GENDER AND PROTECTION ANALYSIS

Juba, Rumbek and Pibor, South Sudan

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ABSTRACT

This research was conducted to analyse the distinct gender needs and protection concerns of women, girls, men and boys in order to inform the implementation by Oxfam and its partners of the Sida-funded project, 'Building resilience through gender- and conflict-sensitive approaches to education, skills development, and sustainable livelihoods in South Sudan'. It explores the gendered power relations between women, girls, men and boys, with a focus on the differences in their roles and responsibilities, decision-making power and access to and control over resources. It draws attention to the limited decision-making power held by women and girls, their specific needs, and the rights denials they face pertaining to education and livelihoods in Juba, Rumbek and Pibor. It provides practical recommendations to meaningfully address gender inequalities during project implementation, but is also intended to be used by the broader humanitarian community working in South Sudan to better inform humanitarian design, programming and response.

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ACKNOWLEDGEMENTS

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EXECUTIVE SUMMARY

This gender and protection analysis aims to present practical and operational recommendations which allow Oxfam's team to create action plans which support programmatic implementation. It also seeks to collect findings which it can share with the broader humanitarian community working in South Sudan to better inform humanitarian design, programming and response.

This research was carried out in Lakes State, Pibor Administrative Area, and Central Equatoria State with funding from the Swedish International Development Agency (Sida) under the 'Building resilience through gender- and conflict-sensitive approaches to education, skills development, and sustainable livelihoods in South Sudan' project. This aims to cover a diverse range of contexts across the country, though it recognizes that much broader diversity exists in South Sudan.

The study sample consisted of 288 people (172 women and 116 men) including internally displaced persons (IDPs), host communities and residents who participated through 28 focus group discussions (FGDs) (16 with women and 12 with men). In addition, 19 people shared their knowledge, perceptions and ideas through key informant interviews (KIIs). With respect to the gender balance between key informants, although efforts were made to find more women key informants, only four were available for interviews. The prevalence of men in positions of leadership, government and positions at NGOs meant that there were 12 interviews with men, and in three cases two or more men were present for the interview. To balance the high prevalence of men in the key informant interviews and ensure sufficient participation of women, more women than men enumerators were hired and, where possible, women community members were spilt into three age groups.

KEY FINDINGS

A summary of key findings of this research is outlined below. The detailed findings and differences between locations should be taken into account when adapting specific programme interventions.

GENDERED POWER RELATIONS

Women, girls, men and boys are perceived to have strict gender roles. Although in some cases (such as the absence of a spouse) it is acceptable for men to carry out tasks allocated to women or vice versa, this is typically only conditionally accepted for a limited period of time, after which both women and men are expected to return to their prescribed gender roles.

Cultural beliefs mean that household decision-making power lies with men. Women have very limited decision-making power, due to norms whereby the man is seen at the decision maker and head of the household. When there is no man or, alternatively, an older boy present in the household, women are considered the household head. As such, women have very limited decision-making power within the household, with decisions taken by women primarily concentrated around select tasks considered women's responsibility. Decisions around assets such as livestock are taken by men, and often without consulting with women. Decisions such as how money is spent are often also taken by men, but sometimes in consultation with women.

Cultural norms and perceptions have an impact on the activities and movements of all members of the community. Women and girls spend most of their time restricted to the domestic sphere as they are expected to carry out their tasks at home. Their movements outside include going to fetch water and firewood, gathering wild fruits, or collecting grass in the forest to use to construct houses. They also go to the market to buy food. Boys and men have comparatively more exposure to markets, including being able to be there for no specific reason. They spend much more time away from the home and experience more freedom of movement. This links with their role as carers for

livestock such as cattle and goats, which takes them further from the domestic sphere. However, in more urban settings, women are more often involved in small businesses and other productive work outside the household.

EDUCATION

Economic pressures were described as a contributing factor to early and forced marriage for girls. Dowries are considered a push factor for families who are struggling and have daughters that are considered to be of marriageable age. Boys from families considered wealthy are also impacted by early and forced marriage. Both young women and men in focus group discussions said that early and forced marriage is a risk for boys and girls and that for both it has an impact on their access to education (meaning that once they are married, they no longer attend school). Economic barriers were described as a problem which affects both boys and girls; however, there is preference for boys to go to school over girls.

For girls, early pregnancy is also a barrier which has a negative impact on participation in learning. Once a pregnancy is evident, however, the girl's family often goes to the boy's family to 'solve' the issue – often resulting in marriage, and neither continuing in education. Other barriers for students include the high burden of household tasks and chores for both girls or women and boys or men. For girls, tasks such as fetching water mean that sometimes they cannot participate in classes. Respondents explained that girls are prepared to take on household tasks and as such are taught several skills such as grinding maize and sorghum to prepare them to be married. As such, the focus (and therefore priority) is not on educating girls. For boys, chores such as hunting or looking after cattle at times keep them from their studies.

Girls and women said that when they have provisions for menstrual hygiene management, they go to school; however, when these are not provided, they are restricted in their movements and as such miss class. Other influencing factors for students include the negative influence of peer groups – which was reported to begin at the age of puberty – and leads both girls and boys to drop out of school. Key support needed by students to access education includes school fees (for both female and male students), encouragement and school materials (such as books and uniforms).

Schools and learning centres are for the most part identified as safe places. In the instances where they are not considered safe places, this is usually due to external threats. For example, one respondent mentioned that they were afraid that gangs might enter the school, causing destruction. In another instance the 'big tree near the school' was a place where youth gangs were usually found, so the school was not somewhere that was associated with safety.

FOOD SECURITY AND LIVELIHOODS

Women (and also to a lesser extent girls) bear the burden of economic hardship and any food shortages due to pre-existing gender roles and the division of household labour, as they are responsible for childcare, preparing the household food and household essentials. Often their daily tasks include cooking and preparing food, fetching water and firewood, cleaning the house and washing clothes for the family, sweeping the compound and looking after the children.

Access to food was seen a challenge across many locations, linked to poverty and in turn to livelihood opportunities. This was identified as a challenge particularly for women, as they are the ones who prepare and cook for the family. At times when food is scarce, they cope by doing things like collecting wild fruits in the forest to eat, which exposes them to safety concerns such as rape. It was also seen as a challenge for men, as they are considered to be responsible for providing money for food for the household, as well as hunting and fishing.

Women reported working long hours to meet the food needs of their family – such as collecting wild fruits. Food is most often consumed separately in the household, at different times. Depending on the location and household, most respondents said that either men or children ate first, followed by

the others. Small children are often prioritized because they get hungrier faster. Irrespective of who eats first, respondents said that often women eat last. When the household has unmet food and water needs, respondents (particularly women) said that it is challenging to participate in other work as they do not have the energy to do so. Women also said that they have to spend more time ensuring that there is enough to eat and as such have less time to engage in other productive work.

In addition to these tasks, women identified the following non-exhaustive list of income-generating activities that are acceptable for women to do: fetching firewood for sale, collecting wild fruits and grass for sale, selling charcoal, tea or vegetables, making and selling donuts, making and selling beads, knitting and selling bedsheets, doing cleaning jobs and breaking stones to be used in construction work.

Men mentioned the following non-exhaustive list of household-related tasks and livelihoods activities that they undertake: hunting, fishing and making nets for sale, cultivation, constructing houses, blacksmithing, tailoring, beekeeping and other general labour (such as construction and digging).

Often the work identified as acceptable for men and women was the opposite to that deemed acceptable for the other gender. For example, acceptable work for women, but unacceptable or shameful for men, included tasks primarily in the domestic sphere such as cooking or washing clothes. The activities viewed by both men and women as inappropriate for women included hunting, fishing and looking after livestock. This shows incredibly rigid gender roles and as such requires the careful implementation of gender equality programmes.

PROTECTION

Communities are affected by different types of conflict depending on their context. In general, insecurity and inter-communal conflicts are creating fear in communities and complicating the quick and comprehensive provision of humanitarian assistance. The tensions and conflict reported by both women and men include intercommunal conflict (including cattle raiding from neighbouring counties), conflict between age sets,[1] and threats and violence related to youth gangs. Other issues cited by women arise at the community level, such as between neighbours, or between women and girls at water points. Key protection concerns faced by communities include a high prevalence of gender-based violence (particularly rape, and early and forced marriage). The perpetrators of gender-based violence vary depending on location. Gangs, age sets, other ethnic groups, neighbouring communities, or community members are the perpetrators of rape. Early marriage involves the immediate but also extended family. Often gender-based violence is linked to insecurity (such as fighting between age sets or the presence of youth gangs) which affects everyone (women, girls, men and boys), but has a disproportionate impact on women and girls carrying out daily tasks. For example, when collecting firewood, primarily a task carried out by girls and women (and to a lesser extent boys and men), protection risks such as rape and other forms of sexual violence were raised as key concerns, particularly when collecting firewood in forested or remote locations. During intercommunal conflict, women and girls are also at risk of abduction, after which they are forced to be the wives or daughters of those abducting them. Men and boys primarily face violence and death, while they are looking after livestock (in the case of cattle raiding) but also when there is conflict between age sets. They also face the threat of gang violence.

When community members have issues and concerns, respondents said that they primarily go to their community leaders and/or the local police to solve the problem, with men and boys being much more aware of where to seek help. Issues within the family are usually decided by the head of the household, either a man, if present, or an elder boy. For example, in cases of forced marriage, girls could go to the police or local leaders, but this does not happen in practice as there are risks involved in doing so (one example given was that the girl might be beaten by her father). In cases of general insecurity, community fighting and theft, respondents often said that they go to the police. When there are food shortages they go to NGOs, and to the government for help with the impact of

flooding. Gender-based violence is underreported and depending on the issue, the perpetrator may receive a warning from the police or local leadership, or there is no follow-up. The local authorities provide little support on conflict and security issues.

In terms of what makes people feel ashamed or afraid and are things they would not tell anyone, the following non-exhaustive lists were outlined for each group. For girls, these issues include early pregnancy (due to fear that she will be beaten by her parents, shame in the community, and since it is considered 'not right'), rape, theft, menstruation and sex; for boys, this includes raping girls, impregnating someone's daughter, theft, adultery, abuse and cooking; for women, this includes being raped (due to the stigma and treatment attached to this), domestic violence, sex, adultery or lack of food in the home; and for men, this includes raping women, stealing and adultery (which risks fighting in the community).

WATER, SANITATION AND HYGIENE (WASH)

Many of the communities have unmet needs related to clean water. In some cases, communities cope with clean water shortages by taking water from the river and as such all those drinking it are affected. In other cases, shortages cause overcrowding at existing water points. Both specifically expose women and girls to protection risks, including rape (primarily when water collection points are remote and when collecting water from the river) and violence at overcrowded boreholes or water taps.

Communities also explained that there are unmet needs related to the insufficient number of latrines for women and men. This is partly due to latrines being destroyed during conflict (such as in Gumuruk), while others have been filled up. Community members also said there were challenges in terms of digging new latrines because of rocky or difficult terrain, particularly for the men whose role it is to do the digging. The lack of accessible latrines has resulted in the prevalence of open defecation, particularly by young children who cannot travel long distances to reach existing latrines.

Unmet needs related to menstrual hygiene management affect women and girls. Women and girls do not have sufficient menstrual pads, soap or water for washing. Women said that in these situations, they stay in the house and do not want to venture even into the compound. During this time, their daughters support them in fetching water as well as food from the market to cook at home.

In some schools and learning centres, respondents said that there are separate latrines for girls and boys. In others there is only one shared latrine. Sometimes handwashing is available, though not all schools have boreholes. Where there is water scarcity in the wider community there is a greater likelihood that no handwashing arrangements are available. Menstrual hygiene management is sometimes provided by NGOs, though not all of the time.

RECOMMENDATIONS

GENERAL RECOMMENDATIONS (INCLUDING THOSE PROVIDED BY FGD AND KII PARTICIPANTS) FOR GOVERNMENTS, DONORS, UN AGENCIES AND CIVIL SOCIETY

POLICY LEVEL

- The Ministry of Education, supported by relevant UN agencies, should implement a practical policy of affirmative action in education that targets girls and disadvantaged communities, so as to bridge the disparity gap in education created by tradition and customs.

- Ensure gender-sensitive approaches are followed across the board, due to the need for gender equality to be considered at all levels. Focus on initiatives building awareness on gender mainstreaming at the state and county levels.

IMPLEMENTATION LEVEL

Gender

- Engage men and boys, women and girls in behaviour change activities around gender equality and preventing gender-based violence. The prevention and mitigation of gender-based violence requires working with men, boys, and community and religious leaders on the harmful impact of such violence, early marriage and polygamy (as a contributing factor to gender-based violence).

- Challenge harmful social norms which limit the participation of women and girls through community sensitization and awareness raising, including using radio programming, community leaders, community meetings and audio messages played on megaphones.

- Increase women's agency, leadership and organization, by creating spaces for women and supporting their involvement in decision making at the community level, and strengthening engagements with women's rights organizations, youth-led organizations, and women's and youth groups. At the same time, ensure awareness across community groups, and specifically men and boys, about the importance and need for women's leadership as well as for care work to be redistributed, and provide concrete support to women to alleviate the care burden.

Food security and livelihoods

- Design livelihood activities which are sensitive to the specific needs of women, men, girls and boys through community consultations, including with vulnerable and marginalized people, such as people with disabilities. Include sensitization activities for households participating in livelihood activities around more equal sharing of reproductive work, with a particular focus on childcare, positive masculinities and women's participation in decision making. Any technology transfer initiatives should be sensitive to their usability by women.

- Expand on women and young people's existing skills, strengthen their current economic coping strategies and identify other potential and acceptable skills opportunities.

- Identify different types of feasible income-generation activities for youth and women, taking into account the demand and supply sides, and work on the barriers (social, physical and structural) identified for youth and women in accessing skills training and participating in income-generation activities.

Education

- Ensure programmes are focused on increasing enrolment rates for girls, such as through financial support for education or additional support provided to enable access – such as

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menstrual hygiene items, awareness sessions to parents on the importance of girls' education, and meals in schools.

Protection

- Strengthen referral systems and support to community-based protection mechanisms, with specific focus on supporting those affected by gender-based violence.

- Facilitate access for survivors of violence and abuse by ensuring they are able to make informed decisions on the need to access emergency services and can access those services in a timely manner (with targeted support), as well as by increasing the capacity of staff, partners and volunteers to deal with disclosures appropriately and refer people to services. Also work on awareness raising at the community level to minimize discrimination and stigma related to rape.

- In coordination with the Government of South Sudan and South Sudan members of the Global Protection Cluster,[2] map, assess the quality of and proactively disseminate information to communities on gender-based violence services available in their area and build up specific referral mechanisms in each location. Where services are not sufficiently survivor-centred, agencies should support service providers and authorities with capacity-building programmes.

WASH

- Provide water, sanitation and hygiene, using participatory and consultative approaches with women and girls to decide on the most appropriate design and locations. This is crucial as women and girls are responsible for fetching water and have reported facing rape and violence when accessing water at distant or river locations.

- In consultation with women and girls, regularly provide dignity kits and other menstrual hygiene management items needed to facilitate access to education and women and girls' mobility while menstruating.

PROJECT-LEVEL RECOMMENDATIONS (INCLUDING THOSE PROVIDED BY FGD AND KII PARTICIPANTS)

GENDER

- Support existing and create and train new community and local authority-level gender champions and women leaders to become change agents and raise awareness about issues. This should include early and forced child marriage, challenging perceptions which view women and girls as only a source of wealth, and focusing on basic human rights as well as women's participation in decision making in the domestic and community spheres. Work with community leaders, parents and schoolteachers on gender equality to ensure they are acting as supporters on these issues.

- Organize sensitization sessions around the care burden of women as well as the perceived acceptable work for each gender, to ensure that gender norms change.

- Promote women's participation in leadership and decision-making roles within the community and project activities through community-based planning that encompasses the participation of boys, girls, men and women, as well as a more equitable division of tasks at the household level.

- Provide training and raise awareness on gender equality, power and gender norms at the community level, particularly to avoid early marriage for both girls and boys.

- Build the capacity of project staff, partner staff and key stakeholders (including government) in gender justice, women and girls' rights, and gender mainstreaming.

- Ensure gender balance among project staff and partner staff.

EDUCATION

- Provide training to teachers, parents and school management about the importance of, and how to create, access to education for girls.

- Ensure life skills training, as requested by FGD participants, organize school clubs and support these with school development plans.

- Train teachers to integrate the teaching of life skills such as peacebuilding, health education, sexual and gender-based violence, protection and menstruation into their school syllabus.

- Ensure engagement across the community on the value and importance of girls' education.

- Engage with community and religious leaders to support girls' access to education as a way to prevent early and forced marriage.

- Adapt programming to ensure that pregnant students and those with small children are supported in accessing education or adult learning, including through accommodation or support for childcare.

- Ensure the equal distribution of tasks between female and male students (when there are tasks such as water collection or sweeping carried out in the learning environment).

- Plan classes for during times when women and girl students are most available, taking into account their care work and other reproductive work in their households.

- Sensitize female and male students (particularly boys and men) about gender-based violence, and ensure that women and girls know where to go for support on gender-based violence.

- Create referral pathways at schools and learning centres as well as clear and reliable complaints, feedback and safeguarding mechanisms, and ensure that women and girls are aware of these.

- Increase classes for women and men to improve their literacy skills.

- Ensure leadership training for women, such as teachers, and the chairs of parent–teacher associations and school management committees.

FOOD SECURITY AND LIVELIHOODS

- Focus on the most vulnerable people (this research identified female-headed households, people with disabilities, elderly women and men, but a vulnerability assessment should be carried out during targeting) while engaging with the community on the targeting, to ensure awareness and provide information on the project.

- Ensure awareness across community groups, specifically men and boys, about the importance and need for care work to be redistributed, and provide concrete support to women to alleviate the care burden (namely childcare and transport, as requested by FGD respondents) so that they can be involved in livelihoods programmes.

- Provide women and men with the tools, materials and knowhow to create kitchen and community gardens to produce food for their families (prioritizing female-headed and the most vulnerable households).

- Provide cash and access to basic needs for marginalized households (such as female-headed households) so that women and girls can more easily take part in livelihood activities. When doing cash programming, ensure sensitization on shared decision making at the household level and continue monitoring for domestic violence.

