed a set of ethical guidelines for all staff. To access this document, please visit: pqdl.care.org

women. Services range from: sensitizing communities about sexual violence, connecting victims to psycho-social and medical services, monitoring households, as well as working with local governments to seek justice against rape and violence against women. Given the extremely limited availability of psycho-social services to victims within both post-Tsunami India and Burundi, CARE and its partners have also begun to train local volunteers as community educators to provide space for victims to report and share their experiences. While the SII did not examine the strengths and weaknesses of CARE’s approaches to psycho-social interventions, CARE’s women’s program team in Burundi has launched an action-research initiative focused on women’s psycho-social well-being and CARE’s work.

Relationships and Trust among Women

Displacement, economic collapse and violence left not only a psycho-social toll on communities, but have also altered relationships among residents. In conflicts, tensions among residents along ethnic and political lines affect entire communities – as evidenced by CARE’s experiences in Somalia and Burundi. Tensions also rose between households affected by natural disaster. In India, the study of Tsunami relief stated:

“The relocation of the community has disrupted normal life and contributed to greater vulnerability. The physical space around houses has decreased as a result of displacement. The close proximity of housing was contributing to increased tensions and inter-family conflicts, as well as feelings of vulnerability and basically feeling like ‘sitting targets.’”

In India, tensions and mistrust among displaced people led to the exclusion of some groups, particularly women, from local decision-making or distribution of services. Deteriorated relationships led to a lack of solidarity among women – even within the groups that CARE mobilized. Women’s groups taking part in village savings and loans did not come together around issues affecting their lives, and their relationships were strictly economic.

In order to work effectively with communities, the SII showed that CARE must first address the underlying tensions and relational dynamics among residents of a community. In India, the SII recommended that CARE mobilize women more strategically to pursue change in citizen rights, domestic violence and disaster preparedness. While tensions between community and group members remain, the small shifts are important in broadening women’s space over time as well as reinforcing a foundation for sustainable peace.

Shifting Policy Environments

Structural change can begin with courageous individual and collective acts of agency, but CARE’s intervention in crisis-affected settings must always seek to support and consolidate the policy conditions to sustain and institutionalize these shifts. As women in Burundi broke traditional barriers by managing conflicts in their communities, and women in Somalia left their home to begin work for the first time, we can see how women in Guatemala gain added leverage in their struggles through the national Peace Accords and establishment of the National Women’s Forum. With solidarity and a focus on policy change, the SII illustrated that women have unprecedented opportunities to advance gender equity in communities disrupted by emergencies.

A number of studies highlighted the key role CARE can play as an organization in order to bring change. As a big international NGO, CARE is in a unique position to support women’s organizing and advocacy efforts, and to use our organizational power to influence the design of policies affecting women’s lives. In Uganda the SII found CARE’s work with displaced men and women; CARE’s cooperation and relationship with the World Food Program, the government of Uganda and Gulu district authorities, all put us in a unique position of influence. Through our connections, we can and should shape government and UN approaches in internal displacement camps to improve the concerns facing, and the dignity of the displaced men, women and children there.

In Cambodia, the SII also found that recent anti-trafficking and prevention of sexual exploitation laws have negated many gains made by CARE’s work with sex workers. In its efforts to strengthen its reputation on human rights issues, the post-conflict Government of Cambodia has launched crackdowns on trafficking of women, which have severely negatively impacted vulnerable women working in the sex trade. The SII made clear how analysis and advocacy on the impacts of these anti-trafficking policies is essential for the kind of women’s empowerment and HIV risk reduction impact the project was seeking.

Key Lessons of the SII on women’s empowerment and emergencies:

Across SIIs focused on communities affected by conflict and disaster, a number of key lessons emerged:

Fostering a Sense of Confidence within Women: CARE’s work with women in community development – with or without an explicit focus on gender equity – gives women greater confidence both in their sense of self-worth and in their skills.

Not Settling with the Status Quo – Promoting Gender Equity: While providing urgent relief in emergencies is essential, promoting gender equity and women’s empowerment is important for lasting peace and recovery. Without a plan for women’s empowerment, project impacts tend to be short-lived, limited and vulnerable to reversibility.

Prioritizing Communities: CARE’s proposals should be shaped by the community and not by donors. CARE must also lobby more around donor regulations to make them aware of the implications that regulations pose on project implementation and impact.

Supporting Psycho-social Health: CARE must be sensitive and responsive to the psychological effects of crisis on men and women – staff and participants. This may include providing services for victims

of sexual violence, sensitizing communities to psycho-social needs and trauma, and putting in place a decentralized psycho-social system through the mobilization of local counselors to provide support and counseling to community members.

Strengthening Relationships and Reconciliation: Emergencies – both from disaster and conflict – can damage relationships and aggravate tensions between men, women and households. Through interventions, CARE must address and confront these tensions – between genders, groups and ethnicities – in order to build trust and solidarity among groups. CARE’s experiences in Burundi and Somalia have found that local men and women can be key peace-makers in their community, and foster discussions on rights and reconciliation.

Advocating for Broader Change: As an organization that works closely with communities affected by crisis, CARE and its participants are in the unique position to appeal to national and international policy-makers to promote women’s rights. By linking women’s groups to broader political movements for women’s rights, CARE can support and strengthen women’s voices to appeal for their needs. This would ensure their interests continue to be voiced and women can continue to negotiate with power-holders after the crisis and beyond the scope of CARE’s involvement in specific communities.

7.1. What do we do within the program for Peace-Building on community level

Our program, “Claiming Rights - Promoting Peace. Women’s Empowerment in conflict affected countries” is based on the SII findings. Also in the work with regard to Peace-building and Advocacy for women’s rights within the umbrella of UN SCR 1325, we do follow a holistic approach: from the individual agency level up to the structural changes in order to facilitate substantial, sustainable change for women’s rights and gender equity.

During the Learning Conference, we first looked on the community based peace-building interventions done by the program in each of the participating countries:



Picture 15: PPP from Burundi

7.1.1. Context of post conflict in Burundi (presentation by Chartier³⁴, conflict advisor of CARE Burundi)

The current context in Burundi is identified by issues & challenges linked with the consequences of the armed conflict that occurred since 1993: A peace agreement has been made with the current government and the FNL PALIPE HUTU, the demobilization & reintegration of FNL combatants, proliferation of small guns, reintegration of IDPs & repatriation is ongoing. There is a lack of trust between residents and repatriates. There is a high level of frustration amongst ex combatants, an increasing of sexual & gender based violence, of killings and robbery, as well as of street kids. Cultural based clashes (traditional beliefs), land conflicts and issues cause killings.

Generally, the governmental institutions are fragile. There is a lot of discrimination in politics, corruption and impunity are widespread. All this is complemented by a lack of the knowledge of the law. This complex situation leads to fear and overload with trauma amongst the population.

As CARE is operating in such an environment, the question we need to ask ourselves in the interactions with our impact groups is: “How does the context influence our people and interact with our initiatives?”

The CARE Burundi Conflict advisor stated, that with regard to the term “Peace building”, there is no precise and common definition in the field of peace practitioners and the UN System.

“Peace building work focuses on reducing or ending violent conflict and/or promoting a culture of peace.” But there is a main goal: *Peace building seeks to reduce all risks about falling into destructive conflict, by strengthening national capacities for conflict management, and laying the foundations for sustainable peace. In case, peace building process marches together with conflict prevention.*

There are several Peace initiatives within Care’s programs in Burundi: The set up and initiating of the GSs, conflict sensitive approaches including analysis, action research on the impact (negative/positive) of CARE’s activities in the communities where it works, to measure how CARE’s activities affect people’s relationship in their neighborhood, the inclusion of a DO NO HARM perspective, RPP to be exploited soon in order to emphasize peace initiatives.



Picture 16: Family in Burundi

How can we empower women to adress conflict? Some women are skilled to mediate conflicting parties. Women are concerned by issues in their area, some men (abatangamuco) are pillars of women while dealing with social worries, they can advocate for voiceless people.

³⁴ For the whole presentation pls refer to Annex 11: Peace building in Burundi.

Lessons on empowered women addressing conflict:

- They need to be respected and trusted women by community
- Creating frustration with male traditional (Abashingantahe) and elected leaders
- Conflict can be positive
- It’s hard to deal with culture based conflict

Challenges encountered: The most challenges CARE Burundi is having relate to the priorities with the socio & political context (see the background definition):

- Culture/traditional beliefs (within both women & man)
- Stubbornness in several areas
- Empowered women become threats
- Empowered women are targeted by political leaders (they want them to work for their political parties)
- Most of *voisins*³⁵ are needy & living in extreme poverty
- The NCTR (CNVR)
- The elections to come next year
- Integration of ex combatants
- Small arms still held illegally
- Land conflicts, etc.

To connect the CARE Burundi peace initiatives with the national level: A working group made up by members from diverse organizations has been put in place. Its major goal is to build a “bridge” between the bottoms in terms of developing a common understanding of positive peace we want to build.

**7.1.2. Uganda – Women Empowerment for peace project (WEP): Presentation on peace building
By: Veronica Oyela (FOR WORUDET, DOK AND FOKAPAWA)**

Reality of Conflict: Conflict is inevitable but how to deal with it? What roles can women play in peace building process? How can we involve women in peace building? How can we prevent conflict? What conflicts exists within the community?

Activities Conducted by WEP: Trainings - women are mobilized and trained on conflict analysis, negotiation skills, mediation, human/women rights, advocacy and lobbying, leadership skills.
Culture and Peace - they are trained on international instruments (CEDAW, UNSCR 1325, 1820) as well as on national laws and provisions.

Community peace Debates/Community Dialogues: are held with the IDPs

- Getting people’s views and know where to strengthen, where to draw lessons
- Tool for awareness creation, feed back and mobilization
- Provides an opportunity for the community to come together- build relationships
- Questioning behaviors and influencing change in attitudes
- Identify issues in the community and address them
- Gives opportunity for people to express themselves especially women
- Increase participation of women in open discussions
- Male involvement for sustainability
- A tool for message dissemination

³⁵ CARE Burundi calls the project „beneficiaries“ neighbors, which in French is voisins.

Music, Dance and Drama Performances: are used as a tool by WEP

- Bring the community together to express themselves through MDD
- To uphold virtues and condemn vices
- Create awareness + Break the silence that perpetuate violence
- Message dissemination
- Poems which are informative



Pictures 17/17a: Traditional dances performed as a means of strengthening community resilience and peace in Uganda

Formation of Peace Teams/Actors is done through WEP: Women volunteer to work as peace activists in their villages. They help solve cases and reconcile parties without going to local councils or court. The peace values easily permeate in the villages. Women do mediation, give and get psychosocial support, work on advocacy at grass root levels. They respond to GBV at family levels and linkages are built with other grass root structures of local government and other agencies to strengthen referrals

Another initiative is “Sports for Peace”: It helps to create male involvement and to denounce negative cultural practices and beliefs. It is very useful for relaxation, builds team spirit between the players; opens up space for discussions and gives a forum for dialogue on women’s participation in peace processes.

Another tool is Communal Gardening: This came out as group initiatives and heavily increased communal spirit and care for one another. It is an opportunity for women and men to discuss issues that concern them and has proved to be a valuable source of unity in the village.

Door to door Sensitization: It is mainly used to help solve domestic violence in families and provides an opportunity for counseling and disseminate message of peace

Inter-project Visits: WEP has been very active in organizing visits within Organizations; among partner organizations and also to other organizations with similar projects in order to create learning. Especially activist groups, advocacy groups for women’s rights and UN SCR 1325 have been visited.

