

REPORT
FOR
DEVELOPING A STRATEGY FOR ENGAGING MEN AND BOYS
IN THE GENDER JUSTICE AGENDA



Submitted To:
Lutheran World Federation, Kenya Somalia Program
Tel. +254 732 818 818 / +254 723 115 737
P.O: Box 40 870, GPO 00100 Nairobi, Kenya

Brot
für die Welt

act
Church of Sweden


Australian
Lutheran
World Service

January 2024

ACKNOWLEDGEMENT

We are deeply grateful to the individuals and institutions who provided support during the conduct of our rapid perception gender equality survey. Our heartfelt thanks to the Lutheran World Federation team as led by Lilian Kantai and Gender Action Team- (GAT) members, the *Ferrari Team* for their facilitation in the successful completion of the exercise. We also extend our appreciation to the LWF staff, beneficiaries and community members who assisted with data collection in specific areas.

We thank all study participants for their valuable contributions, including their time during face-to-face and FGD consultations, and their honest discussions during the survey. Our gratitude goes to the key informants for their cooperation and information sharing.

We express our thanks to the research assistants for collecting primary data in the field. Finally, we extend our sincere appreciation to the team of consultants who made the whole process possible.

We hope the findings of this survey and the resultant Male Engagement Strategy will provide LWF and stakeholders with the necessary information and insights for the upscaling and sustainable inclusion of men and boys in gender equality, inclusion and justice.

Nashon Kaloki

Lead Consultant



P.O. Box 33565-00600, Nairobi Kenya

Telephone +254 726 742 784

seamaysinternational@gmail.com

Website: www.seamays.com

Table of Contents

ACKNOWLEDGEMENT	ii
Table of Contents	iii
List of Figures	iv
List of Tables.....	iv
List of Abbreviations.....	v
Key Terms and Definitions	v
SECTION ONE: INTRODUCTION.....	1
1.1 Gender Justice, Equality and Inclusion	1
1.2 Religious Perspectives on Men Inclusion in Gender Agenda	2
1.3 Objectives of the Study for Developing Men Engagement Strategy.....	5
SECTION TWO: MEN ENGAGEMENT STRATEGY METHODOLOGY.....	6
2.1 Introduction.....	6
2.2 Men Engagement Strategy Design and Approach.....	6
Phase One: Inception	6
Phase Two: Data Collection.....	7
Phase Three: Reporting.....	8
2.3 Ethical Considerations during the study	8
SECTION THREE: RESULTS AND FINDINGS.....	9
3.1 Demographic Information of Participants.....	9
3.2 Livelihoods and Gender Roles in Relation to Gender Equality.....	12
3.3 Decision Making and Access to Resources	20
3.4 Opportunities and Challenges for Men Engagement in Gender Justice	28
3.5 Suggestions to enhance male engagement in gender equality, inclusion and justice	33
SECTION FOUR: CONCLUSION AND RECOMMENDATIONS.....	34
4.1 Conclusion of the Study on Male Engagement in Gender Equality	34
4.2 Recommendations for Male Engagement in Gender Justice.....	35
BIBLIOGRAPHY.....	37
APPENDIX I: STUDY TOOLS.....	37

List of Figures

Figure 3.1: Category of Respondents	9
Figure 3.2: Gender of respondents	10
Figure 3.3: Marital Status of respondents	10
Figure 3.4: Religion of the respondents	11
Figure 3.5: Number of members in HHs	11
Figure 3.6: Forms of disabilities.....	11
Figure 3.7: Sources of income	12
Figure 3.8: Sole provider of sources of income.....	13
Figure 3.9: Women engagement in providing for the family.....	13
Figure 3.10: LWF support to women and community in income generation	14
Figure 3.11: Who in the household contributes more work	17
Figure 3.12: Changes at role of women at household level based on LWF programs.....	18
Figure 3.13: Changes in community attitude on women roles due to LWF Programs.....	19
Figure 3.14: Head of Household.....	21
Figure 3.15: Property ownership in the community	21
Figure 3.16: Control of household income.....	22
Figure 3.17: Women pay and wage in comparison to male counterparts.....	23
Figure 4.18: Changes associated with women owning resources due to LWF Programs.....	24
Figure 3.19: Changes in community attitude towards access and ownership of resources.....	24
Figure 3.20: Changes in women participation in decision making due to LWF programs	27
Figure 3.21: Perception Changes towards women in decision-making.....	28
Figure 3.22: Presence of gender equality issues in the community	29

List of Tables

Table 3.1: Summary of the distribution of the assessment participants for the entire survey	9
Table 3.2: Summary of benefits accrued from Women Participation in Income generation.....	15
Table 3.3: Different roles in the community	17
Table 3.4: Factors influencing ownership of property.....	22
Table 3.5: Factors associated with change in community attitude ownership of resources.....	25
Table 3.6: Recommendations on improve women's access and ownership of resources	25
Table 3.7: Activities women are engaged in decision-making.....	26
Table 3.8:Some Institutions supporting Gender Equality	30
Table 3.9: Platforms for addressing gender issues	33

List of Abbreviations

FGD:	Focus Group Discussion
FGM:	Female Genital Mutilation
GAT:	Gender Action Team
IDI:	In-depth Interview
INGAs:	Income Generating Activities
KII:	Key Informant Interviews
LWF:	Lutheran World Federation
PWDs:	Persons with Disabilities
RC:	Refugee Camp
SDGs:	Sustainable Development Goals
SGBV:	Sexual and Gender-based Violence
SOP:	Standard Operating Procedure
UN:	United Nations
UNDP:	United Nations Development Programme
UNFPA:	United Nations Population Fund
UNHCR:	United Nations High Commissioner for Refugees
UNICEF:	United Nations Children Fund

Key Terms and Definitions

- **Discrimination:** this is any exclusion, restriction or distinction made on the basis of sex, race, ethnicity, gender, ability (or inability), and which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise by the discriminated group. UNICEF (United Nations Children Fund) expresses discrimination of freedoms as social, political, economic, cultural and any other field, which can be from law (*de jure*) or from practice (*de facto*).
- **Empowerment:** this is increasing the personal economic, social and political strength of individuals and communities to improve their lives. It includes components of increased access to and control over resources, specific actions geared towards transforming institutions and structures that support individual and communal development; creating awareness and building self-confidence.

- **Gender disparities:** These refer to statistical differences, or gaps that exist between women and men, girls and boys that reflect an inequality in areas of concerns. The gender gaps can also be the differences as depicted in attainment of development of goals, levels of participation and access to resources. Gender gaps are indicators of gender inequalities and disparities.
- **Gender equality:** This represents a state in which access to rights, opportunities and responsibilities of an individual are not affected by the gender (being male or female), ethnicity, handicapped or able bodies, young or elderly. In this study, gender equality does not only affect women but also men.
- **Gender equity:** this represents the process of being fair to women and men, girls and boys, and more importantly, the equality of results and outcomes. Equity means that both women and men have an equal chance, not only at the starting point, but also when reaching the finishing line.
- **Gender inclusion:** this means giving equal access and opportunities, as well as removing barriers of discrimination to women, men, marginalized and vulnerable populations. Inclusion also means that all individuals are granted equal rights and protections against discrimination.
- **Gender justice:** the process of achieving full equity and equality between men and women, boys and girls, non-binary as well as trans people in all spheres of life. Achieving full equity and equality enables policy makers to have informed decisions, shape important policies, and structures that affect individuals and society at large. Gender justice is a tool for achieving girls' and women's rights, gender equality and development, including the SDGs.
- **Gender norms:** these are the acceptable characteristics and attributes of female and male gendered identity at a specific point in time for a certain community or society. Further, gender norms are ideas about how women and men should act.
- **Gender roles:** these are the behavioral and social norms contained in a specific culture and widely considered to be socially appropriate for persons of specific sex. Gender roles often determine the traditional roles, tasks, and responsibilities of girls and boys, men and women.
- **Gender stereotypes:** this represents the generalized view and misconception about characteristics and attributes as well as the roles that are, (or ought to be) possessed by or performed by men and women. Gender stereotyping is harmful as it limits men and women's capacity to develop their professional and personal attributes.
- **Gender:** It is a cultural and social construct that distinguishes differences in the attributes of women and men, girls and boys, referring to the responsibilities and roles of women and men. Based on this, gender-based roles and responsibilities change over time, varying with different social and cultural contexts.
- **Household head:** this represents the person who is considered the chief source of income for the household unit, and who is responsible for making key decisions.
- **Social expectations:** this represents the behaviors, attitudes, and traits that are considered appropriate for an individual of a particular position in a social setting or a group. Social expectations also depend on the culture, religion, group, age, class and even location.

SECTION ONE: INTRODUCTION

1.1 Gender Justice, Equality and Inclusion

Gender inequality as perpetrated by in the culture, religion and traditions informed international organizations like United Nations (UN) to enact it as part of the Sustainable Development Goals (SDG). UNFPA explains gender equality under SDG 5 as a “fundamental human right, where women, men, boys and girls of all classes and races participate as equals and have equal value, and equal access to opportunities.”¹ Further, gender equality indicates that opportunities, responsibilities and rights of individuals will not depend on their gender, whether they are female or male, able bodies or handicapped, elderly or young, black or white, or from urban or rural settings. The UN dedication of SDG 5 to gender equality accentuates the need for empowering women and girls as an indispensable tool for reducing poverty and spearheading development.

SDG 5 is meant to “achieve gender equality and empowering all girls and women.” The UN recognizes that women play an integral role in all the SDGs, with many targets recognizing the indispensable contributions by women. In relation to the gender equality, justice and equity, SDG 5 connects to most other SDGs, including SDG 3 on good health and wellbeing (ensuring healthy lives and promoting well-being for all at all ages); SDG 4 on quality education (inclusive and equitable quality education and promoting lifelong learning opportunities for all); SDG 10 on reducing inequalities across countries and regions. Further, SDG on gender equality and women’s empowerment is associated with others like SDG 8 on economic growth, SDG 1 on ending poverty in all its forms, and SDG 2 in reducing hunger to zero.² Implementing SDG 5 is, therefore, associated with overall development for the individuals, community and the world at large.

Gender equality has been championed at home, places of work, worship and other spheres. A report by the UN notes that gender disparities exist across most of the spheres; social, environmental, economic and political. The report further noted that on average, women in the labor market still earn 20% less than men across the world. Similarly, in political spheres, the report notes that as of 2021, about 25% of all national parliamentarians were female, showing a slow rise from 11.3% reported in 1995. This shows that bridging the gender inequality gaps remain one of the global challenges at the moment. The UN Secretary General notes that there is still a long way to go to achieve full equality of rights and opportunities between women and men.³ Gender imbalances have affected equal access to health, education, political and economic resources.

Gender equality, justice and equity in Eastern Africa has not been fully realized. There exist gaps that need policy implementations and gendered action plans. Women participation in aspects like decision making, and in employment opportunities has increased steadily across most of the Eastern African countries. The countries in East Africa (Kenya, Uganda, Tanzania, Somalia and Rwanda among other) have made progress in health, education and women empowerment, despite inter-country differences/disparities. Despite the achievements, there is still a lot to be achieved, especially on gender equality, equity and justice. Some areas with huge disparities include employment levels, poverty, fulfilment of human rights, maternal health and education. For instance, UNFPA notes that about 52% of girls and women in East Africa have decision making power on sexual and reproductive health, and reproductive rights, showing that men influence key health decisions.⁴ In Somalia, gender equality as well as women empowerment is rated as fourth last on the UNDP

¹ UNFPA: Gender Equality: Focus on East and Southern Africa.

<https://esaro.unfpa.org/en/topics/gender-equality>

² UNICEF: Gender Glossary Terms and Concepts.

<https://www.unicef.org/rosa/media/1761/file/Genderglossarytermsandconcepts.pdf>

³ UN: Global Issues; gender equality. <https://www.un.org/en/global-issues/gender-equality>

⁴ Ibid.

gender inequality index, having a score of 0.776. Women in Somalia face barriers like access to education, political participation, and employment. Somalia has a policy commitment to 30% quota for women in the 11th parliament, which is currently at 20% showing unachieved policy targets.⁵ Somalia has mainstreamed gender into key thematic area like inclusive politics and reconciliation; sustainable natural resources management for inclusive economic growth; effective governance; and security, rule of law and access to justice.

World Bank report notes that Kenya leads other EA nations in Women, Business and Law Index at 80.6% compared to the regional average of 72.6% for Sub-Saharan Africa.⁶ Kenya has made major scores in improving gender equality and justice. Kenya still needs to improve on other aspects like gender discrimination in employment, gender domestic violence, and equal remuneration for work of similar value.

1.2 Religious Perspectives on Men Inclusion in Gender Agenda

Religious sources highlight the need for treating women and men equally and with the same value, each having a role to play in the society. In the area of study, that is, Kenya (Kakuma and Dadaab Refugee Camps) and Somalia (Kismayu), the dominant religions were Christianity and Islam. Similarly, the leading cultures included South Sudanese (Nuer, Dinka, & others); Somali; Congolese; Rwandese and Burundians; and Ethiopians.

Christian Teachings on Gender Equality and Men involvement

Christianity has diverse teachings that emphasize the roles of two genders, and commonness of purpose. The Bible has several quotes that support existence of equality between men and women. For instance, the creation story in Genesis 1:27, which states, “So God created man in his own image, in the image of God he created him, male and female he created them”. The verse narrates that both men and women were given equal rights and tasks of ruling and subduing all creatures on earth. From the creation story, both Adam and Eve were given collective responsibility, which emphasizes gender equality. The Bible therefore intends both man and woman to serve together in all aspects of life, including leadership and stewardship.

Some key examples of women leaders in the male centric narrated Bible exists. For instance, Deborah the judge (Judges 4-5) shows that women were trusted in leading the community. Debora performed the roles of wife (to Lapidoth), keeper of the tabernacle lamps, judge and counselor to the people, and deliverer during wars. She played multiple roles. Like modern women, the Bible gives examples of how women and men can contribute to the same course in society. Similarly, there was Esther the queen. She played various roles like queen, wife, encourager, and deliverer of her people in captivity. In the New Testament, several women leaders are mentioned who drive the narrative of gender equality. In the case of risen Jesus, it was women who first saw Him, who commissioned them to tell their brethren of His risen nature communicates equality in stewardship (Matthew 28:9). In the Acts of the Apostles, women played key roles like forming the first congregation (Acts 17:4), acting as prophetess (Acts 21:9), holding leadership positions, and holding the offices of evangelists (Acts 18:2-4). For instance, the story of Phoebe, who received a letter from Paul, was a deaconess, a helper and a minister in the early church in Cenchrea (Romans 16:1). Some other notable women leaders include Miriam, sister to Moses (Exodus 15:20-21), Junia the apostle (Romans 16:7), prophet

⁵ UNDP. Somalia; Gender Equality.

<https://www.undp.org/somalia/genderequality#:~:text=Overview,of%20denotes%20complete%20in%20equality>.

⁶ World Bank. Women in Kenya Enjoy only 81% of the legal rights of men.

<https://www.worldbank.org/en/news/press-release/2023/03/29/women-in-afe-kenya-enjoy-only-81-of-the-legal-rights-of-men#:~:text=Kenya%20stands%20well%20above%20its,and%20Southern%20Africa%20at%2074.1>.

Huldah (2 Kings 22:14-23:3), and Priscila (Acts 18:12).⁷ Queens exist in the Bible, including Queen of Sheba (1 Kings 10; 1-13) and Queen of Chaldea (Dan 5:10-12), where the Bible praises them. The Bible therefore emphasizes that there are no differences in males and females when it comes to stewardships and responsibilities as captured in Galatians 3:28, which states, “*There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.*” While the Bible reflects a patriarchal culture and tradition, it (Bible) does not teach patriarchy as God’s standard for human relationship. In the New Testament, Jesus shows equality between men and women, and using women as good examples in the society, cases of Martha (John 11:25-26) and Samaritan woman (John 4:10-26). Paul (in Romans 16:1-16) sends greetings to ten people who are termed as colleagues in Christian ministry, where seven of them are women including Phoebe, Junia, Prisca, Mary, Tryphosa, Persis, Tryphaena and Mary. By Paul listing women as part of the ministry leaders, he promoted gender equality in service, and showed that both men and women had similar roles in leadership. In summary, the Bible promotes equality in both Old and New Testaments as exemplified by the excerpts picked above. Further, both men and women have a role to play in ensuring gender equality, equity and justice.