- Ensure that the timing of training, distributions and meetings match participants' preferred times, but also ask about locations and consider other barriers they face in participating, such as care work, and provide support accordingly.

- Ensure that livelihood activities do not expose women, girls, men and boys to protection risks by tailoring activities to account for safety concerns and the unsafe areas identified in this research.

- Include leadership training of women and girls participating in livelihood activities. Under the Sida project, several training events include group savings schemes, vocational skills and agricultural training: these should serve as entry points.

- Provide tools and support to women and men to carry out livelihood activities, taking into account their existing skills but also considering changes in gendered skills and raising awareness. Support requested by community members includes fishing equipment (such as fishing nets, boats and gears), tailoring inputs (such as sewing machines), hairdressing inputs, agricultural inputs (seeds, ox ploughs, overalls, boots, and other tools and equipment), water cans, cradle pumps and generators.

- Through consultation with both women and girls, explore livelihood opportunities which connect menstrual hygiene needs and sustainable solutions.

- Design interventions addressing young people's specific needs around employability, access to information and engagement in community growth spaces (centres where youth/community members can gather to discuss youth engagement in development activities) (specifically in Pibor).

- Ensure sensitization sessions around food practices, forbidden food items for women and girls, market access and consultative decision-making processes at the household level.

PROTECTION

- Develop and support specific referral systems for survivors of gender-based violence, especially in schools and learning centres, including community-based mechanisms which link to other assistance.

- Strengthen community-based protection committees so that communities can better mitigate risks.

- Ensure awareness on the rights of children to prevent early marriages. In the long run, form children's rights clubs in schools to help mitigate all forms of gender-based violence.

- Sensitize and work with men and boys to be allies of women and girls, both in learning environments and the general community, with the aim to mitigate gender-based violence and support survivors of gender-based violence.

- Work with at-risk youth (particularly those at risk of associating with youth gangs and fear groups) to promote positive masculinities and reduce gender-based violence through youth engagement, forming clubs, and sports and skills training initiatives.

WASH

- Ensure that learning centres have separate female and male latrines as well as adequate menstrual hygiene management provisions (water, soap, bins, menstrual items).

- Increase access to clean water by providing more water points closer to the community to minimize travel time and time spent overall, and enhance safety while accessing water, especially for girls and women.

- Improve safety at water points through support to community-based management systems. Prioritize the rehabilitation of safe and accessible water points in the target locations, to reduce the burden of walking long distances and also lessen the risks.

ACCESS TO PROJECT INFORMATION, FEEDBACK, COMPLAINTS, SAFEGUARDING AND SAFE PROGRAMMING

- Consult separately with women, men, girls and boys in both a meaningful manner and way which ensures those from marginalized groups are included in the planning, development and implementation of projects concerning them. This should include specific consideration for those less informed or traditionally involved in decision making (such as those not in positions of power) – and these consultations should be done at their preferred times.

- Provide programme participants with meaningful access to project information and methods of recourse (feedback mechanisms, safeguarding contacts, etc.) that are compatible with the community's existing methods of providing feedback and the literacy levels of women, men, girls and boys, and take into account connectivity and network considerations.

- Ensure standard operating procedures are in place for safeguarding and that there are trained, gender-balanced safeguarding focal points in all project locations. Ensure that the communities are aware of safeguarding complaint mechanisms and work together with the protection teams to put gender-based violence services in place to support victims.

- Conduct risk analyses periodically to ensure safe programming across all project locations, making the required changes and building the capacity of staff, partner staff and volunteers.

INTRODUCTION

BACKGROUND INFORMATION

GENERAL HUMANITARIAN CONTEXT

South Sudan is the world's newest country, having gained independence in 2011. Since then, it has seen the influx of around 350,000 refugees in total, from the Blue Nile and Kordofan states in Sudan to the Unity and Upper Nile states in South Sudan. Conflict began in Juba in December 2013 between government forces and the armed group the Sudan People's Liberation Army in Opposition, as well as other armed groups and affiliated militias, and then spread to Jonglei, Unity and Upper Nile states, causing thousands of people to leave their homes. Following the initial conflict, there have been various peace agreements (in May 2014 and September 2018), escalations or eruptions of violence (in March 2015 and July 2016), transitional governance and revitalized governments (in 2016 and February 2020, respectively), and renewed fighting (in July 2016, January to March 2019, and January to June 2020).[3] There are also many localized conflicts due to competition over land, cattle and grazing. The country is home to more than 60 ethnic groups, with the Dinka and the Nuer among the larger groups. The humanitarian situation has been exacerbated by flooding which affected 835,000 people in 2021, in addition to hyperinflation and the impact of the COVID-19 pandemic.

As a result, the needs outlined in the OCHA 2021 Humanitarian Response Plan were determined to be the worst (for food security and malnutrition) since the country gained independence.[4] This context has resulted in the internal displacement of 1.4 million people and a total of 8.3 million people in humanitarian need in South Sudan, out of a total population of 12.1 million. These 8.3 million people include 2.1 million girls, 1.9 million women, 2.2 million boys and 1.8 million men.[5] The 2022 Humanitarian Response Plan suggests that the number of people in humanitarian need in South Sudan has increased to 8.9 million.[6] The protracted nature of the conflict and several areas of sub-national violence have destroyed key basic infrastructure – schools, roads, health facilities – and curtailed the delivery of social services.

GENDER AND GENDER-BASED VIOLENCE

Gender disparities are a worrying trend across the country, with various studies focusing on the impact the crisis in South Sudan has on women and girls. South Sudanese women and girls are facing gender-based violence at an alarming rate. According to the Human Rights Division of the United Nations Mission in South Sudan, the most common forms of harm perpetrated against individuals can be categorized into four types: being killed, injury, abduction and conflict-related sexual violence. Between July to September 2021, a total of 260 incidents involving 801 victims were reported. While the three other forms of violence decreased compared with the same period in 2020, conflict-related sexual violence increased by 55%.[7]

A study by Mercy Corps found that during the crisis the prevalence of early marriage increased significantly, and attributed this in part to the fact that marriage is an important means of mobilizing material support and expanding social support networks.[8] This leads to more than half of all South Sudanese girls being married before they turn 18 years old – a fact which is correlated with early pregnancies. One out of every three girls become pregnant before their fifteenth birthday.[9] These early pregnancies can have an adverse impact on these girls, as their bodies are not yet developed enough either to carry a baby or to give birth.[10]

EDUCATION

Public spending on education was just 4.2% of the total annual budget in 2017/18, despite the government's pledge to spend 10% of the budget. International conventions call for countries to spend at least 15% to 20% of total public expenditure on education.[11] Most education funding goes on staff (mainly teacher) salaries, state transfers, goods and services, not investments in education infrastructure or the quality of education. The formal education system is overstretched and dysfunctional, with limited resources and structures in place to ensure the planning, management and rollout of the government's Education Sector Plan and new curriculum. The situation facing girls of all ages is particularly alarming. About 60% of 7-year-old girls are not in school, and in some parts of the country this is as high as 75%. The gender gap widens with age: while 10.6% of boys are in secondary school at age 16, only 1.3% of 16-year-old girls are. A girl growing up in South Sudan is more likely to die from pregnancy or in child-birth than to complete her primary education.[12] [13] [14] [15]

LIVELIHOODS

With around 80% of the population living in rural areas and the majority of households engaged in agriculture, livestock, forestry and fisheries as their primary sources of livelihood, there is a need for national policies around these sectors. However, South Sudan lacks the means to implement agriculture development programmes and pastoralism plans, which have no or limited resources and absorption capacity committed to them.[16] With the conflict, floods and impact of COVID-19, food insecurity has increased dramatically and has had a devastating impact on the lives and livelihoods of millions of households. Food insecurity also has a clear gender dimension, as women and girls often eat least and last and are tasked with searching for food and fetching water and firewood, which may put them at further risk of attacks and gender-based violence.

SWEDISH INTERNATIONAL DEVELOPMENT AGENCY (SIDA) PROJECT BACKGROUND

Against this backdrop, Oxfam is responding to humanitarian needs in Juba, Rumbek and Pibor through a Sida-funded project on building resilience through gender- and conflict-sensitive approaches to education, skills development, and sustainable livelihoods in South Sudan.

The project has two main outcomes:

- Outcome 1 – Conflict-affected adolescents, youth, women and men have improved knowledge and skills through safe, quality and gender-responsive education and skills development.
- Outcome 2 – Strengthened inclusive participation and gender-responsive local leadership to ensure resilient education systems and sustainable livelihoods.

OBJECTIVES OF THE GENDER AND PROTECTION ANALYSIS

This gender and protection analysis is part of the project's preparatory phase, in order to inform the detailed planning of the project's activities. Its main purpose is to understand gender needs and protection risks and threats among women, men, boys and girls and their access to assistance, in order to plan appropriate mitigation measures to address some of the key findings of the analysis. The analysis aims to present practical and operational recommendations which allow Oxfam's team to create action plans that support programmatic implementation. However, its findings will also be useful for the wider humanitarian community working in the country, with recommendations to inform future design, programming and response.

SPECIFIC OBJECTIVES

- Analyse specific gendered needs and the denial of gendered rights around education and livelihoods in Juba, Rumbek and Pibor, including the gendered power relations between men and women and boys and girls, and the differences in their roles and responsibilities and decision-making power, as well as their access to and control of resources.

- Analyse the barriers and constraints that unequal gender relations present to women's, girls', men's and boys' access to education and livelihood opportunities and their coping mechanisms for these, focusing on the status of women and their ability to exercise their agency.

- Map existing community-based protection mechanisms, including community protection committees, available services, resources and key actors involved in (and if they are) responding and addressing protection and gender-based violence threats, and the possibilities for strengthening these mechanisms.

- Include a rapid protection risk analysis identifying key protection risks in the targeted areas, related to both the general and educational contexts (such as adult learning programmes [ALPs], schools and learning centres) to assess and identify key factors for protection risks and pertinent activities aiming at reducing and/or managing those risks.

- Develop specific recommendations to ensure that the project interventions can move forward in a way that meaningfully addresses the gender inequalities that prevent access to education and livelihoods opportunities for women, men, boys and girls, that change negative gender norms and contribute to gender equality.

METHODOLOGY

The gender and protection analysis utilizes primary and secondary data, where available. Primary data collection was undertaken from 9 February to 3 March 2022. Locations for data collection were aligned with the SIDA project locations comprising: Wulu and Awerial counties, which fall under the administration of Rumbek; Lakes state, Gumuruk, Verteth and part of Pibor County in Greater Pibor Administrative Area; and Luri and Rejaf within Juba county in Central Equatoria state. The methodology included community mapping, focus group discussions (FGDs) (Table 1) and key informant interviews (KIIs) (Table 2). Data were collected by gender and age in each location. There was no separation between host and displaced communities, although the two have different needs and vulnerabilities and further separation by household type would have added more layers. The selection criteria focused on a wide range of community members, with a specific focus on some vulnerable groups (such as women-headed households, pregnant women, women with many children, and elderly men and women). It is possible that not all vulnerable groups were included, for example, people with disabilities. Girls and boys under 18 were not targeted due to the logistics required to ensure consent from parents; instead men and women were separated by age, with 18–24-year-old women and men, many of them still participating in education, answering questions on girls' and boys' roles and needs. Following the data collection, the data were validated in discussions with enumerators and in workshops with field staff.

Table 1: FGD breakdown by gender and location

Location[17]	Women FGDs	Men FGDs
Rumbek – Wulu	FGD with women aged 18–24: 5 participants	FGD with men aged 18–24: 5 participants
	FGD with women aged 25+: 10 participants	FGD with men aged 25+:11 participants
Rumbek – Awerial	FGD with women aged 18–24: 10 participants	FGD with men aged 18–24: 10 participants
	FGD with women aged 25-49: 10 participants	FGD with men aged 25+:10 participants

	FGD with women aged 50+: 10 participants	
Pibor – Gumuruk	FGD with women aged 18–24: 10 participants	FGD with men aged 18–24: 10 participants
	FGD with women aged 25+: 11 participants	FGD with men aged 25+: 10 participants
Pibor – Verteth	FGD with women aged 18–24: 10 participants	FGD with men aged 18–24: 10 participants
	FGD with women aged 25+: 10 participants	FGD with men aged 25+: 10 participants
Pibor – Pibor Town	FGD with women aged 18–24: 10 participants	FGD with men aged 18–24: 10 participants
	FGD with women aged 25+: 12 participants	FGD with men aged 25+:12 participants
Juba – Luri	FGD with women aged 18–24: 12 participants	FGD with men aged 18–24: 8 participants
	FGD with women aged 25-49: 15 participants	FGD with men aged 25+:10 participants
	FGD with women aged 50+: 10 participants	
Juba – Rejaf	FGD with women aged 18–24: 12 participants	No FGDs with men were conducted at this location.
	FGD with women aged 25+: 15 participants	

Twenty-eight FGDs, divided by gender and age, were conducted with a total of 288 people (172 women and 116 men). FGDs were carried out by one facilitator and one note-taker in each location. Enumerators were trained on gender concepts, gender and protection analysis, facilitation of qualitative data, and on the specific guide developed by Oxfam for the FGDs (Annex 1). Women enumerators were matched with groups of women while men enumerators were paired with groups of men. Efforts were made to match older enumerators with older age groups and younger enumerators with younger groups, to make participants more comfortable and facilitate ease of discussion. All the FGDs were carried out in the local languages, with the notes recorded in English. The objectives and format of the intended discussions were explained to all the FGD and KII participants. They were given the opportunity and space to ask questions and gave their verbal consent to participate before beginning the discussions. Further details can be found in Annex 1.

Table 2: KII breakdown by gender and location

Location		Women	Men
Rumbek	Rumbek	1	1
	Wulu	1	2 (+1)
	Awerial	0	2
Pibor	Pibor Town	1	2
	Gumuruk	0	1
	Verteth	1	1
Juba	Luri	0	1 (+1)
	Rejaf	0	2 (+1)

Sixteen interviews were scheduled with key informants – four women and 12 men (although some of the men interviewed had their deputy or others present for translation purposes or other reasons) (Table 2). KIIs were conducted using a clear guide (Annex 1), and carried out with community

leaders, government, local and international non-government organizations (NGOs). Some interviews were conducted in local languages and translated into English, while others were conducted and recorded directly in English.

The secondary data review consisted of a previous gender analysis by Oxfam in South Sudan in 2019, other internal reports and secondary data from humanitarian agencies in the area.

On the protection risk assessment in learning centres, it is important to note that it was not possible to visit all the centres in the project because the selection had not fully been completed at the time of the study. Nonetheless, eight schools and learning centres were visited (out of the final 22 learning centres) and FGD participants included current and former students.

CHALLENGES AND LIMITATIONS

- **Administrative delays:** Given the distances between some locations, much time was spent on travelling between locations. For example, from Rumbek to Wulu is a one-hour drive and to Awerial it is eight hours, so more than two days were spent driving to and from these locations alone. Due to the different contexts and languages, it was also necessary to employ enumerators directly from those communities. This meant that training the enumerators took longer than initially anticipated; instead of the one training event planned in Rumbek, two were needed, one in each location. In addition, delays in Wulu due to administrative processes (such as acquiring the money to pay enumerators and buy refreshments for the training) meant that the time available for training was greatly shortened, to only three hours in the end. These issues may have had an impact on the enumerators' level of understanding of the questions to cover and as such the data collected. The team worked through weekends and carried out condensed training for enumerators to make up for the lost time.

- **The need for courtesy calls**: To collect data in Wulu, Awerial and Pibor counties, the team had to first present the project, and the research's aims and tools at the Relief and Rehabilitation Commission (RRC) office (which leads the government's humanitarian coordination). Thereafter it was also sometimes necessary to speak with local government officials. While these meetings also provided useful information on needs in the area, they took a considerable amount of the limited time available for research in each location. To overcome this challenge the team worked overtime.

- **Availability of experienced enumerators:** The KIIs were predominantly with men, given the tendency for positions in government, NGOs and UN agencies to be dominated by men. The team sought to balance this with a greater number of focus groups with women, and as such aimed to hire six women and four men enumerators in each location to collect data. However, this was not possible in all cases due to a lack of availability of experienced women enumerators. Although at times there were enumerators who had data collection experience, this was often only quantitative. To minimize this challenge, the training aimed to familiarize enumerators with basic gender concepts and facilitation skills, the objectives of the gender analysis, and the questions in the FGD guide.

- **Participation of community members:** In some cases, community members declined to participate or were not available. For example, there were no focus groups in Rejaf with men, since men aged 25 and over were otherwise occupied with a graduation ceremony, and men aged 18–24 declined to participate when asked. For the KIIs, availability was an issue in Juba and in Awerial; although there were key people who participated, they did not have time to answer all our questions and could only address a few key points.

  In other cases, locations proved challenging because of community members' interest in the FGDs. For example, in Gumuruk, as the community had not had an organization visit in a long time (due to security concerns and as the river previously could not be crossed by car), many people were interested in the discussions. Although we had the support of the community leaders to organize the participating community members, many more wanted to listen in. We therefore asked those actively participating to sit in the front circle and those listening to sit

behind. Each group was separated by age and gender, so that those listening in had the same characteristics as the group participating.

- **Lack of access to women leaders:** With respect to the gender balance between key informants, although efforts were made to find more women key informants, only four were available for interviews. The prevalence of men in positions of leadership, government and in NGOs meant that there were 12 interviews with men, and in three cases two or more men were present for the interview. To balance the high prevalence of men in the KIIs and ensure sufficient participation of women, more women than men enumerators were hired and, where possible, women community members were spilt into three age groups.

FINDINGS AND ANALYSIS

1   GENDERED POWER RELATIONS

1.1 DIFFERENCES IN ROLES AND RESPONSIBILITIES

Across all the locations, women, girls, men and boys are perceived to have strict gender roles. Women and girls deal with the majority of household and unpaid care tasks, while men and boys deal with more productive tasks. In general, cultural norms and perceptions have an impact on the activities and movements of all members of the community. Women and girls spend most of their time restricted to the domestic sphere, as they are expected to carry out their tasks at home. Their movements outside include going to fetch water and firewood, gathering wild fruits or collecting grass in the forest to use to construct houses. They also go to the market to buy food. Boys and men spend much more time away from the home and experience more freedom in terms of their movements. This is also linked to their role as carers for livestock such as cattle and goats. However, in more urban settings women are more often involved in small businesses and other productive work outside the household. Although in some cases (such as the absence of a spouse) it is acceptable for men to carry out tasks allocated to women and vice versa, this is typically only conditionally accepted for a limited period of time, after which both women and men are expected to return to their prescribed gender roles. Detailed information on these differences according to location is outlined below.

