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GENDER AND VULNERABILITY TO DISASTERS AND DISASTER/CLIMATE RISK MANAGEMENT IN UGANDA: A PARTICIPATORY CHARACTERISATION

Final Report

Submitted by:

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Table of Contents

Acknowledgement.....	iii
Acronyms and Abbreviations.....	iv
List of Tables.....	v
List of Figures.....	i
Executive Summary	1
1.0 Introduction	5
1.1 Background of the Study	5
1.2 Objectives of the Study.....	8
1.3 Scope of the Study	8
1.4 Structure of the Report.....	9
2.0 Methodology	10
2.1 Study Design.....	10
2.2 Study Area and Sampling Procedures.....	10
2.3 Data Collection Methods	11
2.4 Data Analysis	13
2.5 Quality Control and Ethical Considerations.....	13
3.0 Findings.....	16
3.1 Introduction.....	16
3.2 Hazard I. Floods: Peri-Urban Umoja Cell, Nyamwamba Division, Kasese District	16
3.2.1 Contextual Analysis.....	16
3.2.2 Livelihood Resources.....	19
3.2.3 Livelihood Strategies.....	21
3.2.4 Livelihood Outcomes.....	22
3.2.5 Disaster Risk Management	25
3.3 Hazard II. Floods: Urban Bwaise III Parish, Kawempe Division, Kampala District.....	27
3.3.4 Livelihood Outcomes.....	29
3.3.5 Disaster Risk Management	32
3.4 Hazard III. Landslides: Bumwalukani Parish, Bulucheke Sub-County, Bududa District.....	34
3.4.1 Contextual Analysis.....	34
3.4.2 Livelihood Resources.....	35

3.4.3	Livelihood Strategies	36
3.4.4	Livelihood Outcomes.....	37
3.4.5	Disaster Risk Management	39
3.5	Hazard IV. Famine: Lorukumo Village, Rupa Sub-County, Moroto District	43
3.5.1	Contextual Analysis.....	43
3.5.2	Livelihood Resources.....	45
3.5.3	Livelihood Strategies	46
3.5.4	Livelihood Outcomes.....	46
3.6	Hazard V. Armed Conflict and Displacement: Panykworo Village, Bungatira Sub-County, Gulu District.....	50
3.6.1	Contextual Analysis.....	50
3.6.3	Livelihood Strategies	51
3.6.4	Livelihood Outcomes.....	53
3.6.5	Disaster Risk Management	57
3.7	Hazard VI. Drought: Nalukonge Village, Nalukonge Parish, Lwabiyata Sub ` County, Nakasongola District	60
3.7.1	Contextual Analysis.....	60
3.7.2	Livelihood Resources.....	61
3.7.3	Livelihood Strategies	62
3.7.4	Livelihood Outcomes.....	62
4.0	Summary of Key Findings, Conclusions and Recommendations	65
4.1	Key Findings.....	65
4.1.1	Hazards, Livelihoods, Vulnerability and Coping/Adaptive Capacity against Disasters/Climate Risks	65
4.1.2	Disaster Risk Management	69
4.2	Conclusion	76
4.3	Recommendations for Gender Responsive Resilience to Hazards and D/CRM	77
4.3.1	Recommendations on Minimising Vulnerability.....	77
4.3.2	Recommendations on DRM.....	79
4.3.3	General Recommendations on Policy.....	80
	References.....	82
	Annexes	86

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Richard Asaba Bagonza, PhD

Acronyms and Abbreviations

AIDS	Acquired Immune Deficiency Syndrome
CDO	Community Development Officer
CSO	Civil Society Organisation
CVCA	Climate Vulnerability and Capacity Analysis
D/CRM	Disaster and Climate Risk Management
DFID	Department for International Development
DPM	Disaster Preparedness and Management
DRM	Disaster Risk Management
DRR	Disaster Risk Reduction
FAO	Food and Agriculture Organisation of the United Nations
FIs	Food Items
GBV	Gender-based Violence
GoU	Government of Uganda
HIV	Human Immunodeficiency Virus
IDP	Internally Displaced Person
IFRC	International Federation of the Red Cross and Red Crescent
IIRR	International Institute of Rural Reconstruction
IPCC	Intergovernmental Panel on Climate change
KCCA	Kampala Capital City Authority
KII	Key Informant Interview
LRA	Lord's Resistance Army
MDD	Music, Dance and Drama
NAADS	National Agricultural Advisory Services
NFIs	Non-food Items
NGO	Non-Governmental Organisation
OPM	Office of the Prime Minister
PCVA	Participatory Capacity and Vulnerability Analysis
PLWHA	Persons Living with HIV/AIDS
PRA	Participatory Rural Appraisal
UBOS	Uganda Bureau of Statistics
UGX	Uganda Shillings
UN	United Nations
UNDP	United Nations Development Program
UNICEF	United Nations International Children's Emergency Fund
UNISDR	United Nations International Strategy for Disaster Reduction
URCS	Uganda Red Cross Society
USAID	United States Agency for International Development
VSLA	Village Savings and Loans Association
WFP	World Food Program

List of Tables

Table 1. Regions, Districts, Parishes and Villages Sampled.....	10
Table 2. Summary of Key Methodological Tools and Techniques Used in the Community Meetings.....	11
Table 3. Community Meeting/PRA Session Participants per Community.....	13
Table 4. Community Meeting Participants' Knowledge of Early Warning Signs for Landslides by Gender.....	41
Table 5. Landslide Response Activities Mentioned by Community Meeting Participants by Gender.....	41
Table 6. Traditional Early Warning Signs Known by Community Meeting Participants by Gender.....	48
Table 7. Organizations/Agencies in Panykoro village, Gulu District.....	56
Table 8. Post-war Recovery Activities Mentioned by Community Meeting Participants by Gender.....	59
Table 9. Summary of Disaster Prevention and Mitigation Activities Reported By Disaster-prone Communities.....	69
Table 10. Traditional Early Warning Signs Known by Communities by Gender.....	70
Table 11. Disaster Response Activities Reported by Communities by Gender.....	72
Table 12. Major Actors Implementing Disaster Response Activities in the Communities.....	73
Table 13. Disaster Recovery Activities Reported by Communities by Gender.....	74

List of Figures

Executive Summary

Background

Over the past years, Uganda has experienced frequent hazards and disasters such as floods, landslides, droughts, and armed conflict among others that have resulted in deaths, damage to property and loss of livelihoods. The impact disasters usually have on humans, the economy, especially agriculture, infrastructure, and ecosystems vary from one geographical region to the next and are often related to the degree of vulnerability of the different communities and societies. Reducing the impacts of hazards in Uganda requires developing resilient populations with reduced vulnerability to the myriad threats, and achieving this goal requires a nuanced and differentiated understanding of the situations of the variety of people at risk, including women who play unique and key roles in society.

Rationale and Objectives of the Study

This participatory study aimed at characterising the differentiated vulnerabilities of women and men in the Ugandan disaster and climate risk environment. More specifically, the study explored the differences and similarities in women and men's vulnerability to hazards/disasters; coping mechanisms in the face of disasters; and roles and participation in disaster risk management (DRM).

Methodology

The study was cross-sectional and employed a mixed methods qualitative design, in which a variety of gender analysis, PRA, and PCVA tools and techniques were used in 12 community meetings/PRA sessions that involved 65 male and 65 female members of the disaster-prone communities. Key Informant Interviews (KIIs) were also conducted with 16 members of disaster management committees at village, sub-county and district levels.

Socio-demographic Context

The results show that the demographic composition of most of the disaster-prone communities makes them vulnerable to the impacts of hazards. There seem to be relatively high numbers of especially youths, women, children, single mothers, widows and PLWHAs (People Living with HIV/AIDS) in both the rural and urban communities, with PLWAs and single mothers being higher in urban settings such as Bwaise III in Kampala and Umoja cell in Kasese District due to commercial sex, unsafe sexual practices, poverty and men abandoning their family responsibilities, sometimes following the occurrence of hazards. There are also poorer than middle or wealthy households in most of the rural communities that were visited. With the exception of urban Kasese and Bwaise where the major source of income is business-related, most of the communities in other districts are dominated by crop, livestock and mixed farmers. These demographics mean that the levels of dependency and poverty in the communities are high and women and children are not only more susceptible to the damaging effects of hazards/disasters and climate risks, but also have less capacity to cope.

Livelihood Resources and Strategies

In most of the disaster-prone communities, crucial natural assets such as land are mainly owned by men, although both men and women generally enjoy access to land, natural trees

and wild fruits. Household productive resources such as land, forests, livestock and means of transport or technologies (such as bicycles and motorcycles that are essential for transport when hazards occur), were also said to be mostly owned and controlled by men; women may access them but cannot decide on their use. In most of the communities visited, women were the least educated and did not have the same opportunities to engage in practical and skilled work, or formal employment. Women were also mostly engaged in less rewarding activities such as food crop farming, casual labour, and sand mining (especially in Moroto, Gulu and Kasese), and many have not joined beneficial institutions such as VSLAs, local CBOs, churches and social networks in their areas. Even when they make sales of resources such as crops, men take away the women's money as was reported in Nakasongola. Men's domination of the ownership and control of most of the livelihood assets and their better sources of income compared to women renders the latter more vulnerable and less effective in terms of responding to hazards. Hazards such as drought, famine and the LRA war were said to exacerbate food insecurity, which itself impacts most on women as the providers of food for their children and other members of their households, particularly when men migrate to other areas. Men migrate or 'run away' whenever disasters such as floods and drought strike, a practice that was also common during the LRA war insurgency and the period of cattle raids in Moroto district. Hazards were also said to disrupt gender roles in the disaster-prone communities to the detriment of women. In the case of Gulu district for example, gender roles changed during the war, as the camp environment forced men to change from their bread-winning and provisioning roles to habits such as drinking, gambling and promiscuity. The LRA war also predisposed women and girl children to all forms of abuse, including sexual and gender-based violence.

Vulnerability to Hazards/Disasters

With regard to vulnerability to hazards/disasters, both men and women were generally susceptible to the impacts of hazards. The destruction of the environment through activities such as charcoal burning, deforestation, overgrazing and bush burning (many of which are done by men) and living in unsafe environments such as wetlands in Bwaise III Parish (Kampala) and Umoja Cell (Kasese); hills in the villages of Bulucheke in Bududa district; and camps as was the case during the LRA war in Gulu district affects women, men, children and other categories of people in the communities. However, the social, political and economic conditions in the communities affect women, children, PWDs and the elderly most in the face of hazards and changes in rainfall and sunshine patterns (or climate variability). This is because women and other vulnerable individuals are less mobile and spend much of their time at home, and so cannot move swiftly when hazards strike. Even after livelihoods and services have been disrupted by hazards, women are most burdened as they have to look after their children and also cook food for them and other household members as the more mobile men either seek help elsewhere or migrate to neighbouring areas. However, during the LRA war, men and boy children aged 9-15 were victims of abductions by the rebels who sought to recruit them into their ranks as fighters and child soldiers respectively. Also, women are generally of a poorer socio-economic status and their access to basic services especially water and health-care is hampered by the services themselves breaking down

when hazards strike. There is evidently limited political will and involvement in the mainly male-dominated political institutions that would minimise the impacts of hazards at local levels.