After the presentations, a **panel was set up and participant could have an Q & A session.** The main questions and answers of the discussions, coming up with solutions and recommendations, were:

7.2. Country Working Groups: Linkage of grassroots women with district/ national/ international level advocacy

CARE has the comparative advantage to be working on grass-roots level with the communities and with local partner organizations. This work is also having a multitude of positive results. As within our Women’s Empowerment program we do not only focus on agency (individual) level of the women, but also on the structural (political and cultural environment) and the relational level (= how the women can negotiate their path); it is very important to link the grassroots women’s voices to national or even international level initiatives. This linking has often proven to be challenging, in some countries – like in Nepal – it works very fine. It is also happening in Burundi - and in Uganda it has been a big challenge – but also on the way now.

During the forth day of the conference, participants were asked to go into country working groups and think about the subject of implementing UN SCR 1325 – Peace building on community level and inclusion of grassroots women’s voices in national level advocacy. They were asked to discuss and create a role play to answer for our common program: What are the country experiences, concerns and needs for support in terms of linkage between grass-roots women to post-conflict reconstruction/ peace-building at national level. The guiding questions were: Where are the strengths of the country with regard to the linkage of the grass-roots women to national level decision making (per country)? How does the country specific political situation “enable” this flow of voices from the ground to the national level, or which challenges are along the way? Which are the main obstacles and gaps? Where do you see potentials for strengthening participation of grass-roots women – and in which forums/networks/social movements might you channel their voices for effective, meaningful participation?

Gender roles got mixed up during the role plays.....



Picture 18: Indu Patmire performing: being a politician



Picture 19: Richard Businge performing a corrupted person within an organization.

7.3. ADVOCACY around UN SCR 1325 (and UN SCR 1820) on national levels – involvement of our program, suggestions for next phase

The afternoon was reserved for national level activities in the field of advocacy for UN SCR 1325. We critically looked at where we stand in each country, and where our program and CAREs women’s empowerment programming is linked to national level initiatives.

7.3.1. Presentation of GORETH NDACAYISABA; Dushirehamwe: Status of the implementation of UN SCR 1325 in Burundi

Dushirehamwe Association is one of the partners of the *Kirumara* project and CARE; envisaging women’s empowerment by creating an enabling environment for the promotion and protection of women’s rights. This partnership with CARE fits well into the activities under the framework of UN SCR 1325 now that Burundi is engaged in reconstruction after more than a decade of violence.

Burundi is in a post-conflict reconstruction and reconciliation phase after more than 10 years of armed conflict. The war has caused harm in many ways: It had human, social, economic and security costs which were largely incurred by women and children. The conflict has had multifold consequences at internal, regional and international level.

The Pillars of 1325 are the three “P”s - Participation, Protection and Prevention

6 areas of action are deriving from the resolution:

- Protection of women and girls during armed conflict
- Participation of women in decision-making bodies for peace and security
- Participation of women in disarmament programs, demobilization and reintegration
- Participation of women in peace-building and reconciliation
- Training on gender equity within the framework of peace keeping, disarmament and reconstruction, insisting in women’s special needs
- Production or reports which account for the 1325 implementation mechanisms, and on the integration of gender equity issues in all programs related to conflict, peace and security

Activities around UN SCR 1325 in Burundi are mainly financed by UNIFEM. Dushirehamwe conducted a study on the ‘Evaluation of the Awareness and Implementation of UNSC Resolution 1325’, in 2007.

The main observations were:

With regard to protection:

- Non-compliance with 1325 and International Humanitarian Law in the protection of girls and women in armed conflict
- GBV not prosecuted and taboo
- Very limited number of protection mechanisms, even less mechanisms taking into account the special needs of girls and women
- Traditional gender-specific threats: rape, domestic violence, sexual exploitation and humiliation, and even mutilation. Burundians are not aware of these dangers. They are afraid to denounce the criminals in public, also because these issues are taboo according to traditional cultural conduct. At institutional level, a major problem is the fact that local administrations apply law that considers sexual violence against girls and women as an issue of minor importance.

Some positive remarks:

- Kirumara intervention: Awareness-raising on women’s rights for local authorities and advocacy at national level
- National Security Council has 2 female members (out of 7)
- Local Security Committees have female members
- Security sector reforms
- Training of female police and military on 1325, their rights and GBV

- Network of female police and military, in collaboration with civil society, working on a plan to establish gender focal points in Ministries of Defense and Security.
- Integration of female ex combatants in security and defense forces.

Participation of Women in Peace and Security Decision-making

- Low political will and stability
- Qualitative or quantitative representation of women?
- Weakness of gender mechanisms and their institutionalization
- Lack of partnerships and alliances
- Lack of baseline indicators
- Communicational and technological exclusion
- Burundian Constitution guarantees 30% female participation; current status: 31.5% in National Assembly, 34% in the Senate, 27% in Government, 12% in Provinces, 12% in communes
- Electoral law puts women in 4th position
- 2 out of 41 political parties in BDI founded and chaired by women

Positive remarks:

- Burundi has ratified conventions and resolutions
- CEDAW, Beijing, 1325, 1820, Maputo Protocol, CIRGL)
- National Gender Policy
- 30% quotas
- Networks of women engaged in advocacy for women’s rights (NAP for 2010 elections)
- Effective partnership with Ministry of Gender

Currently the **“Burundi National Action Plan on 1325”** is worked on and the draft was submitted by Dushirahamwe: It is built upon 8 pillars corresponding to findings of 2007 study:

- Promotion of 1325 to advance implementation
- Effective equality of men and women in decision-making positions
- Strengthening of mechanisms for the protection of women’s rights during and after conflict
- Legislative reform in favor of gender equity
- Taking into account the needs of girls and women in post conflict programming
- Taking into account these needs and GBV in post-conflict justice
- Coordinated 1325 implementation
- Effective participation of women in peace negotiations and peace-keeping operations

Implementation Strategies are: A Pilot committee exists already but needs funds and good policy, there are women and men integrated. Committees of ‘Friends of 1325’ shall be formed at all levels. By all means, the popularization of 1325 – is to be supported by different actors. Fundraising and resource mobilization; as well as an M&E plan with reporting to national and international levels is foreseen.

Recommendations from Dushirahamwe as a strategic partner of CARE Burundi to CARE:

For CARE:

- Strengthen organizational and institutional support
- Exchange of experience for learning
- Expansion of Kirumara

For Government:

- Adoption of the NAP and providing the necessary means for implementation
- Mainstreaming of 1325 in all policy areas

For women’s organizations:

- Strengthen advocacy synergies for implementation

For the UN:

- Evaluation mission in the field and reports to Secretary General and member states
- Adopt measures for respect for the engagement in women’s rights

7.3.2. Indu Patmire (CARE Nepal): STATUS OF IMPLEMENTATION OF RESOLUTION 1325 How CARE Nepal is working in terms of UNSCR 1325?

Women in Nepal are 51% of the total Population. The average Life Expectancy of women is 64.1 years, versus 63.1 for male. The literacy rate for women is at 26%, for men it is at 62%. Looking at land ownership it is still worse: Only 11% own some land; and it is less than one percent women’s ownership on land, assets and livestock from the total.

Context of Nepal:



Picture 20: Mother with child in Nepal

Twelve years of insurgency ended three years ago. 30-40 % of women joined the frontline of battlefield. A total of 13,246 people were killed.

Nepal is the youngest Republic and new Constitution is developed, made by the Republic. Women networks advocated, and had 4 women included in the constitution committee.

The impact of conflict was high male migration; a lot of GBV paired with impunity (i.e. UNFPA: 367 cases of sexual violence reported. All of them were not taken into custody; which shows the increased burden of violence against Women - generally there is a high level of impunity and deteriorating law and order. CARE observed an increase of forced child marriage/ dowry (girl’s family pays); as well as trafficking to the sex work industry. There is limited access to health, and women do suffer psycho-social consequences. A significant decrease in girls’ school attendance has also happened due to the internal armed conflict.

Implementing UNSCR 1325: The main actors in Nepal are:

- o Ministry of Peace and Reconstruction(started after war)
- o National Women Commission
- o Ministry of Women, Children and Social Welfare
- o UN System and UNFPA as a lead agency
- o NGO, Women’s Organizations and Peace Networks
- o International NGOs

Implementing UNSCR: In the Constitutional Assembly (CA) there is a 33% women representation. A Peace Trust Fund has been established and a Peace and Reconstruction Commission proposed; a Truth and Reconciliation Bill is waiting for endorsement. A specific Rehabilitation/Social Reintegration/Security Program for single, disabled and internally displaced women has been developed.

At National Level, the government and the UN are implementing the following activities: Orientation for Peace Ministry personnel; TOT for high level government officials; TOT for civil society organizations, work on the National Plan of Action (NPA) on 1325 and 1820 (the draft has been finalized).

CARE Nepal and UNSCR 1325 : CARE has several projects on 1325 – “Gender and Peace Building”; “Women and Youth as Pillars of Sustainable Peace”; the “National Initiative on Women’s Political Engagement for Making a Gender Responsive Constitution”; the “Peace Building Research Project” and “SAKCHAM – Claiming Rights-Promoting Peace”.

Strategies for forging ahead: CARE Nepal is working with alliances/networks at national/local level. There is also critical engagement with women Constituent Assembly members, a consequent linking of the ‘National Initiative’ with ongoing and new programs. Strategic partnering with media and a critical engagement in the political process through advocacy work from grass roots to national level. This includes enhancing and supporting the role of the women’s advocacy forum and networks for peace & equity, as well as a close coordination and collaboration with other agencies.

Key Interventions undertaken by CARE Nepal include:

Capacity development: Training of the Trainers on the CA to media, to NGOs and women rights activist. Capacity development of women political party cadres as one of the entry points for women’s broader peace building participation.

Publication and wide dissemination of IEC materials: *Creating the discourse* from micro to macro levels to reflect women’s aspiration on New Constitution by critically engaging in the processes.

To *increase women’s access to justice* advocating GBV to be criminalized new constitution. Contributing to democratic transformation processes in the country by *increasing awareness on the CA elections*, promoted women as voters and candidates.

Critical Stakeholders are: Major political parties (5-7 depending on the agenda) and their sister organizations; the Women Parliamentary Committee (WPC), the National Women Commission (NWC); Women’s Rights Advocacy Forums/Networks; other Agencies involved in similar initiatives (UN system, INGOs & NGOs)

Issues are the Peace and reconstruction commission bill which is currently debated. The UN is involved but the government is very unstable with fighting within and issues of corruption.

Also Norway is collaborating with the UN. There is a GBV Network, Protection clusters (UN), CARE is an active member and there is a specific Gender/Violence peace-building fund, in regard to 1325.

Our Partners for working on the implementation of UN SCR 1325 are: The Inter-Party Women’s Alliance (IPWA); the Ex-women Parliamentarian’s Association; Shantimalika (Peace network represented and managed by women); Sancharika Samuha (Women Journalists’ Association); FORCE (A national networks of women rights advocacy forums) and Jagaran Nepal (Working for Peace and Governance)

SAKCHAM has developed links at local and national level for the implementation of UNSCR 1325. It works through a Peace Promotion Center and the entry point is the *Popular Education Center*. This is where poor vulnerable and socially excluded women are getting organized. Government committees are working with SAKCHAM – on capacity building for women’s role in peace-building. Women from Sakcham were also invited to train military about 1325 and worked with the army. Advocating in the change of legal systems: 1325, partners land rights movements.

Highlights and Achievements: Women in Decision-Making: CARE organized series of activities on UNSCR1325; capacity building of GMCC and partner organizations for the implementation of UNSCR 1325; Partnership with men for women’s advancement; INGO sectors on 1325 training.