RUMBEK

In Wulu, according to all the FGDs, women, with support from girls, are responsible for most household tasks. Women's roles were described as giving birth and taking care of children. Women are responsible for the household and the housework, including buying food, cooking, washing utensils and washing clothes. They are also the ones responsible for welcoming visitors and taking care of them. In addition, in Wulu cultivation is also seen as part of their role. Younger women (those aged 18–24) said they spend 30 minutes a day fetching water, cook for approximately two hours, spend 30 minutes sweeping the compound and one hour going to the market to buy food. This amounts to four hours per day. Women aged 25 and over said that they do approximately six hours of housework per day. Girls were described as primarily responsible for fetching water and firewood for the household. They also undertake household tasks such as cooking, washing clothes and sweeping the compound, as well as taking care of young children. Since marriage involves a dowry, girls are trained to take over a range of household tasks.

Men's work, according to all the FGDs, consists of farming, hunting, fishing, cultivation and collection of honey – tasks outside of the household. This sometimes includes collecting firewood. Boys are charged with looking after domestic animals such as cattle, and hunting. Cultivation and tending to the garden also fall under their responsibilities. They participate in building houses (such as laying bricks and cutting the grass) and repairing household furniture (such as chairs). Boys also sometimes collect firewood, although girls are primarily responsible for this. Younger men (those aged 18–24) said they do two hours of chores each day – collecting firewood, going hunting and building, typically from 3 pm to 5 pm. Men aged 25 and over said that while they do no housework, they spend eight hours or more on farming each day.

In Awerial, the roles were very similar, with women's roles described as including giving birth and taking care of children, according to both women and men in FGDs. Women are responsible for a wide range of tasks, including building houses (collecting grass for thatching and other such activities), cultivation, storing of agricultural products, clearing land and milking cattle. They do the

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grinding, cooking of food (according to women aged 50 and over) as well as washing clothes, and fetching water and firewood (the latter two tasks shared with girls). All of the three age groups of women (aged 18–24, 25–49 and 50 and over) said that they work from early in the morning until the evening on housework and other chores, for approximately 12 hours. Girls are responsible for fetching water and firewood (and lighting the fire). They also support the cooking, and wash utensils, clothes and sweep the compound. Both women and men said that girls are responsible for bathing children. They also milk cattle and tend to them (according to the FGD with men aged 25 and over), as well as collect wild fruits in the forest (according to FGDs with men aged 18–24).

In FGDs with both men and women, men's tasks were said to include digging the garden (cultivation and harvesting of crops), rearing cattle, building houses, collecting firewood, and causal work. Men aged 18–24 reported spending 12 hours in the forest or six hours fishing, which is done later in the day, whereas men aged 25 and over said that they spend the whole day (five hours) doing chores. Boys are responsible for grazing and caring for the animals, especially goats, cows and sheep (mentioned in all the women's FGDs). They also collect wood, water and food when it relates to the care of domestic animals (such as cows), clean up cow dung, gather wild fruits and fish. Chores around the household include removing thorns around the compound and participating in building houses.

PIBOR

Women in Gumuruk also carry out a variety of tasks in the domestic and reproductive spheres. These include grinding (or pounding) maize and sorghum, preparing food and cleaning utensils, fetching water and taking care of children. They are also responsible for other cleaning duties around the house, such as sweeping the house or compound (mentioned in FGDs with women). Water and firewood collection are done by both women and girls. According to both men and women, they construct local houses as well as buildings for animals (such as pens). Other chores include collecting wild fruits in the forest, after which they either sell or prepare them for the children (women aged 25 and over). Productive work outside the home includes cooking food in the market or restaurants. Both younger (aged 18–24) and older (aged 25 and over) women reported working on these tasks the whole day (for example, from 7 am to 5 pm). Girls are tasked with buying food in the market, preparing and cooking food, such as grinding sorghum (according to both women and men's groups), then serving people at home. They also wash clothes for younger children and sweep the compound, help their mothers collect firewood and water, and cut grass to use in house construction. According to both women and men, men are responsible for farming (including removing cow dung from the river to be used as fertilizer), herding and grazing cattle, hunting and fishing (including preparing and making fish nets). Some also own businesses in the market or do blacksmithing (mentioned in FGDs with men). Other chores include building houses, for which an estimated two to three hours per day is allocated. Similar to the men's tasks, boys are involved in farming, looking after the cattle, hunting wild animals and fishing in the river. They also collect honey.

In Verteth, according to both women and men, women are again responsible for cooking food for the household. They also carry out other domestic tasks such as fetching water, looking after children and washing the children's clothes. They collect grass in the forest to build houses or construct huts. Other chores cited include collecting wild fruits as well as cutting poles and grass for sale. Both men and women said that girls are also responsible for cooking food and food preparation tasks such as grinding maize and sorghum, fetching water and firewood, and sweeping the compound. According to men (aged 25 and over) girls are also responsible for taking care of babies. Key informants – both men and women – also listed their involvement in other chores such as collecting wild fruits and burning charcoal. Women (aged 18–24) reported that five hours a day were spent on these household and other chores, while for those (aged 25 and over) this was 'all day', from 6 am to 5 pm. Men's roles consist of agricultural pursuits such as cultivation, collecting honey and taking care of livestock (cattle and goats), according to both women and men. They estimated the amount of time spent on housework and chores to be between three and four hours (the tasks cited as comprising that time include sweeping, cattle rearing, hunting and fishing, as

well as fencing the compound and providing security at night). Similarly, according to women and men, boys provide support with livestock (grazing cattle and rearing goats), as well as hunting, fishing and trading.

In Pibor Town, according to both men and women, women's responsibilities include preparing (grinding maize and sorghum) and cooking food, cleaning utensils and fetching clean drinking water. Reproductive work also includes bathing the children. They also participate in productive work as they cut poles for the market and grasses for house construction. Other tasks include collecting wood for sale. Women reported that they spend all day on these tasks, broken down into two to three hours on housework and four to five hours on chores. Girls are tasked with responsibilities such as cooking and food preparation (grinding sorghum and maize), and fetching water and firewood from the forest. Other tasks in the domestic sphere include washing younger siblings' clothes, cooking, sweeping, cleaning the house, and bathing and taking care of babies (according to both women and men). In terms of productive work, they also sell vegetables.

Men look after livestock, hunt wild animals (according to both men and women) and undertake cultivation or farming. They are also responsible for building houses and latrines for the family and maintaining the compound. Other aspects of their roles include providing for their families through blacksmithing and trading. Men aged 18–24 said that they spent approximately three hours hunting or fishing. Similar to the men's roles, boys (according to both women and men) look after livestock such as by cattle grazing and rearing goats, and also fish, hunt, harvest honey and undertake farming and cultivation. Small boys (8-9 years old) were reported to spend two hours doing housework such as sweeping.

JUBA

In Luri, women are primarily responsible for looking after and providing for their children and taking care of family affairs, according to women of all ages. They play a key role in teaching children about how to clean the house and cook, promoting hygiene among children. Similarly, they are responsible for monitoring children, teaching them how to behave in the community, and for tasks such as ironing children's clothes. According to the women, they also contribute to the family's income through activities such as digging and selling charcoal and other small things like paste. Time reported to be spent doing housework varied by age group: those aged 18–24 reported two hours for housework and one hour for additional chores; those aged 25-49 reported 12 hours, without any rest time; and those aged 50 and over reported four hours a day for both housework and chores. Girls help their parents, according to FGDs with both men and women, cleaning the house and compound in the morning, going to the market to buy food, cooking, washing utensils and clothes, and fetching water and firewood.

Men are responsible for bringing in income and so providing the family with food and paying for the house or rent and school fees (according to men of both age groups). They go out looking for work and come back home with money, by cutting charcoal, among other jobs. They are also expected to be role models and to provide advice to children (according to FGDs with men). To support the household, boys in Luri dig, graze animals, do slashing (to clean the compound), and collect water. Boys also collect firewood for the elders and build houses (according to FGDs with men and women).

In Rejaf, women are responsible for reproductive work and tasks such as cooking, cleaning, organizing the house and taking care of and bathing children (according to FGDs with women). Other (productive) work outside the household includes selling greens and other food in the market or undertaking other forms of paid labour such as carrying stones (according to the FGD with women aged 25 and over). The breakdown of time spent on different responsibilities includes six hours of housework and two hours of work, including selling items in the market and doing manual labour. Younger women (aged 18–24) said that they spend two hours a day cooking and three hours washing. Girls' responsibilities within the household include cooking, fetching water and cleaning the compound. They are expected to be *'making time for studying and doing domestic work at home'* (according to the women). Men are responsible for taking care of the family, with women saying that men provide protection to family members, medication and shelter, consisting of

digging toilets and building houses. They partake in productive work such as driving public cars,[18] repairing fencing and digging. Boys do petty jobs like riding motorbikes, and join peer groups.

1.2 HOUSEHOLD DECISION-MAKING POWER

Across all the locations, cultural beliefs mean that men are considered the heads of the household and as such the primary decision makers. At the family level, women may share decisions with their husbands but more often than not it is men who have the final say. Women's participation in decision making is primarily in decisions related to the household's intake of food. All other decisions, including those related to children's education or to livestock, are concentrated in the hands of men. Often such decisions are taken by men alone without consulting women. Men are considered the breadwinners and household heads except when there is no man or elder boy present in the household. In these cases, women are considered the head of the household. Men are therefore considered to be the primary controllers of family resources and assets – and typically have the final say in decision making, with a woman key informant confirming that 'most of the time he [the man] is the breadwinner, so he controls as well.'

RUMBEK

In Wulu, men were described by all FGDs as the 'head of the family' and the decision makers, including those responsible for providing the means for and taking decisions related to healthcare for their family members. This was confirmed in the KIIs, with men key informants saying that 'men are considered decision makers in the family' and 'men … allocate and control resources'. Women mentioned they share their decision making with their husbands, but men have the final say, with a women key informant saying that *'women wait for the man to decide'.*

The situation is similar in Awerial, and in addition, at puberty, boys start taking on responsibilities and supporting their father in issues around family maintenance. A man key informant stated that: 'at puberty a boy can own resources of his own. A boy can also make decisions'. Women were cited as 'not [being] allowed to lead in the family' (according to FGDs with women aged 25 and over).

PIBOR

In Gumuruk, men are even more in charge as, while they said that they do not carry out housework, as head of the household they monitor the chores carried out by women (stated in FGDs with men). Boys were also cited as being responsible for looking after the home (mentioned by women aged 25 and over).

In Verteth, men are the head of the family and as such are in charge, as mentioned in FGDs with both men and women. One woman key informant mentioned that *'men make decisions, unlike women'.* Similarly, in Pibor Town, FGDs with both men and women concluded that the man is the decision maker, with one woman key informant mentioning that *'the father is the one who takes responsibility of everything that might come'.*

JUBA

In Luri, men are also the head of households and women are expected to respect their husband (according to men aged 18–24), with men aged 25 and over saying that 'husbands make decisions'. Moreover, women aged 50 and over mentioned that women do not make decisions and have no authority. However, it is worth noting that one man key informant said that *'the husband in the house does the administration and the wife controls the household'.*

Similarly, in Rejaf, women have no authority and men are the decision makers and household heads, according to the FGDs with both women and men, with one man key informant saying that *'men are*

culturally the lead of the family' and women aged 18–24 saying that the men provide protection to the family as well.

1.3 DECISION MAKING AT THE COMMUNITY LEVEL AND COMMUNITY ROLES

Similar to household-level decision making, women have far less decision-making ability than men at the community level. Men are again considered the leaders and the ones taking care of community issues. Some FGDs reported that both women and men participate in decision making within the community; however, even in these cases, the level and extent to which women are involved do not appear to be equal. Women are involved to some extent in decisions considered to be less important, whereas decisions such as those relating to greater security and other larger issues were considered to be taken by men. However, there are certain roles that women play at the community level that hold some promise.

RUMBEK

Women were identified as involved to some extent in decision making at the community level in Wulu (according to FGDs with women and men), but this extent appears to be limited, as men were identified as leaders in the community. A woman key informant in Wulu mentioned that: 'When the village elders are resolving small issues, women are invited to speak. Also, when the executive chief is dealing with big issues, they are invited to speak. Women are not involved in executive decisions and community issues which handle cross-*payam* issues.'[19] A man key informant added that 'no women take part in decision making in community meetings'.

When it comes to what women can do for the community, women mentioned looking after the community resources while men mentioned taking leadership at the community level. Girls were said to help in community ceremonies, looking after the elders and visitors.

This appears to also be true in Awerial, with men identified as those who attend community meetings and act as community heads when there are problems in the community (according to both women's and men's FGDs). Women were not identified as having a role in such meetings. Women mentioned attending traditional marriages and marriage meetings, that they come together when there is a girl who is mistreated, taking care of vulnerable people and acting as midwives in the community (according to all age group FGDs). Women's and men's FGDs said that girls and boys participate in community cultural activities and awareness sessions.

PIBOR

In Gumuruk, women appear to be involved in decisions related to common resources (such as those related to water management): 'they [women] decide on how water is managed in the community along with men and the community leaders' (mentioned in FGDs with women). That said, according to the men, since there is a lack of properly functioning boreholes in the community, both women and men are not as actively participating in such decision making. Women mentioned that they decide on how water is managed in the community along with men and the community leaders. Men take part in decisions related to water management and mediate peace during conflicts between age sets.[20] Girls participate in communal work such as digging at the river and creating river gardens, while boys do group fishing as well.

In Verteth, both women and men were identified as being involved in decision making around solving disputes. For example, women were noted as mobilizing themselves in groups to solve the biggest age set conflicts affecting the community, while men were also identified as playing a role in this (according to FGDs with men). Women were also said to help other women in time of sorrow, and that men are those solving community disputes and helping others prepare land for cultivation (as mentioned in men's FGDs).

In Pibor Town, men are those involved in decision making at the community level since men are seen as being involved in organizing community meetings, as well as solving disputes such as those related to age sets, with one woman key informant saying that 'women don't have rights in decision making or taking leadership [roles] in the community'. Women mentioned participating in cultural dances, while men said they are the ones defending the land and community when there are external conflicts. One man key informant even mentioned that *'women are not entitled to share the same shade as men'.*

JUBA

In Luri, men were identified as the ones taking part in decisions such as solving disputes in the community, while women in general are not (according to FGDs with both men and women); they advise young people and are responsible for providing assistance when needed in the community. However, women aged 50 and over said that they also play a role in safeguarding the girls in the community and empowering women through training. Women were further identified as taking part in community decision making in a few roles, such as youth leaders. In such instances they join the chief when there are community decisions to be made (except for criminal matters) (as mentioned by a man community leader).

In Rejaf, men are the ones who share information on issues which arise within the community and mobilize community members to make decisions and solve problems (mentioned by two man key informants). Women said they also contribute to the community by helping the church.

2   EDUCATION

2.1 EDUCATION-RELATED HOUSEHOLD DECISION MAKING

In addition to the general household decision-making roles, there are also questions around children's education, specifically who takes the decision on whether and which children attend school. Across all the locations it is men who take these decisions, with some consultation with women being noted. Boys' education is prioritized in all locations, although in some locations the decision also takes the child's performance into account.

RUMBEK

In Wulu, according to three-quarters of the participants in both women's and men's FGDs, decisions on children's education are taken by both the father and the mother. The rest said that men take this decision; however, they consult with the mother first because mothers know what their children need to prepare them for the future (as mentioned by men aged 18–24). Women aged 18–24 further said that when deciding on which children should attend school, they consider things like the children's behaviour, performance and the school fees.

In Awerial, the decision on whether and which children go to school was perceived by all women (aged 18–24, 25–49, and 50 and over) to be taken by the husband or father. Although younger and middle-aged women said that women are consulted in this decision, older women (aged 50 and over) said that women are not. Men, both aged 18–24 and 25 and over, said that these decisions are taken by the parents. When taking the decision, however, there was clear preference for boys over girls, with a women's FGD saying that boys are prioritized in going to school.

PIBOR

In Gumuruk, decisions related to children's education are taken by the husband or father, according to both women and men's groups. Both women's FDGs said that they are consulted on this decision.

Younger men said that men do not consult with women on this decision, while middle-aged to older men said that men do consult. When the student is a married woman then the husband has to give permission for her to participate in education (as mentioned by women aged 18–24). There is also a clear preference for boys when choosing which children in the household to send to school, since girls are no longer considered part of the family once they marry (as mentioned by women aged 25 and over).

In Verteth, decisions on whether and which children attend school are taken by men, but after consultation with women, according to both women's and men's groups. They take into consideration the individual behaviour of the child and if they have enough money to send the children to school when making the decision.

Likewise, in Pibor Town decisions on whether and which children attend school are taken by men. According to all groups except younger men (who believe that men do not consult with anyone), this decision is taken after consultation with the wife. The reasoning given for the man taking this decision is that men have money while women do not (stated by women aged 18–24). Perceptions about gender roles also come into play in this decision, for example as 'the father is the person who makes the decisions in the household'. Planning the allocation of resources towards education is taken into consideration when making the decision.

JUBA

In Luri, the decision on whether and which children attend school is more consultative. Both middle-aged and older women and men said that this is a decision taken by both women and men. Younger women said this decision is taken by the mother who consults with the father (and that the father decides on which school if there is not enough money to send the child to the preferred school). The primary consideration was seen as being related to money or the household budget, although other things such as children's behaviour also matter.

Younger women in Rejaf said the decision of whether and which children attend school is taken by men in consultation with women, whereas middle-aged and older women said that women take this decision, though they consult with men about it first. One woman FGD participant mentioned that: 'the father is head of the family since he looks for the money to pay for [the] school fees of the child. He consults with the mother because it's her responsibility to know where the child goes to school.'