Islamic Teachings on Gender Equality and Men Involvement

In Islam, the Quran notes that both women and men are equal, and are servants of Allah (Surah Adh-Dhariyat, verse 56). The verse notes, “*And I (Allah) created not the jinns and humans except they should worship Me alone.*” In Islam, both women and men were created to supplement each other, despite the two (genders) being similar.⁸ Quran strongly advocates and guarantees fundamental rights and does not reserve any to a specific gender. For instance, Quran (49:13) notes, that; “*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other.*” Further, Quran (46:19) notes that both men and women are responsible for their actions, saying, “*Every soul will be held in pledge for its deeds.*” Scholars in Islam agree that absolute gender equality is not possible, as this would mean both men and women compete for same space in similar situations, for instance, in sports. While in some cases absolute equality applies, not all fields and spaces require absolute, but relative equality or equity. For instance, Quran mentions in 4:125, that, “*But who so does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.*” The verse relates to spirituality and relationship to God; hence all the genders need to meet similar standards to go to heaven.⁹

On matters family headship, men/husbands have been given the mantle, especially for supporting in finances and upkeep. Husbands bear responsibility for taking care of the family as spelt in 4:35, “*Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth.*” The Quran therefore emphasizes specific gender roles, while promoting gender equality. This is exemplified where men are supposed to be breadwinners and provide for the family, while women are needed to ensure the family as a unit is strengthened, and children are brought up in the best environment.¹⁰

Gender equality issues in the Quran can be classified as economic, spiritual, political and social. In spiritual, both men and women are equal, as quoted in Surah 4:1, 4:189, and 42:11. Further, both genders are dignified as well as trustees of Allah on earth (17:70). The Quran therefore accords men and women same moral and religious duties. In the economic aspects, the Islamic Shariah recognizes that women can own property before and after marriage. Similarly, a married woman is also able to keep her maiden name. Further, the Quran accords for financial and material support of women across all stages of their lives. For the social aspects,

⁷ CBE International. Biblical Gender Equality: A Summary. <https://www.cbeinternational.org/resource/biblical-gender-equality-summary/>

⁸ Shah, N. A. (2017). Women’s human rights in the Koran: An interpretive approach. In *International Law and Islamic Law* (pp. 461-496). Routledge.

⁹ Asma Barlas, “Believing Women” in Islam: Unreading Patriarchal Interpretations of the Quran, (Austin: University of Texas Press, 2002), p.181. <https://www.islamicity.org/3350/equality-of-men-and-women/>

¹⁰ Iqbal, Farhan, Gender Equality in Islam. <https://www.alislam.org/articles/gender-equality-in-islam/>

women are viewed as daughters, wives, mother and as a sister in faith. Quran promotes equal rights and access to education, as quoted, “*Seeking knowledge is mandatory for every Muslim,*” -meaning both females and males.¹¹ In legal matters, both genders are entitled to equality before the law, and courts of law. The Quran emphasizes that justice is genderless. For instance, Quran 9:71 notes, “*The believers, both men and women, are allies of one another. They enjoin good, forbid evil, establish Prayer, pay Zakah, and obey Allah and His Messenger.*” The verse emphasizes that social and political life is through collaborations and participation of both female and male in public affairs.

In summary, Quran offers both male and female opportunities to do good and to support each other. While the Quran recognizes inherent differences biologically between the two genders, it gives both equal opportunities to advance mankind and do good as it is guided in the holy book. Both men and women have roles to play to ensure justice for the mankind.

1.3 Leading Cultures in the Refugee camps and relations to Gender Equality

The leading cultures included South Sudanese (Nuer, Dinka, & others); Somali; Congolese; Rwandese and Burundians; and Ethiopians. The following sections highlight some of the cultural practices that also affect gender equality. Some of the insights into the four leading cultures are explained.

In South Sudan, patriarchal society diminishes women power in decision making. Women are less aware of their rights, poverty is a challenge, and the culture of silence and stigma further harms women. There are a high number of harmful social and gender norms, poverty and lack of financial empowerment that drives gender inequality and injustice. In relation to forms of GBVs, women in S. Sudan face physical abuses (16%), emotional abuse (15%), rape (13%), sexual assault (12%), early marriages (11%), and forced marriages (10%). These rates of GBVs emphasize the position of women in the society, making them exposed and less privileged compared to men.¹² The culture in the country allows men to beat their wives when they wrong, with little forms of support to the victims. Women have less rights, especially when married to the culturally strict husbands. The fact that women face these challenges like public harassment, sexual assaults, beating, degradation and disrespect shows that women have less power, hence more vulnerable. Achieving gender equality for women in such environment is compromised. Further, in case of GBV issues like rape, intimate partner violence and forced marriage, the issues/reported cases are handled by the community elders who favor men and embrace customary laws that give more power to men to discipline women, and pay for their injustices through bride price.¹³ Women in the society are disadvantaged, hence the need for strong gender affirmative actions. Engaging men in gender equality discourse is therefore an area to emphasize to promote equality and justice.

Among the Congolese, here are existing persistent gender imbalances in almost all domains of cultural, political, social and economic development. While women contribute to 53% of Congolese population, they form the major contribution to food security of the Congolese society. Women remain vulnerable to many forms of abuse. Further, about 61.2% of women live below the poverty threshold compared to 51.3% of men in the country. The Family Code of 1987, revised in 2016, initially gave women no right to choose where to live, to open bank accounts, administer property, and make any decision without approval of husbands. Cultural influences affect resource distribution, roles distribution, female representation, and awareness on

¹¹ Gender Equity in Islam. <https://www.iium.edu.my/deed/articles/genderequityinislam.html>

¹² S. Sudan Women’s empowerment network. (2021).

https://www.eeas.europa.eu/sites/default/files/south_sudan_womens_empowerment_network_6.12.2021_1_002.pdf

¹³ Gender Brief: South Sudan. <https://www.care.org/wp-content/uploads/2020/05/Gender20in20Brief20South20Sudan20.pdf>

women rights. Women are often left out of decision-making.¹⁴ Among the Congolese, the gender disparities persist, with a strong traditional patriarchal structure that promote inequality among women.

Among the Somalis, men play the central roles in decision making while women work as the house managers. With gender inequality index for Somalia being 0.76 (where a maximum of 1 shows complete inequality), women face huge burdens of achieving equality and justice.¹⁵ With strong patriarchal society, men hold most of the power, with women facing significant discrimination and gender-based violence. Women are very limited in political and decision-making spheres, leading to huge gender-based roles and inequalities. A key component is the formal, clan-based and sharia-based legal system that restricts women access to social justice and equality. Further, the clan- and sharia-based systems are strongly rooted in the culture, which in turn influences how men treat women at household and society levels. The preferred customary and traditional laws make SGBV go unpunished since most of the vices are not discussed openly. Practices like Female Genital Mutilation are prevalent, with 98% of women having undergone the cut.¹⁶ Female children are less likely to access education compared to boys, exposing them to early and forced marriages. More programming and awareness among the Somali community in the refugee camps is also needed to promote men inclusion in gender equality discourse.

Among the Rwandese, there has been efforts by the government and civil societies to promote gender equality and inclusion. The Rwandan government has done deliberate efforts in legal, policy and institutional frameworks that have led to women inclusion in socioeconomic and political empowerment. Rwanda has the traditional gender norms and division of labor, where women have autonomy in their roles as food producers and child bearers, and males have authority over family affairs. Rwandese culture strengthens women leadership, as great women leaders make strong households. While key decisions are made by men, they also consult their wives. Women's roles as family managers also gives them autonomy and control over family property, children and household workers. The traditional norms expect Rwandese women to carryout most of the heavy burdens like childcare, food production, and household management.¹⁷

1.4 Objectives of the Study for Developing Men Engagement Strategy

The primary objective of this study was to develop a Male Engagement Strategy that would enable LWF Kenya Somalia Program to effectively engage men and boys in promoting gender justice and equality. The strategy should encompass a wide range of activities and initiatives aimed at challenging harmful gender norms and stereotypes, addressing toxic masculinity, and promoting positive masculinity.

Further, the following were the supporting objectives;

1. Conduct a rapid gender perception survey to get an overview of men's and women's attitudes and behaviors towards a range of gender equality and justice in society.
2. Undertake a review of existing dominant cultures and religious principles, norms and practices, to identify and document positive gender transformative provisions in Kakuma, Dadaab and Jubaland, that can be infused into gender justice awareness and training sessions.
3. Develop a gender transformation strategy for engaging men and boys in the gender agenda specific to each Area Program.
4. Develop a training manual and conduct a test training for the Gender Action Team members/LWF staff on male engagement in the gender agenda.

¹⁴ Gender equality reforms in DRC. <https://blogs.worldbank.org/developmenttalk/reforms-enhance-gender-equality-democratic-republic-congo-advocacy-implementation>

¹⁵ Gender equality in Somalia. <https://www.undp.org/sites/g/files/zskgke326/files/migration/so/Gender-in-Somalia-FINAL.pdf>

¹⁶ Ibid.

¹⁷ Sustaining Women's gains in Rwanda. https://www.inclusivesecurity.org/wp-content/uploads/2012/08/1923_sustaining_womens_gains_nocover.pdf

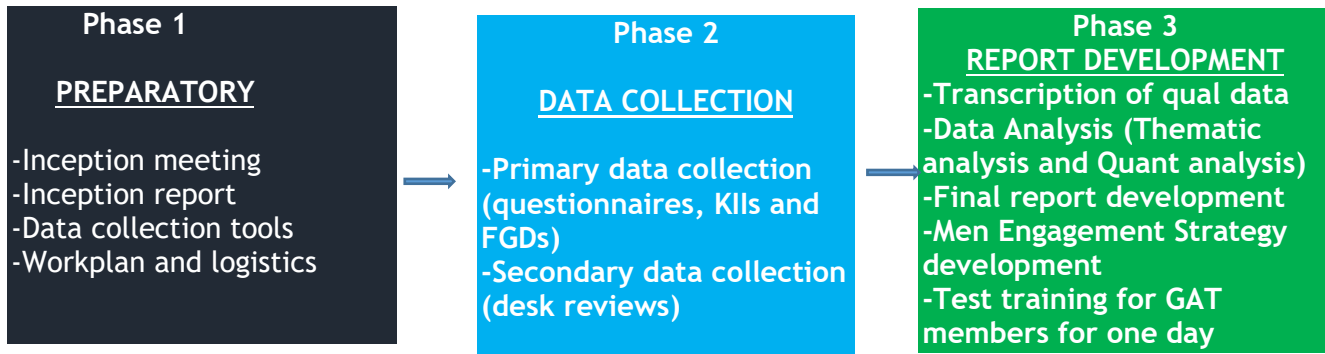
SECTION TWO: MEN ENGAGEMENT STRATEGY METHODOLOGY

2.1 Introduction

This consultancy was carried out in line with the set objectives. The assignment methodology used both quantitative and qualitative methods. The study was executed in three phases as explained below.

2.2 Men Engagement Strategy Design and Approach

The following diagram summarized the gender perception survey methodology.



Phase One: Inception

This phase covered the inception meeting, inception reporting, and preparation of the tools for survey. The phase also included preparation of the logistics for the entire survey.

Activity 1.1: Inception Meeting and Consultations

The first phase included inception meeting with LWF staff. This meeting helped facilitate the establishment of a common understanding of pre-primary integration consultancy objectives and consultants' understanding of the terms of reference. The inception meeting also included consultations with relevant programming staff to establish a common ground. The inception meeting also promoted mutual understanding of the research objectives and other deliverables. The meeting was also used to agree on the types of tools, identification of respondents, timelines, and logistics support for fieldwork. The meeting informed the initial step towards beginning the assignment.

Activity 1.2: Desk Review

This activity involved conducting literature review of already available information on gender justice, gender inclusion, equity and equality. The review was from LWF documents/reports, peer reviewed scholarly works, and other authoritative documents on the topic. The review of these documents informed preparation for the survey tools and supporting secondary information. The end results for the desk review were draft contents for the inception report, data collection tools (questionnaires, KII and IDI guides) and previous findings on the same topic from previous studies. Reviewing the Lutheran World Federation programs and activities also informed any gap that could be factored in the tools to facilitate capturing required information for the assessment and future projects.

Activity 1.3: Inception Report and survey tools

The third activity after the inception meeting entailed the development of an inception report and data

collection tools. A comprehensive desk review of the project documents was done, including the project TOR, the design documents and reports. Based on the literature review of project documents and reports, we developed the inception report detailing all the work activities as outlined in the contract, the TOR and discussed at the planning/inception meeting. The inception report has the work plan, sample size, and targeted stakeholders for the data collection.

Phase Two: Data Collection

This phase included collection of information, both quantitative and qualitative. This included going to the field (Kakuma & Dadaab Refugee Camp & using virtual platforms for staff in Kismayu), administering questionnaires to the selected participants, doing in-depth interviews with the stakeholders in the education and among stakeholders working with LWF.

Step One: Sampling Strategy and Sample Size

The consultants propose to use non-probabilistic sampling designs for the identification of the survey respondents/participants. The non-probabilistic sampling design was used to select participants (in this case LWF Staff, local administrators, staff from comparator organizations) and similar organizations implementing gender justice to give their views how LWF can inculcate gender equality and equity in its programming. The number of respondents filling out the questionnaires was purposively established at 130. In this case, the respondents will include the intended LWF Staff across the three areas; Kakuma, Dadaab and Kismayu.

Step Two: Selection and Training of enumerators and piloting study tools

The consultants identified and recruited enumerators with an experience in the Turkana (Kakuma Refuge Camp) and Dadaab RC settings. The consultant engaged Seven qualified, experienced and highly motivated enumerators. *Three enumerators in Kakuma, Two in Garissa and two in Somalia.* The identified enumerators underwent training to acquaint themselves with the tools and how to answer them.

The enumerators took part in role plays in answering the study tools to test its applicability, flow of questions and to avoid redundancy. The role plays helped in becoming acquainted with the research questions.

After the pilot/role plays were done, adjustments on the tools were made, reflecting the ideal set of questions to the targeted participants. Data from the pilot was also analyzed to inform on pre-findings, before embarking on the actual fieldwork.

Step Three: Actual Data Collection Process and Data Analysis

The Consultants proposed the following approaches for data collection;

1. Questionnaires for LWF staff and beneficiaries in the Refugee Camps.
2. Key Informant Interviews (KIIs) administered to program officers, program beneficiaries, policy analysts, program officers, community key persons, staff at the Lutheran World Federation.
3. Focus Group Discussions (FGDs) with different target groups. Categories considered included community opinion leaders and community members, who are beneficiaries of LWF programs.

The study used mixed methods approach design, where both qualitative and quantitative information was collected. Quantitative information was analyzed using SPSS (Statistical Package for Social Sciences) where both descriptive data (frequencies, percentages, standard deviations and means) and inferential data were used. Qualitative data collected from Key Informant Interviews was cleaned and transcribed into word document. The information was then transferred to Excel for qualitative analysis, where thematic and content

analysis approaches were used. The presentation of this information was through verbatim quotes.

Phase Three: Reporting

The consultant used the information generated from the primary data collected through questionnaires, FGDs and Key Informant Interviews to develop the final report. The report shall consist of preliminary pages (table of contents, figures, abbreviations, and executive summary), Introduction, methodology, analysis findings, conclusions, and recommendations as well as appendices. The report on the was reviewed by the consultancy team, discussed, revised and formatted before it is submitted to the Lutheran World Federation and partners.

2.3 Ethical Considerations during the study

The study adhered to ethical principles in research. Some of the key principles in research embraced during the data collection and analysis process were; safety of the participants, non-discriminatory participation, anonymity, confidentiality, voluntary participation and informed consent. Participants signed the informed consent forms to give authority for data collection. Others were; assurance of protection and respect of participants' privacy and confidentiality; adherence to the ethical principle of "do no harm"; Privacy and safety; Data Protection: and Responsibility for study participants.