Gender and Disaster/Climate Risk Management

With regard to DRM, a number of activities were said to be going on in the communities, the most pronounced involving the provision of information/trainings on the risks of hazards; public education programmes that advise farmers on environmental management measures; early warning messages on radios (women were most knowledgeable about traditional early warning and generally listen to radios more than men); provision of food items and non-food items; provision of psycho-social support (for landslide victims and war-affected communities in Bududa and Gulu respectively) among others. With the exception of communities affected by landslides in Bududa and those affected by armed conflict in Gulu district (where both women and men were said to be involved in activities such as road rehabilitation, livelihood improvement and counselling among others), most of the DRM activities do not adequately involve and benefit women and other vulnerable groups. For instance, relief items provided to communities in particular were said to be inadequate and their effective distribution to vulnerable groups is hampered by nepotism and corruption by village, sub-county and district officials. This means that the relief items provided do not meet the practical needs of women affected by hazards. Women's exclusion from disaster prevention, preparedness, response and recovery activities was attributed to their domestic or household roles that many times confined them at home, not being members of local associations such as farmer groups, and gender stereotypes that deemed men as the only group that is appropriate to participate in DRM activities.

Conclusion

In conclusion, the findings of this study demonstrate that whereas women and men face multiple livelihood challenges and vulnerabilities, women, children, the elderly, PWDs and other vulnerable groups are most physically, economically and socially vulnerable to hazards/disasters. This is largely due to patriarchal norms, traditional beliefs, and stereotypes among others that combine to limit women's ownership and control of livelihood assets, restrict their movement, and increase their domestic gender roles before, during and after hazards have occurred. The coping strategies also seem to be gendered, with men for example choosing to migrate whenever hazards such as famine, drought and floods strike, leaving women and their children behind. Men are also less involved in household-based coping mechanisms such as moving property in the case of floods, making cassava chips in the case of drought, and early planting among others. This study has also revealed that women's involvement and benefits in most of the disaster risk management activities at the local level is not the same as for their male counterparts. In most cases, it is women who do not have adequate access to information on disaster prevention and mitigation, and most trainings/capacity building initiatives on disaster prevention and preparedness target more men than women. Whereas both men and women benefit from disaster preparedness activities such as environmental management measures and early warning messages channelled through radios, women are generally more knowledgeable

about traditional early warning signs. The evacuation of communities at risk of hazards is mainly frustrated by men, who tend to be hesitant to leave their ancestral homes. The major form of disaster response is provision of basic life support through food items and non-food items. However, the relief items are generally insufficient and do not meet women's practical needs, and their distribution sometimes leaves out women, PWDs and other vulnerable groups due to distant venues/distribution centres, nepotism and corruption by local government officials, and interference by local leaders and politicians. Men also dominate most of the disaster response and recovery interventions, on top of being more aware about disaster recovery activities in their communities due their privileged mobility and better access to information.

Recommendations

The study recommends, *inter-alia*, the following measures/approaches in order to strengthen men and women's resilience to hazards/climate risks: strategies aimed at sustainably strengthening the livelihoods of the disaster-prone communities so as to reduce their susceptibility to the damaging impacts of hazards (e.g., empowerment schemes such as small loans, restocking of households with cattle and goats, which should directly target and benefit women); measures aimed at enabling women and men to improve food security, such as early planting in line with weather predictions or early warning, post-harvest handling, hazard resistant seed varieties especially among communities in Moroto (and Karamoja region in general), Nakasongola and war-ravaged Gulu districts; encouraging and promoting women's involvement in environmental management measures such as aforestation/tree planting, catchment management along river banks especially in Kasese district as well as land management techniques such as terracing, contour farming, and crop rotation; working with government ministries, agents and departments in rural and urban areas and relevant CSOs to improve infrastructure (especially drainage channels, roads, protected water sources and health centres) both before and after disasters have occurred as part of the recovery process; sensitisation of women, men, the elderly, children and PWDs in disaster-prone communities about the nature of disasters they face (including climate change/variability which cuts across all areas), the risk (extensive or intensive), their vulnerability (covering the entire spectrum whether physical, environmental, social or economic), disaster governance (institutions responsible for disasters from local to district or national levels) and aspects of disaster prevention, preparedness, response and recovery in general; and involving women more in disaster risk management activities such as early warning and forecasting, provision of relief items to communities (and decentralising the distribution of the relief items to the village levels and encouraging women as recipients of relief at household level), search and rescue operations, disaster assessments, rehabilitation of infrastructure and resettlement so as to increase their visibility and reduce on stereotypes that associate these activities with men. Women's participation in DPM could be enforced by revising the DPM policy, particularly through the introduction of representation quotas (50 percent for women) for all DPM committee members at local levels.

1.0 Introduction

1.1 Background of the Study

Uganda has experienced frequent disasters such as drought, floods, landslides, human and animal disease, pests, animal attacks, earthquakes, fires, and conflicts over the past years, which in many instances have resulted in deaths, property damage and livelihood loss. Climate change involves complex interactions between climatic, environmental, economic, political, institutional, social and technological processes (The Stern Review 2010). While the disaster reduction community has elaborated risk models in terms of hazards, vulnerabilities, and coping capacities (ISDR, 2002; 2004), climate change needs to be introduced, either as a factor which modifies existing hazards, or as a hazard in itself. While Uganda is well-suited to agriculture and animal husbandry, droughts are a recurrent problem. The cattle corridor for example often experiences low levels of rainfall, which, combined with its poor soil fertility, can lead to chronic food insecurity in the area, and the Karamoja region in the north is virtually dependent on food aid because of the regular droughts experienced there. The northeast, especially Karamoja and parts of the Kyoga basin, is also prone to flooding, which compounds food insecurity in the area (Government of Uganda, 2007).

The impact that climate change can have on humans, the economy, especially agriculture, infrastructure, and ecosystems varies from one geographical region to the next, and is certainly be related to the degree of vulnerability associated with different communities and societies (Bogardi et al., 2005). Uganda is highly vulnerable to climate change and climate variability to the extent that the country's economy, the wellbeing of its people and climate are tightly bound (DFID, 2008). More emblematic of the climate change phenomenon is the following quote from Soroti District (New Vision, Friday November 30th 2012): "He helplessly watched as the flood swept his garden. A few days later his house collapsed and Opio, like thousands of other people in Gweri sub-county, Soroti District became homeless. The heavens over the entire Teso region had been occasionally giving the residents what they needed, but now the rain poured continuously for days sub-merging the entire sub-county".

In the development sector, there has been a paradigm shift – from income poverty to human poverty. This shift has been paralleled in the disaster management sector by a shift from seeing disasters as extreme events created by natural forces, to viewing them as manifestations of unresolved development problems (Yodmani, 2000). Cognizant of this shift in approach, the Government of Uganda is moving the disaster management paradigm from the traditional emergency response focus toward one of risk reduction, climate adaptation and disaster risk management. Reducing the impacts of hazards in Uganda therefore requires developing resilient populations with reduced vulnerability to the myriad threats, and achieving this goal requires a nuanced and differentiated understanding of the situations of the variety of people at risk, including women who play unique and key roles in society. In order to prevent, mitigate and address protection concerns, the entire cycle of disaster and climate risk management planning and

implementation should incorporate gender-based approaches that take into account the vulnerabilities and capacities of women, men and children.

Disaster risk is viewed as a function of some hazard and the vulnerability of the population to the hazard and the ability of the population to cope, as given in the Disaster Risk Reduction (DRR) framework model: Risk = f (hazard, vulnerability/coping capacity) (e.g., USAID FEWSNET 2009). A hazard is a shock (such as drought, flood, and conflict) that is likely to have an impact on people's livelihoods, and natural hazards often precede disasters. The term coping capacity is synonymous with manageability – the degree to which a community can intervene and manage a hazard in order to reduce its potential impact (Yodmani, 2000). Disaster Risk Reduction (DRR) aims to reduce the damage caused by natural hazards. Coping capacity is the ability of a system to adjust, modify or change its characteristics or actions to moderate potential damage; take advantage of opportunities or cope with consequences of shock or stress or specific hazard.

On the other hand vulnerability is the disposition of a community, structure, geographic area, a system or a process to be affected by a hazard or external event such as a flood, an earthquake, an explosion, or drought. It is a general characteristic of societies generated by different social and economic factors and processes. It is the characteristics and circumstances of a system, or asset that makes it susceptible to the damaging effects of a hazard or the impacts of climate change (UNISDR 2009). It represents a present inability to cope with external pressures or changes, including changing climate conditions (O'Brien et al., 2006). Vulnerability is a relative and specific term, always implying a vulnerability to a particular hazard (Blaikie et al. (1994). Vulnerability can therefore be socially differentiated – there should be an understanding of the situations of the variety of people at risk, or who are likely to suffer from harm or loss depending on their capacity to anticipate a hazard/disaster, cope with it, resist and recover from its impact (Benson and Twigg 2007). In the context of gender, vulnerability should be assessed or described in relation to either men or women or both. But so can coping capacity be unpacked with respect to the social landscape as regards the temporal and spatial distribution of the assets base, institutions and entitlements, knowledge and information, innovation and decision – making, which parameters influence and determine the degree to which a community is resilient and responsive to changes in the external environment (Jones et al., 2010).

DRR involves practices that reduce disaster risks through systematic efforts to analyse and manage the causal factors of disasters, including reduced exposure to hazards, lessened vulnerability of people and property, wise management of the environment and improved preparedness for adverse events (Oxfam 2009, UN 2011). Disaster Risk Management on the other hand refers to the systematic process of using administrative directives, organisations, and operational skills and capacities to implement strategies, policies and improved coping capacities in order to lessen the adverse impacts of hazards and the possibility of disaster (UNISDR 2009). DRM generally aims at avoiding, lessening or transferring the adverse effects of hazards through activities and measures for disaster prevention and mitigation (e.g., risk assessment and planning, vulnerability analysis, information/training); disaster preparedness or preparation (preparedness/emergency planning, hazard/disaster

exercises/training, early warning systems); disaster response (public warning systems, emergency operations, search and rescue efforts, provision of relief items); and recovery (temporary housing, claims processing and grants, long-term medical care, counselling, rehabilitation of structures/infrastructure). DRR and DRM encounter a number of challenges, including the lack of appreciation of women's traditional roles, domestic situations, livelihood options and many other life parameters that vary according to region, economic resources and cultural environment. Yet, recent statistics suggest that women and girls compose over half of the 200 million people affected annually by disasters and are at a greater risk of natural hazards than men, particularly in developing countries (Wahlström, 2012; Fothergill, 1996). Women and children also account for the majority of people affected in most crisis situations, accounting for 70 to 80 percent of those needing assistance in emergency situations (Chew and Badras, 2005). More so, the needs and vulnerabilities of women, men, girls, boys, the elderly, PWDs and other groups differ when disasters occur, particularly in terms of their capacities, protection concerns during the disaster and in the post-disaster phases, impacts, coping strategies and their participation in DRM, such as prevention, preparedness, response and recovery (e.g., Fothergill, 1996; UNISDR 2009).