2.2 BARRIERS TO ACCESSING EDUCATION

Girls and women faced more challenges in accessing education (due to the low prioritization of girls' schooling, high workloads at home and early pregnancy). In particular, early and forced child marriage were identified as key concerns and barriers for both girls and boys to education. Participants mentioned that early marriage is adopted as a coping strategy when households are experiencing economic stress. Furthermore, both men and women outlined challenges such as the economic burden of school fees. When asked which was the most vulnerable group, the FGDs did not go into detail, but often noted the poorest members of the community, orphans or those with disabilities. Given the common themes in the findings, we note that girls are a particularly vulnerable group who face many barriers to accessing education. Future research should pay particular attention to all these vulnerable groups and specifically include them in data collection.

RUMBEK

In Wulu, women were identified as a vulnerable group in terms of access to education, with the majority of women FGD respondents mentioning housework and looking after children as key issues which make accessing education difficult. One key time-consuming task mentioned by women was water collection – primarily because the boreholes are a considerable distance from their houses. This leads to them being late to school and missing classes. Men did not list any barriers for

themselves, but said that for women if there is a lot of household-related work they do not go to school. Younger women (aged 18–24) also mentioned early marriage, lack of money for school fees, long distances, lack of books, poor roads and lack of sanitary pads as barriers for girls to participate in education, saying that if girls do not have pads they do not go to school. This was confirmed by women aged 25 and over. Younger men (aged 18–24) added that girls are denied education by their parents due to early marriage. In FGDs with women and men, although going to school was mentioned once in relation to girls' roles, this does not appear to hold when girls are older. This was confirmed in KIIs, where one woman key informant said that: 'girls are expected to get married and take over household responsibilities'. Younger men said that barriers for them were a lack of money for school fees, peer group pressure and lack of awareness about the importance of education. According to a woman key informant, when boys reach puberty, they are expected to look after themselves and take responsibility for the family's needs. A man key informant explained that this is when they sometimes drop out of school. Orphans were identified as one vulnerable group not accessing education and unable to afford school fees.

In Awerial, housework was again mentioned as a barrier to women and girls participating in education, in addition to a lack of financial support and early and forced marriage (mentioned by younger women aged 18–24), with women aged 25–49 adding that attending school 'makes them become modern people' and that some communities do not want that. Several FGDs mentioned that when girls hit puberty there are expectations on them, such as cooking and becoming a caretaker at home, and they can be married at any time (reported by a man key informant). Women also mentioned the lack of sanitary pads as a barrier. The situation is different for boys, with both men and women FGDs stating that boys have a responsibility to go to school. Men (aged 18–24) mentioned barriers for them as being the financial burden of school fees and needing to do paid labour to cover these fees, in addition to family responsibilities such as taking care of cattle and fishing. Other barriers mentioned by men aged 25 and over were the lack of learning centres and lack of stationery and meals in schools.

PIBOR

In Gumuruk, the barriers identified to participate in education were similar. Younger women (aged 18–24) mentioned that for married women, their husband has to give permission for them to attend school. They also said it is harder because they have to finish housework before going to school. For girls, they said that the main barriers were early and forced marriage, housework, school fees, and that at puberty girls are expected to take care of the house and not go to school. The main barriers younger men mentioned for them and for boys were poverty and hunger, inability to afford school fees and a lack of teachers, as well as responsibilities at home and fighting between age sets.

In Verteth, the main barriers to education for women and girls are also early and forced marriages, housework, poverty, lack of hygiene items for menstruation, inability to afford school fees and lack of teachers. For men and boys, the main barriers are poverty, lack of money for school fees and lack of teachers. They also indicated that girls and people with disabilities were vulnerable people.

In Pibor Town, women said that their main barriers are pregnancy, lacking school fees, and insecurity related to fighting between age sets. Women adult students prioritize household tasks, such as cooking before going to ALPs. Men mentioned poverty and needing to do productive work, whereas younger men said that drug abuse is a barrier for boys. All the FGDs mentioned forced and early marriage and heavy housework burdens as barriers for girls. Similar to the other locations, girls are primarily seen as marriage material: a man key informant in Pibor confirmed that: 'at puberty parents are planning to marry them off for resources.' For boys, some mentioned early marriage, but also a lack of food in the household and peer groups that discourage them from going to school (mentioned by men aged 18–24). Specific vulnerable groups identified by all groups were widows and very poor people.

JUBA

In Luri, the main barriers to women's participation in ALPs are a lack of school fees, pregnancy and marriage, lack of menstrual hygiene items, housework, and lack of knowledge about the importance of education. For younger girls, the barriers are mainly early marriage and negative peer pressure. Girls with disabilities were noted as a particularly vulnerable group as it is difficult for them to access school. Both men's and women's groups said that most schools are expensive and unaffordable and there are limited public schools. Men mentioned that, for them and for boys, a lack of financial support, negative peer pressure and ignorance about the importance of education are barriers. For boys, joining gangs was also mentioned as a barrier, as it leads to boys dropping out of school.

In Rejaf, barriers to education for women include being unable to pay school fees, the fact that education centres are some distance away and there is no money for transportation, but also housework and taking care of young children. Menstruation (lacking sanitary pads, underwear, soaps and pain medication) was mentioned by a group of younger women. For boys and girls, women mentioned that their performance drops once they reach puberty and that boys drop out of school due to drug abuse, while girls do so due to becoming pregnant.

2.3 SCHOOLS AND LEARNING CENTRES PROTECTION RISK ASSESSMENT

In addition to the protection section below, specific questions were added to assess the safety of schools and learning centres. Eight of the project's 22 learning centres were visited, and efforts were made in all the FGDs to include people who had participated in ALPs. Schools and learning centres were for the most part identified as safe places. In the instances that they are considered unsafe places, this is usually due to external threats.

RUMBEK

In Wulu, key informants identified schools and learning centres as safe places, except during times when schools are occupied by armed forces (as mentioned by a woman key informant), with one key informant also mentioning sexual abuse of students by teachers. One other issue was potential violence between students, where it would be necessary for the teacher to intervene.

In Awerial, FGDs with women and men highlighted crime and the risk of rape on the way to school but said that, generally, schools are safe. In addition, the need to reduce the distance to school was identified as important for girls and women.

PIBOR

In Gumuruk, the school is seen as an unsafe place by women aged 18–24 for both young girls and boys because it is close to the forest, and when there are fights between age sets these can also involve attacks on the school, leading to protection risks and threats of violence.

In Verteth, the problems identified in the KIIs did not relate to education, but that there sometimes threats of intercommunal violence (external threats) and that at those times children do not go to school (also mentioned by women aged 18–24). Otherwise, schools are safe spaces. One man key informant mentioned that a good fence should be constructed at the school to 'fend off intruders from entering [the] premises'.

Pibor schools are similarly considered safe, with a woman key informant adding that women are also safe in learning centres since some of these are well fenced. In general, key informants agreed that women, men, boys and girls are safe unless there is communal violence that disrupts leaning and leads to fear among the communities. In the FGDs, education was perceived as a positive

mitigation measure to protection risks related to age set involvement, with men aged 25 and over saying that if boys are in school, fighting between age sets will stop.

JUBA

In Luri, FGDs with men and women highlighted the long distances to schools and insecurity along the route. Nothing was mentioned regarding school safety.

In Rejaf, the school was deemed unsafe because it is in the middle of the community and youth gangs usually spend time congregating by the school (mentioned by both FGDs with women and all key informants). The presence of gangs (typically made up of adolescent boys) means there is a threat of violence and robbery for all, and of rape for women and girls.

2.4 FEEDBACK AND COMPLAINTS IN LEARNING CENTRES

Some respondents were aware of how to provide feedback and complaints to learning centres: they could explain their concerns and these would be forwarded to the administration. However, in some women's FGDs, none of the respondents were aware of these mechanisms, and overall, many respondents stated that they were not aware of how to provide feedback or complaints and had never been informed of how to do so.

RUMBEK

In Wulu, women aged 18–24 said that they were not aware of how to provide complaints and feedback and as a result they do not do so. Men, on the other hand, said that they were aware and would go to the chief. All men key informants believed that if there was abuse or violence, students could go to teachers or parent–teacher associations and raise the issue, and disciplinary action would be taken.

In Awerial, women said they got their information about how to make a complaint through the local radio and through chiefs, as well as in churches and the school (mentioned by women aged 18–24). However, women aged 50 and over said they were not aware and that most women do not give feedback because they do not have access to information. A man key informant thought that if there was an issue, students could go to teachers for disciplinary action to be taken.

PIBOR

In Gumuruk, women aged 18–24 mentioned they were not aware because they had not received any sensitization on feedback mechanisms and would not know where to go if there were issues in ALPs and education centres. Women aged 25 and over said they would go and talk to the community leaders in person and then the leaders would pass on the feedback. Men aged 18–24 said they were aware and that they give their feedback in the suggestion boxes, while men aged 25 and over said only some men knew how to provide feedback.

In Verteth, women of all ages as well as men aged 18–24 said they were not aware of the feedback and complaint mechanisms and had not been told about ways of giving feedback. Men aged 25 and over said that they either talk to staff or write a letter of complaint to the chief, who then passes it on to the *payam* administration. Women and men key informants both believed that if students had problems, they could go to community leaders, who would then forward their feedback to government officials.

In Pibor, women aged 18–24 said they were not aware of the complaint mechanism, whereas women aged 25 and over said they would talk to the community leaders and had already provided feedback that way. Men from both age groups stated that they did not know the process of giving feedback and had not been informed on how to do so.

In Luri, women in all three age groups said they were not aware of the process for giving feedback, but also that they never had anything to complain about. Men aged 18–24 were aware that complaints and feedback were to be reported to the chief and the police, while men aged 25 and over stated that they did not know how to give feedback and complaints. Notably, a man key informant said that the head teacher would not take the complaint or feedback further.

In Rejaf, most of the 18–24-year-old women were aware and had previously complained and had their issues taken forward, while women aged 25 and over said they were not aware and had not made a complaint or provided feedback before.

3   FOOD SECURITY AND LIVELIHOODS

3.1 DECISIONS RELATED TO FOOD CONSUMPTION AND FOOD SECURITY

Decision making at the household level appears to be dependent on the location. In general, decisions related to food intake are more commonly associated with women or at least are made in consultation with women, while decisions related to livestock are dominated by men. The sections below highlight the differences in responses between locations.

RUMBEK

In Wulu, children were identified by women's and men's groups as those who eat first in the household. Men eat thereafter and women last. However, if there are elderly people or those with disabilities, they eat at the same time as children and before men and women. Women were identified as those who take decisions related to food purchases; however, men (and to a lesser extent girls) buy the food, with men aged 25 and over saying that men consult with the women to decide on what to purchase. Decisions about which crops to cultivate are either taken by both women and men (according to men and women aged 18–24) or by women in consultation with men (according to women and men aged 25 and over). Decisions relating to which crops could be eaten and which could be sold as cash crops are taken either by women alone (as reported by men aged 18–24 and 25 and over) or by women in consultation with men (mentioned by women aged 25 and over).

Which livestock were to be cared for, conversely, is considered to be a man's decision. Women aged 18–24 and men aged 18–24 and 25 and over all felt that the final decision is for men alone (though they consult with their wives first). Only women aged 25 and over believed that such a decision is for both men and women. Decisions relating to which livestock are sold or eaten are also ultimately taken by men. Women aged 18–24 said that decision is taken by men alone, who do not see a need to consult with women, because they are the head of the family and the livestock are theirs in the household. Men aged 18–24 and 25 and over, however, said that women are consulted before this decision is taken. Women aged 25 and over again said that they believed that such a decision is for both men and women. Decisions on how money is spent range from joint decisions taken by mothers and fathers (women aged 18–24), to decisions taken by men in consultation with their wives (according to men aged 18–24 and 25 and over) or by men alone (according to women aged 25 and over).

In Awerial, most of the FGDs (four out of five) said that members of the household eat separately at different times. In most cases the children eat first. Only the group of young women (aged 18–24) said that they serve their husbands first. The second to eat are men because *'he's the one in charge of the house'* (mentioned by men aged 25 and over). Women eat last in all cases because

they are *'more caring than men'* (mentioned by women aged 25–49) and 'because she's the responsible one for the food' (according to women aged 50 and over). Decisions related to food purchases are made by the man according to four out of five FGDs. For one group, men aged 25 and over, women make decisions related to the purchase of food, but men buy the food. Decisions about which crops to cultivate are either made by both men and women (as mentioned by younger and middle-aged women), or by one but in consultation with the other (older women and middle-aged men). Only younger men said that this decision was taken by men alone without consulting their wives.

Both groups of women and men said that decisions relating to which crops could be eaten are taken together, but that decisions about which livestock are to be cared for are taken by the man. Only older women and middle-aged men said that wives are consulted for this decision. The decision on which livestock should be sold or eaten is also taken by men, according to all five FGDs of both men and women. However, women aged 25 and over mentioned that other members of the family can also be involved in these decisions. For decisions on how money is spent, four out of five FGDs said that men take this decision. Younger women said that women decide, but that first men must give the money to them; therefore, men were essentially still controlling women's access to money.

PIBOR

According to all respondents in Gumuruk, household members eat at different times. Children eat first, then the men, and women eat last. According to the FGDs, decisions related to the purchase of food are usually made by men – but younger women said that women make this decision. Men aged 25 and over said that the man does not consult with anyone on this decision since 'the father has power over resource control and decisions on how frequent the family should eat in a week or a month. The mother only waits for the father's decision'. Decisions about which crops to cultivate are taken by men, who consult with women on the decision, according to two groups (women aged 25 and over, and men aged 18–24). For younger women, the decision is taken by women, who consult with men, since 'the cultivated fields belong to the family', while men aged 25 and over said that this decision is taken by both women and men. Decisions relating to which crops could be eaten shift more to women (according to the women's FGDs), who take the decision after consultation with men. Men aged 18–24 said that men take the decision but consult with women first, and men aged 25 and over said that both agree.

Men take the decision on which livestock are to be cared for. When women are consulted on this decision, the reason given was because it is the women who build the shelters for the livestock. Decisions about which livestock are to be sold or eaten are taken only by men, but in most cases (three out of four FGDs) they consult with their wives. For men aged 25 and over, however, this decision is solely taken by the man, because he is the decision maker and the power holder within the household and can decide what is to be eaten at any time. Decisions on how money is spent are taken by the man, with men aged 25 and over saying that men '[control] the resources ... and [the] mother has no power to decide how money is spent'.

Similarly, in Verteth, household members were reported to eat separately. In three out of the four FGDs, men were reported to eat first, then children, and the wife last. In one case children were listed as eating before the men. Decisions related to food purchases are again taken by men (according to three out of four FGDs) and then women buy the food. However, the younger women said that women make the food purchase decisions and that men buy the food. Both women and men from all four FGDs said that men take decisions related to crop cultivation, in consultation with their wives. Likewise, decisions on which crops can be eaten and which can be sold were reported to be taken by men, who consult with their wives. Decisions on which livestock are to be cared for and which are to be sold or eaten are also taken by men, in consultation with their wives, except that men aged 25 and over reported that they consult with their friends instead, 'because men are responsible for everything at home and cannot consult anyone as they are the decision maker'. Finally, decisions on how money is spent are also taken by men, in consultation with their wives.

In Pibor Town, according to all the FGDs, people also eat separately in the household at different times: men first, then children, then women. The reasoning given by the younger men was that 'the man is head of the family, and he deserves to be served first'. The elder son is considered next in line, as men aged 25 and over explained: 'it is according to the culture that the father and elder son eat first and then the mother and elder daughter eat last'. Decisions about who purchases the food were often considered to be decisions made by men, with women typically buying the food using money provided by the man. Decisions on crop cultivation are taken by men, according to both women and men. The women said that men consult women on this decision; however, the men did not.

Men also take the decisions on which crops are eaten and which sold. Both women and men, except men aged 18–24, said that they consult with women on this decision. Most groups said that men decide which livestock is cared for, but one group (women aged 18–24) said that women take such decisions. In all cases there was consultation with the other party except for younger men. Decisions about which livestock are sold or eaten are taken by men, according to both women and men. Both groups of women said that they are consulted on this decision, while both groups of men said that they take this decision alone. Similarly, all the groups said that men also take decisions around money.

JUBA

In Luri, decisions related to food purchases were perceived to be taken by women in all the women's FGDs, and by men in all men's FGDs. Women said that women consult men in this decision because the men provide the money to buy food. Women aged 25–49 said that this decision is made by women alone as 'they have experience'. All the groups said that men take the decisions about which crops the household will cultivate and that they consult with women on this, and that there was consultation between the husband and wife on which crops should be kept and which should be sold. Most groups (both women and men) said that men ultimately take this decision. All the groups said that decisions on which livestock are to be cared for or sold ware taken by men in consultation with their wives. In four out of five of the FGDs, men were perceived to take decisions on how money was spent. Women aged 25–49, however, said that these decisions are taken by women, who consult their husbands because they are 'capable enough to handle their family needs'.

In Rejaf, women said that household members eat at different times, with children eating first. One group of younger women said that men eat next, while another said that women eat next. Decisions related to food purchases are taken by women, according to both groups of women. Sometimes women buy the food and at other times they send girls to buy the food. One group of women (primarily comprising single mothers) said that they consult with their children on what to purchase, while the other group of women said that they consult with their husbands. Decisions about which crops to cultivate are taken by women in consultation with men. Decisions on which crops could be eaten are taken by women as they are the ones who do the cultivation (as mentioned by younger women). Decisions related to which livestock should be cared for are taken by boys and men since 'boys and men are heads of the family and are responsible for taking care of the livestock' (as mentioned by women). Decisions on how money is spent are taken by both men and women, with the money given to the woman by the husband.

3.2 ACCEPTABLE DIVISION OF PRODUCTIVE LABOUR

The household division of tasks is highly gendered – women (and girls) carry out the majority of reproductive work, while men's contributions focus on the provision of food through hunting, fishing and agriculture. The division of tasks varies by location, and generally more urban locations (such as in Juba) showed comparatively more flexibility and a wider range of 'acceptable work' – work that is considered appropriate for each gender to undertake. When participants were asked to explain what work was acceptable for men and women, that described as acceptable for one was deemed unacceptable for the other, and vice versa. Reproductive tasks such as food preparation

(grinding maize and sorghum), cooking, fetching water and looking after the children are allocated to women and are not seen as acceptable roles for men. Other labour such as hunting, looking after livestock and fishing are all tasks commonly allocated to men and viewed as unacceptable work for women. Generally, cultivation appears to be acceptable for both genders. In more agricultural areas, the FGDs suggested that much more time was spent on reproductive work. For example, the work of grinding or pounding grains was noted as a significant household chore for women. In more urban locations, women and men outlined that there was more participation in 'petty' (small-scale) businesses in their respective gender roles. Given the appreciable variation, the sections below outline the perceptions of acceptable work for women and men, and the perceived skills and capacities of women, girls, men and boys, across the locations.