SECTION THREE: RESULTS AND FINDINGS

The chapter presents the results and findings on the male engagement in gender justice, equality and inclusion in the three programme areas.

3.1 Demographic Information of Participants

There were 130 respondents who answered the questionnaires, while there were eighteen key informants and nine focus group discussions.

Table 3.1: Summary of the distribution of the assessment participants for the entire survey

Program Area	Questionnaires	Key Informant Interviews	FGDs
Kakuma	70	7	4
Garissa	44	6	3
Kismayu	16	5	2
Total	130	18	9

The study was done in both Kenya and Somalia, with 87.7% (n=114) and 12.3% (n=16) of the participants responding to the questionnaires respectively. The section explains the category of respondents (staff or community beneficiary), age, gender, and marital status of the participants.

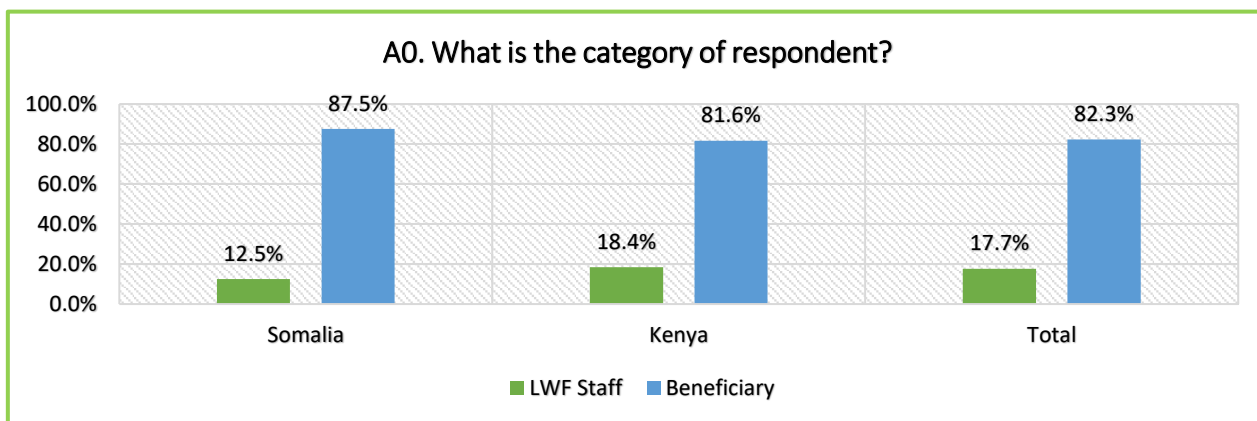


Figure 3.1: Category of Respondents

As observed, there were 12.5% of staff and remaining 87.5% of community beneficiaries in Somalia, while in Kenya, staff were 18.4% and the beneficiaries were 81.6%. The distribution of the staff and community beneficiaries was meant to get different perceptions and behaviors from the two groups on gender equality, justice and equity. In terms of age, most of the respondents were aged between 18-35 years 66.2%, followed from a distance by those aged 36 to 59 years at 27.7%. The gender distribution shows that about 93.9% were aged 19 to 59 years, hence they were able to give informed perceptions and knowledge on gender equality and justice.

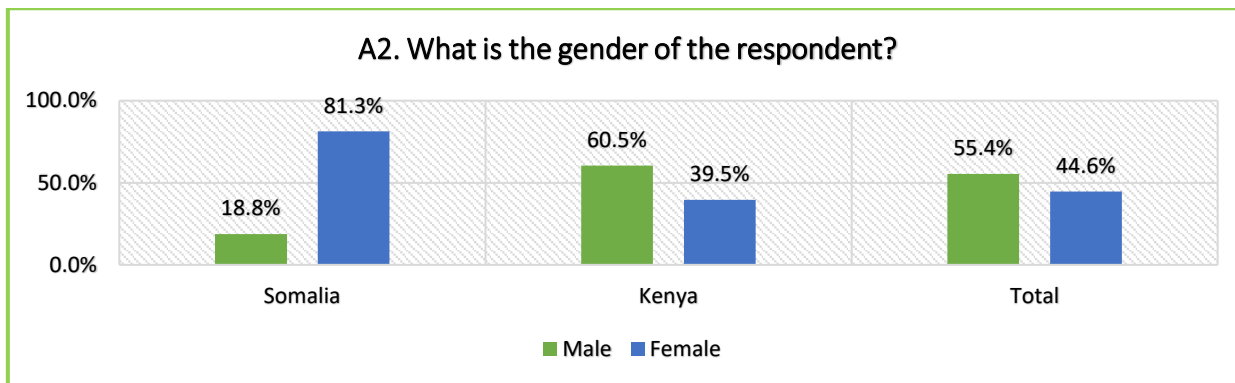


Figure 3.2: Gender of respondents

There were 55.4% of the respondents who identified as male while the other 44.6% were female. There were more female respondents at 81.3% in Somalia compared to 39.5% in Kenya.

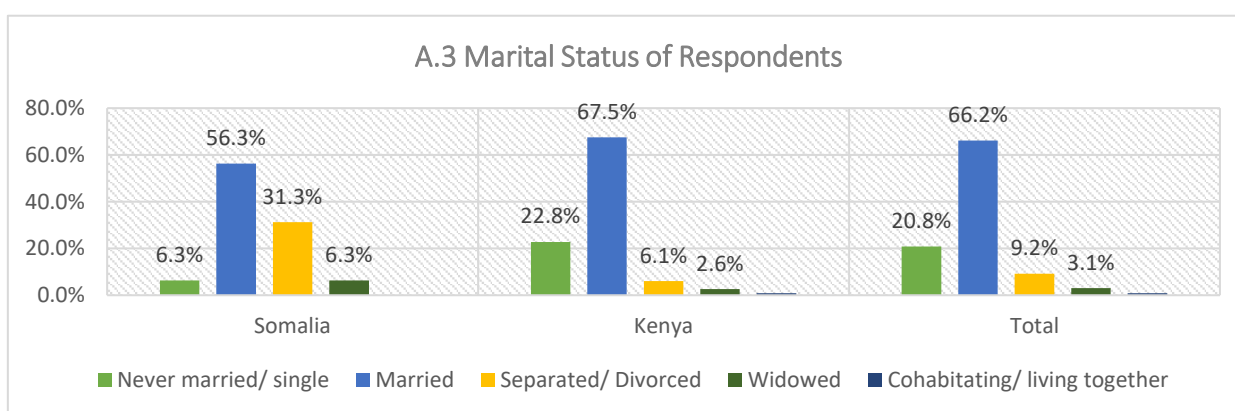


Figure 3.3: Marital Status of respondents

In total, 20.8% of the respondents were never married while 66.2% were married. In addition, there were also 9.2% who were separated or divorced. In country specific, 56.3% were married, 31.3% were separated or divorced, 6.3% were single or never married while another 6.3% were widowed. In Kenya, 67.5% were married, while 22.8% had never been married.

In terms of level of education, there were 26.1% of the respondents who had tertiary or university education (28.1% in Kenya and 12.5% in Somalia), while there were 27.7% with secondary level education, and another 15.4% with primary level of education. There were 17.7% of respondents having Madrassa education as their highest level of education, with majority of them in Kenya (18.4%) compared to Somalia (12.5%). From this finding, a further research is needed to conform the preferences of Madrassa and Suksi as alternative forms of education to the conventional government supported education system.

In relation to religion, there were 35.4% of the respondents confessing Christianity, while 63.8% were Muslims. Another relatively small percentage at 0.8% were non-believers. In Somalia, all the respondents were Muslims, as compared to 58.8% in Kenya.

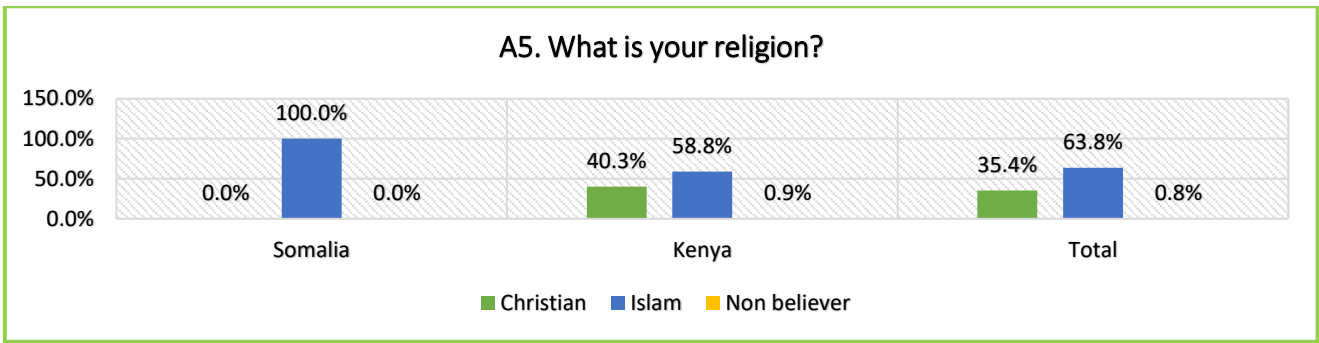


Figure 3.4: Religion of the respondents

Number of members in households (HHs): it was noted that most of the HHs had about 8 members in total at 18.5%, closely followed by HHs with five members at 13.8%. Another 8.5% of the respondents were from HHs with five members. Other HHs had six and seven members, all contributing to 9.2% of the total sampled respondents.

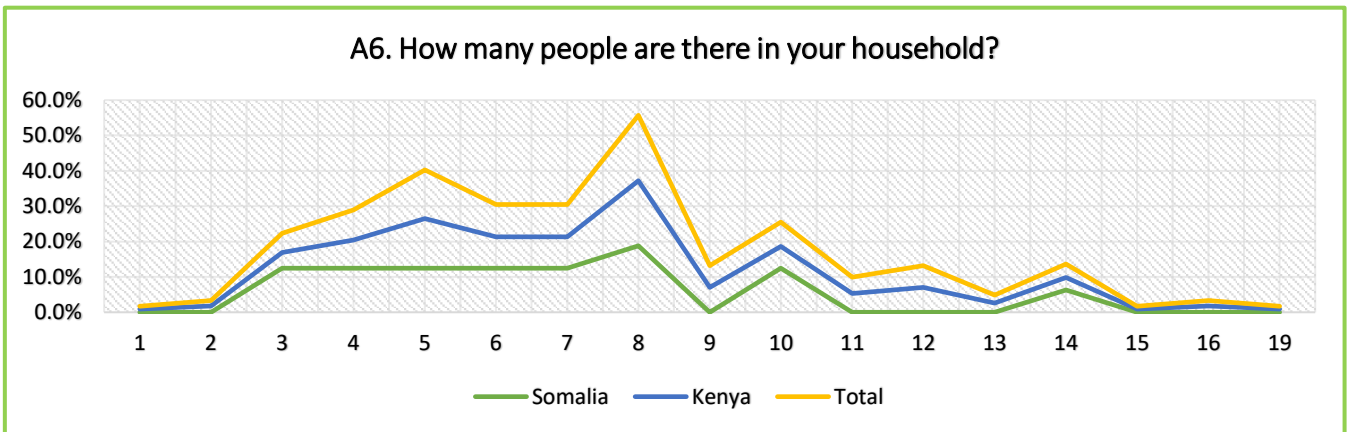


Figure 3.5: Number of members in HHs

In form of disabilities; there were 18.5% of the respondents who indicated to have some form of disability, with 14.9% of them in Kenya, and the other 43.8% in Somalia.

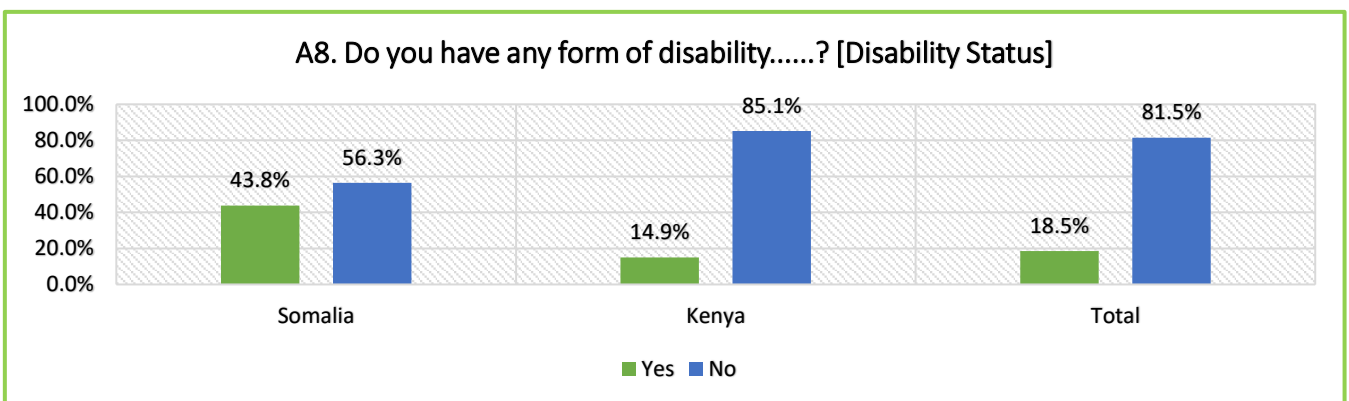


Figure 3.6: Forms of disabilities

The mentioned disabilities were; physical disability at 45.8%, visual impairments at 37.5%, 12.5% each for hearing and speech impairments.

3.2 Livelihoods and Gender Roles in Relation to Gender Equality

3.2.1 Sources of income and expenditures

There were 63.1% of the respondents who confirmed to have a source of income, while 36.9% had none. Among the 63.1% who had a source, 64.0% were from Kenya, and another 56.3% were from Somalia.

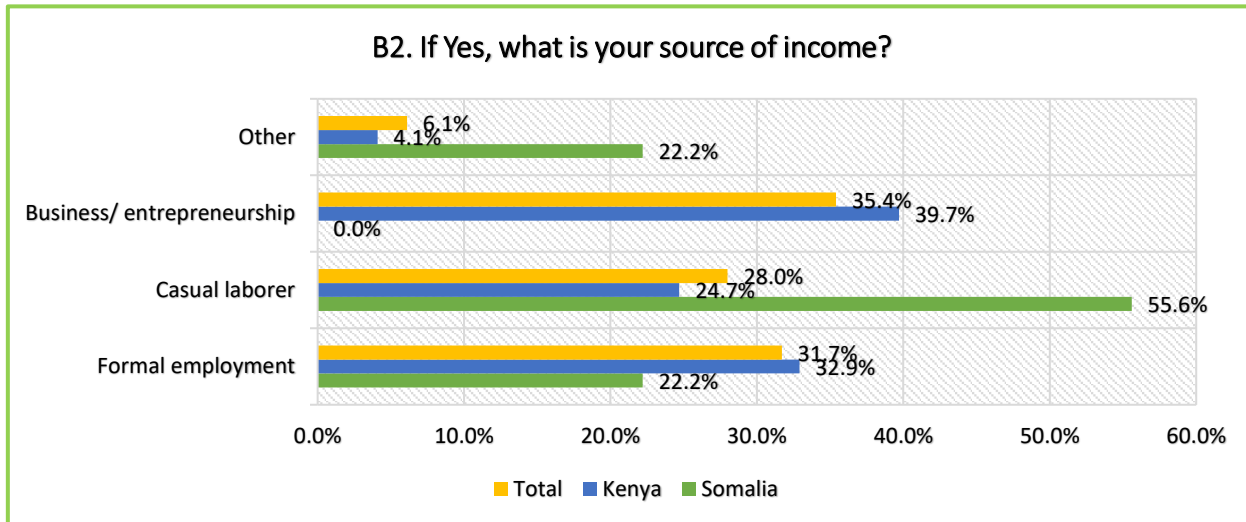


Figure 3.7: Sources of income

There were 31.7% of the total respondents who were in formal employment, with 32.9% and 22.2% of them in Somalia and Kenya respectively. Further, another 35.4% were in business/entrepreneurship while the other 28.0% were casual laborers. There were more casual laborers in Somalia at 55.6% compared to 24.7% in Kenya.