Women in Decision-Making: Women occupied decision making positions at various institutions (200); the women politicians strongly lobbying for gender equality, women’s rights advancement. WE conducted and widely shared a Gender gap analysis on the buffer zone policy & peace policy.

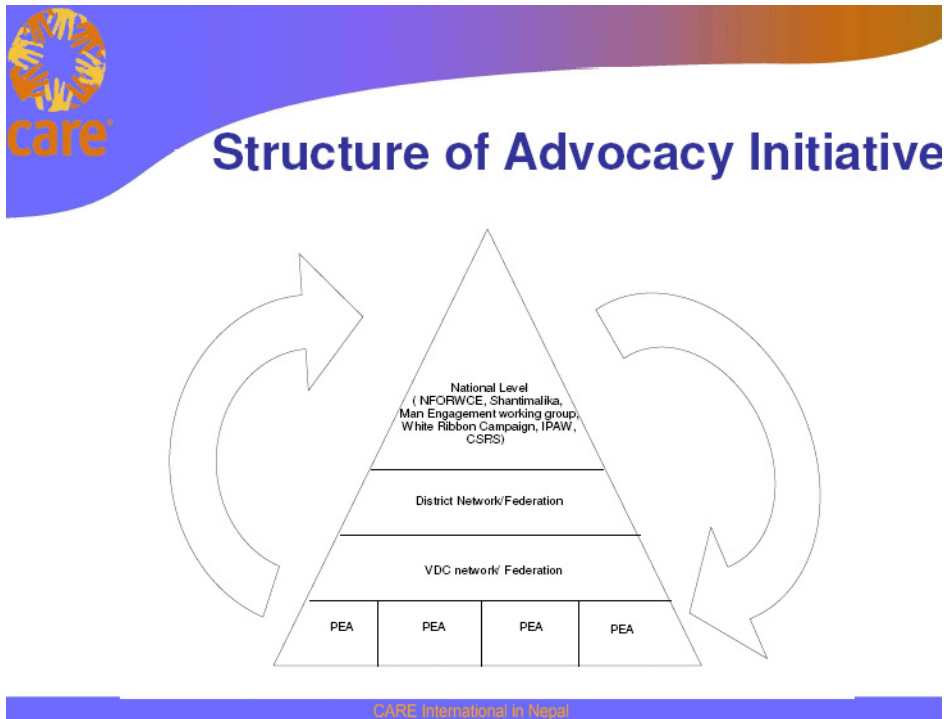
Combating GBV: CARE created a discourse on gender and sexual violence and supported to strengthen the safety net. The PEC curriculum included GBV and there are ongoing awareness raising activities on GBV. Several cases were reported in the media and perpetrators prosecuted. Men and women increasingly demonstrate their solidarity against GBV. There is also an increasing trend in recognizing women as the catalysts of peace and justice at all levels. Women started to publicly question and challenge traditional roles.

Collaborating with Media: CARE is collaborating with the media to raise awareness on UNSCR 1325. Networking with media practitioners and alternative media groups is essential for knowledge coverage on women and their roles. Increased out reach in rural and remote areas brings out diverse unheard voices in the Constitution making process, and has established a credible and safe space to advocate against GBV. Media support in organizing campaign against unequal wages for women was given. CARE supported awareness-raising and district level officials. Also, there was training to the media on women’s election, and on how to get women to make the process responsive to women; a help-line was established.

CARE-Nepal’s Involvement in Change of Legal system: Advocating endorsement of *UNSCR 1325 NPA* Advocating to increase women’s participation in peace process through networks/partners. Actively participating and supporting social movements against malpractices and discrimination against women downtrodden community. Actively participated and mobilized its national and local networks for the safe passage of Domestic Violence Bill. It is endorsed by the parliament recently and lots of feedback were received.

Advocated *“Equal Wage for Equal Work”* (Women Advocacy Forum filed a case in the Supreme Court on 15 June 2006, demanding legal provisions to guarantee rights to equal wages. In response, Supreme Court summoned the government to enforce the law.)

CARE Nepal also strongly advocated for the revision of the *Community Forestry (CF) Guidelines* together with national and international organizations. The revised guideline was approved on January 30, 2009. The revised guideline will be applicable to more than 14,400 Community Forest User Groups all over the country who manage more than 25% of country’s forest resources including more than 35 percent of total population; women’s roles were included now.



How do we do this work? Structure of advocacy initiatives at CARE Nepal:

- *Popular education centers/reflect shelters.* The issues related to advocacy are generated there. They are *linked to networks at the VDC level* (political unit, 200,000-300,500) and become a federated group. Issues come up, and have *district level networks*; they are then *linked with a National level network*, where the women’s’ rights concerns are taken up. The Network and facilitation process is taken by CARE Nepal, (PEC centers only CARE). CARE works as partners to other initiatives. It facilitates to pick up issues from grassroots to district level and organize it.
- *Women’s alliances:* Organizing together with 13-14 groups.
- *Women’s Federation Network* – advocate for women’s rights. Doesn’t belong to any party in particular.
- Some within party, marginalized. Denied rights for some women to get involved. Network in order to have voice at larger level. And improve women’s voice.

Challenges encountered: Internally it is challenging to sustain and up scale of the initiatives. Externally there is a high level of impunity. Internal conflicts among political parties are affecting the constitution making process and the Federalism is difficult.

**7.3.3. Richard Businge (CARE Uganda)³⁶: UNSCR 1325 and the Juba Peace Process
Assessment of women’s participation in the Juba Peace Process (JPP) from the lens of
UNSCR 1325 by CARE International in Uganda.**

Background to the Juba Peace Process: Over two decades of conflict and violence in northern Uganda have left the region totally devastated with scars that will take generations to heal. Women and children are the primary victims and they have been abused and brutalized by the fighting forces. The conflict turned into a proxy war between Uganda and Sudan in the late 90’s with Uganda

³⁶ Pls refer to Annex 16 of this report (PPP of R. Businge for the Second Program Learning Conference, Burundi June 2009).

supporting the SPLA and Sudan supporting the LRA in return. The Comprehensive Peace Agreement between the Khartoum Government and Southern Sudan (SPLA) in Jan 2005 left the LRA with no option but to talk about peace with the GoU.

Women’s participation in the JPP: Women formed the *Uganda Women’s Peace Coalition* composed of 17 women’s organizations at the national and district levels coordinated by the *Uganda Women’s Network (UWONET)*. The women went to Juba at two levels: (1) to put pressure on the negotiating teams to include women, and (2) to include women’s issues on the peace agenda and outcomes. Although some women were represented in the JPP, we have identified several gaps indicated below:

Agenda item I: The Agreement on Cessation of Hostilities (CoHA): The study assessed whether agenda I promoted and protected human rights of women and incorporated gender perspectives into the peacekeeping operations of the Cessation of Hostilities Monitoring Team (CHMT). Overall, the CHOA did not conform to the provisions of UNSCR 1325 and this was due to lack of protection of human rights of women and girls, lack of participation of women in the CHMT, and lack of gender training to peacekeeping personnel especially the CHMT on the rights and protection of women and girls. The Principal Agreement does neither articulate nor acknowledge physical violence against women and girls as constituting violation of cessation of hostilities Agreement.

Agenda Item II: The Agreement on Comprehensive Solutions: Overall, the Agreement on Comprehensive Solutions and its Implementation Protocol did not conform to the provisions of UNSCR 1325. It vaguely refers to gender and broadly includes women under the vulnerable groups. *Specific needs and issues of women for resettlement and reparation are not taken care of* by the Agreement. The Agreement broadly refers to gender and implies that the Government of Uganda shall adhere to the guiding principles of UNSCR 1325.

Clause 2.1 (f) states that, *“the government shall take affirmative action in favour of groups marginalised on the basis of gender... or any other reason created by history... for the purpose of redressing imbalances...”*

Specific gaps in Agenda II: The Agreement is silent on:

- Protection of women combatants; appointment of women to the Equal Opportunities Commission; appointment and deployment of women police officers in conflict-affected areas; representation of women in self-accounting agency; and representation of women’s organizations in the stake holder’s conference
- Other issues - the special challenges faced by women and girls with regard to land; provision of scholarships and education facilities to children of ex-combatant child-mothers who are shunned by families and communities and are bringing up their children single-handedly (Section on Education and Training under Implementation Protocol).

Agenda Item III: The Agreement on Accountability and Reconciliation: The Agreement on Accountability and Reconciliation *conformed to the provisions of UNSCR 1325 both in the context of language and content*. A lot of the technical contributions by women activists and women’s advocates contained in the women’s protocols were taken into considerations in the drafting of this Agreement compared to the other agreements. The Agreement recognises and addresses the special needs of women and girls and upholds the protection of their privacy, dignity and security. Furthermore, the Agreement ensures that children are not subjected to criminal justice proceedings, and promotes relevant reparations for children.

Agenda Item IV: The Agreement on Permanent Ceasefire : Overall, the Agreement on Permanent Ceasefire *does not adequately conform to the provisions of UNSCR 1325*. Although there is reference to conformity to UNSCR 1325 in the implementation of the Agreement, major principles like protection of human rights of girls and women, full participation of women in peacekeeping and appointment of women military officers in the peacekeeping force, consultation of women’s organizations in the planning of field operations, and classifying sexual violence and gender crimes as constituting violations of ceasefire by the Parties to the Agreement.

Agenda Item V: The Agreement on Disarmament Demobilization and Reintegration:

Overall, the Agreement on DDR *has adequately included provisions of the UNSCR 1325*. The women coalition did well in lobbying for and representing the interests of female combatants and their dependants in the Agreement on DDR. The Agreement on DDR made general provisions on the Parties’ commitment to DDR and it makes several references to gender, women, and girls. The Parties affirm their commitment to, *“ensuring that the DDR process protects, dignifies and benefits women in their own right and ensures their equal participation in the DDR process”*. The Agreement addresses the needs of both female combatants and non-combatants in the repatriation and reception, and reintegration programs.

Agenda VI: The Agreement on Implementation and Monitoring Mechanisms : Overall, provisions for this Agreement *do not conform to the requirements of UNSCR 1325*, especially on equal and active participation of women in the implementation of peace agreements. The Agreement makes a broad reference to gender mainstreaming under Implementation commitments and monitoring. It states that *“In the monitoring and verification, gender sensitive mechanisms shall be adopted.”* The national constitution of Uganda provides for one third quota principle on affirmative action to ensure women’s representation on all institutions for implementing the Agreements. The special division of the High Court is already created but *no woman judge is included* on the tribunal.

Challenges to the Effective Integration of UNSCR 1325 into the Juba Peace Process:

- Coordination challenges and insufficient funds
- Lack of consistency in mobilization and defining women’s issues for the peace talks
- Disconnect between the women at the national and women at the grassroots levels
- Marginalization ‘invisibility’ of women’s capacities and views
- Inadequate representation of women, and self-interests and corruption
- Institutional challenges for women’s organizations including high staff turn over and inconsistency

Key Recommendations on Integrating and Monitoring UNSCR 1325 in the Signed Peace Agenda Agreements:

- Healing the north-south divide in the Women coalition
- Rejuvenate the Women’s Coalition for Peace
- Women should identify their niche in the proposed implementation and monitoring mechanisms
- Women’s coalition should develop an elaborate advocacy strategy and activities for implementing the signed agreements:
- Women activists should stay engaged because hundred’s of women are still held captive by the rebels; only dialogue will end the conflict not violence

After the collapse of the JPP what next?