RUMBEK

In Wulu, work perceived to be appropriate for women (in addition to reproductive household tasks) includes the cultivation of crops and collection of water for sale (mentioned by both men and women). Work unacceptable for women (mentioned in both men's and women's FGDs) was reported to include the tasks which are allocated to men – hunting, fishing, preparing beehives and building houses for money. The reverse was true for men.

In Awerial, work considered to be culturally acceptable for women includes all the previously mentioned household reproductive work (by all focus groups) as well as clearing land for crop production and rearing goats as domestic animals (mentioned by both men and women groups). In FGDs with both women and men, work perceived as unacceptable for women includes fishing, hunting and working with cattle, as men are culturally perceived as being in charge of these activities. According to both women and men, men are not allowed to cook, sweep or wash clothes for their wives, again demonstrating very rigid gender roles. Fetching water was also identified by men themselves as unacceptable (in both younger and middle-aged men's FGDs).

PIBOR

In Gumuruk, both women and men said that domestic chores are acceptable work for women. Acceptable productive work identified includes agricultural activities such as goat rearing and crop production of sorghum and vegetables like tomatoes and okra. Work perceived as appropriate for men includes hunting, fishing and caring for livestock. Both men and women considered cooking and other domestic chores to be inappropriate for men. Women felt that provision of boreholes would reduce the time spent on other tasks (particularly walking long distances to collect water), and therefore make it easier for them to work. They also felt that providing tools would help in this regard. The FGD of women aged 25 and over described how poverty has an impact on their livelihoods, with one woman saying that 'if you have any money, you can buy food and cook quickly, but if not, you take a lot of time to make the food yourself. Then you don't have time to work.'

In Verteth, acceptable work for women and men closely follows their gender roles in terms of household roles and responsibilities. For women, this includes domestic tasks. Productive tasks such as selling tea in the market are perceived as acceptable for women, according to men. Unacceptable tasks for women include all of the tasks identified as acceptable only for men – hunting wild animals, fishing, harvesting of honey and grazing animals. As with work identified as unacceptable for women, domestic work and activities that women do are seen to be unacceptable for men.

In Pibor Town, in addition to the acceptable domestic roles for women, other tasks outside the home such as grass collection and cultivation were also mentioned. According to both men and women, work not to be carried out by women includes hunting wild animals and caring for domestic animals such as cattle herding and goat rearing. Harvesting honey is also seen as unacceptable for women to do (especially by the men). Though grass collection for building homes is acceptable, the actual building of houses is not – nor the construction of latrines (mentioned by women themselves). For men, hunting wild animals, fishing, rearing goats, looking after cattle and

harvesting honey ware seen as appropriate work by both men and women. Again, domestic roles are not considered acceptable activities for men.

JUBA

In Luri, work perceived as appropriate for women again includes reproductive roles. Productive tasks that are acceptable include harvesting and selling greens as well as cleaning, especially in NGO hospitals. Work identified as not appropriate for women includes construction or building houses (mentioned by both women and men), making alcohol or working in hotels (mentioned by the women themselves). Acceptable work for men includes selling in the market as well as building houses (mentioned by both men and women). Again, domestic roles are considered inappropriate for men (raised by both women and men).

In Rejaf, productive work perceived by women as acceptable for women includes knitting bedsheets, hairdressing, cooking during funerals and weddings, making tea and selling it in the market or working in the hospital. Jobs not acceptable for women include construction, fishing and grazing livestock, as well as cleaning in the hotels. For men, jobs such as construction, driving motorcycle taxis, fishing, being a watchman or office work are appropriate (as mentioned by women). When asked which types of work are not acceptable for men, similarly to all the other locations, tasks culturally identified for women were noted – such as cooking, knitting and cleaning the house.

3.3 SKILLS AND CAPACITIES

The skills and capacities of women, girls, men and boys that they use to make ends meet differ by location and context. For example, some locations revolve around agricultural activities, while in others (typically more urban or semi-urban environments) people engage more in small businesses. The sections below provide a non-exhaustive overview of the perceived skills and capacities articulated by women and men in each location.

RUMBEK

In Wulu, women's skills and capacities relate to the cultivation and sale of cash crops, operating businesses in the market and making tea for sale (mentioned by both women and men). Men's skills are beekeeping and collecting honey for sale, fishing and selling fish, and building houses (mentioned by both women and men). As with women, the skills and capacities of girls were said to include knowledge about the cultivation of crops, while boys do honey collection, building houses, and fishing and hunting to sell the produce.

In Awerial, women are involved in collecting firewood and wild fruits for sale in the market, farming then selling some of the produce (as mentioned by both women and men FGDs), and tailoring and hair plaiting (mentioned by women). Men are involved in cattle rearing and fishing, then selling these for income, and building houses. Girls were said to provide support for the collection of firewood and wild fruits, tailoring, hair braiding, milking and selling milk, while boys supported fishing, and selling fish and empty bottles.

PIBOR

In Gumuruk, women prepare food for sale in the market or in local restaurants, make charcoal for sale, collect wood and water for sale (as mentioned by both men and women), grind maize and build local houses (as mentioned by women). Men are involved in fishing and making fishing nets, blacksmithing (mentioned by men), and cattle rearing (mentioned by women). Girls have skills in beadmaking and hair braiding, while boys' skills are collecting honey and selling it, and tailoring.

In Verteth, women are involved in making beads, tailoring, collecting firewood and wild fruits for sale, making tea and hairdressing (mentioned by both men and women) while men are involved in tailoring, harvesting honey, blacksmithing and doing hairdressing (mentioned by the men). Girls also make beads and sell tea, with boys being involved in the same activities as men.

In Pibor Town, women make charcoal, sell firewood and grass, grow vegetables for sale, make bedsheets for sale and sell *mandazi* (mentioned by both women and men). Men fish, hunt and undertake blacksmithing, carpentry and casual labour (mentioned by both women and men). Girls provide support with beadmaking, hair plaiting, crocheting and selling mandazi and tea, while boys hunt wild animals to sell in the market, work as shop attendants and do tailoring.

JUBA

In Luri, women sew bedsheets, tailor, make shoes, crochet and knit, but also working as cleaners or babysitters (as mentioned by men and women). Men make charcoal and chairs, mend shoes, sell bread and do non-skilled construction jobs like quarrying and laying bricks. Girls are involved in hairdressing, and making and selling boiled eggs, *mandazi*, bread and tea. Boys do casual work such as construction work and driving motorcycle taxis or working as mechanics.

In Rejaf, women sell tea, make bedsheets, work as cleaners and brew alcohol. Men drive motorcycle taxis, fish and prepare charcoal for sale. Similarly, girls sell tea, make beads and sew bedsheets, while boys also drive motorcycle taxis.

3.4. RESTRICTIVE GENDER NORMS RELATING TO FOOD

The majority of the gender norms identified during the research are ones which limit women and constitute taboos. These most often limit what women are prohibited from eating, with an emphasis on protein (such as eggs and animal parts), though other taboos restrict what women can or cannot not do. While most of the taboos identified focus on women, some focus specifically on pregnant women. This could be of concern, especially in times of food insecurity, given the enhanced nutritional needs of women while pregnant. Some taboos pertaining to women are also perceived to apply to girls. This trend was articulated during the KIIs, such as the statement by a woman key informant in Rumbek that: 'most taboos and social norms affect women and girls'. Very few taboos were identified which restrict men, and even fewer restrict boys. The taboos identified for men mainly 'restrict' them from cooking or carrying out other tasks in the kitchen.

RUMBEK

In Wulu, the taboos articulated by women and men primarily relate to women. For example, in both FGDs with women and men, taboos were outlined which said that women should not eat eggs, chicken, or animal testicles (cattle were the example given). While these all applied to pregnant women as well, they had further restrictions – for example they should not eat elephants. Other taboos which applied specifically to pregnant women were ones which restrict their movements.

In Awerial, taboos for women also include those related to the consumption of certain foods – according to both men and women, women should not eat the head of a cow and pregnant women are not allowed to eat domesticated animals. Women also said that taboos influence how food is consumed in the household since 'women are not allowed to eat with men'. Gender norms for men related to food include not eating leftovers – according to FGDs with men. Men also mentioned being constrained from undertaking activities in the domestic sphere and that 'men do not join their wives in the kitchen', with women aged 50 and over adding that 'men [are] not to cook – because it's prohibited for men to cook'.

PIBOR

In Gumuruk, there are also taboos related to the consumption of food for women, with women of all ages saying that women don't eat animal liver or beef ribs (to this, men added eating the fattest part of a fish and goat testicles). Cultural norms also prevent girls from eating certain things such as liver, backbone or the head of a slaughtered goat, according to men. Here too it is considered taboo for men to eat leftovers (as mentioned by women) or animal intestines (as mentioned by men). Other norms restrict the type of reproductive work men can do as men do not cook (mentioned by both women and men) or do other domestic work (mentioned by women). Taboos for boys are similar to those of men: they are not to eat animal intestines.

In Verteth, it is taboo for women to eat liver (as well as the fattest part of goats or cows) (as mentioned by both men and women), and pregnant women should not eat beef ribs (mentioned by men aged 18–24). Furthermore, men said that they are not allowed to eat leftovers.

In Pibor, it is also taboo for women to eat liver or ribs (as mentioned by both men and women). However, for one group eating liver was a taboo in 'the old days' and is no longer (younger men FGD).

JUBA

In Luri, it is taboo for women to eat chicken or eggs (according to FGDs with both men and women). Other taboo meats for women include pigs and sheep. Girls are not allowed to eat chicken, while men aged 18–24 said that 'men are not allowed to enter the kitchen'.

In Rejaf, according to women, the consumption of chicken, eggs and goat is also considered taboo for women.

3.5 SUPPORT NEEDED FOR WOMEN

The FGDs also included questions on what support would be needed for women to be able to work, so that the recommendations could be directly informed by the participants.

RUMBEK

In Wulu, a woman key informant mentioned that they would need skills training, with a man key informant adding that setting up cooperatives would be an important source of support. Both age groups of women mentioned wanting to learn how to construct houses and new farming methods, and that they would need support with transport and childcare centres.

Similarly, in Awerial both age groups of women mentioned needing support with childcare, with one woman saying: *'[If] you left someone behind to look after the kids, then it will make your work easier'.* A woman key informant added the need for skills training on tailoring and breadmaking. Men aged 25 and over believed that they could make it easier for women to work by providing advice to their children or counselling them when they are disappointed, and taking on workloads at specific times such as during harvesting, or through helping women to split firewood.

PIBOR

In Gumuruk, women aged 18–24 mentioned the need for closer water boreholes to reduce the time spent walking long distances. They also mentioned that having cash would help save time as they could buy food rather than make it. Men suggested taking care of children while women are selling items in the market, as well as bathing babies while women are in the long queues at the water point.

In Verteth, both groups of women voiced basic needs that they required to make it easier for them to participate in work, specifically food and water – a fact which highlights the high levels of unmet needs in this community.

In Pibor, to make it easier for women to participate in paid work, men aged 25 and over said that empowering women through leadership and allowing them to move freely without restrictions would help. For women, however, basic needs – having sufficient food and water in the household – were viewed as the key issue that would support their participation in paid work.

JUBA

In Luri, things that would make it easier for women to participate in work included providing money for transportation to work, babysitters to take care of children, and enough food in the household (mentioned by women in both groups). Men also stressed the need to *'[give] women freedom to look for work',* a position that shows promise for shifting gender norms.

In Rejaf, women identified cooperation, joining together in order to complete a job quicker, and money as things which would help them to work. Both age groups of women also mentioned childcare, with one woman saying that she could work 'if there were someone to take care of my children at home'.

4   PROTECTION

4.1 GENERAL PERCEPTIONS OF COMMUNITY SAFETY AND PROTECTION THREATS

PERCEPTIONS OF COMMUNITY SAFETY

The areas where community members felt unsafe or worried varied across the locations, due to the wide range of contextual factors that have an impact on their safety and security. Some of the safety concerns that were mentioned most frequently during the community safety mapping exercise in the FGDs are outlined below.

Boreholes and water points: Where boreholes existed, community members mentioned that the route to the borehole was not always safe as women face the threat of attacks, as mentioned by men in Pibor and women in Awerial, the latter saying that *'from home to the borehole we don't feel safe because of criminals along the roadside'.* In addition, boreholes and water points themselves were often deemed unsafe places for women and girls due to overcrowding (mentioned by men in Wulu and women in Pibor). Women and girls reported conflict among those waiting a long time to get water, especially when someone jumped the queue (mentioned by men in Verteth). At times, this also has an impact on the safety of boys as they join in conflicts in support of their sisters, even though boys do not typically fetch water. Other risks include rape at the water points during the night – as described by an 18–24-year-old women in Rejaf: 'accessing the well is a problem during the night since bad groups gather there, thus there are commonly rape cases [for girls and women].'

Rivers*:* When boreholes do not exist or yield little water, women and girls said that they fetched water from the river. In many cases rivers and the route to collect water were deemed unsafe for women and girls, due to men who ambush and rape them on the way to or at the river (mentioned by women in both Pibor and Gumuruk). Other fears associated with such locations include the fear of drowning – particularly identified as a risk for young girls (mentioned by women and men). Men, who fish rather than fetch water, risk fighting and criminal activity at the river (mentioned by women in Verteth).

Forest: The forest (and 'deep forest') were also commonly identified areas of concern, particularly for women and girls – areas where they are forced to go to collect firewood or wild fruits. The key risks include rape (mentioned in all women's FGDs in Gumuruk, Verteth and Pibor) and robbery (mentioned by both men and women in Pibor). Another common safety concern for all groups in remote or forested areas was the fear of wild animals (though more so for boys and girls).

Grazing areas: Men said that they felt unsafe grazing cattle, particularly due to the threat of armed robbery (mentioned by men in Wulu). As older boys are also responsible for grazing cattle, it is likely that they face the same sort of risks. Other risks for men identified in KIIs include revenge killings and clashes with other communities. One man key informant in Wulu said that: 'when they are going with the livestock he can be afraid of people who want to steal the goats, or of lions'.

Roads: Insecurity along roads or in isolated places was mentioned by men and women in Gumuruk and women in Wulu, due to the threat of being robbed. The road was also identified as an unsafe place due to it being poorly constructed, with a lot of stagnant water leading to a risk of drowning (mentioned by women in Wulu). In addition, an FGD with women in Gumuruk outlined the risk of rape: 'The road to the village is also feared because it has robbers and if you have a bag or food, they can take it. They can also rape you there'.

PROTECTION THREATS

Insecurity linked to **age sets or youth gangs** has an impact on all groups in the community (women, girls, boys and men). In some instances, this was reported to be in certain locations, such as the market or the river. In others, these were locations where youth gangs are present (and thus to be avoided). In two locations, the places where age sets and gangs hang out are very clear, so people saw these as high-risk areas for robbery or beatings. For women and girls, gender-based violence (specifically rape) is seen to be the primary protection risk when interacting with youth gangs. For men and boys, the risk is violence and being killed. Boys in particular face violence from other boys.

Abduction by conflicting parties was another risk identified by FGD participants. During invasions due to intercommunal conflict, the abduction of women and girls is a common practice (for example it occurred in Gumuruk in September 2021). This specifically affects women and girls (as men and boys are killed and not abducted).

Women, girls, boys and men were all identified as suffering from loss of life. Men and boys, however, are particularly at **risk of being killed** in certain situations, for example, during intercommunal conflict or conflict between age sets.

In some communities (specifically Wulu), the high prevalence of **suicide** was seen as a key concern by key informants. Those at risk were identified to be boys and girls, particularly in instances of early pregnancy and early and forced marriage. Women, when faced with meeting the high unmet needs of their families, were also identified by community members as an at-risk group for suicide.

The high prevalence of **gender-based violence** as a safety issue was reported across all locations and affects women, girls, boys and men. Gender-based violence which affects women includes rape, physical violence, forced and early marriage and denial of resources. Early and forced marriage is a significant problem for girls. The following protection risks fall under the umbrella of gender-based violence:

- **Physical violence (beating)** was identified as a protection risk which affects women, girls, boys and men. Women and girls face physical violence at the same time as rape and robbery. This was reported to occur frequently while collecting firewood or fetching water. Other situations occur in the domestic sphere. Although physical violence at the household level was mentioned various times during FGDs, respondents primarily focused on physical violence perpetrated by those outside the household (such as fighting between age sets or during robberies).

- **Sexual violence, including rape,** was by far the most common protection risk for women and was brought up by both women and men in all the communities, and said to affect young girls

through to elderly women. Although this threat is not limited by location or situation, for the most part these attacks were reported by FGD respondents as occurring when women and girls are going about their daily activities and seeing to the basic needs of the household. Key situations when women and girls reported being particularly at risk of being raped by boys and men include when going to collect water at the river or firewood, or when spending time collecting wild fruits in the forest, or in other remote areas or areas frequented by gangs or age sets. When households are struggling, women and girls cope by collecting and selling firewood, grasses, wild fruits and water, so in situations of stress, they are even more exposed to these risks. On top of the physical and psychological impact of rape on women and girls, those who have survived rape face stigmatization by the community, and rejection by their husbands if they are married or reduced prospects (or dowry for their families) if they are not yet married. As such, there is a lot of shame associated with being raped. Because of these factors, women and girls opt not to tell anyone when they are raped and therefore do not receive any support (when it is available).

- **Early pregnancy** was identified as a topic that girls often did not feel comfortable speaking about (they feel ashamed or afraid to speak to their parents, in particular) until it showed. Early pregnancy is linked to protection risks, including early and forced marriage as well as physical violence. Young women reported that after the pregnancy is evident there is pressure from the girl's family on the boy's family to marry the girl. Pregnancy, once revealed (or evident) to the girl's parents, can also result in the girl being beaten.

- **Early (child) forced marriage,** particularly of daughters, was identified as a coping strategy for families during times of economic hardship (especially in situations where giving dowries are customary). Conflict further exacerbates the situation. In cases of pregnancy outside of marriage, girls are also married to the boy in question irrespective of their age at the time of pregnancy. When this happens, many respondents explained that nothing is done (in contrast to other issues such as robbery or rape where they could go to the police to solve the problem).