For those who had no sources of income, they mostly relied on donor aids (75.0%), remittances from friends and families from diaspora (14.6%), and from cash transfers (8.3%) supported by the governments and NGOs.

Monthly income and spending: most of the respondents at 32.3% had income between Ksh. 2,501-7,500, followed closely by 26.9% who earned between Ksh. 7,501-15,000. Only about 3.8% earned over Ksh. 50,000. In terms of monthly spending, the majority of is from Ksh. 2,500 to Ksh. 7,500, while another 18.5% was spent between Ksh. 7,501 and Ksh. 15,000. There were another 5.4% who spend over Ksh. 30,000.

Sole providers of sources of income: There were 67.7% of the respondents who noted that men were the sole providers, while another 18.5% indicated that it was both. Women formed about 13.8% of the sole providers among the sampled population.

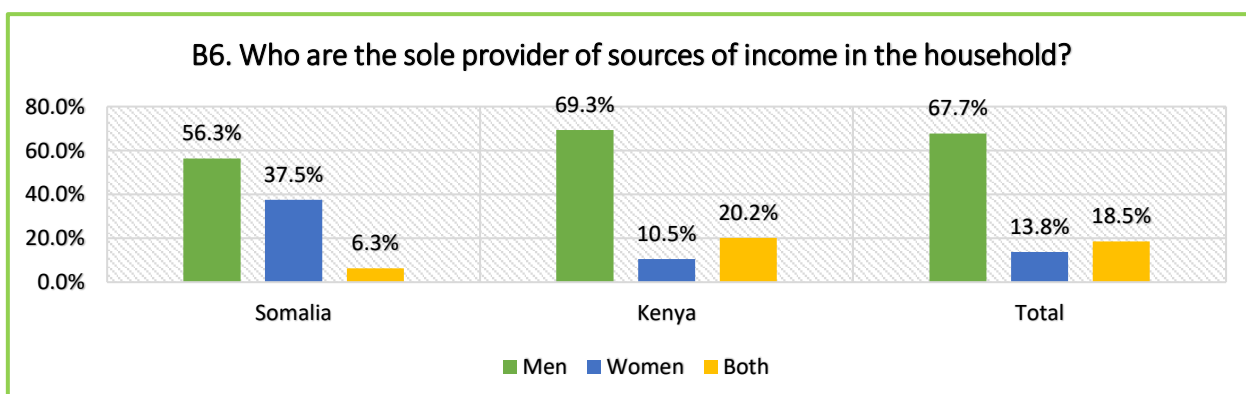


Figure 3.8: Sole provider of sources of income

In Somalia, men at 56.3% as compared to women at 37.5% were the sole providers of sources of income. In contrast to Kenya, a relatively higher proportion of men at 69.3% were the sole providers of income compared to 10.5% of women. This shows that more women (at 37.5%) in Somalia are the sole providers of sources of income.

3.2.2 Women engagement in provision for the family

On the aspect of women being engaged in provision for the family, there were 70.8% of the respondents who said “Yes, women are engaged” while another 29.2% denied.

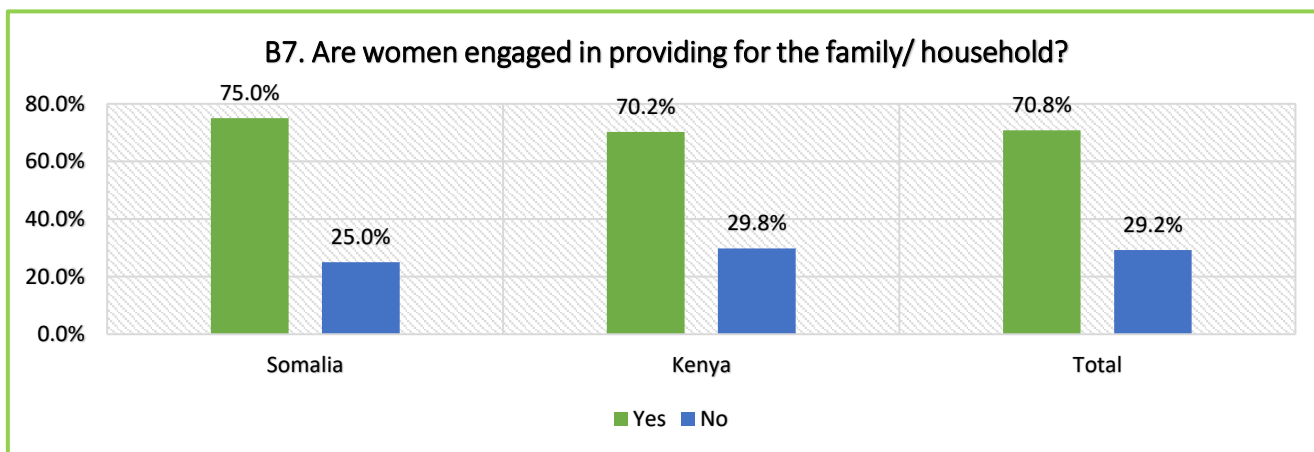


Figure 3.9: Women engagement in providing for the family

In country disaggregation, there were 25.5% in Somalia and 29.8% in Kenya disagreeing that women were not engaged in providing for the family/household. This shows that there are more stereotypes where women are considered not able to provide for the family. The consultants sought to understand the reasons for the choices from the respondents.

Reasons for women supporting and providing in the family included; women participate in agricultural activities (n=8); women earn income through online platforms like Remotasks (n=5); women have and manage boutique businesses (n=5); and participation in casual labors (n=4). Other reasons included women being employed by organizations like LWF; street food vendors (n=7); and establishing other small businesses within the camps (n=8).

For those who said women were not allowed to engage and provide for the family gave the following reasons; family sustenance is a primary reason and course for men (n=8); cultural factors contribute to this phenomenon where women are not allowed to work (n=6); women are occupied with childcare and various domestic tasks (n=10); and the scarcity of money and job opportunities for women (n=5). It was also noted that some of the respondents believed that women had no role in providing for the family (n=4).

3.2.3. Religious and Cultural Norms affecting women engagement in income generating activities (IGAs)

The study also sought to identify the cultural and religious factors. Members presented the following as the leading cultural and religious factors that influence women in engaging in IGAs. Members agreed that cultural and religious norms have significant influence on women's involvement in income-generating activities. Religious beliefs within specific communities also shape expectations on woman's role in the household. The

community holding onto the traditional values as mentioned by 30% of the respondents indicated that the women are responsible for managing homes and handling domestic chores. Similarly, there were another 15% of the respondents who noted that the social expectations primarily have made women focused on homemaking. Further, in other areas, respondents mentioned that some cultures restrict women to working in public spaces like markets or public offices. It was also mentioned by 20% that the sociocultural expectations that men provide for their families limit women to domestic chores and make them feel as competitors to men when they are working and providing for the family.

Some of the comments on the influence of culture and religion on IGAs were as follows;

“Various factors such as age, education, and gender impact women's engagement in income-generating activities.” KII from Community leader, Kakuma RC

“Some cultures restrict women's involvement in certain jobs or education. For instance, Somali cultural traditions enforce the idea that women should stay at home and prioritize family care.” KII with community leader, Dadaab RC.

“Discrimination, particularly in religious practices, hinders collaboration between different faiths.” KII with community leader, Kakuma RC

“Stereotypes perpetuate the belief that women should focus on household chores and caregiving. Also, Strict patriarchy and cultural norms limit women's participation in income-generating activities.” FGD community member, Kakuma RC

“Women are often viewed as inferior to men, reinforcing discrimination and limiting their opportunities.” FGD member, Dadaab RC

It was therefore summarized that most of the inhibiting factors to women involvement in IGAs were associated with culture and religion, including the social discourse that women ought to stay at home and take care of families and other domestic roles.

3.2.4 LWF Support of Women in IGAs and Women Empowerment

It was observed that most of the respondents at 63.8% believed LWF has supported women and community in generating their own income. In Somalia, most of the respondents at 81.3% agreed that LWF has empowered women and community in general in income generations. In Kenya, there were 61.4% of those who agreed that LWF has done a commendable job in creating income generating activities for women in the community.

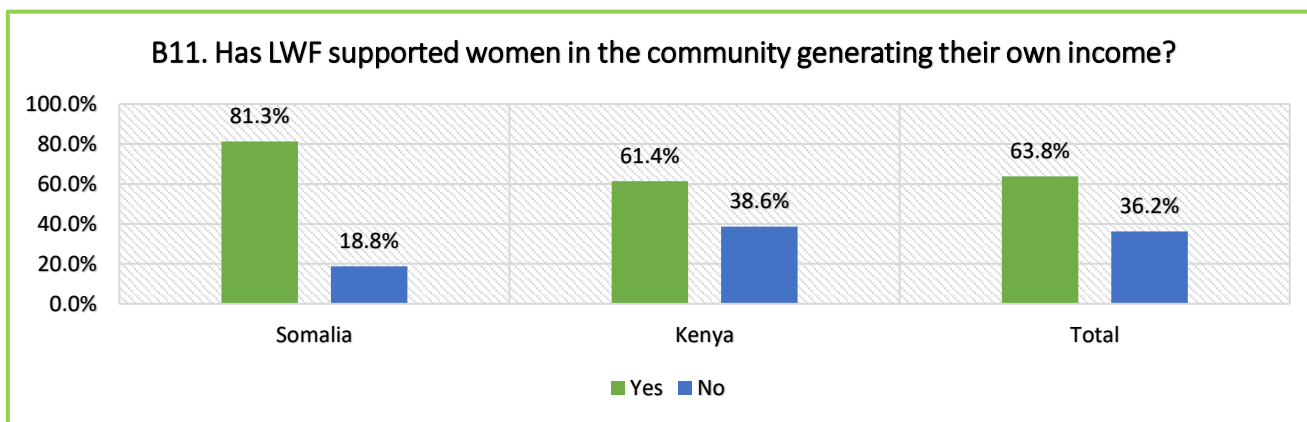


Figure 3.10: LWF support to women and community in income generation

In getting the reasons why the respondents felt that LWF has supported women in income generation in the community, several reasons were given. They included; trainings, skills creation and allocation of resources

as mentioned by 18% of the respondents; promoting inclusiveness through workshops, trainings and grants as supported by 15% of the respondents; and providing capital support to various groups, including start-up kits and cash-based interventions as mentioned by 23% of the respondents. Some of other quotes from FGDs and KIIs were as follows;

“Recognizing and supporting female champions within the organization.” KII respondent, Kakuma RC
 “Offering financial support for businesses, seedlings for agriculture, and training in various livelihood projects.” KII informant, Dadaab RC
 “Funding women in income generation and various livelihood projects.” FGD member, Kakuma RC
 “Educating women and children through training initiatives and supporting education.” FGD member, Dadaab RC
 “Empowering women through self-help groups, Village Savings, and Loans Associations.” FGD member, Kakuma RC
 “Providing financial support for businesses, including seedlings for farming. Also, funding women in various livelihood projects and supporting education in schools.” FGD member, Kismayu, Somalia
 “Supporting communities with vocational training for sustainable living.” KII informant, Dadaab RC
 “Empowering women through gender-balanced employment, grants, and capital.” FGD staff member, Dadaab RC

3.2.5 The benefits accrued from women participation in income generation

The benefits that were associated with women participation in income generation included the following;

Table 3.2: Summary of benefits accrued from Women Participation in Income generation

Name of benefit	Somalia	Kenya	Total
Increased income	62.5%	78.9%	76.9%
Inclusion in household decisions	75.0%	55.3%	57.7%
Ability to provide sufficient care for children	75.0%	67.5%	68.5%
Stable family	81.3%	57.0%	60.0%
Other	0.0%	0.9%	0.8%

Some of the benefits mentioned by 76.9% included increased income among the women and family members, 68.5% mentioned ability to provide sufficient care for the children, and another 60.0% mentioned having a stable family. Similarly, other benefits mentioned were inclusion of women in household decision-making, as supported by 57.7% of the respondents. The findings therefore shows that when women are empowered through IGAs, they can have a voice at home, and equally contribute to the household decision making alongside men.

3.2.6 Side effects of women empowerment through IGAs and other LWF programs

The positive impacts brought about by LWF programs and implementation of IGAs in the beneficiary communities were also associated with negative impacts as respondents pointed out. Some of the issues were as follows;

Challenges in raising children; where children may lack sufficient parental care and affection (n=12). In addition, children may lack parental guidance, leading to their involvement in drug and substance abuse. One of the respondents noted;

“Children may lack parental care as mothers engage in income-generating activities. These children can become malnourished, hence affecting their health and growth.” KII respondent, Kakuma RC

Role and responsibility confusion was likely to occur. For instance, male figures would feel threatened where women take up their roles and excel. There were fears among males from the respondents as picked from this comment;

“The role confusion may arise, as both parents are working, leading to a lack of respect for the father.” FGD member, Kakuma RC

“Social criticism may be directed towards women being busy in business.” FGD Member, Dadaab RC

Aspects of gender -based violence and conflicts were likely to occur as a result of empowering women as observed from the following excerpts.

“Conflict may arise between couples due to time constraints.” FGD Member, Dadaab RC

“Unrest in the household can be triggered.” FGD member, Kakuma RC

“Possible conflicts may arise between men and women.” KII respondent, Dadaab RC

“Lack of financial support can lead to various conflicts and misunderstandings.” FGD member, Kakuma RC

“Cultural norms suggesting women should stay at home may contribute to conflict.” KII respondent, Kismayu, Somalia

“Insecurity and violence may occur due to an imbalanced financial contribution from the woman.” FGD member, Kakuma RC

Failed marriages and dysfunctional families could arise from the result of women empowerment. This was observed as a result of women empowerment, where men feel demeaned, leading to family break-ups. Some of the quotes were as follows;

“Women, when empowered, might despise their spouses, leading to divorce.” KII respondent, Kakuma RC

“Stigma, failed marriages, and disownment by the community may result from women working in men-only jobs.” KII Respondent, Dadaab RC

“Stress and depression may arise from the pressure to sustain the family financially.” FGD member, Kismayu, Somalia

Women rejection, and neglect was observed to occur when women were empowered beyond men. This was exemplified by the following quotes;

“Women may face social rejection and neglect especially when they start working.” KII respondent, Dadaab RC

“Women may face social rejection, humiliation and social backlash.” KII staff Respondent, Kakuma RC

“Lack of awareness can lead to stigma and a lack of employment opportunities for women.” KII staff Dadaab RC

From the qualitative data observations, there were some negative outcomes associated with empowering women, hence destabilizing the family unit indirectly. The adverse emerging themes associated women empowerment in the communities included; challenges in raising children; women rejection and neglect; emerging gender-based violence and conflicts; and failed marriages and dysfunctional families. The negative effects would indirectly influence how men participate in development programs in the community.

3.2.7 Work Contributions at Home

The respondents were asked who in the family contributed more work than the other. The following were the responses. It was observed that most of the respondents at 69.2% pointed to women as contributing more work at home/household level, while 30.8% pointed to men. There were significant differences in the two countries, with women in Somalia contributing to most of household work as mentioned by 93.8%. This

meant that men contributed to only 6.3% of work at household level in Somalia. In Kenya, women were rated as contributing most to domestic work at 65.8%.