The gender dynamics of disasters/climate risks, particularly coping capacity, vulnerability and DRM in Uganda have not been adequately researched. Characterising men and women's vulnerability ought to encompass the different kinds of vulnerabilities (that is physical, social, economic, political and environmental) associated with the various hazards/disasters. These hazards also vary in frequency and intensity and as such may impact on men and women differently. The majority of the studies highlight the effects of climate change on different sectors, but remain silent about the gendered effects of climate change. Most of the available literature on vulnerability to hazards/disasters/climate risks, coping mechanisms, adaptive capacity, resilience and DRM in Uganda is gender blind. Few studies have investigated on the roles of women and men, their opportunities, privileges, and access to resources in the face of hazards/disasters/climate risks.

This study therefore seeks to deepen our understanding of the separate and shared situations of women and men in the disaster and climate risk environment in contemporary Uganda. The study is also in tandem with the priorities of UNDP and the Ugandan government (through the Department of Disaster Preparedness and Management, Office of the Prime Minister), which include addressing disaster risk and climate change and enabling communities and nations to devise informed risk management solutions that build resilience for sustainable development. The study, therefore, uses the Sustainable Rural Livelihoods Framework (e.g., Ellis, 2000) in the analysis. The analysis focuses on: contextual analysis; livelihood resources; livelihood strategies; institutional processes and structures and livelihood outcomes. The framework links each of the concepts in the framework to one another. The livelihood profiles (household resources plus livelihood strategies and coping capacities) provide information on vulnerability of different groups; the hazard (shock) information comes partly from the contextual analysis and from the records in the Meteorology Authority, government policies/response and production levels and market.

Given the short timeframe to conduct this work, the profiles provided snapshots (not quantified details) of livelihood options of households in their respective strata, giving an understanding of the vulnerability to particular hazards – which hazard impacted which group and how, but not how much and particularly the capacity of different gender groups to withstand the hazard – an indicator of their resilience. The guiding concept in this study was that disasters are not natural; they result from the combination of exposure to hazards, people’s vulnerability and limited capacity to reduce the potential negative consequences of risk. The question as it were is: Given the context (policies, socio-economic and others) what livelihood resources will give ability to follow livelihood strategies with what outcomes, given the institutional structures and processes? The study of the different hazards was people-centred in tandem with O’Keefe and colleagues (1976) advice, that ‘without people, there is no disaster’; people include men, women, children, the elderly and other vulnerable groups.

1.2 Objectives of the Study

1.2.1 Overall Objective

The main objective of this study was to characterise the differentiated vulnerabilities of women and men in the Ugandan disaster and climate risk environment for purposes of identifying D/CRM approaches for improved resilience of women, men and society in general.

1.2.2 Specific Objectives

More specifically and in line with the terms of reference (annex I), the study sought to:

- Explore the differences and similarities in women and men’s vulnerabilities and behaviour in the face of hazards/disasters;
- Understand the differences and similarities in women and men’s coping mechanisms in the face of hazards/disasters; and
- Assess men and women’s participation and roles in disaster risk management (DRM).

1.3 Scope of the Study

Given the time that was available for undertaking the study, the thematic focus was on various aspects that influence women and men’s and vulnerability to disasters and D/CRM. With regard to vulnerability, the study looked at livelihood characteristics of women and men, mainly capital/assets/resources (natural, physical, household, human and social), and livelihood strategies (food security – types of food eaten and impacts of hazards on food security, items of expenditure, and sources of income). With regard to vulnerability to disasters, the study looked at the major hazards/events experienced and their perceived causes; who is most affected by hazards/disasters by gender, conditions that make households, communities and men and women in general susceptible to hazards (environmental, physical, social – including cultures, religion, polygamy, morality, governance institutions and gender roles, economic and political); coping mechanisms/strategies for the five hazards, that is floods, landslides, famine, armed conflict and displacement and drought; and adaptive capacity, which relates to livelihoods and institutional support. On disaster risk management, the study focussed on four key aspects: prevention (mainly

information/training and to some extent risk assessment and planning); preparedness (mainly emergency planning, hazard/disaster exercises if any, early warning systems, and evacuation efforts); response (public warning systems, emergency operations, search and rescue, and support in form of relief, protection from physical violence and aggression and psychological and social support); and recovery (activities such as temporary housing, claims processing, long-term medical care, counselling, and rehabilitation of infrastructure). Geographically, the study was done in villages/parishes representing the five dominant regions in Uganda, each of which also has varying cultural contexts. Details of the communities and districts that participated in the study are in the methodology section (under study area and sample).

1.4 Structure of the Report

This report is presented in four parts. Chapter 1 provides a background to the study, its rationale, objectives, and scope. This is followed by the methodology of the study, which is elaborated in Chapter 2. The findings of the study are discussed in Chapter 3, and these follow the key study themes of livelihood options for women and men; vulnerability to disasters; coping mechanisms; and roles and participation in disaster risk management. These themes are explored for each of the six disaster-prone rural and urban communities that were visited, taking into account the regional and cultural contextual differences. This is followed by Chapter 4 which provides a summary of the key findings, conclusions and recommendations for strengthening women and men's resilience to hazards/disasters in Uganda.

2.0 Methodology

2.1 Study Design

This study was cross-sectional and employed a mixed methods qualitative design. Information/data on the selected gender and disaster/climate risk vulnerability and risk management themes was collected at one point in time using community meetings (in which a variety of gender analysis, PRA, PCVA and gender analysis tools were used), as well as Key Informant Interviews (KIIs). The complementarity of the community meetings and KIIs enabled the collection of more reliable data.

2.2 Study Area and Sampling Procedures

Following preliminary consultations with the Office of the Prime Minister (OPM), this study was undertaken with due regard to the regional and cultural differences among the disaster-prone communities in Uganda. The study covered the northern (Acholi), eastern (Elgon/Busoga), north-eastern (Karamoja), western (Ruwenzori), and central Uganda regions. Each of these regions was represented by a district and in each district a parish/ward or village or was selected taking into account cultural differences, rural and urban characteristics, and the nature, probability and intensity/severity of disasters affecting the respective communities (Table I). The communities selected were those that are prone to or have experienced hazards, and were identified in consultation with the Disaster Management Committee members or Focal Point persons at district, sub-county and village levels.

Table I. Regions, Districts, Parishes and Villages Sampled

Hazard/ Disaster	Region	District	Parish/Ward	Village
Floods	Central	Kampala	Bwaise III	Bukasa Kalimali Bokasa Bugalani St. Francis Katoogo
Drought	Central	Nakasongola	Lwabiyata	Nalukonge
Landslides	Eastern - Busoga	Bududa	Bumwalukani	Bunakasala Bunamulemba Mabaya Walwanyani
Armed Conflict and Displacement	Northern - Acholi	Gulu	Atiabar	Panykwooro
Floods	Western Ruwenzori	- Kasese	Nyakasanga	Umoja
Famine	North-Eastern Karamoja	- Moroto	Rupa	Lorukumo

Source: Field Data, October 2014

Being a qualitative study, the sampling of the community meeting/PRA session participants at community level was purposive, and took into account the following: gender groups (men and women aged 25 and above); the different wealth groups (poor, middle and wealthy

households); farming groups or livelihood categories such as pastoralists, crop farmers and mixed farmers; community leaders; vulnerable and special interest social groups (PLWHAs, PWDs, the elderly and their experience and knowledge of disaster events), among other characteristics. The sampling frames for the participants following these characteristics were obtained from the Local Councils (LCs) in consultation with the Sub-County or Division Community Development officers. The community consultative meetings for each group convened for at least one day.

2.3 Data Collection Methods

This study collected both secondary and primary data. Primary data collection utilized qualitative methods of data collection, the main ones being community consultative meetings/PRA sessions and key informant interviews. Given that participatory vulnerability and disaster risk management analysis requires a fair representation of the participants' socio-demographic characteristics (Oxfam 2012), the community meetings were segmented by gender, and were conducted separately with each of the gender groups (at least 10 men and 10 women aged 25 and above) per community visited. Within these selected groups, different categories of people were represented as described in Section 3.3 above. And as shown in Table 1, each region/district was represented by participants from one village except Kampala and Bududa that had participants from more than one village but from within the same parish due to proximity and the extent of the hazards faced. An interview guide was used for conducting the community interviews with the male and female participants. In addition, a number of gender analysis, PRA, and PCVA tools were integrated in the community consultative meetings, each based on aspects of group dynamics, interviewing and visualisation and addressing particular themes/questions. The tools included among others the access and control profile, gender roles framework, seasonal calendar (see Figure 1), trend/historical line, daily activity clock/time chart, and circle diagram (e.g., Chambers 1983, Moser 1993, FAO 2003, Oxfam 2012), as shown in Table 2.

Table 2. Summary of Key Methodological Tools and Techniques Used in the Community Meetings

Themes/Questions	Gender Analysis/PRA/PCVA Tools Used
Demographic composition - gender groups, ethnic groups, marital status, household heads, wealth breakdown/socio-economic characteristics of households etc	<ul style="list-style-type: none"> the Plate Diagram Semi-structured interviews/general questions
Gender roles in the community (or traditional roles) that expose women and men to risk in times of emergency	<ul style="list-style-type: none"> Daily Activity Clock/Time Chart
Effects on women's and men's vulnerability during the crisis phase versus the recovery phase of a disaster	<ul style="list-style-type: none"> Semi-structured interviews/general questions
Livelihood characteristics -Available natural resources/assets, e.g., land, trees, etc -Physical resources/assets e.g., forests, lakes, rivers, swamps etc -Household assets e.g., livestock, radios, bicycles etc -Human resources e.g., skilled, educated, employed etc -Livelihood activities e.g., trade, crop farming, livestock	<ul style="list-style-type: none"> Access and Control Profile (Harvard Analytical Framework) Annual Livelihoods/Seasonal Calendar Semi-structured interviews/general questions

farming etc -Social resources e.g., social networks, institutions/agencies, women's associations on hazards etc	
Livelihood strategies e.g. trends in food security, diet, impacts of hazards on food security, items of expenditure, annual/seasonal activities	<ul style="list-style-type: none"> • Access and Control Profile (Harvard Analytical Framework) • Seasonal calendar • Semi-structured interviews/general questions
Vulnerability to hazards -Nature of specific hazards that increase women's and men's vulnerability -Effects of the hazards -Effects of climate variability -Vulnerability conditions/characteristics i.e., environmental, physical, social (culture, modernity, religion, polygamy, inheritance customs, education, gender equity, kingdom governance etc), economic, political -Susceptibility/relative vulnerabilities by gender - Burden women have in caring for children (50% of the Uganda population is under the age of 15) and what could be done	<ul style="list-style-type: none"> • Trend /Historical Line • Risk Quadrant • Gender roles framework • Semi-structured interviews/general questions
Coping strategies in times of disaster and adaptive capacity	<ul style="list-style-type: none"> • Coping strategy index • Semi-structured interviews/general questions
Participation and roles in Disaster Risk Management – prevention, preparedness, response, recovery	<ul style="list-style-type: none"> • Semi-structured interviews/general questions

Figure 1. Seasonal Calendar Generated by Landslide-Prone Women from Bumwakulani Parish, Bududa District

Activity	J	F	M	A	M	J	J	A	S	O	N	D	Gender
Ploughing/digging		■	■										Both
Planting				■									Both
Weeding					■	■							Women
Harvesting							■	■					Both
Drying								■	■				Women
Storing									■				Both
2 nd Season													
Ploughing/digging									■				Both
Planting									■	■			Both
Weeding										■	■		Women
Harvesting	■											■	Both
Drying	■	■											Women
Storing		■											Both

Source: Field Data, October 2014

Altogether, a total of 12 community meetings (6 with women and 6 with men) were conducted, which involved 65 women and 65 men (Table 3).