- The risk of **forced marriage** is linked to child marriage and also abduction. This occurs both because of cultural practices, as well as in situations of conflict when women and girls are abducted with the intention that they will be daughters and wives. It also occurs when girls become pregnant outside of marriage, and in situations where men or boys rape girls.

- Although not articulated as such by focus group respondents, women did articulate that women who are raped face rejection by their husbands. This includes the **denial of economic resources** and household support.

Another worrying aspect, though not always a protection risk, is that **robbery** was identified as a threat that affects women, girls, boys and men, particularly in remote or secluded areas such as the forest or riverbank. Robbery is more often than not a physically violent affair and sometimes also combined with rape (for women and girls). Sometimes, when the robbery is of cattle (cattle raiding), this is done by armed perpetrators. As cows and other livestock are kept by men and boys, cattle raiding was articulated as being primarily something that had a direct impact on men and boys.

4.2 PROTECTION RISKS BY LOCATION, IMPACT AND VULNERABLE GROUPS

FGD participants were asked how conflict in their area affects women, girls, men and boys differently. The following sections are not an exhaustive conflict analysis, but instead present the tensions and conflict as expressed by women and men community members in each location, since the context, ethnic groups and people's basic livelihoods vary greatly across each area. Each section begins by describing the conflict or tensions articulated in the FGDs, followed by the impact identified of these on women, girls, men and boys. When understanding the impact, for example, on women, community members may have described an impact as the 'loss of their husbands', implying the grief and economic hardship that a widow faces. At the same time, we consider that the protection risk in this case for men is that men are killed – although note that this is our analysis rather than the perceptions that community members articulated.

RUMBEK

In Wulu, tensions reported by community members include those related to overcrowding at water points which typically occurs between the women and girls gathered there to collect water for their households. Other conflicts identified involve the youth (these are resolved by elders in the community), as well as cases of revenge (which the government and community leaders manage), as mentioned by men, with one man key informant saying that 'this community is facing a lot of conflict between cattle keepers and farmers' and that 'there are also conflicts at night over stealing and hunting beehives that [cause] conflict also.' The general impact on the community of these conflicts includes loss of life and loss of property, as mentioned by men for men and boys, with women also mentioning rape. Men and women also said this has an impact on their freedom of movement, particularly conflicts at water points delaying women's and girls' water collection. As such, water point tensions which sometimes escalate into conflict (violence between women and girls at the water point) have a negative impact on households' access to sufficient water (though notably this point was mentioned by the men, not the women themselves).

Women mentioned feeling unsafe or worried about going to the forest, the river/swamp area, travelling along the road, and using the latrines. Women feared rapists in the forest (though it was also identified as unsafe for girls), and were afraid of the swamp/river due to both robbers and wild animals. The road itself was also considered an unsafe place. Men also said they feel unsafe or worried in the forest and lands used for cattle grazing, due to the fear of armed robbers and cattle raiding in particular. This also applies to older boys who look after cattle. Things that make women in Wulu feel ashamed or afraid (and as such were not things that they would want to tell anyone) include marital problems, early pregnancy (as mentioned by the women) and menstruation, theft, rape and elopement (mentioned by men).

In Awerial, according to men aged 18–24, cattle raiding between neighbouring counties is a key cause of conflict in their community, alongside clan conflict. For women, these conflicts impact their lives in various ways, including abduction of themselves or their children; the separation of families and economic hardship, as they are left to provide for their families on their own (as mentioned by women aged 50 and over); as well as increased workload as they have to care for the children and do household work, while also providing for their economic needs that are normally covered by men (as mentioned by men). These conflicts affect girls, as they are forced to be married at an early age (as mentioned by both age groups of women). Girls are also victims of rape, and consequently of unplanned pregnancies, which have a negative impact on their participation in education (as mentioned by women aged 50 and over). For men, the impact includes loss of life (as mentioned by all the FGD groups) as well as separation of families. The impact on boys includes their abduction or death. Both boys and girls also risked becoming orphans (as mentioned by men). Economic hardship also has an impact on boys in particular, especially when household resources are stretched to cover the needs of five or six children. This can result in boys becoming street children, as women cannot provide for them all (as mentioned by women aged 50 and over). Tensions and conflicts at water points were also identified as issues, particularly for women and girls. In these cases, the sub-chief is in charge of dealing with the tensions and calling community elders to address the issue (as mentioned by women aged 50 and over).

Situations that made women feel unsafe or worried in Awerial included cattle raiding and insecurity related to this, and being in the forest or by the river, due to the risks from wild animals and drowning. Situations that men said made them feel unsafe or worried include flooding and that the school is located far away from the village, so travelling the long distance along the road is unsafe. This is similar for boys, as mentioned by the younger men. Things that make women and girls feel ashamed or afraid (and therefore not things that they would want to tell anyone) include rape and menstruation. They were also reluctant to tell people if rape results in sexually transmitted infections or diseases (including HIV and gonorrhoea), because of the stigma and poor treatment they will experience. For girls, cases where there is an ensuing pregnancy from the rape are seen as particularly worrisome (especially by the women).

PIBOR

Conflicts and tensions identified in Gumuruk through FGDs with both men and women include fighting between age sets, intercommunal conflict, and tensions between men arising from cattle raiding by another community. During intercommunal conflict, men are at risk of death and women are affected as they lose their husbands and become widows (mentioned by the women). Widows left heading households face a double burden of reproductive and productive work. A common practice during conflict, as explained by women, is for the warring party to abduct women and girls to either marry or keep as their daughters. Boys and men are killed. Other girls who are not taken or killed end up being forced to get married due to poverty (as mentioned by men). For men that survive the conflict, the impact includes psychological issues as they worry about their children and wives (as mentioned by women). Situations that women said make them feel unsafe or worried include going to the river or forest, because the river is remote and close to the forest where rape is an issue. However, despite this insecurity, there are a lack of functioning boreholes in Gumuruk, so women and girls are forced to collect water from the river for household use. Women also added that the road to the village was unsafe because they may be raped or robbed along the way. This also applied to girls, with women aged 18–24 adding that going to school also makes them scared because it is close to the forest, and fighting between age sets can also involve attacks on the school.

Men also said that fighting between age sets and going to the forest were safety concerns for them. Places like the forest and rivers (located adjacent to the forest) are insecure because of the threat of robberies and ambushes. They also voiced concerns that they *'don't have good mediation here in Gumuruk and there is no one supporting us'* to respond to the conflicts and tensions that arise in their community. Moreover, the lack of good roads and insecurity along them (the threat of robbery) creates a situation which *'is really challenging for us all'* (mentioned by men aged 18–24). Situations that were perceived to make boys feel sad, unsafe or worried include going to school, because it was close to the forest. Things that women said made them feel ashamed or afraid include rape. For girls, this also includes pregnancy, as mentioned by the younger women.

In Verteth, both men and women FGD participants identified the main conflicts and tensions arising as related to either fighting between age sets, intercommunal conflict or external conflict. Men and boys are vulnerable to being killed, while women experienced losses including of their husbands (and their children) and were at risk of being abducted (mentioned across all FGDs). The protection risks for girls included abduction and rape. Situations that made women unsafe or worried included going to the forest and to the water point, due to the threat of rape cases in the forest, and the borehole being a place which is unsafe because of overcrowding (the latter mentioned by men). The same was said to apply for girls. Men mentioned that they feel unsafe during fighting between age sets and because of criminal activities, to which boys added intercommunal conflict and going to the river. Rape was by far the most common issue perceived to make women feel ashamed or afraid (and as such were not things that they would want to tell anyone) (across all FGDs). For girls, this also included unwanted pregnancies and menstruation (as mentioned by the younger women)

In Pibor Town, tensions and conflict were also primarily linked to fighting between age sets, with other conflicts related to cattle raiding. Men and boys are again at risk of beatings and being killed, while women lose their husbands and sons due to fighting between age sets. Others are killed or abducted. Girls were at risk of abduction, forced marriage, and unwanted pregnancies. Women feel unsafe or worried going to the forest and frequenting overcrowded boreholes (mentioned by women aged 18–24). The forest was identified as a high-risk area for rape (as mentioned across FGDs with women) as well as robbery, yet is a place where women need to go to collect firewood. Similarly, at the river women fear both rape and violence by the boys who gather around the riverbanks (as mentioned by women aged 25 and over). The route to the borehole was also identified as a place where women and girls feel unsafe (since they might be attacked along the way).

Men feel unsafe due to attacks, robberies and when going to the forest and along some of the roads. For boys, going to the river and to the market were also unsafe because of fighting between

age sets or just their presence. Things that are perceived to make women in Pibor feel ashamed or afraid were primarily rape (across FGDs) and the stigma and gossip associated with being raped (mentioned by women aged 18–24). For girls, they added pregnancy and stigma, with pregnancy not being discussed until it is obvious: women aged 18–24 stated that 'you cannot discuss with anyone until the stomach appears big'.

JUBA

The main conflicts or tensions articulated by FGDs respondents in Luri were conflicts caused by gangs. As seen in other locations near Juba, gangs have a negative impact on community members. These groups are perceived to be dangerous because of a combination of factors, including the sheer number of youths and lack of existing security in these locations. The risks for women articulated by community members include rape, beatings and robbery (according to both age groups of women). Men also explained that there are long-term impacts of rape on women in the community, including the 'heavy burdens' associated with rape (pregnancy as well as the economic and social consequences). The presence of gangs also severely restricts women's movements (mentioned by men). The risks articulated for girls were the same as for women. For men, gang and intertribal conflict results in their death. A large number of boys are killed by gang violence within the community, and they also face the risk of theft, and of joining gangs and taking part in the associated violence, rape and theft. Drinking and abuse of alcohol also have an impact on boys (as mentioned by men).

Other situations that make women feel unsafe or worried in Luri include going to remote or dangerous areas (where gangs or wild animals are present), but also accessing the water point. The nearby bush or forest is an area where women and girls go to collect firewood, but was also identified as a place where gangs hide and scare women and girls. Girls also feel unsafe or worried when going to areas which are frequented by gangs, such as the borehole or the bush (while collecting firewood or water). Since these are part of the gender roles of girls, they are exposed to these threats, and forced to go to areas where gangs are present, exposing them to the threat of violence, robbery and of being raped. Younger men mentioned that if boys were involved in gangs then they are safe from threats of attack or harm, illustrating an incentive that may attract boys to such gangs. Things that were perceived to make women in Luri feel ashamed or afraid include rape, which was reported to affect all women – from schoolgirls to elderly women (mentioned across FGDs). A married woman being raped was reported to lead to issues, including to divorce and denial of resources by her husband. Pregnancies from rape, as with abortion, are also something that women do not speak of since other women will shame them (though notably the latter was mentioned by men). Rape was also mentioned as a problem that 'reduces the value of girls for marriages'; as such, 'they don't say so that their value remains same' (again this was mentioned by the men). For boys, men mentioned that they would be ashamed to share whether they have contracted HIV for fear of community discrimination.

According to FGD participants, tensions and conflicts identified in Rejaf also include problems associated with youth gangs. Gang violence is a serious concern that makes women feel unsafe in the community. The risk for women is again rape (as well as loss of property and displacement (mentioned by both groups of women). Similarly, for girls, the risks are related to gender-based violence, including rape and death. Situations that were perceived to make women feel unsafe or worried are insecurity related to gangs, and crime in their neighbourhoods – including insecurity near the school. For girls, this also includes going to the market. For men, unsafe situations include the presence of gangs or gang activity, with the same being true for boys. Things that were perceived to make women in Rejaf feel ashamed or afraid include domestic violence or being HIV positive (mentioned by both age groups of women). For girls, this also includes pregnancy, with women aged 18–24 saying: 'when a girl is pregnant, she feels ashamed to tell the mother about it because she might be beaten'.

4.3 COMMUNITY CAPACITIES AND PROTECTION MECHANISMS

The following section outlines the measures that women and men said are used when the issues they face come up. It must be understood, however, that many occurrences are not reported, such as rape cases, which remain hidden due to the social and physical repercussions the woman or girl faces by revealing the rape to others. Similarly, although forced marriage can be reported to the police, often women and girls do not do so. This is because it could result in a police warning to the parents, but also in the girl or woman being beaten by the husband.

RUMBEK

In Wulu, men stated that rape cases would be reported to the police and go to the courts, with a woman key informant also mentioning going to the chief. However, as outlined previously, rape was one issue that women and girls do not tell anyone about. As such it can be reasonably assumed that not all cases are reported. In instances of forced marriage, women and girls could go to the police station or to the local leaders, who then warn the parents (as mentioned by women aged 18–24). However, according to men, the only way to escape a forced marriage is to leave the community. Women aged 18–24 also said that if there was a robbery they could go to the police station and the police would search the area. For conflicts between people in the community, men said they would go to the police, who would then start an investigation. For conflicts over other resources, they would go to their community leaders to seek mediation. If the conflict is related to adultery, men would run and hide somewhere (according to the FGD with men), and these cases are not generally solved; rather, they lead to the suicide of those involved (according to men aged 18–24). In order to reduce risks and for women to feel safer, women proposed more water boreholes, while men proposed education and community discussions.

In Awerial, rape would be reported to the police and women would then be referred to a hospital for treatment (according to women aged 50 and over). Women also said that while forced marriage could be reported to the police, the police would take no action and the women would be beaten by their fathers. Women would also go to the police to report insecurity, theft, community fighting and violence, or if there was large-scale conflict they would go to the UN Protection of Civilians site. Women suggested that providing firewood and charcoal would help to avoid rape cases when collecting firewood, and that drilling more boreholes would make girls and women feel safer, as this would reduce the distances needed to travel to fetch water.

PIBOR

In Gumuruk, some women said that for rape and related issues women go to the Relief and Rehabilitation Commission office, where they are referred to NGOs and medical care. Other women said that they report cases of rape to the police, who would help to find the person who did it (and resolve the issue by beating the perpetrator) (as mentioned by women aged 18–24). For fights between age sets, community members go to the area chief, who organizes dialogue to stop the fighting (as mentioned by women). Men said they go to the national government when there is war or external conflict, and to the police in cases of robbery. Child marriages are never reported: families discuss them and it is an accepted cultural practice in this community (as mentioned by women aged 18–24), with one respondent adding that 'nothing is done here about child marriage'. Women also said that when something happens on the road, they go to women leaders for support, but that if there is a problem at the household level, then the husband decides what to do (mentioned by women aged 25 and over). In order for them to be safer, women said they needed more handpumps in closer locations to avoid the insecurity of travelling longer distances. Three out of the four focus groups (both men and women) added that it is important for water points to be closer so that girls can collect water without fear. Men said that enrolment in school would help to discourage fighting among age sets and boys' participation in such violence.

In Verteth, women and girls go to the chief in cases of rape, who addresses the issue by calling the perpetrator and talking to them (as mentioned by women aged 18–24). In instances such as

intercommunal conflict, men said that they do not seek support; rather, they hide to protect themselves. This is similar to the cases detailed in Gumuruk – if women and girls are targeted for abduction during intercommunal conflict and men and boys are killed, not being found is key to their personal security and a self-protection strategy during attacks by other communities. Likewise, in situations described as 'war', which probably refers to more large-scale armed conflict, community members leave their homes and hide in the forest. They also mentioned sometimes going to community leaders for peaceful resolution (as mentioned by the women). When there is fighting between age sets, one self-protection measure taken was going to school, since there are teachers there who can defend them (as mentioned by young women). For general crime, women said that people go to the police for support.

Some of the solutions proposed by women to feel safer included not to going to the forest and drilling boreholes so that women do not have to go far to fetch water. The solutions proposed were mainly to avoid risky areas, but these 'solutions' do not address the underlying treatment of women and girls and would further restrict their movements. Also, simply not going might not be an option, as women and girls are responsible for collecting firewood and for household food consumption. Bringing perpetrators to justice for the crimes they commit against girls (such as rape) was also a solution identified by young men, as well as working to reduce the instances of forced and early marriages.

In Pibor Town, men said the community can go to the police in cases of rape, then the victims are taken to the hospital and the police may arrest the perpetrator, but that sometimes they do not get feedback after they do. Men also said they would go to community leaders and the police in instances of forced marriage or early pregnancy. Community members would go to the bush and hide if there was intercommunal fighting, as they would if there was fighting between age sets; in the latter case, they would also go to the chief to resolve the issue. A number of solutions were proposed to make women feel safe: enforcing the justice system so that the perpetrators are brough to justice (mentioned by men), but also adding more boreholes in the community (mentioned by women). Solutions proposed to make girls feel safer included restricting their movements by not allowing them to go to the forest (mentioned by women) or not sending them very far to collect firewood (mentioned by men), where they are at risk of rape and violence, by providing enough boreholes in the community (as mentioned by women). Solutions to make men feel safer include stopping fighting among young men and boys in age sets, limiting their movements and keeping them in school all day (as mentioned by men).

JUBA

When there are rape cases in Luri, women said they would go to community leaders or to the police, but that nothing is done about them in either case. For conflict and problems such as those related to gangs, robbery, fighting and deaths, both women and men said that community members go to community leaders, but again that after reporting these issues, nothing is done. Men also said that they go to the chief and police to report issues around conflict. Respondents said that putting water points in an open place for everyone to access would help to make women and girls feel safer (mentioned by women aged 18–24).

In Rejaf, community members go to the police station or to community leaders to report rape cases involving youth gangs, but women noted that nothing is done. Tribalism-related discrimination is also reported to community leaders, but women again noted that nothing is done on this issue. For women, things that would make them feel safer included constructing water points in an open area to ease accessibility. Women also mentioned that in order to keep boys safe, football pitches should be created so that the boys had an activity to do and could avoid becoming members of gangs.

5 ACCESS NEEDS

5.1 ACCESS TO MARKETS

In Rumbek, the FGDs and KIIs noted that women do not have equal access to the market, with boys and men having comparatively more exposure to markets, including being able to be there for no specific reason. Men spend much more time away from the home and experience more freedom of movement than women. In Pibor there is equal access to market according to the FGDs, whereas in Juba, FGD participant responses were mixed.

RUMBEK

In Wulu, most of women said they do not have equal access to markets, as some men do not want their wives to work in the market, and men in general have more access because they are not controlled. Men also said that they have more access than women, as women only go to the markets for a specific purpose.