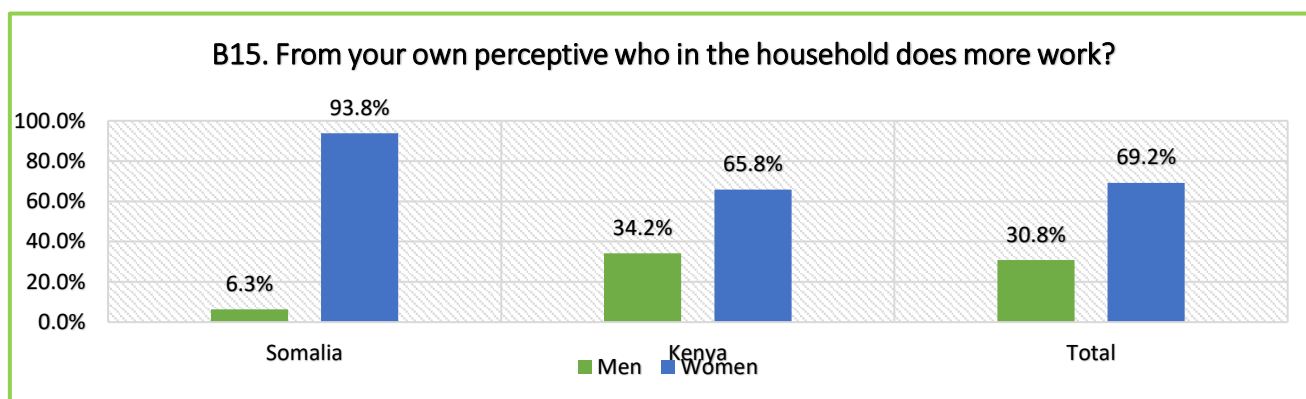


Figure 3.11: Who in the household contributes more work

In getting the reasons for the above differences, many of the respondents noted that women were more engaged in domestic roles as compared to men (n=64%). The following were the reasons;

“Traditional gender roles often assign household activities to women.” FGD member, Kakuma RC
“Women may have more responsibilities than men.” FGD Member, Kakuma RC
“Women are often primary caregivers in the family.” FGD member, Kismayu
“Despite participating in income-generating activities, women still shoulder a significant portion of household chores and caregiving duties.” FGD member, Dadaab RC
“In my experience, women tend to take on more household responsibilities than men.” KII respondent, Kakuma RC

For those supporting men as those who contribute more at household level, their responses were as follows; *“Men can actively participate in household chores”* and *“A man serves as the family's role model.”* FGD members, Kakuma RC

3.2.8 Gender roles and responsibilities at household level and in the communities

The following is a summary of key roles done by different members at the family level and in the society.

Table 3.3: Different roles in the community

Role/responsibility	Men	Women	Boys	Girls
Cleaning and washing	1.5%	59.2%	0.0%	39.2%
Food preparation	2.3%	85.4%	0.8%	11.5%
Care for the sick	6.2%	91.5%	1.5%	0.8%
Childcare	4.6%	93.1%	0.0%	2.3%
Collecting water and fuel	9.2%	50.8%	30.8%	9.2%
Feeding the cattle	38.5%	19.2%	40.8%	1.5%
Agricultural activities	68.5%	20.8%	10.8%	0.00%
Livestock rearing, fishing, etc.)	76.2%	7.7%	16.2%	0.00%
Income generating activity (Employment; business)	88.5%	10.8%	0.8%	0.00%
Community development programmes	78.5%	20.0%	0.8%	0.8%
Community resource management	85.4%	14.6%	0.00%	0.00%

From the summaries in the table, it was observed that women (59.2%) and girls (39.2%), labelling this role as

primarily done by female gender. Further, food preparation was also solely associated with women at 85.4%, with girls supporting it at 11.5%. Caring for the sick was also considered a role for women as supported by 91.5%, similar to childcare where women contributed to 93.1% of the responsibility. Collecting water and fuel was divided among the women and boys, at 50.8% and 30.8% respectively. Further, other roles like feeding the cattle were mostly for boys (40.8%) and men (38.5%). Agricultural activities were also left for men at 68.5% and few for women at 20.8%. Livestock rearing was also associated with men at 76.2%, with relatively small percentage from boys at 16.2%. Similarly, income generating activities like employment and business were associated with men at 88.5%, followed by women at 10.8%. For community resource management, men were associated with majority of the responsibilities at 85.4%. From the analysis, it was observed that there were roles overwhelmingly associated with men or women. For instance, food preparation, caring for the sick and childcare were majorly associated with women. Livestock rearing, IGAs and community resource management were majorly associated with men.

3.2.9 Changes in role of women as impacted by LWF

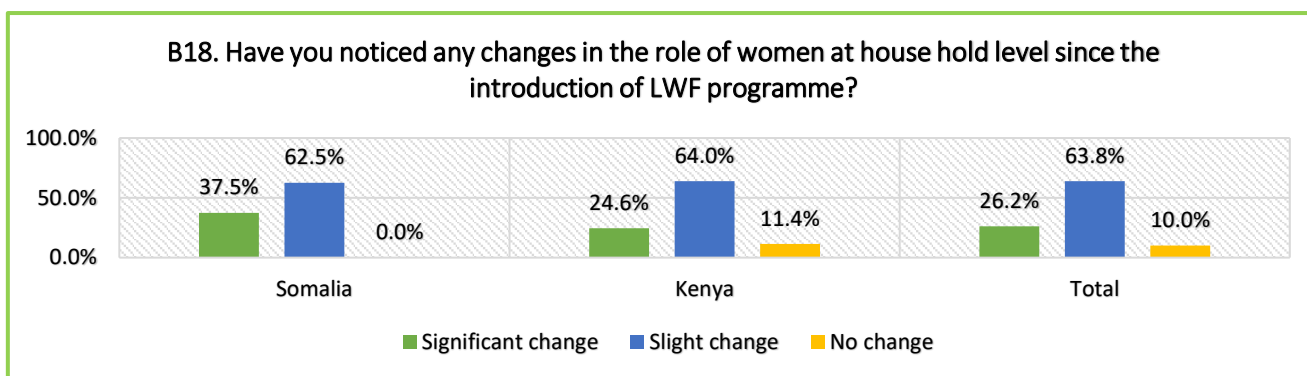


Figure 3.12: Changes at role of women at household level based on LWF programs

It was found that the majority of the respondents, at 63.8%, indicated that there was slight change as a result of the introduction of LWF programs. There were 26.2% of the respondents who indicated there was significant change in the roles of women at household level as influenced by the introduction of LWF programs. There were only 10.0% who indicated that there were no changes at all. From the findings, about 90.0% attributed some change in the role of women at household level to introduction of LWF programs. In terms of country specific changes, more significant changes were observed in Somalia at 37.5%, as compared to Kenya at 24.6%. There were 62.5% and 64.0% of respondents in Kenya who indicated there were slight changes as a result of introduction of the LWF programs. It was only in Kenya where 11.4% indicated that there were no changes in roles of women at household level because of introduction by LWF programs.

The reason for the above changes as a result of introduction by LWF programs were as follows;

“There is demonstrated ability to provide for the family’s needs.” FGD member, Kakuma RC
 “Actively involved in household responsibilities.” FGD member, Kakuma RC
 “Extensive community awareness campaigns conducted.” KII member, Dadaab RC
 “LWF’s immediate assumption of education management at camp level has resulted in widespread awareness and sensitization, particularly targeting women to highlight the significance of educating girl children and their impact within the community.” FGD member, Kakuma RC
 “Empowerment initiatives and awareness creation contributing to increased literacy among women.” FGD member, Dadaab RC

“Overcoming cultural beliefs through capacity-building training.” FGD member, Dadaab RC
 “Focused community development emphasizing the roles of women in households.” Dadaab RC
 “Substantial changes observed in gender roles, with women actively participating in decision-making processes at home.” FGD member, Dadaab RC
 “Development of inclusivity and increased participation of women in decision-making.” KII member, Dadaab RC
 “Creation of employment opportunities, leading to enhanced income sources and livelihoods for women.” KII member, Dadaab RC
 “Empowerment of women through self-help groups has led to changes in women roles at household level.” FGD Member, Kismayu, Somalia
 “Significant transformation in rigid communities' attitudes towards women's inclusion due to LWF training.” FGD member, Dadaab RC

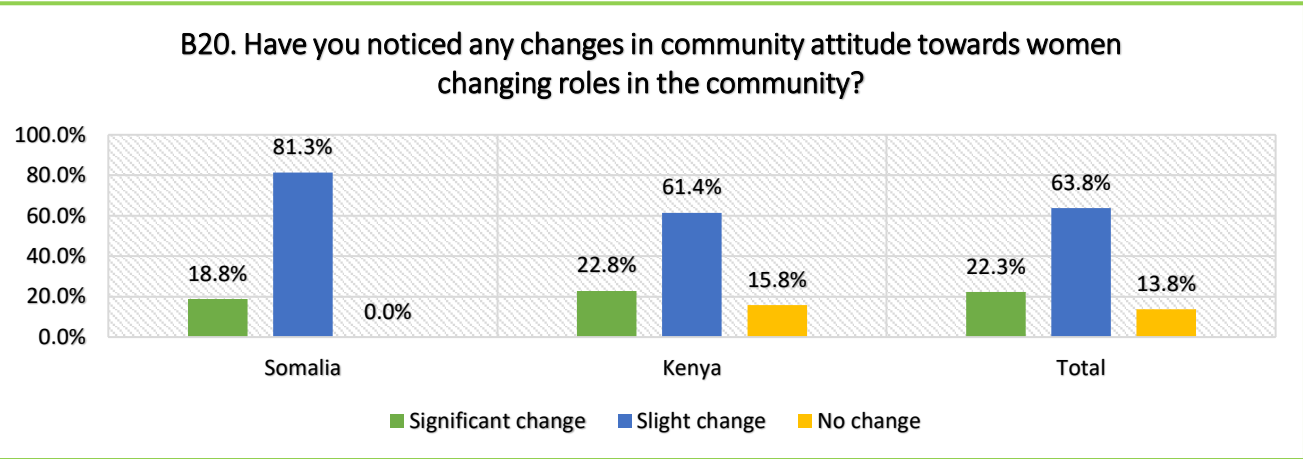


Figure 3.13: Changes in community attitude on women roles due to LWF Programs

It was observed that a significant majority at 63.8% observed slight changes in the community attitude towards women changing roles in the community, while 22.3% had witnessed significant changes. There were 13.8% of the respondents who had not witnessed any change at all. In terms of country variations, there were 81.3% in Somalia compared to 61.4% in Kenya of the respondents who observed community had slight changes on women roles in the community. There were 15.8% of the respondents in Kenya who did not see any differences.

The following were the given reasons for the observed changes of changing women roles in the community.

“Women's empowerment training is crucial for fostering economic benefits and increasing acceptance in society.” FGD member, Kakuma RC
 “Community awareness and capacity building are essential components of training stakeholders in women's empowerment, creating a more informed and inclusive decision-making process.” KII respondent, Dadaab RC
 “Advocacy efforts, including education, environmental awareness, and addressing economic crises, play a pivotal role in empowering women and promoting their active participation.” KII informant, Dadaab RC
 “Teaching women about their rights and providing empowerment programs are vital steps in breaking down barriers and promoting livelihood opportunities.” KII Respondent, Kakuma RC
 “Increased employment opportunities for women contribute to improved living standards, and initiatives by NGOs positively impact girl child education.” FGD member, Dadaab RC

“Empowering women in decision-making processes, along with education and awareness, can lead to positive economic outcomes and improved living standards. Also, involvement in business and various livelihood projects, coupled with honest and flexible approaches, contributes to women becoming self-reliant.” KII member, Dadaab RC

“Efforts to reduce conflict through education, skills training, and awareness initiatives further empower women economically and socially.” FGD member, Dadaab RC

“Leadership and participation, mentorship programs, and literacy initiatives contribute to changing societal norms and increasing women's involvement in decision-making.” KII member, Dadaab RC

“Financial support from NGOs, coupled with livelihood trainings, enables women to become self-reliant and assume leadership roles in various fields.” KII member, Kakuma RC

“Women's involvement in income-generating activities, participation in public forums, and attendance at community events contribute to their empowerment and the overall positive transformation of societal roles.” FGD member, Dadaab RC

From the responses, it was felt that women empowerment was associated with shifting attitude and acceptance by community members on the changing roles and responsibilities for women.

3.2.10 Recommendations on how to change women’s role in Decision-making

Recommendations to change women’s role in the community and involve them in decision-making were as follows;

“Promote education for girls and emphasize their dual roles in both family and work responsibilities.” FGD member, Kakuma RC

“Advocate for inclusive decision-making across all sectors, including People with Disabilities (PWDs).” KII respondent, Kakuma RC

“Raise awareness through regular women empowerment training sessions. Further, build capacity through mentorship programs and encourage women's active participation.” FGD member, Kakuma RC

“Conduct public awareness campaigns on women's empowerment and their roles in the community.” KII respondent, Kakuma RC

“Educate adults on Gender-Based Violence (GBV) and create income-generating activities for women and girls.” FGD member, Dadaab RC

“Ensure cultural sensitivity and equal opportunities for both genders in community engagement.” FGD Member, Kakuma RC

“Educate women on their rights and roles in the community, emphasizing the importance of skills for stable income.” KII respondent, Kakuma RC

“Educate adults on Gender-Based Violence (GBV) and create income-generating activities for women and girls.” KII respondent, Kakuma RC

The emerging themes on how women can be involved and empowered to contribute to decision-making was through promotion of their education, advocating for inclusive decision-making across all sectors including Persons with Disabilities (PWDs), creating awareness on the need for empowering women in decision-making, educating and creating awareness on effects of gender-based violence (GBV), and creating a conducive environment for women empowerment programs. Ensuring cultural sensitivity and providing equal employment opportunities to both genders was associated with empowering women and community at large in improving their decision making.

3.3 Decision Making and Access to Resources

The section presents information on decision making, ownership of property at household level, and the associated factors that influence decision-making at the household and community levels.

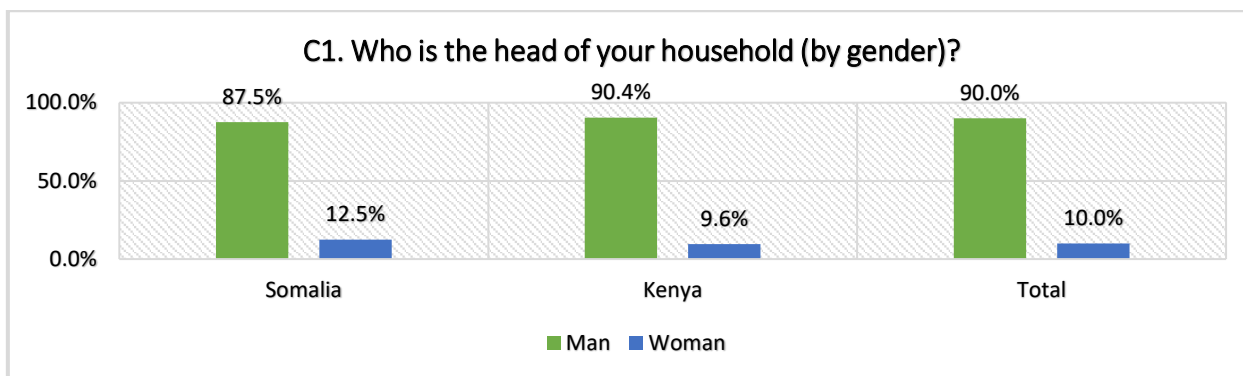


Figure 3.14: Head of Household

Majority of the respondents at 90.0% indicated that their households were headed by men while the remaining were headed by women. There was a slightly higher proportion at 12.5% in Somalia households headed by women, as compared to 9.6% in Kenya.

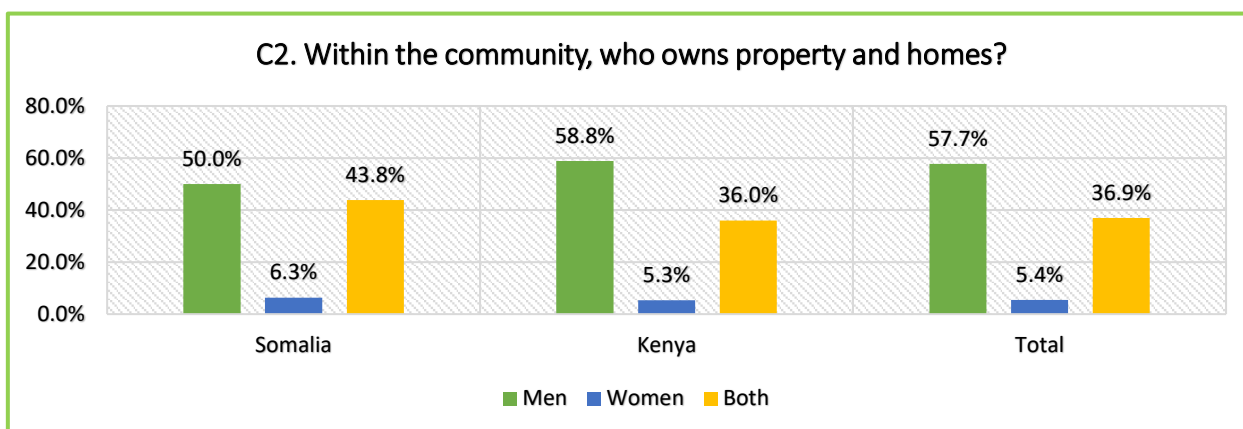


Figure 3.15: Property ownership in the community

It was observed that majority of the respondents at 57.7% indicated that men own property within the community, while 36.9% indicated both, and only 5.4% indicated women as the property owners. In Somalia, half of the respondents (50.0%) property were owned by men, and 6.3% by women.