Table 3. Community Meeting/PRA Session Participants per Community

Hazard/ Disaster	District	Parish/Ward	Village	Females	Males
Floods	Kampala	Bwaise III	Bukasa Kalimali Bokasa Bugalani St.Francis Katoogo	10	09
Drought	Nakasongola	Lwabiyata	Nalukonge	10	10
Landslides	Bududa	Bumwalukani	Bunakasala Bunamulemba Mabaya Walwany	10	11
Armed Conflict	Gulu	Atiabar	Panykworo	10	10
Floods	Kasese	Nyakasanga	Umoja	14	15
Famine	Moroto	Rupa	Lorukumo	10	10

Source: *Field Data, October 2014*

In order to obtain more insight into the gender issues underlying vulnerability to hazards and D/CRM, interviews were conducted with individuals, mainly local leaders and technical people who knew a lot about the study communities (also known as key informants e.g., Gilchrist and Williams 1999). KIs were conducted with village chairpersons, sub-county CDOs and District Disaster Focal Point persons and each interrogated aspects of vulnerability, coping mechanisms and DRM among others at various levels. A total of 16 individuals or key informants were interviewed, of whom two were females (see annex II).

2.4 Data Analysis

This being a qualitative, participatory and gender-sensitive study, the data from the community meetings/PRA sessions (and the PRA and PCVA tools) and key informant interviews was transcribed and translated in English, assembled and typed in Microsoft Word 2007. Thematic content analysis (e.g., Silverman 2007) was used to categorize the data and to establish emerging patterns pertaining to the thematic areas of the study. The themes and sub-themes relevant to the objectives of the study were outlined to enable qualitative coding, and text segments with similar codes and meaning or referring to related issues were grouped together for interpretation and subsequent presentation and argumentation. Also, verbatim quotes from both the male and female community meeting participants and key informants were used to support the interpretation of the study's findings.

2.5 Quality Control and Ethical Considerations

In this study, the interviewers/research assistants were cautiously selected. A total of 12 interviewers (6 of whom were females) were recruited to assist in field data collection. This was done in order to allow free interactions with the study participants, who included both men and women aged 25 or older. The selection of the interviewers took into account their

possession of previous research experience on gender, disasters, climate change, vulnerability, PRA, PCVA, qualitative interviews, computer skills and ability to communicate in the local languages of the sampled communities. The interviewers were also subjected to 4 days of training, covering the objectives of the study, how to conduct gender-sensitive qualitative community interviews (especially probing, appropriate recording of responses and verbatim) and the different PRA and PCVA tools/techniques that were utilized in the study, among others. Role plays on the application of the different tools were performed during the training to practically familiarize the interviewers with them, and with field realities. The interviewers were given a debriefing guide for data collection and were later supervised by three advanced level researchers with knowledge of gender and disaster/climate risk vulnerability and management, as well as PRA and PCVA methodologies. During fieldwork, the study team kept field diaries and notebooks to record any events that were deemed important in the interpretation of the findings. The consultative workshop and key informant interview notes/results were edited at the end of each fieldwork day, and later translated, checked and typed so as to ensure that all the questions asked and the responses from each PRA/PCVA tool used were properly recorded. All the consultative workshop and KIIs were recorded digitally to allow the capture of simultaneous responses and verbatim. The questions were unstructured so as to enable the male and female participants and interviewees to respond in a relaxed and thorough atmosphere and therefore provide a good account of the hazards/disasters they face, their vulnerability, livelihood options and coping strategies, preparedness, response and recovery experiences among others. The use of gender analysis, PRA and PCVA tools and in-depth interviews ensured triangulation and corroboration of the results.

2.6 Study Constraints and Limitations

This study encountered a number of constraints, particularly during data collection. These included:

Wet conditions and poor roads. This study was undertaken in the month of October, 2014, which is rainy. The study team's movement to the various communities for the meetings and KIIs was not easy, especially in Nakasongola and Bududa districts. Whereas our vehicle did not get stuck, the weather affected mobilization and most of the meetings started an hour or two late as we had to wait for all the participants to come to the agreed venues. In some areas, the meetings were postponed several times due to the risk posed by the rains, and this affected the work plan and schedules of the study team. Also, due to the bad terrain, slippery roads, and flooded roads and paths, it was not possible to reach some of the hazard/disaster sites in Bududa District and parts of Bwaise III.

Mobilisation. In some areas such as Bwaise III and Kasese, more people than the 20 originally planned for were mobilized for the community workshops. Reducing these people to 20 was met with some little resistance and so they had to be left to participate in excess of the 10 per gender group. This did not significantly affect the conduct of the meetings/PRA sessions as the interviewers, with the guidance of the supervisors adjusted sitting

arrangements and also exercised more patience while interviewing them compared to the smaller groups.

Protracted PRA Sessions/Community Meetings. In the interest of capturing comprehensive data on all the pertinent themes of the study, the community meeting guide was a little long and exploring the questions alongside the PRA and PCVA tools took much longer than expected in most of the communities. This notwithstanding, the sessions went on well with the study team repeatedly asking the male and female participants for their patience. In the end, the communities learnt a lot from the study team and vice versa.

Busy schedules of Key Informants. It was not easy to get the key informants, especially some CDOs and District Disaster Focal Point Persons. This was because of their busy schedules, impromptu meetings and in some cases limited time for interviews. Despite this, a reasonable number of these individuals was reached and their views were solicited on gender issues underlying vulnerability to disasters and D/CRM in their communities.

3.0 Findings

3.1 Introduction

In this chapter, the findings are presented and discussed following the major themes of the study, which are vulnerability, coping mechanisms/capacity and DRM. The themes are explored for each of the hazards in the various communities that were visited. As discussed in chapter one, disaster risk is a function of some hazard and the vulnerability of the population to the hazard, and the ability of the population to cope (Blaikie et al. 1994). We also saw that vulnerability refers to characteristics and circumstances, whether environmental, physical, social, economic or political that make a system susceptible to the damaging effects of a hazard or impacts of climate change (Benson and Twigg 2007 and UNISDR 2009). Social vulnerability in particular includes gender and other characteristics such as culture, and requires understanding situations of the variety of people at risk, their capacity to anticipate a hazard/disaster, cope with it, resist and recover from it. Coping capacity, as described by Yodmani (2000) denotes the degree to which a community can intervene and manage a hazard in order to reduce its potential impact. It also requires an analysis of the livelihood characteristics, such as the temporal and spatial distribution of the resources/assets base, institutions and entitlements, knowledge and information, innovation and decision – making as key determinants of community resilience and responsiveness to changes in the external environment (Jones et al., 2010). DRM aims at avoiding and lessening the adverse impacts of hazards, and mainly involves activities and measures for prevention, preparedness, response and recovery (e.g., UNISDR 2009). Thus, for each hazard/community, a contextual analysis (demographic features, hazards/shocks, and agroecology) are presented, followed by livelihood resources, livelihood strategies, livelihood outcomes (vulnerability in its five dimensions - environmental, physical, social, economic or political and coping/adaptation capacity); and disaster risk management (prevention and mitigation, preparedness, response and recovery activities). First are floods in peri-urban Umoja Cell in Kasese District.

3.2 Hazard 1. Floods: Peri-Urban Umoja Cell, Nyamwamba Division, Kasese District

3.2.1 Contextual Analysis

Demographic features

The community meeting participants noted that Umoja Cell is composed of mainly young persons, with youth (18-35 years of age) constituting 50%; women 70% and men 30%. Both the male and female meeting participants added that men commonly die of motorcycle accidents (they work as motorcycle and bicycle transport riders, commonly known as ‘boda boda’) and others died while serving in the army. The female community meeting participants confirmed: *“Some of our men have died as soldiers in the national army”*. The meeting participants further noted that crop farmers constitute 20% of their community and that they do so on small scale as the hired land is expensive (estimated at 300,000 UGX per acre per season); the pastoralist who rear cows and goats were said to constitute 20%, and mixed farmers only 10%. The majority of the community (60%) were said to engage in trade

or small businesses, which was understandable given that Umoja cell was peri-urban. The women contended that: *“The majority of households - 75% - in our community are female headed. Most of us are single mothers (85%) and single childless women (15%); these households are headed by women and so we are the bread winners”*. They added that most of the men are single fathers (65%) who do not take responsibility as fathers. Widows were said to constitute 70% and the widowers 30%.

Commenting on their HIV status, the women noted: *“the majority of us are sick - we have HIV/AIDS and being the heads of our families we indulge into prostitution so as to sustain our families; this practice has exposed us to this disease”*. PWDs were said to be very few, only 5%. The female community meeting participants further noted that in their community, the poor people are landless, have no food to eat most of the time; have many helpless children who are out of school; and stay in slums with poor toilets or hardly any toilets. These people were also said to tend to be alcoholics and in most cases could not express themselves in public. The male and female community meeting participants further explained that people from poor households do casual labour and have no means of transport apart from walking on foot. The women asserted that the poor constitute the biggest proportion of their community, although they did not agree on an estimate figure. The ‘middle’ households were said to have at least a plot of land; can pay rent and buy their food; some own houses and have few children (about 2-4) who go to school. They were also said to commonly have a retail shop and some own livestock (1-3 animals, goats or cattle). A wealthy household was said to be having a car, owning vast land, a big number of livestock (cattle, both local and exotic); a forest, and that is enough food and money. The wealthy household/person in the community was also said to have few children, with all the children going to good schools. According to the male community meeting participants, wealthy persons are usually prominent in society and can be consulted on several matters affecting their community.