In Awerial, women said they do not have equal access to markets because women care for children at home and because men are responsible for the family. Some men added that women cannot go to the market without a reason, whereas others said that men have less access as they are in charge of the cattle.

PIBOR

In Gumuruk, both groups of women said that men and women have equal access to markets. Men also believed that both have equal access, but younger men said that women have less, since women are doing activities or household chores in the home. They also noted that men have more access as women are not allowed to 'loiter in the market' (and as such have less exposure) since there are cultural perceptions that women should be at home all the time.

In Verteth, women in the FGDs said that both women and men have equal access to markets, but a woman key informant mentioned that men have more access as they are the decision makers.

In Pibor Town, both age groups of women said that they have equal access to markets as men. Almost all the respondents in the men's groups also felt that there was equal access.

JUBA

In Luri, some women respondents said both women and men have equal access to markets, while others said women have more access. Men's perceptions were also mixed. Some said that because of 'social responsibilities at home' women are the ones who buy food from the market, so they believed that men then have less access. Older men, however, said that men have more access.

Responses were also mixed in Rejaf: some women said that men have more access than women to markets, while others said that women have more access because men are at work.

5.2 ACCESS TO WATER, SANITATION AND HYGIENE (WASH)

Water was identified throughout the research as the resource for which there are the most barriers to access, across all the locations. In particular, women and girls experience significant barriers as they are typically in charge of fetching water for the household. Challenges are most often linked to the insufficient supply of clean water (meaning there are not enough boreholes in the community), and long distances to existing boreholes or other water points such as rivers. Women and girls said that carrying water long distances causes neck pain, alongside their fears of gender-based

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violence, most often rape and physical violence, both on the way to fetch water and at the river. When accessing existing boreholes, many complained of overcrowding which results in fighting between the women and girls. In some locations boys and young men reported supporting their sisters and joining in this fighting. Women also said that they can only go and fetch water at limited times: they cannot go late in the evening for fear of being raped. In more urban environments, people said that paying for water is a significant barrier. Gangs were also seen as a barrier, as sometimes they congregate close to the water points and have a negative impact on the personal safety and property of women and girls who are collecting water.

Needs related to latrines were identified for all members of the community. Insufficient functioning latrines are a key challenge, particularly in locations impacted by conflict, where many have been destroyed. In other cases, existing latrines have become filled in or are in a questionable state, making those using them fearful that they will collapse. Small children were identified as facing particular challenges as it is hard for them to travel far to existing latrines, and therefore they were reported to practise open defecation. When no latrine was available, adults and older children also reported open defecation in the nearby forest or other areas. Men were identified as those tasked with digging or otherwise constructing latrines. In some instances, women and girls have problems accessing latrines, as men lock them and as such control their use.

Needs related to menstrual hygiene management are a barrier to women and girls, both in terms of access to education and adult learning, but also as something which inhibits the mobility of women and girls in their everyday activities when they have their periods. When going without menstrual pads, women reported not leaving the house or even going out in the compound, and instead relying on the support of their daughters to carry out tasks in the public sphere such as fetching water and going to the market to buy food. Menstruation was also reported as a topic that women and girls feel ashamed to discuss.

Lack of soap was also identified as a barrier to proper hygiene and sanitation for all members of the community. Some communities reported using ash when soap was not available.

5.3 ACCESS TO INFORMATION RELATED TO HUMANITARIAN PROJECTS

For some communities, access to project information is hindered due to their remote location, which is linked to poor access roads and lack of network access. This results in further marginalization, creates barriers to feedback and complaints, and could put people more at risk of safeguarding issues. Although some respondents said that organizations did consult them at times, there were many gaps and many groups said that they are not consulted or did not know. In some areas, only a specific group of people are consulted – 'the elderly'.

5.3.1 COMMUNITY MEMBERS' PREFERENCES FOR THE TIMING OF MEETINGS, DISTRIBUTIONS AND TRAINING

In an attempt to ensure inclusion and access to meetings (and therefore project information), distributions and training, community members were asked about their preferences for when these events should take place. Note that no information was collected on the location, content or format of the meetings.

Rumbek

In Wulu, both younger and older women prefer mornings for meetings, distributions and training, and that they last for no more than two hours, especially training. Men and boys have no preference on meetings and distributions, and prefer training to be between two to four days.

In Awerial, elderly and middle-aged women prefer midday or earlier for meetings, while younger women (aged 18–24) prefer these to be early in the morning. Men also prefer meetings at midday,

while younger men prefer them to be earlier (8 am to 10 am). Both women and men prefer distributions to be in the morning. Older women prefer training at midday, while younger and middle-aged women prefer it in the morning: all prefer training to last no more than two hours. Men prefer training to start in the early morning, from 8 am and to finish no later than 3 pm.

Pibor

In Gumuruk, women prefer meetings and distributions to start at 8 am and end by noon. Men also prefer morning starts and that meetings, distributions and training last no longer than four to six hours. Women said that training should start at 8 am and end at 2 pm, after which they are no longer available due to their household tasks.

In Pibor Town, women and men both said they prefer meetings and distributions in the morning, with young men preferring the afternoon. Women prefer training to take place from 7 am to 2 pm for three to four hours, and men prefer that it takes place in the morning for two to three hours.

In Verteth, women generally preferred the afternoon from 1 pm to 3 or 4 pm (with older women 25+ stating that the morning from 7 am to noon was also acceptable), whereas men prefer the morning (9 am). Women and men prefer distributions to be carried out in the morning beginning between 8 to 9 am and ending at the latest from 11 am to 12 pm. For trainings, women prefer the afternoon for one to two hours (12 pm or 1 to 2 pm), while men expressed preference for from two hours to a half day in the morning.

Juba

In Luri, women aged 50 and over prefer meetings and distributions to take place between 9 am to 11 am, whereas women aged 25-49 prefer 1 pm to 2 pm for meetings and 9 am for distributions, because in the morning they go to the market. Women aged 18–24 prefer that these take place at 4 pm after they have finished their tasks. Men prefer meetings and distributions on Saturday mornings. Women prefer training to take place in the afternoon, while men had no preference.

In Rejaf, women prefer meetings and distributions to start in the morning and end no later than 2 pm, and said that training should start from noon (or 1 pm to 2 pm) and run for two to three hours.

RECOMMENDATIONS

GENERAL RECOMMENDATIONS (INCLUDING THOSE PROVIDED BY FGD AND KII PARTICIPANTS) FOR GOVERNMENTS, DONORS, UN AGENCIES AND CIVIL SOCIETY

POLICY LEVEL

- The Ministry of Education, supported by relevant UN agencies, should implement a practical policy of affirmative action in education that targets girls and disadvantaged communities, so as to bridge the disparity gap in education created by tradition and customs.

- Ensure gender-sensitive approaches are followed across the board, due to the need for gender equality to be considered at all levels. Focus on initiatives building awareness on gender mainstreaming at the state and county levels.

IMPLEMENTATION LEVEL

GENDER

- Engage men and boys, women and girls in behaviour change activities around gender equality and preventing gender-based violence. The prevention and mitigation of gender-based violence requires working with men, boys, and community and religious leaders, on the harmful impact of such violence, early marriage and polygamy (as a contributing factor to gender-based violence).

- Challenge harmful social norms which limit the participation of women and girls through community sensitization and awareness raising, including using radio programming, community leaders, community meetings and audio messages played on megaphones.

- Increase women's agency, leadership and organization, by creating spaces for women and supporting their involvement in decision making at the community level, and strengthening engagement with women's rights organizations, youth-led organizations, and women and youth groups. At the same time, ensure awareness across community groups, and specifically men and boys, about the importance and need for women's leadership as well as for care work to be redistributed, and provide concrete support to women to alleviate the care burden.

FOOD SECURITY AND LIVELIHOODS

- Design livelihood activities which are sensitive to the specific needs of women, men, girls and boys through community consultations, including with vulnerable and marginalized people, such as people with disabilities. Include sensitization activities for households participating in livelihood activities around more equal sharing of reproductive work, with a particular focus on childcare, positive masculinities and women's participation in decision making. Any technology transfer initiatives should be sensitive to their usability by women.

- Expand on women and young people's existing skills, strengthen their current economic coping strategies and identify other potential and acceptable skills opportunities.

- Identity different types of feasible income-generation activities for youth and women, taking into account the demand and supply sides, and work on the barriers (social, physical and

structural) identified for youth and women in accessing skills training and participating in income-generation activities.

EDUCATION

- Ensure programmes are focused on increasing enrolment rates for girls, such as through financial support for education or additional support provided to enable access – such as menstrual hygiene items, awareness sessions for parents on the importance of girls' education, and meals in schools.

PROTECTION

- Strengthen referral systems and support to community-based protection mechanisms, with specific focus on supporting those affected by gender-based violence.

- Facilitate access for survivors of violence and abuse by ensuring they are able to make informed decisions on the need to access emergency services and can access those services in a timely manner (with targeted support), as well as by increasing the capacity of staff, partners and volunteers to deal with disclosures appropriately and refer people to services. Also work on awareness raising at the community level to minimize discrimination and stigma related to rape.

- In coordination with the Government of South Sudan and the South Sudan members of the Global Protection Cluster,[21] map, assess the quality of, and proactively disseminate information to communities on gender-based violence services available in their area and build up specific referral mechanisms in each location. Where services are not sufficiently survivor-centred, agencies should support service providers and authorities with capacity-building programmes.

WASH

- Provide water, sanitation and hygiene, using participatory and consultative approaches with women and girls to decide on the most appropriate design and locations. This is crucial as women and girls are responsible for fetching water and have reported facing rape and violence when accessing water at distant or river locations.

- In consultation with women and girls, regularly provide dignity kits and other menstrual hygiene management items needed to facilitate access to education and women and girls' mobility while menstruating.

PROJECT-LEVEL RECOMMENDATIONS (INCLUDING THOSE PROVIDED BY FGD AND KII PARTICIPANTS)

GENDER

- Support existing and create and train new community and local authority-level gender champions and women leaders to become change agents and raise awareness about issues. This should include on early and forced child marriage, challenging perceptions which view women and girls as only a source of wealth, and focusing on basic human rights as well as women's participation in decision making in the domestic and community spheres. Work with community leaders, parents and schoolteachers on gender equality to ensure they are acting as supporters on these issues.

- Organize sensitization sessions around the care burden of women, as well as the perceived acceptable work for each gender, to ensure that gender norms change.

- Promote women's participation in leadership and decision-making roles within the community and project activities through community-based planning that encompasses the participation of boys, girls, men and women, as well as a more equitable division of tasks at the household level.

- Provide training and raise awareness on gender equality, power and gender norms at the community level, particularly to avoid early marriage for both girls and boys.
- Build the capacity of project staff, partner staff and key stakeholders (including government) in gender justice, women and girls' rights, and gender mainstreaming.
- Ensure gender balance among project staff and partner staff.

EDUCATION

- Provide training to teachers, parents and school management about the importance of, and how to create, access to education for girls.
- Ensure life skills training, as requested by FGD participants, organize school clubs and support these with school development plans.
- Train teachers to integrate the teaching of life skills such as peacebuilding, health education, sexual and gender-based violence, protection and menstruation into their school syllabus.
- Ensure engagement across the community on the value and importance of girls' education.
- Engage with community and religious leaders to support girls' access to education as a way to prevent early and forced marriage.
- Adapt programming to ensure that pregnant students and those with small children are supported in accessing education or adult learning, including through accommodation or support for childcare.
- Ensure the equal distribution of tasks between female and male students (when there are tasks such as water collection of sweeping carried out in the learning environment).
- Plan classes for times when women and girl students are most available, taking into account their care work and other reproductive work in their households.
- Sensitize female and male students (particularly boys and men) about gender-based violence, and ensure that women and girls know where to go for support on gender-based violence.
- Create referral pathways at schools and learning centres as well as clear and reliable complaints, feedback and safeguarding mechanisms, and ensure that women and girls are aware of these.
- Increase classes for women and men to improve their literacy skills.
- Ensure leadership training for women, such as teachers, and the chairs of parent–teacher associations and school management committees.

FOOD SECURITY AND LIVELIHOODS

- Focus on the most vulnerable (this research identified female-headed households, people with disabilities, and elderly women and men, but a vulnerability assessment should be carried out during targeting), while engaging with the community on the targeting, to ensure awareness and provide information on the project.
- Ensure awareness across community groups, specifically men and boys, about the importance and need for care work to be redistributed, and provide concrete support to women to alleviate the care burden (namely childcare and transport, as requested by FGD respondents) so that they can be involved in livelihoods programmes.
- Provide women and men with the tools, materials and knowhow to create kitchen and community gardens to produce food for their families (prioritizing female-headed and the most vulnerable households).
- Provide cash and access to basic needs for marginalized households (such as female-headed households) so that women and girls can more easily take part in livelihood activities. When doing cash programming, ensure sensitization on shared decision making at the household level and continue monitoring for domestic violence.

- Ensure that the timing of training, distributions and meetings match participants' preferred times, but also ask about locations and consider other barriers they face in participating, such as care work, and provide support accordingly.

- Ensure that livelihood activities do not expose women, girls, men and boys to protection risks by tailoring activities to account for safety concerns and the unsafe areas identified in this research.

- Include leadership training of women and girls participating in livelihood activities. Under the Sida project, several training events include group savings schemes, vocational skills and agricultural training; these should serve as entry points.

- Provide tools and support to women and men to carry out livelihood activities, taking into account their existing skills but also considering changes in gendered skills and raising awareness. Support requested by community members includes fishing equipment (such as fishing nets, boats and gears); tailoring inputs (such as sewing machines); hairdressing inputs; agricultural inputs (seeds, ox ploughs, overalls, boots, and other tools and equipment); water cans; cradle pumps; and generators.

- Through consultation with both women and girls, explore livelihood opportunities which connect menstrual hygiene needs and sustainable solutions.

- Design interventions addressing young people's specific needs around employability, access to information and engagement in community growth spaces (centres where youth/community members can gather to discuss youth engagement in development activities) (specifically in Pibor).

- Ensure sensitization sessions around food practices, forbidden food items for women and girls, market access and consultative decision-making processes at the household level.

PROTECTION

- Develop and support specific referral systems for survivors of gender-based violence, especially in schools and learning centres, including community-based mechanisms which link to other assistance.

- Strengthen community-based protection committees so that communities can better mitigate risks.

- Ensure awareness on the rights of children to prevent early marriages. In the long run, form children's rights clubs in schools to help mitigate all forms of gender-based violence.

- Sensitize and work with men and boys to be allies of women and girls both in learning environments and the general community, with the aim of mitigating gender-based violence and supporting survivors of gender-based violence.

- Work with at-risk youth (particularly those at risk of associating with youth gangs) to promote positive masculinities and reduce gender-based violence through youth engagement, forming clubs, and sports and skills training initiatives.

WASH

- Ensure that learning centres have separate female and male latrines as well as adequate menstrual hygiene management provisions (water, soap, bins, menstrual items).

- Increase access to clean water by providing more water points closer to the community to minimize travel time and time spent overall, and enhance safety while accessing water, especially for girls and women.

- Improve safety at water points through support to community-based management systems. Prioritize the rehabilitation of safe and accessible water points in the target locations, to reduce the burden of walking long distances and also lessen the risks.

ACCESS TO PROJECT INFORMATION, FEEDBACK, COMPLAINTS, SAFEGUARDING AND SAFE PROGRAMMING

- Consult separately with women, men, girls and boys in both a meaningful manner and way which ensures those from marginalized groups are included in the planning, development and implementation of projects concerning them. This should include specific consideration for those less informed of or traditionally involved in decision making (such as those not in positions of power) – and these consultations should be done at their preferred times.

- Provide programme participants with meaningful access to project information and methods of recourse (feedback mechanisms, safeguarding contacts, etc.) that are compatible with the community's existing methods of providing feedback and the literacy levels of women, men, girls and boys, and take into account connectivity and network considerations.

- Ensure standard operating procedures are in place for safeguarding and that there are trained, gender-balanced safeguarding focal points in all project locations. Ensure that the communities are aware of safeguarding complaint mechanisms and work together with the protection teams to put gender-based violence services in place to support victims.

- Conduct risk analyses periodically to ensure safe programming across all project locations, making the required changes and building the capacity of staff, partner staff and volunteers.

ANNEX 1: DATA COLLECTION GUIDES

FOCUS GROUP DISCUSSION – WOMEN

(Note the one for men was almost identical, with the menstruation-related questions removed.)

Purpose: To gather information about the opinions, beliefs, practices and attitudes of a group of people towards a specific topic of interest (in this case gender and protection). Guided questions in this FGD relate to the roles and responsibilities of girls, women, boys and men; control and access to resources; vulnerabilities and needs; coping; and security concerns.

Tool notes: This tool should be used during small group discussions. The group should be made of people from similar backgrounds or experiences and should not include more than 10-12 participants. The diversity of participants should be taken into account when selecting the participants to include a broad range (i.e. if the group is of women, try to get a mixture of different types of women to be as inclusive as possible: those with infant or nursing children, those whom are pregnant, those living with physical or other disabilities, those whom are the head of the household, those whom are not, etc.). The groups should also be separated by gender and age. The FGD is led by a facilitator who introduces the topics of discussion and helps to ensure that all members participate evenly in the discussions. There should also be a note taker who transcribes the most information possible, including quotations of the participants. The facilitator should assure participants that all information shared will remain confidential.