The reasons given for the type and category of ownership were as follows;

“A man is entrusted with the responsibility of managing a household. The man assumes the role of the family's leader.”

“Cultural norms play a significant role in shaping these roles. It could also involve a blend of individuals who own homes.”

“Men tend to have more influence in the community compared to women.”

“Cultural beliefs contribute to the distinction in roles.”

“Cultural factors may limit women's property ownership rights.”

“Traditional expectations dictate that men bear the responsibility of ownership.”

For those who said women, reasons included;

“A woman possesses the skill to efficiently oversee her household.”

“Following divorce, both parties are entitled to property ownership.”

For those who said both parties (women and men), the following were the reasons;

“This dynamic exists because they function as a unified family unit.”
“The financial contributions from both partners are vital.”
“Income-generating activities are pursued by both individuals.”
“Both partners actively contribute to the family's financial well-being.”

Factors influencing ownership of property at HH level and Community

From the above comments on the reasons who own the property, the following table presents a summary.

Table 3.4: Factors influencing ownership of property

Factor	Somalia	Kenya	Total
Cultural norms and practices	43.8%	86.8%	81.5%
Religious norms and beliefs	43.8%	68.4%	65.4%
Inadequate knowledge on laws	87.5%	40.4%	46.2%
Community perceptions	50.0%	58.8%	57.7%

Cultural norms and practices were picked as the single most influencing factor on property ownership, as mentioned by 81.5% of the respondents. Further, the cultural factors are more pronounced in Kenya (86.8%). Religious norms and beliefs like man is the head of family were mentioned by 65.4% of the respondents as a significant factor influencing property ownership. Further, there were 57.7% of the respondents who indicated that community perceptions were the leading factors associated with property ownerships, like men are superior and are heads of the family. 46.2% of the members mentioned inadequate knowledge on laws and land/property ownership.

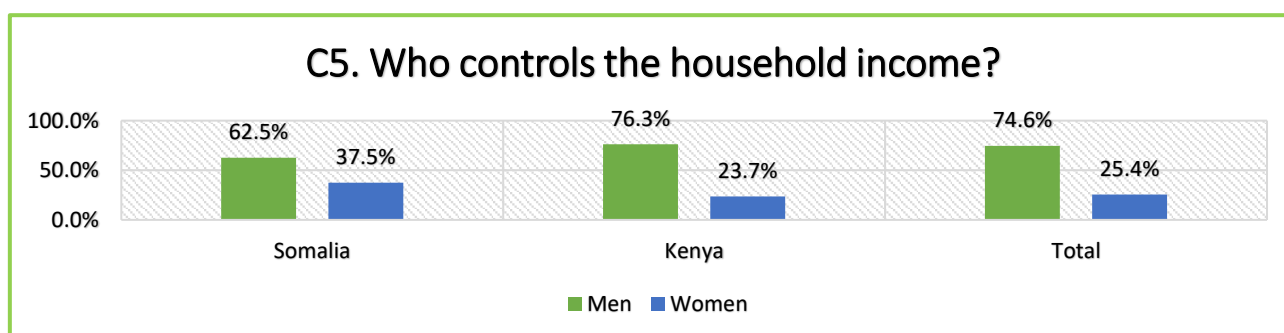


Figure 3.16: Control of household income

There were three quarters of the respondents (74.6%) who indicated that men control household income, while a quarter (25.4%) pointed to women. In Somalia, more women at 37.5% own and control income as compared to 23.7% of women in Kenya. The reasons given for women as controllers of HH income included the following;

“Women exhibit superior decision-making skills within the family.”
“Women excel in financial management and control.”
“Proficient in handling household finances, women demonstrate effective management.”
“Women excel in the responsible handling of income within the family. Further, women emerge as adept household representatives.”
“Skillful in managing household finances, women take charge of financial responsibilities.”
“Some families experience women taking the lead as household heads.”
“Women contribute the highest share of income to the household.”

Those who supported men had the following to say;

“The patriarch serves as the family's leader.”
“Men are considered the backbone of the family due to their pivotal role.”
“Men, as household heads and primary contributors, dictate financial control.”
“Economic empowerment is a key factor contributing to men's dominant role.”
“Religious beliefs reinforce men's role as family heads.”
“Contributions from men often surpass those of other family members.”

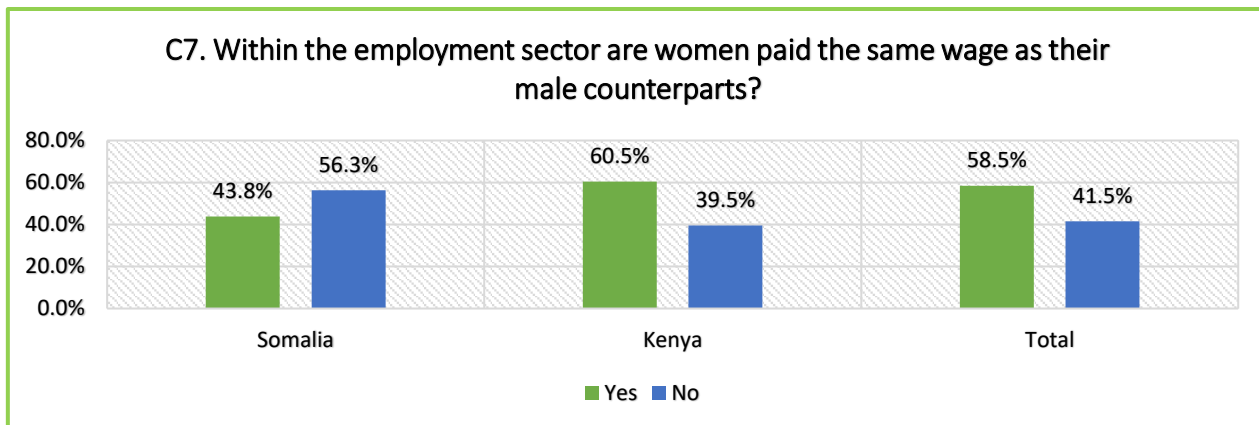


Figure 3.17: Women pay and wage in comparison to male counterparts

There were 58.5% of the respondents who agreed that women are paid the same wage and income as their male counterparts in employment sector. In Kenya, more respondents at 60.5% as compared to Somalia at 43.8% agreed that women were paid the same wage. The result indicates that there were more disparities in wage and salaries in Somalia compared to Kenya. Altogether, the two countries were experiencing big disparities in salaries and wages paid to women and men.

“Compensation is determined by the level of work performed, and it remains consistent across genders when the tasks are identical.”
“Uniform payment is a result of the similarity in job roles and responsibilities.”
“Compliance with country laws dictates equal pay for equal work, reinforcing the implementation of this principle.”
“The familial connection among employees contributes to the parity in compensation.”
“Equal pay is a direct outcome of individuals undertaking the same job responsibilities.”
“Women are entitled to receive remuneration corresponding to their male counterparts, contingent upon their job positions or levels.”
“Employment practices emphasize merit-based decisions rather than discriminatory considerations.”
“The workplace promotes equal opportunities for all employees, fostering an environment of fairness.”
“Commitment to equality is evident in HR regulations, policies, and organizational practices.”
“The organization adheres to a policy ensuring uniform payment rates for all its members.”

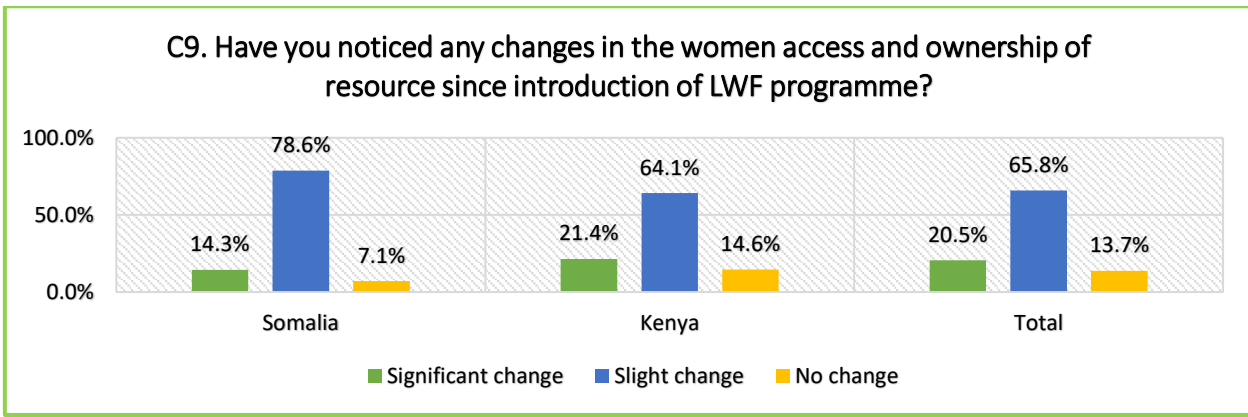


Figure 3.18: Changes associated with women owning resources due to LWF Programs

Fig. 3.15 changes associated with women in accessing and owning resources after introduction of LWF Programs

There were 65.8% of the respondents who indicated to have seen slight changes on women accessing and owning resources after the introduction of LWF programs. There were 20.5% who indicated to have seen significant changes while 14.6% indicated to have seen no changes at all. In Somalia, there were 92.9% of the respondents who had seen some slight or significant change of women accessing or owning resources after introduction of LWF programs. This was relatively high compared to 85.5% in Kenya. Possible reasons given included; Skill development initiatives (n=7); Women's proficiency in household management (n=6); Empowerment of women through LWF programs (n=12); Advocacy for women's rights (n=8); Awareness creation leading to women's literacy (n=5); and Women achieving self-reliance (n=7).

Changes in community attitude towards access and ownership of resources

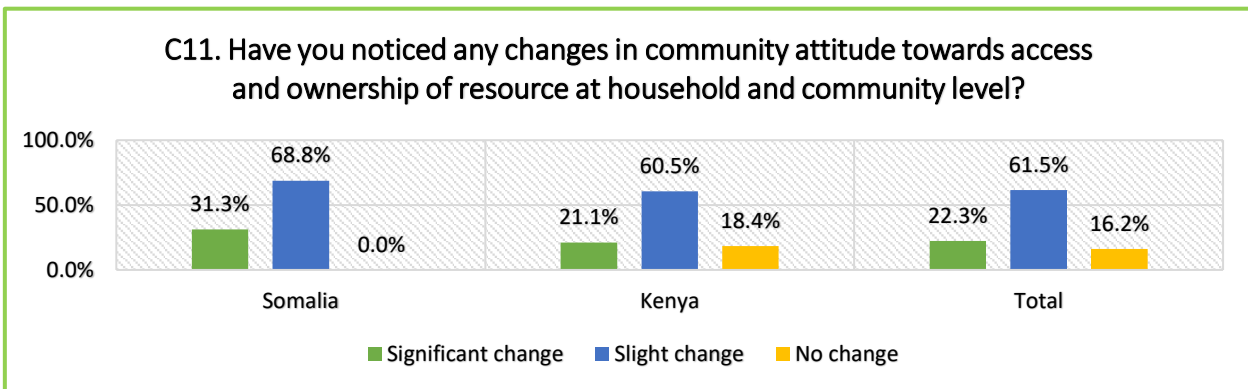


Figure 3.19: Changes in community attitude towards access and ownership of resources

It was observed that 83.8% of the respondents agreed that the LWF programs led to either slight or significant changes in community's attitude towards access and ownership of resources. 16.2% of the respondents indicated there were no changes. Significant changes in community attitude towards women ownership of resources were recorded among 31.13% and 21.1% of respondents in Somalia and Kenya respectively.

Some of the factors that have brought changes in women on ownership and community changes on attitude on women ownership were;

Table 3.5: Factors associated with change in community attitude ownership of resources

Factors leading to change in community attitude on ownership of resources	N (frequency)
Economic Empowerment Programs: Implementing initiatives for financial independence.	15
Education and Awareness: Promoting knowledge and consciousness.	6
Advocacy: Championing the cause through active support.	10
Cultural Shifts: Encouraging changes in societal norms.	8
Equal Opportunities: Ensuring availability of fair chances.	12
Capital, Leadership, Skills: Focusing on financial, managerial, and technical aspects.	14
Childcare and Resource Distribution: Addressing family dynamics under Islamic laws.	7
Community Training: Conducting educational sessions within communities.	12
Financial Empowerment: Enhancing financial capabilities.	14
Gender Roles Awareness: Promoting awareness about societal expectations.	16
Knowledge of the Law: Ensuring awareness of legal rights.	5
Advocacy Resources: Providing support for women's empowerment initiatives.	9
Capacity Building: Strengthening skills and capabilities.	8
Trainings and Workshops: Offering educational sessions for empowerment.	14
Media Influence: Leveraging media for advocacy and awareness.	10

The emerging themes were as mentioned, including economic empowerment, education and awareness, advocacy, and cultural shifts. Other factors given included gender roles awareness, knowledge of the law, advocacy for resources, capacity building and trainings/workshops.

The recommendations to improve women's access and ownership of resources

Table 3.6: Recommendations on improve women's access and ownership of resources

Type of recommendations	Frequency (n)
Promote female access and ownership of resources to enhance community engagement	4
Elevate household education levels through the provision of loans	7
Advocate for supporting educational programs as a significant community-building initiative	9
Emphasize capacity-building training and mentorship programs for sustained women empowerment	4
Conduct regular women empowerment capacity-building training within the community	7
Promote public awareness on women's ownership of property	8
Establish women-led organizations to foster economic empowerment	9
Educate both men and women on the importance of gender balance, equity and justice	12
Engage in regular women empowerment trainings to address gender-based issues	13
Lobby for the creation of laws facilitating women's ownership of property	8
Empower women financially and provide startup kits through organizational support	7
Collaborate with religious leaders for community engagement and support	6
Introduce women empowerment programs and mentorship initiatives	10
Offer regular training, education, and awareness programs for women	8
Enforce existing laws to uphold women's rights and property ownership	7

Decisions-Making at Home for different items

Paying of rent was considered an aspect of men (54.6%) or both genders (38.5%). Indicating the role can be

done by any gender, and that the community is increasingly accepting women as key decision makers in paying rent. For buying of clothing, all the genders were involved (men-32.3%, women-39.2%, or both 28.5%). Similarly, economic activities like generation of income were associated with men at 57.7%, or both at 36.2%.

The consultants sought to understand if women were engaged in decision-making at the community level. An overwhelming 73.8% of the respondents agreed while 26.2% disagreed. The disaggregation of the findings was relatively similar for Kenya and Somalia. This meant that women were strongly involved in decision-making at community levels, a phenomenon that is changing and reflecting women empowerment over time due to LWF programs among other community and social empowerment programs. The table below summarizes the activities most women are engaged in decision-making at community levels.

Table 3.7: Activities women are engaged in decision-making

Activities women engaged	Somalia	Kenya	Total
Community development committees	83.3%	90.5%	89.6%
Conflict management	33.3%	57.1%	54.2%
Community forum on development	83.3%	76.2%	77.1%
Social activities and events	100.0%	69.0%	72.9%

It was noted that most of women were involved in community development committees as mentioned by 89.6% of the respondents. Further, another 77.1% of the respondents noted that women are involved in community forums on development, while another 72.9% are key decision-makers in social activities and events. The findings therefore show that women are increasingly becoming decision-makers at the household and community levels.