Hazards/Shocks

The meeting participants outlined the major events in their community in the last 10 year, and these included floods, pests and diseases, drought, strong winds (4 years back) and the Allied Democratic Forces (ADF) insurgence in 1997, in which property like buses were burnt by the rebels in the bus park. Other shocks that the community meeting participants mentioned were earthquakes the most recalled was that that happened in 2011), which killed some people. With respect to floods, the men remembered: *“It was on 1st May 2013 that heavy rains poured and almost the whole division of Nyamwamba flooded. Since then, there has been continuous flooding in this region and so many houses, crops, animals and other materials have been destroyed in this area”*. The occurrence and intensity of the floods was corroborated by the District Key Informant, who recalled: *“In 2013, 8 people died and more than 3,000 were displaced. 731 acres of agricultural land were damaged and 29 fish pounds were destroyed”*. Water accessibility, quality and amounts were also said to reduce immensely following floods and that this affects women most. The female community meeting participants complained:

“The majority of us fetch water from River Nyamwamba but during disasters like floods, the water gets so dirty exposing us to many water-

borne diseases. Water is so scarce when floods occur. The river fills up and we fear sending our children there to fetch water because the waters may sweep them away. The water from taps becomes too expensive - a jerry can goes for 500 Uganda shillings”.

The women also cited other gender related repercussions of the floods: *“Our men have run away from their responsibilities. Disasters [floods] have also led to early motherhood in our community. Our daughters leave school to look for money to sustain them and in the end they get unwanted pregnancies”.*

Both the male and female community meeting participants also blamed their agricultural practices for the floods, such as digging and growing crops along the river banks and digging drainage channels to direct water to their gardens, especially during the dry season. They also pleaded guilty of environmental degradation through cutting trees for firewood and burning bricks, adding that it has left the ground exposed to floods. Both groups also complained about weather changes that have led to changes in rainfall seasons and wind speed. The female community meeting participants for example noted: *“For example we used to have rain between March up to the end of May but this no longer happens. We have even seen rain beginning in January and ending in April or starting in April and ending in July”.* They also expressed fear that the cultural leader (*Omusinga*) was not sacrificing to *Kithasamba*, the forest spirit, and so the Gods were not happy. Both groups affirmed that disasters mostly affect crop farmers because most of their crops are swept away during floods and that during drought their crops fail to grow, leading to poor yields and hunger in the households. Both the sub-county and district key informants agreed with the observations of the community, citing poor agricultural practices and changes in rainfall patterns and intensity as factors that increase the communities’ vulnerability to floods.

Whereas men felt all groups are equally affected by floods, the women noted that it is the elderly, PWDs, women and children. In the case of the elderly, the women explained how their inability to move made them more susceptible to hazards.

“The floods come unexpectedly, we just see heavy waters coming on a high speed and so everyone runs for his or her life, leaving the elderly behind. Even during the time of ADF rebels most elderly people died and this was due to failure to find people to help them to run away”.

Female Community Meeting, Umoja Cell, Nyamwamba Division, Kasese District

The PWDs were also said to be naturally at a disadvantage, and that they die more in times of disasters because they cannot manage to run or some do not get information. The women further regretted: *“The majority of the households here are headed by women. Men have left us and married other women that have money. So these disasters occur when we are all alone without men to at least support us. We try on our own, but it is never easy”.* The women also noted the plight of the boy and girl children. They exclaimed: *“Our children die a lot during disasters; this is because they are helpless. They are too weak for the heavy waters. Then in the dry season food is not there and they die of diseases that develop due to not feeding well”.* The communities also said that both the educated and non educated persons were equally

vulnerable to disasters, despite the former's better access to information through reading newspapers.

Agro-ecology

Almost all types of food were said to be grown and also found in Kasese District. The community meeting participants said that the food they have originates from neighbouring districts such as Kabarole and Bushenyi; they added that the major foods they eat irrespective of gender are cassava flour, cassava tubers, bananas (locally known as matooke), maize flour, fish, ground nuts, meat, chicken, beans, cabbages, spinach, rice, pineapple, Irish potatoes, sweet potatoes, and fruits like mangoes. The female community meeting participants were not comfortable with the food situation and asserted: *“Actually food production has never been good, the majority of us have no land and so we buy food from the market [Mawa market]”*. Both the female and male community meeting participants were pessimistic about food accessibility during floods. The former lamented: *“In case of disasters like drought and floods we only buy food for children for breakfast, lunch and dinner. We the mature people eat once a day and the most eaten food is cassava flour with green vegetables (dodo) and ground nuts.”* The female community meeting participants further observed that diversity of the diet in their community reduces during floods and long droughts, forcing them to rely on FIs provided by humanitarian organisations: *“We eat cassava flour and posho with beans given to us by humanitarian organizations like Red Cross, on a daily basis and our children get malnourished due to lack of a balanced diet”*.

Whereas the men felt the food insecurity affects men and women equally, the women felt women were most affected, again due to their reproductive roles such as cooking or preparing food in households. The women could not estimate how much food their households consume in a month since there are days when they go without food, but the men estimated it. The men said a big family in Umoja cell can consume a sack of cassava flour a month, 30 kilograms of beans, 10 bunches of matooke and about 25 kilograms of maize flour. The Community Development Officer (CDO) affirmed the above lamentations from the community and gendered impacts. Both groups did not cite any gender segregation in terms of what one can eat or buy, saying everyone in the community was entitled to eating the food he/she wanted. Asked to state what they did when faced with food shortages, the communities said they buy food and also cultivate in less flood-prone areas. The men for example revealed: *“People have resorted to cultivating in places which are not prone to floods, and these are usually far away from their residences”*.

3.2.2 Livelihood Resources

Human Capital

The male and female community meeting participants from Umoja cell recognized the following skilled and well-educated professionals in their community: mechanical engineers (estimated to constitute 5% of the total educated population); welders (15% of the total youth, all of men); teachers (12% of the educated people - 10% of these were said to be females and only 2% males); nurses (6% of the educated/skilled population – said to be

equal for women and men); the carpenters (3% of the skilled population - all of these were said to be men); the builders/marshals (7% of the skilled population - all of these were also men); computer attendants/secretaries (8% of the total skilled population - majority were said to be women). Despite the clear domination of the more valuable professions in Umpoja cell by men, the female community meeting participants boasted: *“Women are more skilled than men here in our community. When it comes to making bricks we do it more; when it comes to the youth, girls are more skilled than boys”*. Men were also said to occupy most of the high profile jobs especially at the district and sub-county administration.

Social Capital

The common household assets in the community (as identified by the community meeting participants) were: land (said to be controlled by men but accessed by both genders); cattle (owned by men but accessed and controlled by both men and women); cars (owned and controlled by men but accessed by both gender groups); motorcycles (owned and controlled by men); bicycles (owned and controlled by men and boys); chairs (owned and controlled by women and girls); radios and television (accessed by women and men but owned and controlled by men). The male community meeting participants explained the patriarchal nature of the community with regard to ownership of the more valuable assets: *“Man is assumed to be the master controller and is the one who buys land and other expensive assets like cars; this is why he owns the land”*. The female community meeting participants on the other hand explained their control of lower value assets like chairs, saying they buy them and that some are inherited from their husbands: *“It is because the women are the ones who buy these assets, men do not. Most of our men have died and left the household assets to us”*. Most boys and girls were said not be employed and thus did not have means of owning and controlling natural and household assets. The key informant from Nyamwamba Division confirmed how the patriarchal culture among most communities in the area favours men and boys or male children with regard to ownership of assets: *“In this community, land as a major natural asset is always owned by men. Unless a woman is not married and has her own money to buy land, she can not own any piece of land. She may have access and control over this land but she does not own it. This is also the same to children, whether boys or girls. However, when the father dies, only male children are entitled to owning land of the father through inheritance”*.

Physical Capital

The physical resources in Umoja cell were identified by the community meeting participants as including rivers, swamps and wells. Apparently, the community meeting participants said these resources are owned and controlled by government, but that access is open to men, women, boys and girls. The meeting participants elaborated that accessing physical resources was indeed very hard during the crisis phase of disasters. They said that fetching water from River Nyamwamba for example becomes very hard due to fear of the river ‘filling up’ when they go to fetch water. The female community meeting participants in

particular said that the river tends to fill without warning, even when it has not rained and that the fear of drowning sometimes makes them seek alternative water sources.

3.2.3 Livelihood Strategies

Income

The major sources of income were said to vary with gender. The male community meeting participants said they mainly derived income from transporting people on either motorcycles or bicycles; brick making; sand mining and selling; casual labour; and livestock keeping. The women on the other hand said they got income from farming; trade (small scale businesses); brick making; sand mining and selling and, regrettably, from prostitution. Some women were also said to be employed as professional teachers, and that some of them did casual labour. These sources of income for men and women were generally corroborated by the key informant from Nyamwamba Division.

Expenditure

The meeting participants from Umoja cell said that the major items of expenditure and priorities basically included food, school fees, medical bills and rent. However, the female community meeting participants felt that they spend more than men and that the men spend on their other wives and mainly pay school fees. The female community meeting participants averred: *“Our men spend their money on other women; if they help they only pay school fees because they fear to be arrested by government officials who move around the community during school time to see school age children who are not in school and arrest their parents; most of our money is spent on buying food, paying rent, paying school fees, and buying cosmetics”*.

Activities/Gender Roles

The male and female community meeting participants noted that gender roles vary with the major livelihood strategies. Business (boda boda and bicycle riding), undertaken from 8 am to 10 pm everyday was said to be a preserve of men. Among the pastoralists (the Basongola), taking animals to pasture from 7am to 3pm was also said to be done by men. Among the crop farmers, both men and women were said to go to the garden, but the domestic chores (sanitation and kitchen work) were said to be done by women (sometimes assisted by their children) all day from 6 am to midnight. The household activities were also said to be based on season. The community meeting participants said that during the rainy season (that is March to May and August to November), crop farmers plough the fields, weed their gardens and plant their crops. Whereas the women were said to plant every crop, the men only got involved in planting maize, simply because it is a more profitable crop. The dry seasons, said to be from January to February, June – July and November – December were for ploughing the fields, harvesting crops and burning bricks. Harvesting was generally said to be done by both men and women. The men were alleged to be actively involved in the threshing of maize and beans and brick making (although women join them during arranging of kilns as they carry bricks). Brick making was also said to be done by male children.

The communities noted that gender roles change during hazards, depending on the domestic situation. The female community meeting participants for example reported that in times of disasters such as floods, men may first help in maintaining the destroyed homes or even stop going to town for some time. They added that during drought, farming stops since the land is affected and crops cannot grow well, and that pastoralists resort to zero grazing as their pasture dies off. The women who engage in farming were also said to stop gardening since their crops get destroyed by the drought or floods. Other non-farming related activities were also said to be disrupted by hazards. The female community meeting participants for example asserted: *“For us who engage in trade, we have to make sure we leave home late and come back by 4:00 pm in order to keep our homes and the remaining property safe from floods. This is because most of our things easily get spoilt when we are in the market”*. The female community meeting participants further lamented that men have generally abandoned them and their children especially during disasters: *“We are really over worked. Men have abandoned us and so we have to survive on our own. The tasks are too much to handle. Men simply do the role of having children with us and then run away, leaving our children to go on streets due to failure to meet their basic needs”*. To the contrary the men observed: *“It is their [women’s] natural role as created by God that they are household keepers and child caregivers. There is no need for changing this or having sympathy for them and they are used to it.”* The sub-county key informant sympathized with women, noting that they are being forced to undertake jobs that were originally meant for men in order to survive: *“Women tend to do more work than men – they carry out activities they are not supposed to do, working as potters/labourers during construction around town as they look for survival; at times they also do build houses. This is a lot of work for them”*. The sub-county key informant further noted that the poor relationship in families especially in times of disasters, were caused by family negligence by men and domestic violence also caused by forcefully selling off some of their property or assets such as like land in order to survive such difficult moments.