- Women involvement in engendering the Peace Recovery and Development Plan – PRDP (Isis Wicce and CARE-WEP)
- The secret UNSCR1325 implementation guidelines developed by the Ministry of Gender
- Strengthening implementation of UNSCR1325 right from the grassroots level – Roco Kwo
- Lobbying for the implementation of the signed agenda items (CSOPNU and the northern Uganda campaign)
- More coordination and complementarity needed both within CARE and in the CSO fraternity.

7.3.4. General Recommendations of the Learning Conference Participants with regard to the inclusion of women’s voices in Peace-building on all levels

How best can we involve women at grassroots to effectively advocate and participate in peace building (national and regional level)?

- Organize women at grassroots, district, national and regional level
- Harmonize views among women on priorities
- Have women at national level involved at the grassroots level (break comfort zone)
- Build capacity of women to negotiate, bargain for their interests
- Create avenues to have issues at grassroots level captured in national level decision making processes
- Women networks engaged in politics but not partisan politics
- Seek to increase level of exposure, articulate issues and seek linkages

What strategy could prevent the empowered from being used by politics?

- Create mapping of party commitments and distribute it for information
- Need for women in politics
- Capacity-building for politicians (on women’s rights...)
- Involve politicians in program
- Leadership, training, action plan
- Create space for female politicians at top levels
- Build capacity of women to hold politicians accountable
- Develop PEC materials f all the political party commitments/ manifestos for women (sensitization)

What strategy would help to work on women and disarmament?

- Demobilization camps should be gender sensitive
- Work with the Peace, Truth and Reconciliation Committee
- Vocational Training for combatants
- Help community to avoid stigmatization
- Integration activities like sports, songs, drama
- Use media to disseminate information to the public (local language)
- Identify female ex combatants, sensitize them and carry out rapprochement activities to avoid stigma in the community

National and international level Advocacy on UN SCR 1325: What do you think and perceive that the role of women is and could be in (specifically think about the women participating in our program):

Question 1: *Role of women in negotiation of peace accords*

- Generate ideas on negotiation process, and how it would affect them.
- Participate at the table. They are not there usually there. Need physical appearance and active role, as often women went but were still marginalized.
- In parliament, seen that they represent the party and not the women themselves. Need to advocate and have an active role in negotiation. NOT ABOUT THE NUMBERS – PROCSES/QUALITY of PARTICIPATION.
- Mobilizing other women to support the process – group behind you to stand up and say this is what we want.
- Hold accountable representatives to women’s interests
- Speak out on atrocities of the conflict (no impunity)
- Mainstreaming Gender equality in the accords
- Need to agree on who is going to present women and issues to promote
- Engage the media (information, feedback)
- Mobilize women for a common agenda with clear goals
- Capacity training of women in relevant provisions of 1325
- Generating ideas for negotiation process
- Create space for women to identify issues for the peace process in order to have a quality of participation

Question 2: *Role of women in implementation/reconstruction after peace accords*

- Monitoring and reporting on progress. M&E of implementation
- Take part in reconstruction activities so that contracts and work are gender-sensitive. Reconstruction policies so they can benefit from some of them.
- Advocate for gender-sensitive budgeting in reconstruction planning and implementation
- Build women’s skills to develop a woman’s capacity and skills – ensure the opportunity and awareness (enabling environment) for women to take roles.
- Share information of the Accord with Committee
- Sensitize women and community on the content of the Accord
- Push for implementation of the accord
- Engage within wider CSO network
- Participation and advocacy in implementation and reconstruction activities
- Include women in the planning process
- Party politics: women in certain positions - how do they present grassroots women?
- Creating enabling environment for capacity building
- Gender issues should be part of the reconstruction plans

Question 3: *Other aspects of post-conflict peace-building?*

- Analyze issues women struggle with, define women priorities and push for them eg. DDR, SSR, transitional justice, electoral system
- Get involved in events that promote solidarity for peace

- Aligning key messages with partners to leverage their influence and mobilizing coalitions of women to negotiate their interests
- Linking local women’s voices to national processes
- Nationalization/Ratification of the Accords.
- Advocating in national policy that supports and includes women.
- Developing/influencing benchmarks– ratified accords – → measuring progress
- Mobilizing networks of women to take on various (Mobilizing for Land Rights Movements, 1325 National Action Plan, Influencing Domestic Violence)
- Linking women’s voices into national level conversations.
 - o Committee groups, mainstream the groups into existing political processes so that their ideas get lifted to another level.
 - o Synchronize work with local planning procedures. Local Governance act so that we are in line with government policies.
 - Planning is done in time to influence. Work with council members as they are working on certain issues, submit to district and local councils -- so that we do not duplicate
- Equitable resource sharing, ensure women have access and control of resources
- PB funds should be long term
- Provide resources for women PB in post-conflict
- Women should participate in different structures established
- Women play role of integration should not be left out
- Synchronize work to existing systems of govt. planning
- Laws that are gender sensitive

Question 4: Which key issues do you identify for national level (dates +events if you have some in mind already.....) advocacy?

- VAW – 16 Days of Activism
- International Women’s Day
 - o Decision making
 - o Labor – equal labor
 - o Gaps and progress
 - o Violence
- World AIDS Day
- International Peace Day
- Human Rights Day
- International Peace Issues
 - o Peaceful Processes
- Peace-building commission – implementation
- Women’s participation in PB and reconstruction
- Int Peace Day → peace issues depending on content
- Clustering approach.
- Establish a Truth Commission
- Address physical and PSS needs in post conflict (rehabilitation)
- Meaningful participation of women in political parties an others
- Follow up on PB commission

Question 5: Which key issues do you identify as key issues for international level advocacy ?

- International Women’s Day – Showing how far women have made it
- International human rights day
- Days → campaigning against violence against women
- UN: 31st Oct as UNSCR 1325 Day
- CEDAW: Each government has received comments for CEDAW, follow-up
- Holding governments accountable, lk. impunity: Justice should be done in post conflict
- Putting pressure on UN to implement 1325
- We want an accountable report from UN on 1325
- Implementation of CEDAW, 1325, Participation follow up on CEDAW process
- Dealing with cross border issues e.g. LRA
- Addressing cluster approach

Question 6: What is the best role of local partners and for CARE as an INGO in advocacy?

- CARE should be in the back supporting local organizations to have the platform
- Sensitization
- Network (men & women)
- CARE should organize women’s network – link women to offer network
- CARE should be in back, local partners in front
- How accountable are we in supporting local partners to take the forefront?
- How effective are we in supporting our partners?

CARE as INGO

- CARE should be in the front at the international level
- Provide support to strengthen advocacy capacity
- Create favorable environment for the central level for Policy
- Link between the countries of CI (committee leaders, police, other stakeholders, ...)
- CARE: support CSOs to engage in advocacy by capacity building and link CSO issues to national level
- CARE should be present, representing voices

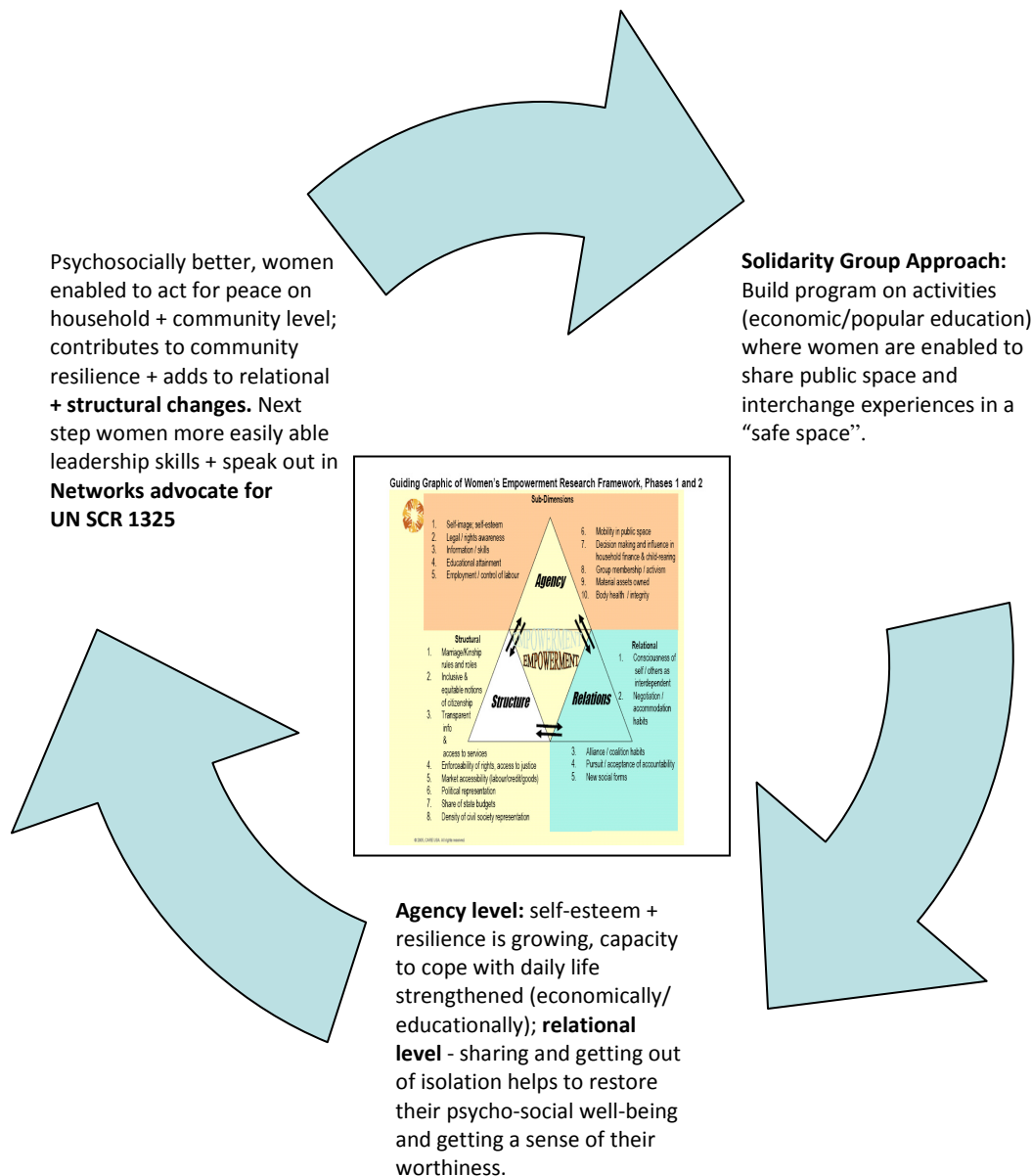
8. Day V: Usefulness of the holistic “women’s empowerment approach” (agency, structure, relations) ; elaboration of suggestions for the next phase

Our theory of change for our program “Claiming rights, promoting peace: women’s empowerment in conflict affected countries” is: *“Improvement of women’s psychosocial wellbeing, economic security and the inclusion of women’s voices in conflict resolution and peace-building processes will lead to increased women’s empowerment.”*

Our shared common objective to reach through our program interventions (=outcome level) in this phase, is: *“By 2009, women in conflict affected countries (Burundi, Nepal, Uganda) have enhanced skills and capacities to exercise their rights by addressing the policy and cultural barriers that impede their empowerment and the implementation of UN SCR 1325”.*

During the implementation, it became clear, that this is a step-by-step process. After two years of implementation (one and a half in Burundi), the following logical steps have developed regarding the pace towards change. As key elements were identified up to now:

Grass-roots women empowerment for peace-building in post conflict situations is most likely to happen, if we build a program on activities (economic/popular education) where women are enabled to share public space and interchange their experiences in a “safe space”. On agency level their self-esteem and their resilience towards stress is growing, their capacity to cope with daily life is strengthened (economically/educationally); the relational level of sharing and getting out of isolation through solidarity groups (village savings and loans associations, popular education centres) helps them to restore their psycho-social well-being and getting a sense of their worthiness. Once they are psychosocially better, women are enabled to act for peace on household and community level, which contributes to community resilience and adds to relational and structural changes. In a next step women are more easily able to build leadership skills and speak out for themselves in networks for implementing UN SCR 1325.