Date of interview/discussion:	Day:		Month:		Year:	
Facilitator:						
Note taker:						
Geographic location:	Payam:		County:		State/Administrative area:	
Place of interview:						
Was translation necessary?	☐ Yes, from _____ to _____.				☐ No	
Demographics and key characteristics of the participants:	Gender:		Age group:		Number of participants:	
Other notable (demographic) characteristics (please note): (e.g. # of girls married, # of girl mothers, # of girls promised for marriage, ethnicity)						

Introduction	
Important steps to take:	Examples:
1. Thank the participants for their time and for agreeing to participate in the discussion group/interview.	*'Thank you all so much for taking the time to participate in this group discussion. We are happy have this opportunity to speak with you and we look forward to this discussion.'*
2. Introduce yourselves again (even though you would have when getting the group together) and your roles in the FGD/interview.	*'My name is _____ and my role today is the facilitator of the group. This means it is my job to pose the discussion questions and guide us to have a meaningful discussion. I am also to keep track of time and include everyone in the discussion while also moving us along. Now I'll let my colleague introduce themselves…'*
3. Explain the objectives and expectations of the FGD.	*'We are here today to gather the opinions, beliefs, practices and attitudes of women in your community with regards to the specific roles and needs of girls, women, boys and men. We will also be discussing control and access to resources; vulnerabilities and needs; coping; and security concerns. The aim is to use this information to make our programming more effective by taking gender differences into account.* *There are a few questions which might be sensitive for some people. We will let you know before we ask them, and you absolutely don't need to answer any which you are uncomfortable with.* *We value everyone's participation and time. We'll make an effort to include everyone who would like to contribute. Given that we have a lot of questions we'd like to discuss we may need you to be brief or we may ask you if you can describe a point further.'*
4. Outline the session and the amount of time the discussion will take.	*'We estimate that this focus group discussion will take _____ hours.'*
5. Stress that participation is voluntary, making sure that they feel comfortable to participate.	*'There are no wrong or right answers, rather we are looking for your perspectives and experiences. You may refuse to answer any particular question. You may also leave the discussion at any point without any negative consequences. However, we would greatly appreciate your opinions on these topics, which will contribute to our programming. We are not here today to register people for assistance, and we will not be distributing anything. Your participation in this session is entirely voluntary. If you have any questions, please ask. Although we can speak using the names of each other in our discussion should you wish to, our note taker will not be recording any names in the notes.'*
6. Obtain informed consent to record the discussion (to take notes) and/or take pictures.	*'As we've mentioned, my colleague here _____ is responsible for taking detailed notes. This will help us so that we can compare the perspectives, opinions, and things we've learned from the group. The discussion is anonymous but it would be helpful to include key quotations when there is a very strong point made in the report. Does everyone understand?'* (Wait to ensure that they do) *'Do you have any questions?'* (Answer any questions) *'Do we have your consent to take notes?'* (Wait for their responses) *'And to begin our discussion?'* (Wait again for their consent) <u>*If taking pictures:*</u> *'We would also like to take pictures, which could be used in the publication of our report. If for any reason you would not like to participate in pictures, you*

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		don't have to. You can also opt to have pictures taken, but from behind the group (meaning not showing your face and only that of our facilitator and note taker) you can also let us know. We won't take any pictures without asking you and you agreeing first.

GENDER ROLES AND RESPONSIBILITIES

1. What are the roles of girls, women, boys, and men?

2. Do you have a preference for when community meetings, distributions or training events are held?

3. What sort of housework do women do? Do they do other chores? If so, what are they?

4. What sort of housework do men do? Do they do other chores? If so, what are they?

5. How many hours of housework/chores do you do each day?

6. What tasks are women and men involved in, in the community?

CONTROL AND ACCESS TO RESOURCES

'Now we would like to talk about access to (or barriers people face in accessing) resources as well as who controls these resources.'

7. Who has difficulties in accessing resources? Who controls those resources? (Go through each of them listed below)

Resources	Who has <u>difficulty</u> accessing these resources? Who has issues of access?				Who controls these resources? I.e. who decides on how these resources are used?			
	Girls	Women	Boys	Men	Girls	Women	Boys	Men
Water								
Latrines								
Food								
Fuel/wood for cooking								
Other:								
Other:								

Key access barriers (list for whom and describe why):	Key notes related to control:
Think about what makes access difficult to those resources for that group of people; i.e., are water points far and do girls and women face threats while travelling there? Are they far? Or only at specific times of the day?	*Why is it that they are the ones who control the resource? How do they do so?*

8. What changes in their life and roles when a girl or boy reaches puberty?

9. How do the changes in their life and roles at puberty impact their education? Does it affect their attendance?

10. Who in the household makes the decision on whether (and which) children attend school? Do they consult with anyone before taking the decision? Who?

11. Do any of you participate in adult learning? For those of you who do participate in adult learning, are there barriers for you to participate? What are they?

12. Are there certain groups of girls (or women) for whom it is harder to access education? Why is this? What support do they need so that they could finish their studies?

'What are the main barriers that girls experience to go to school? Feel free to think of a friend, younger sister or other girls in your community and their experiences (or your own), whatever you are comfortable with while answering the following questions:'

13. Why couldn't girls attend school? What about boys?

14. What would help girls to continue their education? *(go through list and note any others)* What about skills development and training? *(same)*

CAPACITIES

15. What are the different skills and capacities of girls, women, boys and men used to meet their basic needs?

16. What resources or support are they relying on (for basic needs)? How could Oxfam programme interventions best support these mechanisms?

PROTECTION

'Now we would like to understand a little bit more how do you feel living here; let's start with a drawing activity.'

[Enumerators hand out coloured markers to participants and they gather around a large sheet of paper.]

17. *First, we're going to draw our community. Let me start with an example.* [The facilitator draws their house or a community building, then writes 'house' in local language and English beside the house. The participants can all draw at the same time and then they can explain what they drew, and the facilitator labels each one as they explain what it is. The whole time the note taker records what the participants say.]

'Within this community, is there a place where girls, women, boys and men feel unsafe or try to avoid?' If there are let's mark them like this [use red marker or a different colour to mark on a separate paper to show the example – participants can discuss and begin marking.]

18. 'Who is most afraid of these places? Let's draw them and label them too.' [drawing activity] Ok, let's talk about our people we drew, who are they and why are they afraid? [The facilitator labels the people drawn as participants talk; the note taker should record all of the discussion.]

Perfect, thank you for drawing. Now let's continue with some questions related to what we've drawn.

19. What kind of problem and/or situation make you feel sad, unsafe and worried? Why? Can you give some examples?

20. When you don't feel safe or when you face a problem that worries you or that make you feel unsafe and/or sad, where do you go to seek for help? Can you provide some examples?

21. What kind of things do you think could make girls, women, men, boys feel ashamed or afraid, and that they would not tell anyone? Why? Do you think it is right they feel in this way or not?

22. Are there any tensions or conflict in your community? If yes, who are involved and why? And who is in charge to manage these tensions and conflict? Do you think they are succeeding in doing so? Or not? Why?

23. How does the conflict affect women, boys, girls and men differently?

24. 'Now that we've drawn all that lets brainstorm together. What could be done in this community to make girls, women, boys, and men feel safer?'

FOOD SECURITY AND VULNERABLE LIVELIHOODS

25. Do members of the household eat at the same time (together) or at different times (separately)?

26. If they eat separately, who eats first? Who eats last?

27. Who in the household takes the decisions about the purchase of food? Who buys the food? Do they consult with anyone before taking the decision?

28. Who decides what crops are cultivated? Do they consult with anyone before taking the decision? Who?

29. Who decides which crops can be eaten by the household and which ones are to be sold? Do they consult with anyone before taking the decision? Who?

30. Who decides what livestock are to be cared for? Do they consult with anyone before taking the decision? Who?

31. Who decides what livestock are sold, eaten, etc.? Do they consult with anyone before taking the decision? Who?

32. Who in the household decides how money is spent? Do they consult with anyone before taking the decision? Who?

33. How much time do members of the household spend responding to the food needs of the household?

34. What type of work is culturally acceptable for women and men? (i.e. crop production? Which crops? Fishing? Goat rearing? Others?)

35. What are the taboos in your culture? For whom are they taboos?

36. What would make it easier for you to work? (i.e. childcare, transportation, etc.)

37. For collective savings (such as village savings and loans associations [VSLA]) do women prefer women-only groups or mixed (male and female) groups? Why?

38. Do women and men have equal access to markets? If no, then why? Who has *more* access? How so? In what way? Who has *less*? How so? In what way?

WATER, SANITATION AND HYGIENE (WASH)

39. Is going to collect water safe? Do you (or the person responsible for fetching water) face any security problems on the way to or from water points? What about at water points?

40. Does anyone in the household participate in water management committees (or other similar water management)? Who participates, what do they participate in, how do they participate?

41. Who is responsible for the hygiene of children? What competences do they have related to this?

42. Are there separate latrines/toilets for females and males at schools? What about at learning centres?

43. Is there water for handwashing at schools? What about at learning centres?

'The following four questions might be a sensitive topic for some people because they speak about menstrual hygiene. If you do not feel comfortable talking about these you don't have to, but if you would like to provide your insight it would be helpful. In the case that all of you wish to skip these questions, we can skip them. If some of you would like to talk about this, but not others, those who do not wish to speak about them can take a short break and we can signal to you when we've finished with this topic.'

44. What about for menstrual needs at schools? What about at learning centres? What accommodation for menstrual hygiene is available in schools? What accommodation for menstrual hygiene is available in learning centres?

45. What challenges do girls and women face when they are menstruating? Are they able to move about (to school, markets, to fetch water, etc.)? If not, why not?

46. Do girls (and women) face barriers in accessing education while menstruating? Are the facilities equipped so that girls/women can practice menstrual hygiene management?

47. What are the menstruation-related needs of girls (and women) attending education (schools/adult learning programmes)?

ACCESS TO INFORMATION

48. Are you being consulted by the organizations working here? If yes, who (which organizations) are you being consulted by? For what sort of things?

49. Are you aware how to give feedback and complaints in learning centres? Do you give feedback? Why? Why not?

50. Do you give feedback?

51. What is your preferred way to receive public awareness messaging?

EXTRA/ADDITIONAL

Is there anything else related to what we have discussed today which you would like to add?

KEY INFORMANT INTERVIEWS (NOTE THESE WERE THE SAME FOR MEN AND WOMEN KEY INFORMANTS)

Purpose: To discover information about people's opinions, beliefs and practices relating to the gender and protection situation. It allows you to collect information about gendered needs and vulnerabilities in the community, available services, and current protection concerns. It can be used with both community members and community leaders/service providers.

Tool notes: This tool uses the format of semi-structured interviews. Some of these questions are culturally sensitive; you should review ethical considerations prior to the interview. Fill out the relevant sections in regards to your key informant.

Date of interview:		Day:	Month:		Year:	
Interviewer:						
Note taker:						
Geographic location:		Payam:	County:		State/Administrative Area:	
Place of interview:						
Was translation necessary?		□ Yes, from _____ to _____.			□ No	
This interview is with a (representative of):		□ Community leader (the community)	□ The United Nations	□ A non-governmental organization		□ The government
Please specify:						
Demographics and key characteristics:		Gender:		Age:		
Specific area of expertise:						

Important steps to take:	Examples:
1. Thank the key informants for their time and for agreeing to participate in the interview.	'Thank you so much for taking the time to participate in this interview. [I am/we are] happy have this opportunity to speak with you and [I/we] look forward to asking you our questions.'
2. Introduce yourselves again (even though you would have when setting up the interview) and your roles in the interview.	'My name is _____ and my role today is to guide you through our questions. I'm also tasked with keeping track of time and might ask you for more detail, particularly for very relevant points/content. Now I'll let my colleague introduce themselves...'
3. Explain the objectives and expectations of the interview.	'We are here today to gain insight through discussions with key informants about the opinions, beliefs and practices relating to the gender and protection situation. We hope to better understand the vulnerabilities, needs and services available as well as the gendered barriers to accessing these services.'
4. Outline the session and the amount of time planned.	'We estimate that this interview will take ___ hours.'
5. Stress that participation is voluntary, making sure that they feel	'There are no wrong or right answers, rather we are looking for your perspectives and contextual knowledge as a key informant. You may refuse to answer any particular question. You may also choose to end the interview at any point without any negative consequences. However, we would greatly appreciate your opinions on these topics,

comfortable to participate.	*which will contribute to our programming. We are not here today to register people for assistance, and we will not be distributing anything. Your participation in this session is entirely voluntary. If you have any questions, please ask.'*
6. Obtain informed consent to record the interview/discussion (to take notes) and/or take pictures.	*'We would like to take detailed notes. This will help us so that we can compare the perspectives, opinions, and things we've learned. It would be helpful to include key quotations when there is a very strong point made in the report. 'Do you have any questions?' [Answer any questions.] 'Do we have your consent to take notes?' [Wait for their responses.] 'And to begin our interview?' [Wait again for their consent.]*
	If taking pictures: 'We would also like to take pictures, which could be used in the publication of our report. If for any reason you would not like to participate in pictures, you don't have to. You can also opt to have pictures taken, but from behind the group (meaning not showing your face and only that of our facilitator and note taker) you can also let us know. We won't take any pictures without asking you and you agreeing first.'

GENERAL

1. What are the major problems that the community is facing? Let's start with the most important problems.

NEEDS AND VULNERABILITIES

2. What do you think are situations where girls, women, boys, and men feel vulnerable, more exposed to problems?

3. What are the specific needs of girls, women, boys, and men?

4. What are the different skills and capacities girls, women, boys and men use to meet their basic needs?

5. What resources or support are they relying on (for basic needs)? How could Oxfam programme interventions best support these mechanisms?

6. Taboos: what themes are hard to speak about in the community? It is hard for everyone or is there a difference for men and women, boys and girls? Why do you think it is so hard? (Describe if it is a certain group, for example, girls, women, boys, men or other.)

GENDER ROLES, RESPONSIBILITIES, AND DECISION MAKING

7. What coping mechanisms are individuals within families having to use in order to fulfil their roles and responsibilities when they struggle?

8. What tasks are women and men carrying out in the community? (What are their community roles?) And what are the community roles for girls and boys?

9. What social/cultural structures does the community use to make decisions? How do women and men participate in these?

CONTROL AND ACCESS TO RESOURCES

10. Who controls family resources and assets?

11. What changes in their life and roles when a girl or boy reaches puberty?

12. How does this impact their education? Does it affect their attendance?

'What are the main barriers that girls experience to go to school? Feel free to think of a friend, younger sister or other girls in your community and their experiences (or your own), whatever you are comfortable with while answering the following questions:'

13. Why couldn't they attend school or adult learning programmes? What was the biggest barrier for them? Why? Are there other barriers? What about for boys?

14. What would help girls (and women) to continue their education? What about skills development and training?

PROTECTION

'[I/we] would like to ask you a few questions about the safety of women and girls/men and boys, however components of the next question might be sensitive for some people as it can include responses related to gender-based violence. If you feel uncomfortable you in no way need to answer. Would you like me to ask these questions or skip to the next topic?'

15. Do you think girls, women, boys, and men feel safe in the community?

16. If not, what do you think makes them feel unsafe or what they are afraid of?

17. What do you think are major issues that threaten safety/peace in your community?

18. Is that the same for all, or there are specific elements which specifically expose men or women or girls or boys to unsafety?

19. In case girls, women, boys and men, don't feel safe, are afraid and worried, or need assistance, where can they go to seek help?

20. What kind of help do they look for?

21. What kind of help they would find here?

22. What about in school, or in learning programmes, do you think those are safe environments for girls, women, boys and men? Why?

23. In case of problems, where can students go to ask for help, to be listened to? What would happen/what support would be provided?

24. According to you, what could be done in this community to create a safe environment for girls, women, boys, and men? Who needs to take action for this to be done?

FOOD SECURITY AND VULNERABLE LIVELIHOODS

25. Do members of the household eat at the same time (together) or at different times (separately)? If they eat separately, who eats first? Who eats last?

26. Who in the household takes the decisions about the purchase of food? Who buys the food? Do they consult with anyone before taking the decision?

27. Who decides what crops are cultivated? Do they consult with anyone before taking the decision?

28. Who decides which crops can be eaten by the household and which ones are to be sold? Do they consult with anyone before taking the decision? Who?

29. Who decides what livestock are to be cared for? Do they consult with anyone before taking the decision? Who?

30. Who decides what livestock are sold, eaten, etc.? Do they consult with anyone before taking the decision? Who?

31. Who in the household decides how money is spent? Do they consult with anyone before taking the decision? Who?

32. What are women, girls, boys and men doing to generate income to meet basic needs?

33. What type of work is culturally acceptable for women and men? (i.e. crop production? Which crops? Fishing? Goat rearing? Others?)

34. Do women and men have equal access to markets? If no, then why? Who has *more* access? How so? In what way? Who has *less*? How so? In what way?

WATER, SANITATION AND HYGIENE (WASH)

35. How is water managed in the community? Are there water management committees? If so, who participates in water management at the community level? What is the gender balance (how many women compared to how many men)? Which women? Which men?

36. Are there separate latrines/toilets for females and males at schools? What about at learning centres?

37. Is there water for handwashing at schools? What about at learning centres? What is available? What does this include?

'The following questions might be a sensitive topic for some people because they speak about menstrual hygiene. If you do not feel comfortable talking about these you don't have to, but if you would like to provide your insight it would be helpful. In the case that all of you wish to skip these questions, we can skip them. Would you like me to ask you these questions or skip them?'

38. What about for menstrual hygiene needs at schools? What about learning centres? What accommodation for menstrual hygiene is available in schools? What accommodation for menstrual hygiene is available in learning centres? What is available? What does this include? What is needed, but not available?

ACCESS TO INFORMATION

39. Is the community being consulted by the organizations working here? If yes, who (which organizations) are you being consulted by? For what sort of things?

40. (Only to be asked to people who have <u>knowledge of adult learning programmes/adult learning centres</u>) How can people raise their feedback and complaints in learning centres? Do you receive feedback? Why? Why not?

EXTRA/ADDITIONAL

Is there anything else related to what we have discussed today which you would like to add?

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NOTES

1 Age sets are a type of social stratification that are formed among boys and men in specific locations in South Sudan. Once a member, one stays with that age set for life. As such, each age set dwindles as members of the particular set die. In this research, the locations in Pibor (Gumuruk, Verthet and Pibor Town) have age sets. These have a significant impact on the context in these locations.

2 The Global Protection Cluster is a network of national and international NGOs and UN agencies who are engaged in protection during humanitarian crises. Please refer to https://www.globalprotectioncluster.org/about-us/who-we-are/ for further details. The South Sudan component of the Global Protection Cluster meets regularly and coordinates in country humanitarian protection activities.

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17 Note that the capitals of Lakes State, Greater Pibor Administrative Area and Central Equatoria State are Rumbek, Pibor and Juba, respectively. As such, throughout this document the research locations have been organized is association with these better-known capitals.

18 In the context of South Sudan, 'public cars' refers to public transportation services in terms of taxis and buses that operate within the town service area or beyond.

19 A *payam* is the second-lowest administrative division, below counties, in South Sudan.

20 See endnote 1.

21 See endnote 2.

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