3.2.4 Livelihood Outcomes

3.2.4.1. Vulnerability

Physical

As noted earlier, the community meeting participants from Umoja cell thought that their area was physically vulnerable to floods because of being a wetland and a valley. The male participants were nonplussed and desperate, and said: *“The location of our area makes us vulnerable to floods. It is in a basement or valley with mountains surrounding it, and there is constant down pour of rain from the mountains. This has led to flooding”*.

Environmental

The community meeting participants blamed their agricultural practices for leading to environmental degradation and in turn, floods. The male community meeting participants regretted:

Most of us cultivate along the river banks and this weakens the soils. So when the river fills up it easily breaks down the soils and floods the

neighbouring homesteads. Further, during drought, we dig drainage channels to divert river water to our gardens. This exposes us to floods
Male Community Meeting Participants, Umoja Cell, Nyamwamba Division, Kasese District

The communities added that brick making was another activity that involved digging up the infertile red soils, and that there was cutting down of trees for fuel, leaving the soils bare and prone to soil erosion. The women regretted that some people had built in the swampy area, an activity that also exposes the community to flooding.

Social

Whereas the women did not mention any cultural or religious norms or beliefs related to disasters, the male community meeting participants noted: *“According to the Moslems, women are supposed to stay at home all the time. This makes the women vulnerable in that when floods come, they find them alone with children”*. The male participants also asserted that they did not know of any disaster committee at the village and sub-county levels, except at the district and that the district only came to the community whenever there was a problem, and that it usually comes late anyway. Both the community meeting participants and key informants mentioned some organizations that have operated in their area especially in times of disaster, saying that they usually gave them information and various forms of aid. The women however regretted that the information was only given to the LCI (or Village Chairperson), who only gave it to his friends. .

Cultural

Again, as noted earlier, the communities in Umoja cell mentioned some cultural or spiritual beliefs associated with floods and other hazards. They expressed fear that the cultural leader (Omusinga) was not sacrificing to *Kithasamba*, the forest spirit, and so the Gods were not happy. They argued that the lack of sacrifices had led to more floods as a sign of the spirits' wrath.

Economic

On economic vulnerability, the men blamed floods on one of the core economic activities in the area. They opened: *“The flooding of River Nyamwamba in this community is also attributed to reckless copper mining from Kilembe in the mountains of Ruwenzori that made hills bare without any vegetation cover and was also characterised by opening of the river banks”*. The community meeting participants added that due to poverty, people go into sand mining which further exposes and opens river banks and that this increases the risk of floods. This is in addition to the practice of making water channels from the river to gardens, which the female community meeting members strongly cited.

Political

The women were not happy with the political leadership in their communities and said that it had done nothing to prevent hazards/disasters. They complained: *“Most of our leaders do not mind or care about what happens to us. They do not even think of providing us with information that would help us to prevent this [floods]”*.

3.2.4.2 Coping/Adaptation Capacity Mitigation Measures

The community meeting participants said that after their safer gravity water has been cut off by floods, they treat the water they get from River Nyamwamba using chemicals or by boiling it. The female community meeting participants confirmed that they go to hospitals and VHTs in order to get ‘water guard’ and aqua safe tablets to treat the dirty water they obtain from River Nyamwamba. The male and female community members also said that since food becomes scarce and farming activities are halted, they (both men and women) undertake casual labour in order to survive. The community meeting participants also added that following the latest floods, part of the population relocated to camps that were set up at Kasese Primary School for about a month, where they were supported by the government through OPM. The community meeting participants also confirmed that the bad agricultural practices (digging drainages channels from the river banks into gardens; cultivating along river banks) have been discouraged by government, NGOs and their kingdom that advise them to replant trees in the flood-prone areas.

The kingdom [Obusinga cultural leadership] has put programs on different radio stations which teach us about the importance of trees in our community. It has also trained us about cutting one tree and planting two, although we people have not put these in practice
Female Community Meeting Participants, Umoja Cell, Nyamwamba Division, Kasese District

The male and female community meeting participants further noted that they had been advised to make drainage tunnels around their houses so that water flows from their homes into the valley as a way of obviating future flooding. The women were also unhappy with some peoples’ (especially men’s) resistant behaviour when asked to migrate or vacate due to impending floods. They complained: *“Some people do not listen and they are not cooperative, they think what they want is what is right and thus they do not want to change. When some people are told to vacate certain areas, they refuse claiming they cannot leave their ancestral places lest the Gods will punish them”*. The women also regretted their low income as a deterrent to adopting some mitigation measures such as migration. They said: *“Some mitigation measures require money yet we do not have it. In times of disasters, men run away from their responsibilities”*. On the effectiveness of the mitigation measures, the men were disappointed by the obstacles they faced in replanting. They said: *“After floods, the trees that are replanted do not grow due to excess heat. Even if they grow, they are destroyed by the goats and cattle that graze in the township”*. The communities further noted that channels of water which are constructed are again blocked when heavy rains and floods return. Crop farmers were said to again open up river channels to irrigate their crops, exposing the community to disasters. There were notable gender differences in undertaking activities meant to mitigate floods. Whereas the

men were said to clear water channels and plant trees, women simply cleaned around the household compounds.

Local and External Groups/Organizations Operating in the Area

The main organisations that were said to be operating in Umoja cell included NGOs or international organisations such as Uganda Muslim Supreme Council, Uganda Joint Christian Council, Red Cross, OPM, NAYODE (National Youth for Development), Save the Children, CDO Nyamwamba, , World Vision, MTN (Mobile Telecommunications Network) Uganda, UNICEF and NTV for media. The main government institutions that were said to be active or to have helped the community during floods were the District Disaster Focal Point Person and OPM. The community meeting participants from Umoja Cell also said they had institutions such as has schools, mosques, churches, health clinics, and a coffee factory..

3.2.5 Disaster Risk Management

Disaster Prevention and Mitigation

Asked to state whether they receive information or training on how to prevent or mitigate the likely impacts of hazards in their community, both the male and female community meeting participants from Umoja Cell in Kasese said they do not receive any practical information/training. However, the female participants said they get some information through various radio stations (such as 'Omusodolya') on environmental management around River Nyamwamba, but they could not tell the exact source of the messages. The women added that radio messages warn them about the dangers of building along the banks of River Nyamwamba and advise them to plant trees in all the flood prone areas. The women further contended that the radio messages are received by 'everyone' in their community, including women, men, children and PWDs among other groups simply because radios are cheap and that the messages are delivered in local languages.

Everyone in our community receives this information [on prevention of floods]. This is because the information is always put on radio which reaches everyone let it be men, women, children, PWDs and other vulnerable groups. The radio messages reach the whole community and even other communities outside the affected areas. And the messages are delivered in the local language that we all understand and radios are cheap and so everyone has his/hers.

Female Community Meeting Participants, Umoja Cell, Nyamwamba Division, Kasese District

Disaster Preparedness

Communities were asked to state the preparedness activities that they have seen or undertaken in their community and which groups of people are or were involved. The men again supposed that they had not seen or undertaken such activities, but the women said they receive early warning messages on radios, and that these come immediately after the news when announcing the weather forecasts. They added that both men and women receive these messages since they come through various radio stations. The women also mentioned some local early warning signs for floods and said that the signs do work for

them and their households. The women mentioned two main signs: sightings of dark clouds in the Kilembe mountains (which also warn them of heavy rains), and water from Kilembe mountains entering their homes through the drainages [or bridges] people have dug in their gardens, even when there is no rain.

Disaster Response

Communities were asked to state the activities they observe during the time when they have just been struck by hazards/disasters, the groups of people that are involved and how. Both the male and female community meeting participants from Kasese confirmed that after experiencing floods, they receive support in form of relief items. They said they get FIs such as maize flour (mostly known as posho) and beans and NFIs such as second hand clothes, blankets, saucepans and plates from OPM, the Red Cross and the Muslim community. Both men and women also admitted that both groups and children receive the food items, but that the items are always inadequate and are not accessed by all the affected households because of unfair or less participatory distribution mechanisms. The men in particular noted:

Yes, both men and women receive the support [relief items]; although in most cases it is not enough and also does not benefit all the people affected by floods. This is because those distributing the relief items just come and write everybody in the community without the assistance and guidance of the local leaders and at the end they give most items to those households that were not affected, leaving behind those that were affected
Male Community Meeting Participants, Umoja Cell, Nyamwamba Division, Kasese District

Whereas the above means that men preferred to get relief through their local leaders, the women complained that the local leaders are corrupt and sometimes provide relief to their relatives who may not even have been affected by the floods. The Division Key Informant confirmed that both men and women in Umoja Cell receive aid, but argued that the community members are not trained on what they else they should do after receiving the relief. *“Whenever there is supply of aid or relief items, both men and women benefit equally, although they are not trained on what is supposed to be done”* (Key Informant Interview with the CDO, Nyamwamba Division). The women further added that other response activities such as disaster assessments, relocation of affected communities (to Kasese Primary school as was the case in the recent floods) and search and rescue operations are mainly done by men, and that women only receive the relief items.

Disaster Recovery

Asked to state the post-disaster activities they observe or have seen in their community, both male and female community meeting participants in Umoja Cell mentioned temporary housing as was the case for the individuals or households that were resettled at Kasese Primary School. The female community meeting participants for example noted that there were environmental management programs on various radio stations encouraging them to plant trees and that these were sponsored by the Obusinga cultural leadership. The male

community meeting participants also added rehabilitation of structures/infrastructure such as health facilities (including hospitals) and roads by Kasese Municipal Council, and temporary medical care for those whose health had been severely affected by the floods. Both the male and female community meeting participants complained that they had not seen their own houses being renovated by government or any other stakeholder, saying the owners had to do it themselves. The males further stated that they have never seen anyone processing claims for properties lost by households in Umoja Cell. The female community meeting participants asserted that women work together with men in disaster recovery, particularly in planting of trees which act as wind breakers, hence preventing the roofs of households from being blown off by strong winds. Women also noted that poverty, diseases like malaria and men abandoning their families were major challenges they faced following the occurrence of disasters, particularly during the crisis and recovery phases. They complained: *“Our men run away from us and go to the nearby communities to marry other women who have the ability to sustain them [provide them with food and other necessities] after floods have occurred. Whenever this happens, it becomes hard for us to provide our households with basic needs”*.