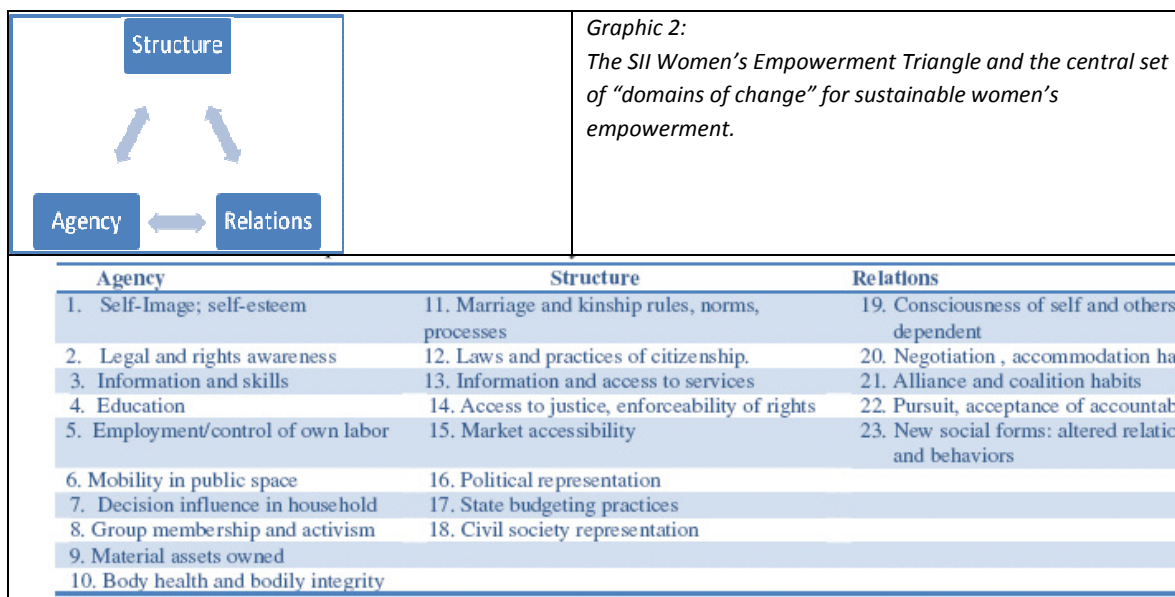
Graphic 1: Theory of change for the ADA framework program

Current “result areas” for program:

- ➡ Economic empowerment
- ➡ Psychosocial well-being
- ➡ Enabling environment (cultural barriers addressed)
- ➡ Advocacy for UN SCR 1325 (including women’s human rights for legal change after conflict)
- ➡ Learning

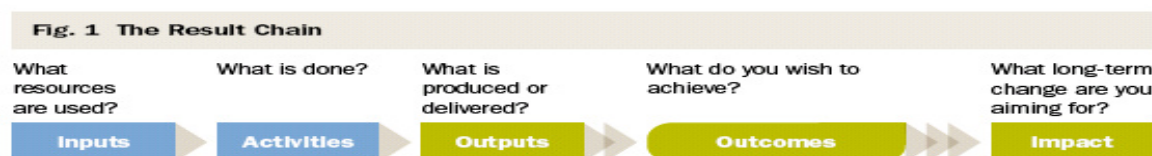
Guiding questions for the exercise were to think about the overall goal for the next phase. It will be, again, the sustainable empowerment of women in post-conflict countries. The country teams were asked, which result areas they would include as necessary elements into a “Theory of change” that

leads to sustainable women’s empowerment, and how they would change the current theory? WE were parting again from the three-fold *Women’s Empowerment Triangle*:



Participants took into account that Advocacy around 1325 and psychosocial interventions will be part of a next phase. The country teams defined the additional elements they would suggest to be included in the “Theory of change”.

They were also asked to work on a “results chain” (logic of intervention), which they would see for reaching positive impact on women’s empowerment.



Graphic 3: The result chain

At the end of the five day Learning Conference with the Country Program teams, including representatives from all the programs local partner organizations, we came up with the following suggestions for CARE women’s empowerment programming (to be taken into account for the next ADA framework program):

8. 1. Recommendations for CARE Burundi and results from the SMT Workshop



Picture 21: Result of Learning Conference with Local partners – suggestions for next phase

Results of the Learning Conference SMT Workshop: BURUNDI

- Added another domain of change which was Economic Empowerment through solidarity group approach. The decision whether to include SRH domain is still open; a mini strategy around it has just been completed and may be integrated by means of other funding opportunities.
- Pathways: Advocacy strategy on Women Empowerment – electoral code/penal code. Women’s participation in the election focus and penal code revisions on sexual/domestic violence – 1325.
- Pathway: Education on women’s rights and electoral rights for women.
- Psycho-social well-being: Don’t have a strategy. Will continue to work through partners which are a formal referral system.
- Pathway: Solidarity groups as vehicle for PS well-being
- Economic approach: VSLA is pathway. We are not able to respond to larger business development for women – may need to develop strategy around business development.
- SRH – have a strategy draft.
- Cross-cutting pathways: Involvement of men through Abatangamuco, impact measurement system and M&E/learning to strengthen pathways.

Poster for overall Women’s Empowerment Program

Domains of Change			
UNSCR 1325/1820 Implementation	Psychosocial Well-being	Economic Empowerment (SG Approach)	SRH?
Impact Pathway			
Advocacy Strategy	Psycho-social strategy	Solidarity Group Approach (economic)	SRH Strategy
Education on women’s rights	Referral System	Business development Strategy?	
Electoral/civic education for women	Solidarity Group Approach		
Men’s involvement approach/strategy (cross-cutting)		Impact Measurement System (Cross-cutting)	

Burundi Advocacy Strategy Poster

KEY ELEMENTS	CHANGES	Challenge, Response		Commitment	Analysis	Strategy	Mobilization
Entry point	Strategies for inclusion (in-kind contributions)	Explore in kind options with women, SGs	Screening of groups (members profile)	New post advocacy and comm.. officer.	Thorough analysis with strategic partners, allies	Strategy in Nov 2008, review and update May 2008	Part of strategy development: allies, but need to really define roles
Economic interest at start	Need strategy beyond graduation (business, advocacy)	Develop beyond graduation strategy	RESPONSIBLE		UCPV Analysis (documentation review)		M of U with Ministry of Gender Gaps: formalize alliances with clearly defined roles.
Building capacity	Motivation for AEs internal	LINKS TO WEP	WEP Coordinator in collaboration		1820 Questions Analysis (GLAG)	Address es point 5, 1325	Challenge: linking grassroots to national
Building solidarity	REASONS	SGs are part of our impact group	M & E				Challenge: linking to regional (GLAG) international and CI members.
Women priority	We want to ensure we are targeting the poorest/marginalized women	Cross-cutting approach in WEP	Monitoring group dynamics (power relations, exploitation)	ACTIONS	EVALUATION	CONTINUITY	
MODULES	We need to support women’s aspirations/ambitions further!	Review and harmonize Nawe Nuze approach		Detailed action plan until 2010	We have some indicators for strategy, but need to review and have	Our challenge: linked to p-shift, WEP development (Monitoring/impact and learning system)	
	Sustainability → need to motivate	Exchange visits b/w	Group performance			Identify funding gaps and ways to fill them!	

	A.E.	SGs from Different projects	monitoring and evaluation tools		indicators for WEP	
		Post-project learning (M&E tools, challenges)	Database on SGs for WEP			

Burundi - Psychosocial Strategy Posters

Psycho-social Strategy

- I. Explain what women have already told us – indicators of empowerment (socially, mentally and psychologically; Partner (TPO) already explains this PSS well-being in simple/appropriate way.
- II. SGs entry point, men, community leaders/local administration (sensitization)
- III. SGs, families, community structures → offer counseling, encouraging family/community support for women
- IV. Synergy with Gezaho for referrals (special cases). Cross visits with SGs different projects
- V. Community leaders trained in basic counseling referred to TPO if necessary. TPO follows up cases.
- VI. TPO has its own guidelines/standards: CARE staff and partners need to be aware of these!
- VII. TPO psycho-social policy exists and is used?
- VIII. TPO has database, but not capitalized on: M&E system linked with WEP and PSS indicators

Thematic Areas	Y/N	Reasons
Individual		
Self-efficacy	Y	Ability tot influence life Increased ambitions and aspirations, life skills, training, etc.
Self-esteem	Y	Confidence, self worth, solidarity group approach (rights education, leadership, communication skills, mobilization in issues)
Hope	Y	Believe that more is possible SG approach Temoignage (testimonies) Abatangamucos
Social		
Social connectedness	Y	Mutual support among SG members, Feeling like you can rely on others Trust, Feeling liked
Social cohesion	Y	Feeling of belonging/safety Trust Feeling valued/respected Conflict analysis within groups
Participation	Y	Contribution Recognition Influence

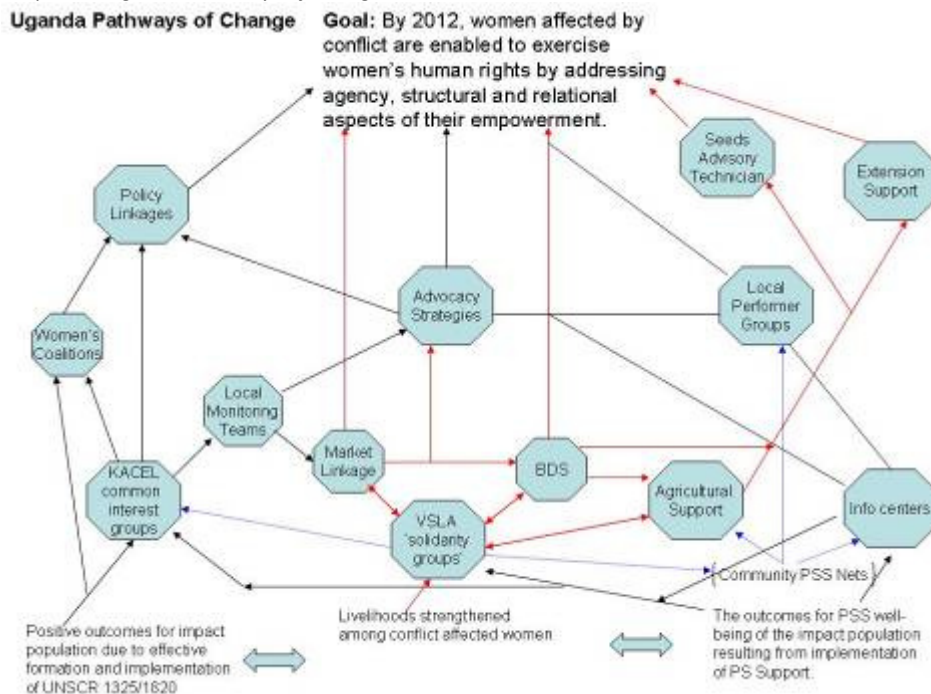
8. 2. Recommendations for CARE Uganda and results from the SMT Workshop



Picture 22: Result of Learning Conference with Local partners – suggestions for next phase UGANDA

UGANDA: Theory of Change/Pathway – results of the SMT conference:

Graphic 4: Uganda Pathways of change



Uganda Group Strategy Poster

UGANDA (Solidarity Group) CHANGES+ WHY + RESPONSE TO CHALLENGES

1) AGRIC support.