Factors influencing women participation in decision making at household and community level

From the qualitative data, it was noted that most of the respondents felt that family as a unit and the cultural factors influence women’s participation in decision making in the community. Some of the identified reasons were as follows;

“The family unit as a foundation for community development, where women inherently understand what is right and wrong.”

“Women serving as role models with effective communication skills essential for leadership.”

“The interplay between employment and education status, reflecting access to information and empowerment.”

“Unpacking the 30% gender equality policy and addressing negative perceptions hindering women's inclusion.”

“The impact of financial support, conflicts of interest, and the perception that men are ultimate decision-makers.”

“Cultural barriers, including norms, illiteracy, and traditional beliefs restricting women in decision-making.”

“Societal expectations and the influence of empowerment programs on women's roles in decision-making.”

“Recognizing the impact of empowerment programs, financial support, and trainings from various organizations.”

“The connection between leadership positions, education levels, and family background in determining women's roles.”

“Addressing challenges related to poverty, favoritism, and the need for mentorship programs to uplift women in decision-making.”

In summary, education to women, the government policies on allowing women to participate, mentorship programs and capacity building, and other women role models help influence how they participate in key decision making.

Cultural and religious factors that prevent women from participating in decision making

Some of the emerging issues were the authority of the husband as depicted in the highly patriarchal society. The respondents also indicated the decision-making process is shared, but ultimate authority rests with the husband. Another respondent indicated that women are marginalized within the family, lacking a voice. The responses point to the patriarchal nature of the society, and where male chauvinism is dominant in the society. This was also supported by another response that cultural norms historically denied women decision-making roles, considering them backward.

Age, education, and beliefs influence decision-making dynamics at the household and community levels. This was supported by the fact that educated women are likely to hold positions in community and contribute to decision making.

Cultural barriers and norms hinder women's participation in decisions. For instance, women are often perceived as naturally suited for household chores. Women are culturally discouraged from standing before men to make decisions. Cultural norms portray women as inferior in decision-making. Cultural beliefs dictate that only men should make major decisions, sidelining women. This therefore means that cultural beliefs and norms, coupled with domestic chores and conditions like pregnancy, limit women's involvement in decision-making.

Religious beliefs prohibit women from making decisions independently, requiring men to come in and support them. Religious interpretations suggest women lack the ability to make right decisions independently. These were some of the concepts that respondents agreed needed sensitization to eliminate discrimination and stigma.

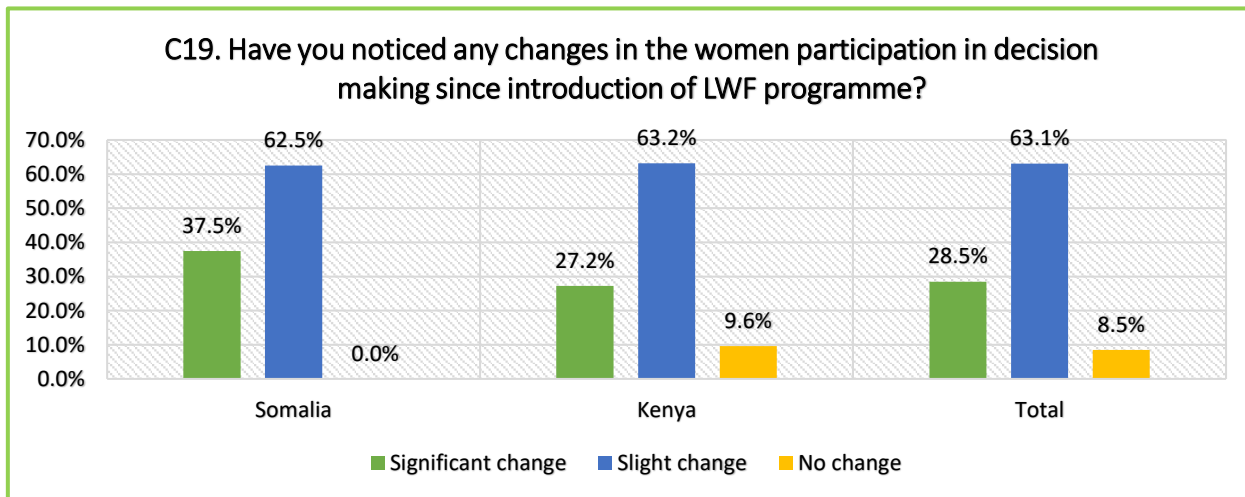


Figure 3.20: Changes in women participation in decision making due to LWF programs

It was observed that 63.1% of the respondents agreed that there has been slight change in how women participate in decision making after the introduction of LWF programs. There were another 28.5% of the respondents who noted there were significant changes in women making decision since introduction of LWF programs. However, 8.5% did not notice any change at all after the introduction of LWF programs. Some of the reasons given for the significant changes (91.5%) were that women are adept at managing their households; that the empowerment of women by LWF has been instrumental; and that advocacy for change

has led to increased awareness and consequently enhanced women’s participation in community decision-making.

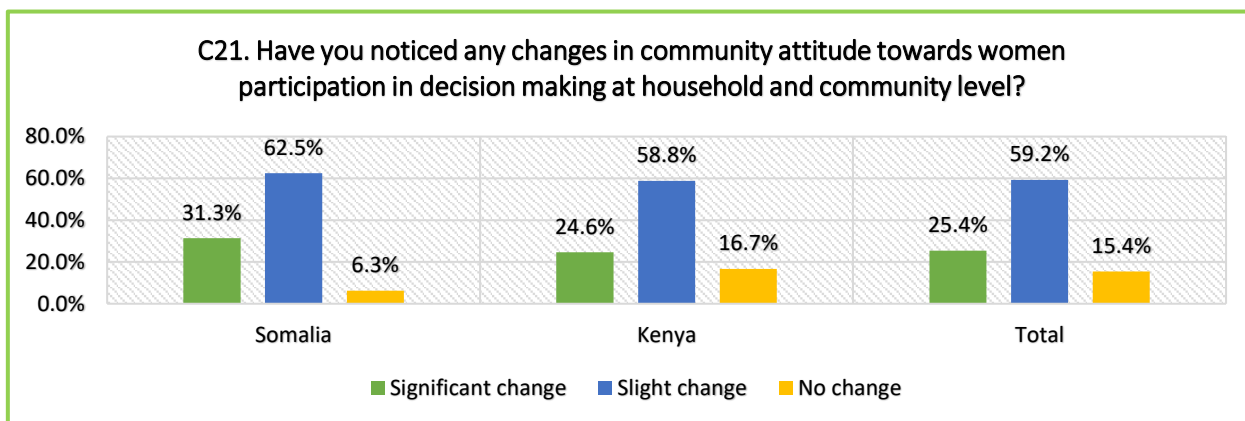


Figure 3.21: Perception Changes towards women in decision-making

There were 84.6% of the respondents who noted that there were changes (either slight or significant changes) on attitude towards women participating in decision making at the community level. This represents a shift towards empowering women in having power to decide and contribute to key matters in community. There were more changes in community attitude in Somalia (93.8%) accepting there are changes in the way community perceives women participation in decision-making at household and community level. Some of the reasons given for the changes included; Women have demonstrated effective household management skills hence their participation in community decision-making; LWF has empowered women through various initiatives; community-level gender training has enhanced decision-making; and employment opportunities foster financial independence and voice at household and community level.

Recommendations to have more women in decision-making roles: Respondents presented several options and suggestions that could be used to have more women in decision-making roles. Some included; encouraging women to cultivate patience and respect within marital relationships. Advocating for women's rights and address violations when they occur, and enhancing the educational attainment of women to empower them to contribute in decision-making. Other recommendations were; facilitating women empowerment through training initiatives; increasing awareness of the importance of involving women in decision-making in the community, creating awareness in communities about gender-based violence (GBV) and allowing women to lead; and establishing additional leadership positions for women. From the recommendations, the key theme was to allow women to achieve their education, participate in leadership roles at the community and involve them in capacity building processes.

3.4 Opportunities and Challenges for Men Engagement in Gender Justice

The study sought to understand the challenges that men go through when participating in development programs and gender equality initiatives. The responses were captured as described in this section.

3.4.1 Addressing gender equality issues

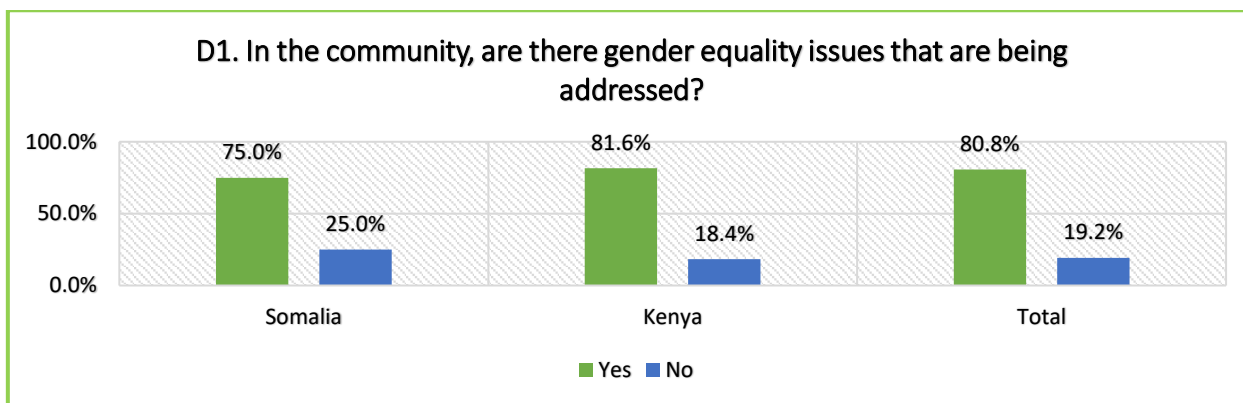


Figure 3.22: Presence of gender equality issues in the community

Fig 3.19 presence of gender equality issues in the community

There were 80.8% of the respondents who agreed that gender equality issues were being addressed in the community, while 19.2% disagreed. The findings show that most gender issues are being addressed in the community. In Kenya, over 81.6% of the gender issues were being addressed in the community, which is compared to 75.0% in Somalia. For those who indicated yes, the following were the comments supporting the answers above;

“Prioritizing access to education is crucial for fostering equality between genders.”
“Gender-based violence remains a significant challenge that needs urgent attention and resolution.”
“Healthcare disparities persist and should be addressed to ensure equal access to medical services.”
“Achieving gender equality in leadership positions is essential for a balanced and representative society.”
“Ensuring fair access to and ownership of family resources is pivotal for gender equality.”
“Decision-making processes should be inclusive, involving both genders to promote balanced perspectives.”
“Cultural barriers and issues must be overcome to advance gender equality and social progress.”
“Early marriages, forced labor, and child marriage are pressing issues that require immediate action.”

From the responses, a number of gender issues were being addressed, including violence, early pregnancies, gender-based violence (GBV) among other gender issues. Some of the quotes on how LWF programs have assisted in solving gender issues were as follows;

“Conflict resolution is crucial for maintaining peace and stability, emphasizing the importance of education for both boys and girls.”
“Financial support for women, training initiatives, and addressing gender-based violence are essential steps toward women empowerment.”
“Inclusion for individuals with disabilities is crucial for building a more equitable and just society.”
“Justice and legal support are essential for addressing gender-based violence and ensuring fairness in societal systems.”
“Non-discrimination and respect for religious freedom are fundamental for promoting equality and societal harmony.”

For those who indicated “NO” to the community addressing gender issues, some of the reasons given included; Evolution of beliefs and norms over time hence needing no action; existing cultural and religious barriers within communities; Religious obstacles hindering progress; dominance of men leading to limited

opportunities for women in decision-making; underrepresentation of women in leadership roles and insufficient awareness and involvement of key stakeholders. Other reasons given for not addressing gender issues in the community were; Absence of dedicated NGOs addressing gender equality in the refugee camps; Community resistance to gender equality initiatives, especially men who feel threatened; Limited knowledge about women's rights and gender issues and human rights; and impact of education levels on gender equality.

3.4.2 How men have engaged in promoting women participation in community development

The study sought to understand how men have engaged in promoting women to participate in community development. The emerging themes were that men continuously support women in their achievements, advocacy for gender inclusion and allowing women to take up various roles, including those traditionally viewed as men's roles. Some of the quotes were as follows;

“Many men actively support and encourage women.”
“Women are advised to participate in public forums within the community.”
“Men advocate for gender inclusion at the community level.”
“The rights of women are actively advocated for and women are allowed to assume various roles.”
“Participation in community development forums is open to women.”
“Both government and stakeholders are promoting women's involvement in community development.”

3.4.3 Institutions/Organizations promoting Gender Equality in the community

Some of the institutions that promote gender equality include the following;

Table 3.8:Some Institutions supporting Gender Equality

Organization & Initiatives	Role
Government Agencies	Various organizations, including the, the Ministry of Gender and Human Rights, actively engage women in decision-making processes and implement gender-responsive programs.
Lutheran World Federation (LWF)	LWF plays a significant role in education, livelihood, and gender-based violence (GBV) prevention and response initiatives in the refugee camp.
Community-Based Organizations (CBOs), such as RIHORI (Refugee and Host Resilience Initiative)	contribute to resilience-building efforts in both refugees and host communities in the DRC.
International Organizations	Various international organizations, including the Division for the Advancement of Women (DAW), International Research and Training Institute for the Advancement of Women (INSTRAW), and UN agencies like UNHCR and UNDP, collaborate to advance women's rights and gender equality.
Computer Training Initiatives	Organizations in the DRC, like ADRA, emphasize computer training for both genders as a means of empowerment.
Livelihood Programs in refugee camps	Efforts by DRC and LWF extend to livelihood programs, promoting economic independence and sustainability.
GBV Prevention and Response	DRC, LWF, and IRC actively engage in preventing and responding to gender-based violence, supporting women's rights and safety.
Financial Empowerment	DRC, LWF, and UNHCR empower women through grants and financial support, contributing to their socio-economic development.

Equality Advocacy	Organizations like the Equality Trust and the Global Fund for Women work towards addressing gender disparities and promoting equality.
Gender Justice Challenges	Addressing challenges, such as gender justice favoring men, discrimination against women, and community elders muting women, is crucial for creating a more equitable society.
Mixed gender Leadership	Advocacy for mixed-gender leadership is suggested to foster inclusivity and diversity in decision-making.
GBV Awareness and Advocacy	IRC focuses on gender-based violence awareness, prevention, and protection of women's rights.
Health Services and Advocacy	IRC not only provides health services but also advocates against sexual abuse and exploitation in communities.
Employment Opportunities	Collaboration between local community groups, international organizations, the government, and CBOs creates employment opportunities for women.
Educational Support	Institutions like the Ministry of Education, TDH, LWF, and Windle Trust Kenya contribute to gender equality by supporting education for women and girls.

In Kenya, one of the key aspects emerged for both Dadaab and Kakuma refugee camps is the provision of government legal frameworks. One key legal framework is the two-third gender rule. The affirmative action is enshrined in the Constitution of Kenya in Article 27(8) of the Bill of Rights is to help enhance equality across spheres of development. The two-thirds gender rule requires that not more than two-thirds of any elective or appointive position in the government of Kenya shall be of the same gender. It's enshrined in the devolution chapter and is the principle of electoral governance in Kenya as per Article 81(b) of the Constitution. Therefore, the Senate, national assembly, county assemblies, all cabinets (federal government and county Government, Boards, the Judiciary, Constitutional Commission, and all state offices are bound by this rule. Link it to the desired equal participation at the family and household level.