3.3 Hazard II. Floods: Urban Bwaise III Parish, Kawempe Division, Kampala District

3.3.1 Contextual Analysis

Demographic features

According to the community meeting participants, women make up 70% of the community in Bwaise III Parish, while men constitute about 30%. The elders were said to constitute 2% of the population; youths 40%; widowers only 0.2 % of men; widows 1% of the women; and PWDs 10% of the population, including the blind and the deaf and those with body disabilities and mental problems. The community meeting participants added that PLWHAs made up 25% of the population; 3% percent were mixed farmers, and only 10% kept livestock. The rest (87%) were said to engage in trading or work in markets, retail shops, or are employed as mechanics, ‘boda boda’ or motorcycle riders, taxi drivers, work in clinics and pharmacies, schools, bars and restaurants/ lodges, banks, social workers, car parking spaces, saloon, barbers, native doctors, civil servants, vendors, carpenters, potters, teachers, sex workers, betting, security guards, among others. Eighty percent of the population in Bwaise III parish was considered poor (with no land, renting a single room; no family and living in unhygienic environments); 3% were considered rich, with land, houses (with flushing toilets), livestock and were said to be married with children who attend good schools and get good medication.

Hazards

The male and female community meeting participants noted that the major hazard they faced was floods, which destroy houses, household assets and are associated with epidemic diseases among children. The community meeting participants noted that floods had forced some people to relocate to other areas that are dry, and that sometimes children missed

school because the schools themselves were flooded. In fact, one of the schools in the community, known as St. James Primary School in Bukasa zone was closed due to being water-logged most of the time, and posed a risk of collapsing (see Figure.....). The floods were also said to have increased the poverty levels in the community because some businesses had to be closed.

Agroecology

Given its urban nature, Bwaise has always been food secure. All kinds of food (matooke, rice, yams, sweet potatoes, cassava and vegetable) are available and accessible in the markets and eaten without discrimination by both men and women. The amount of food eaten in a household was said to depend on the household; some people eat just one meal a day, others can afford to eat more than one. At times the floods destroy stored dry food.

3.3.2 Livelihood Resources

Human Capital

The community meeting participants noted that 50% of the community is educated, and of these only 30% are women. The skilled people include builders, tailors, saloon (barbers and hair dressers), carpenters, welders, mechanics (cars, motorcycles and bicycles), caterers, electricians, 'hand crafts', 'paint mixers' and butchers (pork and beef). The professionals include teachers, nurses, doctors, Journalists, herbalists and civil servants who work in NGOs, CDOs, and Kampala Capital City Authority (KCCA). Men and women have equal chances of being employed save for KCCA where women are preferred for casual work and men for law enforcement.

Social Capital

The household assets the communities mentioned included bicycles and motorcycles (owned, accessed and controlled by men), and information communication technologies (ICTs) such as phones, radios and television (owned, accessed and controlled by both men and women). The social status was explained by women: *"Most times the women do not work; it is the men who are working and who buy these assets. Usually we find the assets already bought in homes when we get married"*.

Natural Resources

Land, like in most of the other communities was said to be owned by men. Some old women (who used to work in markets and saved money or they inherited from their parents) have plots where they have rental houses. The female community meeting participants were not happy with the men secretly borrowing money and using their family land as security. They said: *"Sometimes men get loans using the land titles without the knowledge of their wives; if it so happens that the man fails to pay the money, the woman may also lose the land"*. The community affirmed that the main natural asset in Bwaise is water.

Physical Capital

The community meeting participants said that they had communally owned and communally used wells, which unfortunately have been closed down because they are contaminated with faeces. The women complained that piped water is so expensive (200 UGX per 20 litres), and because of this, people dig their own pits from which they get the water for home use. Drainage channels were another form of physical capital mentioned by the communities.

3.3.3 Livelihood Strategies

Expenditure

Men spend mostly on food (women rarely buy food), medical bills (malaria and diarrhoea), rent, school fees, clothes and shoes for wives and children, household items and utilities. Women spend money on children's clothes, toys, cosmetics, their own clothes and Savings and Credit Cooperative Organisations (SACCOs).

Income

The community meeting participants said they thrive on business, skilled labour, formal employment, farming and unfortunately, prostitution for some women. About 5% of the population was said to be unemployed. The female community meeting participants argued that the activity any one engages in to make money depends on the energy involved and that the women always do the light jobs and the men do the more physical ones.

Activities/Gender Roles

The male and female community meeting participants said that most households wake up at 5am, and that those who work leave home by 6.30am, without breakfast. At 8pm most people return home, some get supper while many these days have no supper but watch television and prepare for next day until 10-11pm when they sleep. The meeting participants also noted that during floods, the households are always thinking about how to save their property and children. The male community meeting participants regretted that in most cases the flooded water stinks and 'kills' their appetite for intimate marital relationships, and that the floods precipitate domestic violence. For example, the female community meeting participants testified that many men tended to react violently whenever they found that their wives had not wiped out the water from their houses, a task that the men themselves could not do.

The community meeting participants further confirmed that during the year, the community is mainly involved in two key activities: looking for grasshoppers (November and December, April and May) and growing vegetables like 'sukuma wiki', cucumber, carrots, green pepper and eggplants throughout the year. The community meeting participants and some key informants added that women were mostly involved in the sale of the agricultural products in markets and other seasonal activities (such as looking for grasshoppers), while the men were more involved in non-seasonal activities such as operating shops, carpentry and other more professional activities.

3.3.4 Livelihood Outcomes

Vulnerability

Physical

The community meeting participants argued that floods in Bwaise III parish were caused by the area itself being a wetland; high population density; poor physical planning such as people constructing houses near the drainage channels; poor disposal of garbage (people throw garbage in the channels which blocks them); and shoddy work by contractors working on the Lubigi channel and major roads (such as Bombo and the Northern Bypass). The men for example complained: *“Before the construction of Lubigi channel, construction water would flow, but this water has been diverted to our side after construction. The Northern By-pass road was constructed in a swamp all the way to Busega. We think this has also increased the occurrence of floods in our area”*. Other factors mentioned by the communities and some key informants as being responsible for increasing their physical vulnerability to floods were cutting of trees in other areas of Kampala (for example there were eucalyptus trees planted along the Lubigi channel but these have been cut down); the fact that the area is in a valley and that runoff water flows into the area; and climate change, especially the rain patterns (the women for example complained that whenever it starts raining, it is always too much and rains for too long, unlike before). The male and female community meeting participants also felt that the children, women and elderly and PWDs were most affected by floods. They reasoned that women stay home with children, and so when it floods they are the ones who suffer with eliminating the water from the household. The men were said to be always looking for work. The male community meeting participants confirmed: *“Even if floods come when we the men are at home, the women are the ones who drain the water out of the house”*.

Social

The male and female community members noted that the education level in their community was low, and that this limited their options in the face of hazards. For example, the women said that poor education levels undermined their ability to get good jobs and earn better income and that for this reason they could not easily move or vacate from their area and settle somewhere else (due to shortage of financial resources). The men also claimed they do not get information on floods early enough and argued that most of the information comes through radio stations, yet they rarely listen to the radios since they are always on the move looking for money and get back home late at night. The women were said to be most affected by floods because ‘they are supposed to stay at home permanently’, and for that reason floods find them there. Secondly, women said they found crossing the floods very difficult because they feared holding their clothes up as it ‘exposes’ their bodies. On the contrary, the men were said to undress and cross flooded areas without any fear, even when they only had their underwear on.

Political

The communities argued that persons with different political beliefs from those of the political leaders sometimes find it difficult to get help from the leaders or organizations operating during or after floods have occurred. The female community meeting participants

for example added that the leaders give relief to their friends or 'political friends' whenever it comes.

Economic

As noted earlier, the community meeting participants from Bwaise III parish blamed their poverty and low incomes for their vulnerability to floods. They added that their income was not enough to help them cope with hazards when they stroke, and that if they had money, they would have constructed storied houses so that floods do not affect them.

Coping/Adaptation Capacity

Mitigation Measures

On mitigation measures, the female community meeting participants explained how they raise their household assets so as to protect them and their children from floods. They said: *"We keep our children in the houses, and we make sure the children and other household assets are at a level where water cannot reach. We also keep some items in the ceiling"*. The female community meeting participants also described other household-based mitigation measures against floods: *"We heap soil at the entrances to our houses so as to make it difficult for the water to enter. That is why our doors appear shorter than in other areas. Other people build raised houses"*. The women further noted that there were efforts to ensure the drainage channels were cleared of soil and rubbish. They however complained that when they gather as a community to clear the drainage channel, some people, including men disappear and end up doing nothing. The female community meeting participants added that men were usually absent from drainage desilting and unblocking activities because they leave their households early in the morning to go and work; they added that and all the work was usually left to women because they are the ones who stay at home. The female community meeting participants further added that tools such as forks and hoes, used for clearing the drainage channels were sometimes not enough, and that this limited other people from participating in desilting the channel.

Local and External Groups/Organizations Operating in the Community

The communities and key informants named a number of CSOs working in Bwaise II parish. These included: (i) Plan Uganda, which is involved in empowering girls, by providing skills like tailoring, hairdressing, catering, and nursery teaching. It also works on human, sexual and reproductive health rights and supports PLWHAs financially; (ii) EMLI (Environmental Management for Livelihood Improvement), which does solid waste management (by turning waste into 'briquettes'), adult literacy (writing and arithmetic), provides NFIs (spades, hoes, wheel barrows, industrial gloves, rakes) for use in mitigation of floods; (iii) Uganda Youth Development Link (UYDEL) which provides services similar to those of Plan Uganda; (iv) AMREF (African Medical and Research Foundation), which was also said to be involved in solid waste management, mainly transforming waste into manure and crafts (straws) like caps, mats, belts, beads, door mats), and briquettes. AMREF was also said to support PLWHAs through CBOs by providing medicine, condoms, counselling, and treatment of

related diseases; (v) Community Integrated Development Initiatives (CIDI) which was said to be involved in provision of safe water (taps) and bringing them closer to people, building communal toilets, constructing drainage channels and capacity building; and (vi) Action Aid. The main government agency the communities and key informants mentioned was KCCA, which was said to be involved in public health, desilting channels, educating the communities about hygiene, revenue collection, trade, capacity building, physical planning, and networking with other institutions (mainly NGOs). The community-based organizations (CBOs) that the community meeting participants and some key informants said were in Bwaise III included:

(i) Tositukirewamu Women's Group, which provides care for PLWHAs like paying school fees for their children and legal support in case of human rights violation. The group also promotes mushroom growing, provides skills to girls like tailoring and MDD (Music, Dance and Drama), teaches girls how to save, provides skills to sex workers and street children (also tailoring and MDD), counsels sex workers, street children and youths, runs an outreach for HIV testing and sensitization about family violence, undertakes mini clean ups (locally known as 'bulungi bwansi'), operates a SACCO and also has an entertainment group which is accessible to the community at a small community centre; (ii) Bwaise Tukwatirewamu, which teaches about greenhouse farming and solid waste management; (iii) PHECODI (Partnership for Health, Environment and Community Development), which is involved in water and sanitation (community clean ups, solid waste management – manure and briquettes) and capacity building; and (iv) Girl Child, which was said to cater for only female children, and gives them skills like tailoring, hairdressing, nursery teaching, and crafts. Both men and women were said to work in these organizations, although Tositukirewamu Women's Group and Girl Child were auspiciously run by women.