- Target group rely on agriculture
- Poorest of the poor, women to be supported to join groups (savings)
- Build on existing experience from other projects

2) Info centers replace counseling units:

- Integrated approach – one stop centre for info on all components.
- Reduce stigma associated with counseling

3) Common interest groups (KACELS)

- build on individual interest and skills
- more focus+potential for advocacy
- Strengthen the integrated approach

4) Policy monitoring:

- advocacy and linkages with other existing program (esp. govt. programs)
- voice and demanding accountability

5) PSS community support nets

- build on existing cultural and other PSS resources (govt., VHT, cultural leaders)
- Sustainability and “don no harm”?
- Expand coverage and access

6) Advocacy – renewed emphasis:

- advocacy in different levels
- Link grassroots, national and regional



Picture 23: Poster elaborated during SMT Learning Conference by Uganda Country Team

UGANDA – UNSCR 1325/1820 – Advocacy Pathway

1. CO office commitment:
 - Criteria for selecting LRSP SDs
 - A building block in the CO programming approach
2. Analysis available on:
 - PRDP
 - Juba Peace process + 1325
 - 1325 at grass-roots level (conspicuously absent)
 - Analysis for GLAG strategy – Identified analysis gaps & take initiatives for gap filing
3. Advocacy Issues
 - Representation of women at all levels of decision-making
 - Inclusion of women’s voices, rights & concerns in reconstruction plans
 - Gender Equity in transitional justice
 - Strengthening national judicial and health services & local civil society for assistance to SGBV victims
 -
4. Mobilization (+linkages)
5. Who
6. How?

CARE Uganda QN 6: Advocacy Role

Linkages at CO:

1. Joint planning + implementation analysis (ucpv9 – BASELINE INFO)
2. Multi-project/ program reflection events
3. Joint M&E Framework
4. Contribute to CO - GED strategy (+plan)

CARE Uganda QN7: Who is responsible?

The Governance Team Leader

Further Questions:

Is there enough potential to discuss linkages of advocacy on international/national level?

Should collaboration with CI members on this be emphasized?

Jane raised the question whether there are elements of M&E, specific to group processes?

Christina asked if the EC delegation should be included in the target group?

Yawo mentioned the relationship between KACEL and VSLA – Why should KACEL not be an entry point as well? Should VSLA be mixed groups or only consist of women? What’s the rationale/justification? Concerning the group strategy: Have you considered the aspect of time as members will take part in a number of groups?

CLARIFICATIONS:

- GLAG, CSPNUL, Roco Kwo
- We have ideas for the rest; work in progress!
- Support needed how to implement PSS component without using counseling centers.

Uganda –Psycho-social strategy

Entry points:

Entry points: VSLA groups – KACE<L groups – VHTS + Cultural leaders
Info Center, performer groups

Local resources - Mobilization:

Find commonalities between PSS objectives & other institutions and processes – build on
Local resources: VHTs, “Aunties”, cultural leaders, religious leaders
Influence: victims of GBV, formerly abducted women and children (and men)
Disrupted social nets
Livelihoods: Components of PSS; efficacy, esteem, participation

How to explain

PSS wellbeing deals with ones general wellbeing mind +social health
Both PS and social important for wellbeing
Holistic well being of women + girls
PSS wellbeing – positive thoughts
Ability to fit in a group when your body, mind and spirit are at peace
Objective is to ensure mental balance and ensure that one functions normally in environment
Benefits include healthy living, resilience + coping with situations and social support
Methods: group counseling, individual counseling

Referral

Map existing support systems & have agreement fro support
Support system: legal (police, judiciary), medical, specialized counseling
Monitor programme M&E - have specific indicators + processes
Opinion leaders
Traditional leaders

Guidelines and standards

Joint organized guidelines by district working groups along IASC; IASC guidelines, CARE standards,
Government – MoH; guidelines for PSS providers, staff profile, partner profile, support for staff;
Should be gender sensitive & require commitment

Collaboration and synergy:

Joint CO strategies on empowerment and PSS
Take guidance from relevant policies, strategies – mutual support
Find commonalities among projects, programmes – build on common objectives
Meetings at CO level to harmonize issues
Joint partner meetings
Partnership at CO
SGBV project, HOP project, ROCO KWO, - “Common PS strategy”

Support to staff:

- Peer support system (PSST already in place)
- Life skills training
- Support to staff
- -through HR policy, specific policies and provisions

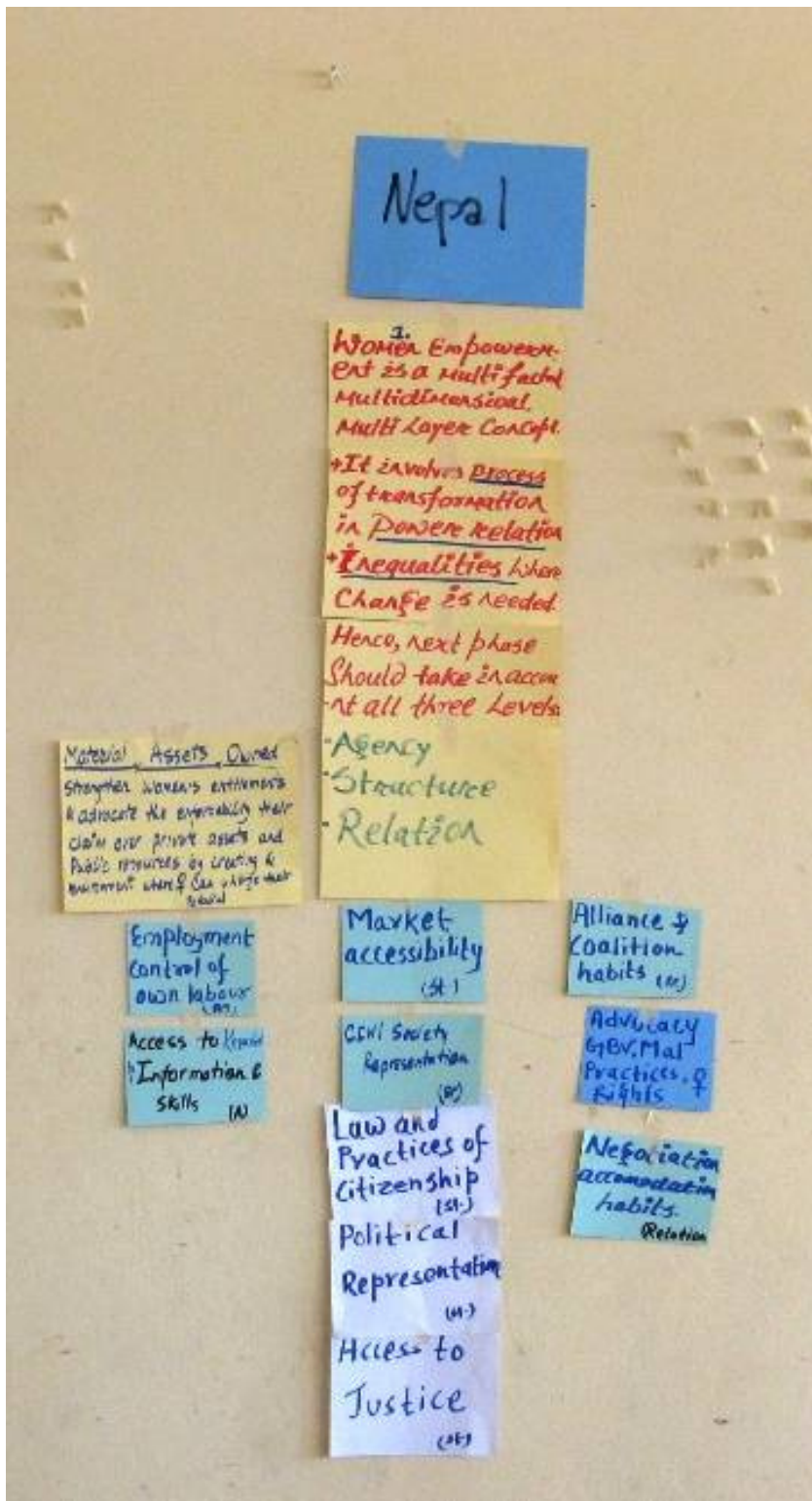
M&E:

- Build on existing framework and UCPV analysis and baseline info
- Identify specific + processes in the program M&E system

Uganda Indicators for Psycho-social

Thematic Areas	Y/N	Reasons
Individual		
Self-efficacy	Y	Very poor women directly affected by conflict are able to cope with group rules and contribute to activities [Agency]
Self-esteem	Y	
Hope	Y	
Social		
Social connectedness	Y	Community safety nets, VSLA and KACEL become safety nets for women in need of PSS. Expand coverage and access. Build on existing cultural resources
Social cohesion	Y	
Participation	Y	Very poor and directly affected able to participate in groups, VSLA, KACEL Assumption is that people with PSS problems will exclude themselves from groups

8. 3. Results from Learning Conference and the SMT Workshop



Picture 24: Results from the Learning Conference: suggestions for the new programming phase

Nepal – overall women’s empowerment strategy

	Impact Groups: Women and girls from lowest strata of Dalit, endangered & highly marginalized Janajatis, poor, single women , migrant women workers, women of migrant men, those living in poverty pockets such as disaster prone areas excluded from development process and opportunities with poor access to basic services & resources	
Strategies; interventions ; impact measurement components	NEPAL WOMEN EMPOWERMENT PROGRAMME	Key actors, stakeholders, partners, networks, coalitions, expressions of interest to join CARE nepal
	Impact goal: By 2024, the PVSEs women & girls enjoy their civic, political, socio-economic rights; live a dignified lives in an enabling environment	
Theory of change		
Enhanced women’s & institutional capacity	Transform patriarchal systems & structures	Enhanced women’s enjoyment in peace process
Capacity building: <ul style="list-style-type: none"> - Community mobilization & behavioural change - Access & utilization of basic services and resources - Access & use of PSS - Economic empowerment - Coalition and networking 	<ul style="list-style-type: none"> - Awareness building & behavioral change - Promoting gender responsive services, policies and resource allocation - Enforcement of law - Engagement with men & other influential leaders 	<ul style="list-style-type: none"> - Political engagement for inclusive gender responsive constitution making - Women engagement in decision making process - Alliance building: joining movement for peace and women’s empowerment - Advocate for UN SCR 1325
UNDERLYING CAUSES OF POVERTY <ul style="list-style-type: none"> - Unequal power relations - Harmful traditional practices - Weak women’s institutions & agencies - Discriminatory laws & weak enforcement 		

Nepal Group and Advocacy Strategy-Poster

KEY ELEMENTS OF GROUP STRATEGY		
Poverty pockets identified through UCP/V	Identification of impact groups (potential group members)	Identification of target groups
Selection of group facilitators by group members	Selection of social mobilizers in consultation with target impact group	Develop strategies training package and regular
Trainer of trainer: refresher for group facilitation	Specific orientation, resource materials based on emerging issues	Develop and implement specific action plan to address emerging issues
	Networking and building alliances with relevant higher-level Unminded groups <ul style="list-style-type: none">• Landless• dalit• Janjati	
Assessing immediate needs and concerns that prevent them from participating	Changes in Group Approaches Challenges	Integration of economic development activities
Sustainability: long-term commitment, micro-meso-macro elements		Threats! (Political, power holders, HM...) engagement with political parties; support from community
Building Program Approach		
Policy advocacy and impact unit		Participatory monitoring <ul style="list-style-type: none">• social analysis and action research• M&E cluster level• M&E CO Level

CO Commitment

→ Identified 3 prioritized areas for Advocacy (2007)

1. Women’s Participation in Peace Process/decision making
2. Violence against women
3. Caste-based discrimination in terms of untouchables

Raise cluster-level priority

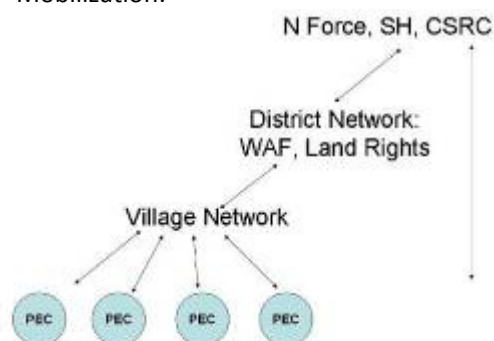
→ Analysis: UCP Analysis ongoing

- Policy review on UNSCR 1325 – 2008
- Specific analysis for each area – 2008

→ Strategy: Evidence-based strategy

- Micro-meso linkages
- Critical engagement in identified networks...movements.
- Issue-based partnership

→ Mobilization:



→ Action:

- Women’s participation – CA Election Process. Voters, candidates. Constitutional drafting. VAW. Land Rights Coalitions. BADI Women’s Movements.