In Somalia, there are deliberate efforts to promote gender equality and justice. For instance, the UNDP Somalia Gender Equality Strategy (2023-2026) presents a new approach to transform legal, policy, and social norms to create a sustainable impact on women's economic autonomy.¹⁸ UNDP Global Gender Strategy enabler is focused on gender-sensitive financing, that, aligning public and private finance through integrated national financing frameworks. Further, investing more in gender-responsive infrastructure, implementing policies that support equal redistribution of unpaid care and domestic work, and equal access to assets and land. Documents like the Federal Republic of Somali Draft National Gender Policy Ministry of Women and Human Rights Development 2015 also outlines Gender and Economic Empowerment Strategies for implementation. From the strategy document, the following strategies are recommended to achieve the economic empowerment of both women and men, including those living with disabilities, at all levels: Increasing the representation of women to a "crucial mass" in the National Chamber of Commerce to address the concerns of women entrepreneurs. Establish funds accessible to women. Further, NGOs and government agencies need to develop mechanisms for identifying and addressing the economic needs of rural women and men and creating opportunities in rural areas to improve the financial status of rural women and men to minimize rural-urban migration and establishing and enforcing quotas for women in employment, especially at the decision-making and high management levels in both public and private sectors. Conducting periodic employment audits to determine the numbers of men and women employed in public and private sectors at different levels and establishing vocational, entrepreneurs, and skills enhancement programs and training for women and men, including those with disabilities.

3.4.4 Engaging Men in Promoting Gender Issues within the community

¹⁸ Somali UNDP Gender Equality Strategy. ().

file:///C:/Users/user/Downloads/undp_somalia_gender_equality_strategy_2023-2026_summary.pdf

The study sought to identify ways in which men could be involved to promoting gender issues within the community. It was established that men needed to be as role models by assuming responsibilities and engaging in leadership roles. Men were also challenged to support women in their roles and challenge the patriarchal beliefs and practices. The following were the key themes.

Involving men in gender equality programming: men opined that most of the gender equality programs targeted women, leaving men out. This sidelining made men view gender equality as a program geared towards empowering women to take up roles traditionally or culturally meant for men. These were quotes:

“Including men in gender issues through regular training and capacity building.”
“Conducting programs that involve men in gender issues and inclusivity.”
“Empowering men to challenge patriarchal beliefs and practices.”
“Encouraging men to actively participate in gender matters and equality.”
“Participating in women empowerment programs, supporting women financially, and promoting positive role models.”
“Involve the stakeholders, community leaders and religious leaders for the efficiency of the project”

Men to act as role models and champions for promoting gender issues in the community: It was observed that men needed to act as role models by assuming responsibilities and leading in enabling women to lead. Some of the supporting quotes were as follows;

“Promoting positive role models by assuming responsibility and engaging in leadership roles.”
“Acting as women activists and champions for women's empowerment.”
“Empower more men on gender-related matters and equality.”
“Advocate for the end of Female Genital Mutilation (FGM).”

Creating awareness and sensitization on men involvement in gender issues: Members felt that there was need to create awareness in the community and household levels that women as well as men could collaborate and promote gender equality. Some of the quotes were as follows;

“Educating and empowering individuals to become gender justice champions.”
“Advocating for women's rights through awareness and communication with women and girls.”
“Advocating for the inclusion of women in public forums and decision-making at household and community levels.”
“Promoting awareness and sensitization programs specifically targeting men.”

Using the existing community platforms like administration officers (chiefs, sub-chiefs), religious leaders and other stakeholders to engage men in gender issues: It was observed that using the existing platforms to involve men in gender issue could bear fruits. Some of the quotes were as follows;

“Engaging with community elders, religious leaders, and other stakeholders.”

Training women, men and supporting financially was also mentioned as key aspect in empowering both men and women in gender equality. For the women who were empowered, options for financial inclusion enhanced their capacity to be leaders at the community levels. Some of the supporting quotes were as follows;

“Supporting women financially and providing training for their empowerment.”
“Offering trainings on the importance of promoting gender issues.”
“Participating in women empowerment programs, supporting women financially, and promoting positive role models.”

Adhere to the laws and regulations on gender equality: respondents felt that there was need for the NGOs, government and other players to adhere to the laid down laws on gender equality. The following were the quotes;

“Encourage NGOs to provide equal opportunities for both men and women.”
 “Enforce laws that support equal job opportunities and raise awareness of women's rights at the community level.”
 “Advocate for and adhere to laws guiding Gender-Based Violence (GBV).”

3.4.5 Platforms within the community to address gender issues

Some of the mentioned platforms within the community to address gender issues were as shown

Table 3.9: Platforms for addressing gender issues

Platform	Somalia	Kenya	Total
Chief Barazas	31.3%	8.8%	11.5%
Community forum	100.0%	81.6%	83.8%
Gender officer	43.8%	40.4%	40.8%
Women organizations	87.5%	76.3%	77.7%
NGOs	81.3%	64.0%	66.2%

It was observed that the common platforms for addressing gender issues in the community cut across Kenya and Somalia. Chief's barazas were a common ground for communicating gender issues in Somalia as mentioned by 31.3% of the respondents, while it accounted for 8.8% in the Kenyan set up. Similarly, there were community forums as supported by 100% among the Somalia respondents, and 81.6% in Kenya. This meant that community forums were the main and strategic platforms for communicating on gender issues and addressing men involvement in the same. Other platforms mentioned across the two countries were gender offices mentioned by 43.8% in Somalia and 40.4% in Kenya. Women organizations were mentioned by 87.5% in Somalia and 76.3% in Kenya. NGOs were the other available platforms as mentioned by 81.3% in Somalia and 64.0% in Kenya. For Somalia, the findings point to using community forums, women organizations and NGOs as the key medium for communicating gender issues. In Kenya, the key platforms for communicating gender issues were community forums, women organizations and NGOs.

3.5 Suggestions to enhance male engagement in gender equality, inclusion and justice

Respondents felt that there was a need for LWF to: address men's fears and resistance by fostering understanding and dialogue. This would help in making men understand that gender equality is a journey that needs support from men and women alike. There is also the need to advocate for women's rights and against violations through active promotion and support of the community members. Empowering businesses and employment opportunities for women is encouraged to promote gender equality. Similarly, with biased empowerment of women and girls, there is need for equal championing of the rights of men and boys to ensure holistic gender justice. LWF and other organizations need also to collaborate and cooperate with men to enhance gender equality, inclusion, and justice. There is need to continue creating awareness and empowerment programs for gender balance and justice. Similarly, there is need to advocate for the end of harmful practices such as early marriages and female genital mutilation. LWF, NGOs and government agencies need to implement policies and initiatives to create awareness and address gender disparities. Furthermore, there is need to develop programs specifically offering gender studies to men.

SECTION FOUR: CONCLUSION AND RECOMMENDATIONS

This section presents the conclusion and recommendations of the study. The primary objective of this study was to develop a Male Engagement Strategy that would enable LWF Kenya Somalia Program to effectively engage men and boys in promoting gender justice and equality. The conclusion addresses the findings from the rapid gender perception survey to get an overview of men's and women's attitudes and behaviors towards a range of gender equality and justice in the society.

4.1 Conclusion of the Study on Male Engagement in Gender Equality

The study was about male engagement in gender equality and justice. A rapid perception survey was conducted, which involved a majority of the beneficiaries (82.3%) and the remainder were LWF staff. The sample was well balanced in terms of gender and nationalities, with most of the participants being married. The sampled population was also representative, with an 18.5% representation of those with some disability participating. In terms of livelihoods, most of them were casual laborers, and another significant number relied on donor aids and remittances from families and friends. In terms of women engagement in provision for the family, about 70.8% were involved, signifying major contributions from them.

On the religious and cultural norms affecting women engagement in income generating activities, a significant number of respondents mentioned traditional values in the society that limit women to domestic chores, while others mentioned the social expectations that subjected women to their domestic roles. Examples were given in the case of Somali women who are expected to stay at home and prioritize family care. Aspects of women discrimination and being perceived as inferior emerged from the study, signifying the need to engage men in creating awareness on the aspect of equality. On the cultural practices, the reviewed cultures are strictly patriarchal with limited power to women for decision making. Traditional gendered roles are strongly embraced, making women more limited in achieving gender equality and justice. Awareness creation is critical for changing on behaviors and attitude on gendered roles and decision-making among women.

Further, it was also concluded that LWF has supported women largely in generating their income (as supported by 63.8% of the participants). There were positive ripple effects emerging from women participating in income generation, including participation in decision making at household level; providing sufficient care for the family, and raising stable families.

While inclusion of women in income generating activities and support from LWF programs had positive impact, there were some negative outcomes. Some of them included; challenges in raising children due to lack of sufficient parental care arising from women absence while doing paid work; redefining the traditional gender roles and responsibilities where men would feel threatened and challenges; and rising cases of gender-based violence and family conflicts. This was also supported by observed by failed marriages and dysfunctional families; and women rejection and neglect.

On gender roles, women were perceived to do more household work compared to men. Aspects related to supporting homecare and domestic work were done more by women, including food preparations, care for the sick, childcare, and collecting water and fuel. On the other hand, men were mostly associated with agricultural activities, livestock rearing and fishing, most of income generating activities, community development programs, and community resource management. It was also concluded that due to LWF programs, there were observable significant changes (as mentioned by over 90.0% of the participants) at household level. The changes were associated with the empowerment initiatives, job creation, awareness creation, and capacity building and trainings for the beneficiaries. Similarly, the community had also observed changes in attitude towards women changing roles (as observed by over 86.1% of the participants). In relation

to the gender norms and attitudes, women still did more unpaid work which was strongly connected to the traditional/societal norms and expectations. Further, religious practices like Sharia and clan-based systems tie women to most of productive work but earn less compared to men.

In relation to control of production resources and property, women were lagging behind with 5.4% of them owning properties, compared to 57.7% of men. It was concluded that there was need to address the retrospective religious and cultural norms that derail women from engaging in property ownership, promoting knowledge on ownership laws and demystifying adverse community perceptions. Women were also not paid the same as men for the similar tasks done as supported by over 41.5% of the participants. While there has been a 22.3% significant change in community attitude towards women access and ownership of resources, more is needed to promote full awareness and positive attitude in the community.

On the challenges and opportunities for men engagement in gender justice, it was noted that there were gaps that the community and households needed to fill to promote men participation and embrace of gender equality and justice. It was also observed that there were gender issues that had bigger gaps, including access to education, gender-based violence, access to healthcare, decision-making, ownership of properties, unpaid domestic work, and cultural practices like early marriages, forced labor and child marriage. Several platforms were suggested for promoting men's participation in gender activities, including having men gender champions, enhanced community awareness, and dedicated capacity building programs targeting men. On the aspects of institutions supporting gender equity, most of the NGOs working in Kakuma, Dadaab and Kismayu were applauded for promoting gender equality and mainstreaming gender. Several initiatives were suggested to promote and support gender equality and justice in the community. Several approaches were also suggested to engage men, including using the existing community platforms like local administration, awareness and sensitization, men acting as role models, and involving men in equality programming.

4.2 Recommendations for Male Engagement in Gender Justice

Based on the findings from literature review and primary data, the following are the recommendations.

- I. Religious teachings from Christianity and Islam do support and promote equality, as seen where women are given roles that men performed. In both religious books, Bible and Quran, both men and women are equal. In the three program areas of Kakuma, Dadaab and Kismayu;
 - a. An educative and awareness program targeting religious leaders is needed. There program ought to promote gender justice and equality by expositions of the religious excerpts that promote equality. Using religious leaders as agents of promoting gender justice is likely to work due to their influence in places of worship and in the community.
 - b. Program targeting the non-clergy, the lay persons is required, where exposition and teachings on gender equality and justice is recommended. An action plan and commitment at the end of the training is required to help trainees and beneficiaries commit to embracing gender equality and justice. LWF and her partners can implement a religious empowerment program targeting to demystify religious concepts on gender roles and equity.
2. Emphasis on collaborations, networking and advocacy is key for achieving gender equality in the three program areas. For instance, in Kenya -Dadaab and Kakuma, government agencies and NGOs need to strongly emphasis and implement the third-gender rule as provided in the constitution of Kenya 2010. In Somalia (Kismayu in particular), there is need to identify partners, and government agencies to implement and periodically evaluate the UNDP Somalia Gender Equality Strategy (2023-2026) which provides

strategies for achieving gender equality, including men participation in gender equality discourse.

3. On the gender roles, men are majority sole providers at home. In this case, LWF and other NGOs have been calling for the empowerment of women to provide for their households. This study recommends continuation of such programs that empower women to take up roles contribute families sustainability.
 - a. LWF and other NGOs need to upscale women empowerment programs targeting to raise their incomes and contribute to the household income. Women empowerment has born fruits by increasing the disposable income at the households; hence it should be upheld.
 - b. Program targeting to men to change their perceptions and accept women empowerment is recommended. Men need to embrace women empowerment and acknowledge their equal contribution to the household income. Through noting the benefits and importance of empowerment programs at the household and community levels, community members (especially men) can embrace women empowerment.
 - c. Balanced empowerment programs are recommended, where both men and women are enrolled. From the study, participants had observed more women empowerment programs, unproportionally leaving men. Hence, women empowerment programs can be replicated for men.
4. Prolonged women empowerment in gender justice was associated with adverse side effects, which LWF and partners need to counter. Programs by LWF need to emphasize the diversification of domestic roles, where men should not feel challenged and threatened by supported by empowered women. Similarly, LWF and partners need programs within gender justice to handle gender-based violence and family conflicts which arise as a result of women empowerment. From the findings, men felt neglected when their spouses were busy doing in businesses or when (women) they failed to perform their traditional household chores like childcare and food preparation. One of the key counter measures is to engage men and women alike in demystifying the adverse effects of women empowerment.
5. Strong advocacy for affirmative actions as a means of empowering women are recommended across different fields like education, employment, health and social development. There is need to promote capacity building and decision making among women by empowering women and men alike through community awareness programs. Other platforms were promotion of women education and advocating for inclusive decision-making across all sectors including Persons with Disabilities (PWDs). Apart from education and advocacy for decision-making, training women and men on the legal rights and enhancing their strengthening skills and capabilities to earn living.
6. To engage men in promoting gender justice within the community, LWF and partners need to;
 - a. Enroll empowered men as community role models and champions and promote men engagement in gender agenda. Community men role models would create and change perceptions that empowered women are a threat to men in the traditional roles' settings.
 - b. Engage men in gender equality programming at the onset. This will reduce apathy and feeling of neglect on men, and bias towards women when it comes to empowerment programs. Engaging men at the onset will also aid at challenging the patriarchal beliefs and practices.
 - c. LWF to enroll gender justice programs targeting the existing community platforms like the local administration, religious institutions and leaders and community key persons. Awareness and training programs channeled through the existing platforms are bound to have a positive ripple effect in the community adopting men as key players in gender equality and justice.

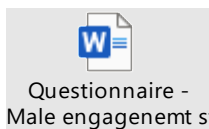
BIBLIOGRAPHY

1. UNFPA: Gender Equality: Focus on East and Southern Africa. <https://esaro.unfpa.org/en/topics/gender-equality>
2. UNICEF: Gender Glossary Terms and Concepts. <https://www.unicef.org/rosa/media/1761/file/Genderglossarytermsandconcepts.pdf>
3. UN: Global Issues; gender equality. <https://www.un.org/en/global-issues/gender-equality>
4. UNDP. Somalia; Gender Equality. <https://www.undp.org/somalia/genderequality#:~:text=Overview,of%20%20denotes%20complete%20inequality>.
5. World Bank. Women in Kenya Enjoy only 81% of the legal rights of men. <https://www.worldbank.org/en/news/press-release/2023/03/29/women-in-afe-kenya-enjoy-only-81-of-the-legal-rights-of-men#:~:text=Kenya%20stands%20well%20above%20its,and%20Southern%20Africa%20at%2074.1>
6. CBE International. Biblical Gender Equality: A Summary. <https://www.cbeinternational.org/resource/biblical-gender-equality-summary/>
7. Shah, N. A. (2017). Women's human rights in the Koran: An interpretive approach. In International Law and Islamic Law (pp. 461-496). Routledge.
8. Asma Barlas, "Believing Women" in Islam: Unreading Patriarchal Interpretations of the Quran, (Austin: University of Texas Press, 2002), p.181. <https://www.islamicity.org/3350/equality-of-men-and-women/>
9. Iqbal, Farhan, Gender Equality in Islam. <https://www.alislam.org/articles/gender-equality-in-islam/>
10. Gender Equity in Islam. <https://www.iium.edu.my/deed/articles/genderequityinislam.html>

APPENDIX I: STUDY TOOLS

The following were the tools used;

1. Questionnaire



2. Key Informant Interview and FGD Guides