→ Evaluation

- Outcome level indicators developed and include into Mission level M & E System.
- Review and reflect after action
- Dissemination/publicize success
- Success stories (National level VAW committee, Land rights commission)

→ Continuity – PROGRAM APPROACH

- Strategic partnership with issue based organization
- Issue based partners/networks are taking leadership

Nepal – Poster for Psycho-social strategy Elements

Explanation of Psychosocial to the Public		
Building community support mechanisms	Helping victims to cope with crisis situations	Seeking Psychosocial support is not mental illness (no stigmatization)
Promoting indigenous practices	Creating safety nets	
Entry Points and Target Groups		
Traditional healers	Popular education centers	Community influential people

Community health workers		
Mobilization of Local Resources		
Organizing awareness programming during local festivals	Group activities (i.e. group farming, recreational programming)	
Strategic Collaboration and Synergy		
Psycho-social cross-cutting	Identified as a prioritized area for intervention	
Referral System		
Criteria: critical cases beyond the capacity of CBPSCWs	Sources: medical - + + + Legal - + + + Psycho social support limited services	Where: Medical, legal, psycho-social support/counseling.
Guidelines		
Locally developed on the basis of IASC (guidelines and standards)	Referral monitoring/accountability - reporting /recording - informed consent - confidentiality	
Support Staff		
Supervision (supervisors)	Peers support system (HR)	Quarterly review and reflection (CVICT)
Monitoring and Evaluation		
Well defined M&E system in place (data base system)		

Thematic Areas	Y/N	Reasons
Individual		
Self-efficacy	Y	
Self-esteem	Y	A core area of women’s empowerment Identify as Mission level indicator
Hope	Y	Positive change – we believe in it and work consistently to empower people to believe in themselves and make the change happen!
Resilience	Y	Most of CARE Norway area is conflict affected and disaster prone Indicator at individual as well as community level
Social		
Social connectedness	Y	Popular education centers safety nets
Social cohesion	Y	Core focus of CARE Nepal peace-building program through PECs and PPC
Participation	Y	A core program principle of CARE Norway
Social Inclusion	Y	A core value at organizational level A cross-cutting issue GSI→ core position at CO level

9. Annexes

For Annexes please refer to the enclosed CD Rom of the report.

Annex 1 Kirumara Overview Burundi

Annex 2 SAKCHAM Overview Nepal

Annex 3 WEP Overview Uganda

Annex 3a WEP Overview Notes Uganda

Annex 4 UCP Analysis Nepal

Annex 5 Working with Men Burundi

Annex 6 VSLA Uganda

Annex 7 Culture Uganda

Annex 8 Life cycle interviews and the presentations

Annex 9 Status of female headed households in and after war

Annex 10 jPeacebuilding Uganda

Annex 11 Peacebuilding Burundi

Annex 12 Présentation Kirumara Gitega Juin 09

Annex 13 UNSCR 1325 Nepal

Annex 14 Uganda Strategies

Annex 15 DUSHIREHAMWE Burundi (French)

Annex 16 1325 Juba Peace Uganda

Annex 17 Worksheet National and International level advocacay on UNSCR 1325

Annex 18 Synthesis of LC for Design Workshop

Annex 19 Burundi Strategies

Annex 20 Nepal Strategies

Annex 21 SII Crisis and Empowerment Draft

Annex 22 “Integrating the Psychosocial Dimension in Women’s Empowerment Programming: A Guide for CARE Country Offices”

10. Resource List

Intervention logic of the CÖAFP “Claiming Rights, promoting Peace: Empowerment of Women in conflict affected areas”

Overall Objective

Empowerment of Women in conflict and post-conflict situations to enable active participation in decision making and peace-building processes to fully realize their rights

Specific Objective (= Overall objective of each project)

By 2009 women in conflict affected countries (Burundi, Nepal and Uganda) have enhanced skills and capacities to exercise their rights by addressing the policy and cultural barriers that impede their empowerment and the implementation of United Nations Security Council Resolution 1325 (UN SCR 1325)

Expected	Result	1	(ER1)
-----------------	---------------	----------	--------------

Cultural barriers to rights fulfillment

Enabling environment created where cultural impediments to women’s rights will be addressed.

Expected result 2 (ER2)

Psychosocial Wellbeing

Women’s psychosocial wellbeing strengthened by individual interventions and community support mechanism which aim at preventing and treating of and responding to women’s rights violation.

Expected result 3 (ER 3)

Advocacy

Networks are promoting the implementation of UN SC R 1325 at grassroots, local, national and international level and grassroots women’s voices and perspectives are integrated in peace-building processes.

Expected result 4 (ER 4)

Economic Security

Women have improved capacities to access and control resources for better economic security

Expected Result 5 (ER 5)

Learning

Drawn lessons learnt/best practices whether integration of psycho-social aspects into programming will enhance impact on women’s empowerment

*Graphic showing
the CARE Women’s
Empowerment theory in
relation to the program*



International Instruments

- CEDAW - Convention on the Elimination of All Forms of Discrimination against Women; 1979.
<http://www.un.org/womenwatch/daw/cedaw/>
- BPFA - The United Nations Beijing Declaration and Platform for Action, 1995.
<http://www.un.org/womenwatch/daw/beijing/platform/>:

- UNSCR 1325 - UN Security Council Resolution 1325: Women, Peace and Security, 2000
http://www.un.org/events/res_1325e.pdf
- UNSCR 1820 – UN Security Council Resolution 1820: On sexual violence against civilians in conflict. http://www.un.org/Docs/sc/unsc_resolutions08.htm.
- CPD – Convention on the Rights of Persons with Disabilities
<http://www.un.org/disabilities/convention/conventionfull.shtml>
- CRC - Convention of the Rights of the Child, <http://www2.ohchr.org/english/law/crc.htm>
- OHCHR - <http://www.ohchr.org>
- UN-SCR 1325 http://www.un.org/events/res_1325e.pdf

Gender and rights based tools from CARE International

- CARE International Strategic Impact Inquiry on Women’s Empowerment, ‘The Courage to Change’ Synthesis report Phase 2: E Martinez, CARE 2006.
- RBA and Gender Characteristics Scale. A CARE India tool to analyze projects, programmes or sectors according to a rights-based and gender perspective. Johan de Wilde (CARE USA)
- Gender Equity Building Blocks: Tools that reflect tried-and-tested lessons about what it means to mainstream gender and other diversity issues into the core elements of programming: our concepts, analysis, strategic choices, implementation methods, partnerships and information systems
http://mycare.care.org/portal/server.pt?open=space&name=Dir&psname=SearchResult&psid=21&cached=true&in_hi_userid=1294&control=OpenSubFolder&subfolderID=18453&DirMode=1
- Entry points for empowerment: An analytical toolbox to help put into practice right-based approaches that ‘empower people to claim and exercise their rights as well as new programmes to address discrimination, exploitation and violence against women. Andrew Bartlett
http://pqdl.care.org/pv_obj_cache/pv_obj_id_2BD75F3CCFCE33B8C994AA901B6EA9EA62F60D00

UNSCR 1325 & Peace Building

- Inclusive Security Sustainable Peace. A tool kit for Advocacy and Action. International Alert, Women Waging Peace. 2004
http://www.huntalternatives.org/pages/87_inclusive_security_toolkit.cfm
- Rethink: a handbook for sustainable peace, Kvinna till Kvinna, Sweden 2004
[http://www.reliefweb.int/rw/lib.nsf/db900sid/LHON-64LH4L/\\$file/KvinnaTillKvinna_Women_Peace_2004.pdf?openelement](http://www.reliefweb.int/rw/lib.nsf/db900sid/LHON-64LH4L/$file/KvinnaTillKvinna_Women_Peace_2004.pdf?openelement)
- Report on involving men in the implementation of UNSCR 1325, GAPS, Canada, 2007
<http://www.eplo.org/documents/gaps%20report.pdf>
- Resolution 1325: from rhetoric to practice (A Report on Women's Role in Reconciliation Processes in the Great Lakes Region), CARE Norway and PRIO, 2005.

Empowerment

- Measuring Empowerment in Practice: Structuring Analysis and Framing Indicators. Ruth Alsop, N Heinsohn, World Bank Policy Research Working Paper 3510, February 2005
http://siteresources.worldbank.org/INTEMPowerment/Resources/41307_wps3510.pdf
- Gender and empowerment: definitions, approaches and implications for policy. Briefing prepared for the Swedish International Development Cooperation Agency (Sida), Zoë Oxaal with Sally Baden, Bridge/IDS, October 1997
<http://www.bridge.ids.ac.uk//bridge/Reports/re40c.pdf>
- Women’s empowerment an annotated bibliography, Emily Esplen, Shirini Heerah and Chris Hunter, May 2006, Bridge/IDS with Pathways of Women’s Empowerment.
<http://www.bridge.ids.ac.uk/reports/bb14.pdf>
- Resources. Listing on empowerment, Gender and Development, Vol 15, Number 2, July 2007 pp312-313.

Psycho-social issues

- Gender, conflict transformation and the psycho-social approach. Tool kit. SDC 2006
- IASC guidelines on Mental health and psychosocial support in emergency settings, IASC 2007
- International research and program evaluation collaborative, project bibliography, Center for the Victims of Torture USA, 2006.
- Intervention, Intervention Journal of Mental Health, psychosocial work and counseling in areas of Armed Conflict.
- Guidelines on gender based violence. Interventions in Humanitarian Settings (includes a section on children), WHO.
- Violence against women in war: Handbook for professionals working with traumatized women, Medica Mondiale, Germany 2006
- Gender, Conflict Transformation & The Psychosocial Approach: Toolkit Swiss Agency for Development and Cooperation (SDC), 2006

Reference

<http://www.awid.org>
<http://www.bridge.ids.ac.uk>
<http://www.careacademy.org>
<http://careclimatechange.org>
<http://www.eldis.org/go/topics/resource-guides/gender>
<http://gender.developmentgateway.org/>
<http://www.womanstats.org>
<http://www.siyanda.org>
<http://www.livelihoods.org>

Multi-lateral and Bi-lateral agencies

<http://www.acdi-cida.gc.ca/CIDAWEB/acdicida.nsf/En/JUD-31192610-JXF>
<http://gtz.de>
http://www.oecd.org/site/0,3407,en_21571361_38039199_1_1_1_1_1,00.html

<http://www.gendermatters.eu>

http://www.stopvaw.org/stop_Violence_Against_Women.html

<http://www.thecommonwealth.org/subhomepage/34021/gender/>

<http://www.undp.org/women/>

<http://www.unfpa.org/gender/>

<http://www.unifem.org>

<http://www.fao.org/gender/>

<http://www.adb.org/gender/>

<http://www.un-instraw.org/en/index>

<http://www.un.org/womenwatch>

<http://research4development.info/SearchResearchDatabase.asp?ProjectID=3862>

INGOs and others

<http://www.crin.org/hrbap>

<http://www.genderaction.org>

<http://www.genderatwork.org>

http://www.humanitarianinfo.org/iasc/content/subsidi/tf_gender/gbv.asp

<http://www.pathways-of-empowerment.org>

<http://www.qweb.kvinnoforum.se>

<http://www.wide-network.org>

<http://www.medicamondiale.org/en/bibliotek/trauma/>

<http://www.wedo.org>

Methodologies used :

Dialogue valorisant (Appreciative Inquiry) : Kristien de Boodt for CARE International in Burundi :
Empowering Approaches for Understanding Empowerment.

http://pqdl.care.org/pv_obj_cache/pv_obj_id_41BD5A8B76F6344F94CFDC1DFE2CACA93E2D0800

Reflect Methodology:

<http://www.reflect-action.org>

11. Agenda and Contact Details of Participants

Claiming Rights – Promoting Peace: Women’s Empowerment in Conflict Affected Countries Second Program Learning Conference

Burundi 14th to 19th of June 2009

AGENDA OF LEARNING CONFERENCE IN BURUNDI (15th – 20th of June 2009)

The overall goal of conference is: Reflecting together about the two years of implementing a holistic approach to women’s empowerment in post-conflict countries, getting new insights into partner countries work and recommend best practices and do’s and don’ts with regard to the different components.

Arrival of participants in Bujumbura: Sunday, 14th of June

All participants will be welcome by CARE Burundi and in the afternoon we will travel together to the Conference Site in Gitega, which is a two hours drive from Bujumbura (capital of Burundi)

Day 1: PRESENTATION OF THE INDIVIDUAL PROJECTS and their RELATION TO THE PROGRAM	
Morning Session:	Monday, 15th of June
8:30 – 9:45	Welcome and introduction of participants by CARE Burundi and CARE Österreich
9:45-10:15	Introduction to the conference by CARE Österreich
10:15-10:45	Coffee break
10:45 – 12:45	Each CO presents its work <i>“Our Project in relation to the Program”</i>
10:45 – 11:25	Burundi : Josee and team (20 minutes) + 15 min Q&A
11:25 – 12:00	Nepal: Radha and team (20 minutes) + 15 min Q&A
12:00 – 12:35	Uganda: Rose and team (20 minutes) + 15 min Q&A
12:45 -14:00	Lunch Break
Afternoon Session: Individual Country Presentations – Best Practice	
14:00 – 14:30	Burundi – <i>Working with Men</i> – the Abatangamucho approach (20 Minutes) Kirumara
14:30-15:00	Nepal – The UCP Analysis – How does it work, what does it bring? Sakcham? (20 Minutes)
15:00-15:30	Uganda – VSLA (or Peacebuilding in Karamoja WEP) (20 Minutes)
15:30-15:45	Coffee Break
15:45 – 16:15	Working Groups around the three issues
a) <i>“Working with Men on Women’s Empowerment in conflict affected countries”</i> (lead by Burundi) b) <i>“Working with the poorest of the poor women in post-conflict countries– how do we reach them? Usefulness of Power Analysis Tools in communities – should they be used elsewhere?”</i> (lead by Nepal) c) <i>“Economic Empowerment of women after war – evaluation of VSLA as a tool: should it be</i>	

<i>replicated elsewhere – Pro’s and Con’s of the approach for poor women.”</i> (Lead by Uganda)	
16:15 – 17:00	Presentation of the Results

Day II: Field Trip and Cultural Dimension, Tuesday 16th of June	
08:30- 12:45	Field trip to KIRUMARA in Gitega
12:45 – 14:00	Lunch Break
Afternoon: Interaction on “Culture and women’s Empowerment	
14:00 – 14:15	Introduction to the issue of “Culture” and Women’s Empowerment
14:15 – 15:00	Uganda – presentation of cultural study by Richard Businge: Q&A session
15:00 – 15:15	Coffee Break
15:15 – 17:00	Status of Female Headed Households in and after conflict - its cultural dimension in Uganda, Nepal and Burundi
Day III: PSYCHOSOCIAL COMPONENT of the program, Wednesday 17th of June	
Morning	Part I: Clarifying the Psychosocial Component of the project
8:30-9:15	Identifying links between Psychosocial issues and empowerment: How does the Psychosocial Component fit in the overall program?
9:15-9:45	PSS in our program: What is it and where is its place? Individual Mental Health support and community support Clarification of the components of Psychosocial wellbeing and defining who does need which kind of help (psychosocial support tailored to the needs).
9:45-10:00	Coffee Break
10:00-12:00	Community psychosocial support Psychosocial resources: universal vs. culture specific resources Mechanisms for enhancement of psychosocial wellbeing – what is universal and what helps in the specific cultural context?
12:00-12:30	The implementation of the psychosocial component: Example Nepal - Presentation
12:30 – 13:30	Lunch Break
	Individual Mental Health support for people suffering from severe symptoms How do we do it in the different projects?
13:30 – 14:10	Presentation of CVICT Nepal (30 min) + 10 min Q&A

14:10 – 14:50	Presentation of TPO Burundi: (30 min) + 10 min Q&A
14:50 – 15:30	Presentation of partners working in psychosocial area in Uganda (30 min) + 10 min Q&A
15:30-15:45	Coffee break
15:45-16:30	Stigmatization of people suffering from mental symptoms What do we see in our projects and how to tackle it?
16:30-17:00	Revision of identified links between psychosocial and empowerment. Conclusion of findings and wrapping up how psychosocial issues fit into the overall project
19:30	Socializing event

Day IV: PEACEBUILDING and ADVOCACY, Thursday 18th of June	
Morning session: 8:30 – 10:45	What do we do within the program for Peace-Building on community level – examples from the field – presentations of local partner organizations; audiovisual
8:30 – 8:45	Introduction
8:45-9:15	Uganda (30 min) – Partner Organizations
9:15-9:45	Nepal (30 min) – Partner Organizations
9:45-10:15	Burundi (30 min) – Partner Organizations
10:30-10:45	Coffee Break
10:45 – 11:30	Country Working Groups: Linkage of grassroots women with district/national/international level advocacy – status quo and challenges
11:30-12:30	Country office groups – presentations
12:30 – 14:00	Lunch Break
14:00 – 14:15	Introduction afternoon session- ADVOCACY around UN SCR 1325 (and UN SCR 1820)
14:15-14:45	Nepal: Indu and Team (30 Minutes)
14:45 – 15:15	Uganda: Christine/Richard and team (30 Minutes)
15:15 – 15:45	Burundi: Josée and Team (30 Minutes)
15:45 – 16:00	Tea Break
16:00 – 16:45	Country Level Advocacy Strategies and one common international Advocacy Aim together for 10 years UN SCR 1325 Q and A session in Plenary
Day V - Wrap up of learning – usefulness of a holistic approach; coming back to expectations from the beginning ; thoughts about next phase – Friday 19th of June	

8:30 – 09:00	Gallery Walk: holistic approach of women’s empowerment in conflict affected countries
09:00 – 10:00	Priorities for next phase: women’s empowerment in conflict affected countries
10:00 – 12:00	Plenary Session – Wrap Up and Closure of the Conference
12:00 – 13:00	Lunch Break
13:00 – 15:00	Travel to Bujumbura, free afternoon
19:30	Debriefing Dinner at Lake Victoria for the participants

Participants:

Name	Position	Country	Email	phone
Veronica Oyella	Forum for Kalago Parish Women Associations	Uganda	fokapawa@yahoo.com	00256 772495024
Vicky	Diocesan Secretary	Uganda	n/a	00256 772302830
Betty Akullop	Women and Rural Development Network	Uganda	Worudet2@yahoo.com akullobetty@yahoo.com	00256 772993717
Richard Businge	CARE Uganda Team Leader Northern Uganda	Uganda	businge@careuganda.org	n/a
Rose Amulen	CARE Uganda, project officer	Uganda	Amulen@CareUganda.org ;	n/a
Deo Nkurunziza	HelpNet TPO	Burundi	Deonkuru2005@yahoo.fr	n/a
Donatille Sindabahaga	Dushirehamwe	Burundi	Dushirehamwe1@yahoo.fr ndamagos@yahoo.fr	n/a
GORETH NDACAYISABA;	Dushirehamwe	Burundi		n/a
Josee Ntabahungu	CARE Burundi, Project officer	Burundi	intabahungu@care.org.bi	n/a
Ida Ntawundora	CARE Burundi	Burundi	intawundora@care.org.bi	n/a
Jane Ayerdahle	CARE Burundi Learning advisor	Burundi		n/a
Emanuel	Translator	Burundi		n/a
Radha Ghimire	Chairperson: Bal Samrachan Sastha	Nepal	bssarlahi@ntc.net.np waiting_ani2005@yahoo.com	00977 984 4057240
Anita Bhujel	Programme Coordinator: Bal Samrachan Sastha	Nepal	bssarlahi@ntc.net.np waiting_ani2005@yahoo.com	00977 984 4034802
Bhagawati Pudasaini	Chairperson: Rural Women Service Center	Nepal	rwsc@ntc.net.np	00977 984 5042952

Amuna Chamling	Programme Coordinator: Rural Women Service Center	Nepal	rwsc@ntc.net.np ambitious0007@yahoo.com	00977 984 5124020
Diawary Bouare	CARE Nepal ACD	Nepal	diawary@carenepal.org	00977 985 1020291
Indu Pant Ghimire	CARE Nepal Gender Advisor	Nepal	indu@carenepal.org	00977 985 1029161
Radha Paudel	CARE Nepal Project officer SAk Cham	Nepal	Radha@careneapl.org	00977
Christina Stummer	CÖ Programme Director	Austria	Christina.stummer@care.at	+43(0)1- 715 0 715
Diana Wu	CI Learning and Knowledge Sharing fellow, PIQL Unit CARE USA	USA	dwu@care.org diana.m.wu@gmail.com	n/a
Agnes Otzelberger	Consultant	Austria	agnes.otz@gmail.com	
Tonka Eibs	Psychosocial Advisor	Austria	Tonka.Eibs@care.at	+43(0)1- 715 0 715
Barbara Kühhas	Gender Advisor	Austria	Barbara.kuehhas@care.at	+43(0)1- 715 0 715
Kathrin Pauschenwein	Program Officer	Austria	Kathrin.pauschenwein@care.at	+43(0)1- 715 0 715
Tom Barton	Faciliator CRC Creative Research and Evaluation Centre	UGANDA	tbarton@crc-ug.com	Phone: +256-41-534975 P.O. Box 21175 Fax: “ “ 530619 Kampala, Uganda
Grete Benjaminson	Programrådgiver (Program Adviser)	CARE Norway	Grete.Benaminsen@care.no	Grete Benjaminsen Universitetsgt 12, 0164 Oslo, Norway Tel.: +47 22 99 26 07 Internet: www.care.no