3.3.5 Disaster Risk Management

Disaster Prevention and Mitigation

The male and female community meeting participants from various cells in Bwaise III Parish admitted that they receive radio messages on flood prevention, and that they have benefitted from trainings or seminars on the same subject organised by NGOs such as Plan International. Unlike what happens in most of the other hazard-prone communities, women in Bwaise III were said to have been attending sensitisation seminars on flood prevention and mitigation more than men simply because they suffered more from the hazard. In their own voice, the female community meeting participants insisted:

It is mainly women who go for these [flood prevention] seminars because it is us women who are suffering with these floods. Most men like we told you earlier just disappear or do not return home when it has flooded. It is on rare occasions that they help us by carrying household things like the bed from the flooded house to safer places within the household. But we are the ones who carry the water from the house, sometimes assisted by our children and pour it outside

Female Community Meeting Participants, Bwaise III Parish, Kawempe Division, Kampala District

This means that men in Bwaise III are less involved in hazard prevention activities, particularly trainings at community level and shun practical flood prevention and mitigation activities at a household level.

Disaster Preparedness

The male and female community meeting participants from Bwaise III Parish said they were not aware of any disaster preparedness interventions in their community. However, the female participants acknowledged that they knew some early warning signs for floods in their areas, and that they use these and their historical knowledge to improve their preparedness for the hazard.

We usually look at the weather or clouds, and then predict that this rain might be heavy or little, just like God prepared it. Then when it rains repeatedly we just know it is going to flood and then underground springs start coming in our houses. The months of November and December are well known here in Bwaise as the terrible ones for floods, so we usually prepare for them

Female Community Meeting Participants, Bwaise III Parish, Kawempe Division, Kampala District

Disaster Response

Regarding disaster response activities, both the male and female community meeting participants from Bwaise III Parish admitted that they had ever received relief items after floods had destroyed their homes. The men said they got relief in form of NFIs such as blankets, spades and wheel barrows and FIs such as cooking oil, maize flour and baking flour from USAID, while the women cited Plan International that once provided each affected household in one zone with two blankets, jerry cans and cups. The women also said that the NFIs that were distributed by Plan International were given to both men and women. The women also noted that because of the limited response activities in their cells, and men abandoning their households when floods increase, they have learnt to 'respond' locally by carrying household property to less flooded areas or heights within the households and, at a community level, unblocking the drainage channels.

As a community we respond to floods by cleaning [unblocking] the drainage channels so that the water can move to where it is supposed to go. If we do not clean the drainage, the water comes back to our houses

Female Community Meeting Participants, Bwaise III Parish, Kawempe Division, Kampala District

Disaster Recovery

The community members (both male and female meeting participants) from Bwaise III Parish observed that they had never seen any external recovery activities in their cells or villages after floods had ravaged their homes. The men in particular said that because of this, all they do is drain out the water and rubbish carried by the floods into their houses, filling the 'flood springs' with soil and raising the houses, sometimes with the help of a builder.

3.4 Hazard III. Landslides: Bumwalukani Parish, Bulucheke Sub-County, Bududa District

3.4.1 Contextual Analysis

Demographic Features

The community meeting participants noted that the population in Bumwalukani Parish was really young: the youths (18-30 years) were said to be the majority, followed by the middle aged and those above 65 years. Ninety percent of the population was said to be of Bagisu (Bamasaba) ethnic group, who mainly practice mixed farming. Most of the households were said to be male-headed (70%); 20% female-headed; and 5% child-headed. Eighty percent of the women are married while 15% were single mothers. PWDs were said to constitute 30%, while PLWHAs were simply said to be many. The poor people in the community were characterised as those who were homeless, disabled, born by poor parents, sickly and with neither land nor coffee plants in their gardens. The middle households were said to have homes, large chunks of land on which they grow coffee; and their children were said to be studying from good schools. The wealthy households were said to have means of transport (such as a car) and a permanent house, many acres of coffee, woodlots and that they employ people.

Hazards/Shocks

The community meeting participants said the climate/weather related changes in the community over the last 10 years were prolonged rains, mudslides or landslides, drought, floods, and pests and diseases. In 1999 the communities had landslides of medium intensity in which 7 people died; in 2007 landslides of medium intensity again hit the area, destroying crops and livestock and killing about 15 people. The male and female community members affirmed that the landslides of 2010 were of the highest intensity as they killed more than 200 people, and the women dubbed them “*the worst and memorable worldwide*”. The community meeting participants noted that after landslides have occurred, the entire household is affected but it is mostly the women, children and PWDs, who stay home most of the time that will be buried or killed, especially if they occur during the day. However, when they occur in the night, the entire family, including men, perishes. The community meeting participants added that women, children, elderly and PWDs found it difficult to move during evacuation, and getting a place or providing them with basic needs like food during disaster recovery was difficult. The community meeting participants also noted that during the rains, transport to the nearest health facility becomes very difficult as the roads become impassable. Water-borne diseases like diarrhoea, cholera, dysentery among others were also said to become common after the rains, and that water sources like wells would become contaminated, making access to clean drinking water a very big challenge for the women and children.

Agroecology:

Both the male and female community meeting participants were concerned about the reduced quality and quantity of food in the households as a result of landslides and

associated heavy rains. The extreme weather patterns and unpredictability were also said to have worsened the food situation, with the men blaming it on the increased presence of cassava pests. Men also regretted the resulting population pressure that was impacting on their land which they said is now getting more fragmented and exhausted. The foods consumed by both men and women include matooke, maize flour, cassava, yams, sweet potatoes, Irish potatoes, pumpkins, onions, tomatoes, beans and other vegetables. The community meeting participants said that the seasons had become unpredictable, making the timing of seasonal activities very difficult. The men again lamented: *“We plant early or late so this usually exposes the crops to both extremes of the wet and dry spells hence affecting the nature of the yields”*.

3.4.2 Livelihood Resources

Human Capital

The female meeting participants said the skilled personnel they knew of were primary teachers because very few people were educated and skilled in their community. They added that men constituted 90% of these persons, and women a paltry 10%. They clarified that only the youth had a better opportunity in this regard: *“It is mostly the youth that have had the chance to attain some level of education, mostly vocational as well as professional skills like the teachers, and nurses among others”*. Metal working, carpentry, plumbing, mechanics, building were said to be vocational skills dominated by men. The communities added that professional skills of teaching, accountancy, legal and social work attract both men and women. As in most parts of Uganda, nursing as a profession was said to be a preserve of women.

Social Capital

The common household assets mentioned by the community meeting participants were livestock (owned and accessed by men and women but controlled by men); land (owned, accessed and controlled by men); radios (accessed by women and women), bicycles and cars (owned, accessed and controlled by men). Many reasons were given for the gender differences in ownership, access and control of these and other natural assets. The men for example asserted: *“In our culture the man is always the foundation and principal of the home so this means that we are supposed to take control of the affairs of the household as the pillar”*. *It is an abomination for the women to go to the uninhabited places to look for wild foods such as Malewa [bamboo shoots] - such roles are left for us”*. This was confirmed by the nonplussed women themselves, who also commented on their low education and exclusion in public meetings:

In Bududa, women are taken as assets for the men. We join the man on his land and usually they pay dowry to our parents, this means you have nothing you will carry from your home. Few women are educated in Bududa and this makes us more vulnerable and more dependent on men for we cannot provide for ourselves. Men are stronger than us; they do harder work like going to the forests to get timber and malewa, which makes them economically better than the women. We are also

left out in most important meetings because we are supposed to be at home taking care of children and livestock.

Female Community Meeting Participants from Bumwalukani Parish,
Bulucheke Sub-County, Bududa District

Natural Capital

The natural capital in Bumwalukani Parish, according to the participants includes land (accessed by men and women, but owned and controlled by men), forests (owned, accessed and controlled by men), rivers, stones and sand (owned, accessed and controlled by men), and coffee (owned, accessed and controlled by men). Women were said to have no control of any these assets, although they can access them. The children access fruits although they are owned by the men. It is clear to the community that forests are owned by government, but can be accessed by men.

Physical Capital

The community meeting participants mentioned physical resources such as mountains, forests, rivers and wells that existed in their midst. The forests were said to be owned by government but accessed and controlled by men. The rest of the resources are equally owned, accessed and controlled by men and women. Both the male and female community meeting participants recognized the importance of natural, physical, household, financial/income-generating and social resources. They said natural trees hold the soils together to withstand soil erosion; that trees are a source of timber for building shelter; and provide firewood and charcoal for energy. They added that they use land for farming as well as settlement, and that rivers and wells provide them with water for household use among others. They said forests provide them with wild foods like 'Malewa' which is a major delicacy, and that wetlands provide them with food like yams, and act as reservoirs for excess water during heavy rains and floods.

3.4.3 Livelihood Strategies

Income

The communities outlined their major sources of income, which included crop farming, livestock keeping, small trade (mainly agricultural produce), formal employment (both men and women as teachers) on a very small scale, trade and casual labour. Whereas the community meeting participants said that both men and women spent on health care, the male participants said they spend money on educating their children, food, and alcohol. The female community meeting participants on the other hand said they spend money on basic items like soap, salt and food that are needed to care for the whole family and the children.

Activities/Roles

The women were said to have a very busy and congested day, which includes having to look after their husbands and children, and also do gardening and rear livestock. The female community meeting participants concurred that they hardly had time to rest and socialize as men do. The men were said to only assist in gardening and animal husbandry. The female

community meeting participants revealed that gender roles change during landslides and other hazard/disaster periods, with men abandoning their daily responsibilities of providing for their families. The gendered seasonal activity calendars also showed that men were active for three months, starting in September up to the end of the year when they are involved in picking, drying and selling coffee. Otherwise planting of crops, ploughing fields, weeding the crops and storing the harvests is done by both men and women. As regards reducing the burden women faced in terms of roles, the male community meeting participants called for men's support in educating children: *"We should take it up to ourselves to ensure that our children attend school to a reasonable level that exposes them to a certain knowledge, values as well as skills that can be able to help our communities"*. The women on their part advocated for community sensitization on this matter.

3.4.4 Livelihood Outcomes

Vulnerability

Environmental

The community said that landslides are caused by the high human population in their parish (which overexploits the natural resources) and leads to soil exhaustion (or low soil fertility) through charcoal burning and deforestation. The men asserted that because they were many, some people had to construct and settle on the hills, which are high risk areas. The men also blamed the topography of their location, saying they could not do much about their hilly land. The male and female community meeting participants also lamented that they live on hills because forces of nature dictate that water descends from above the hill tops down to the drainage channels and into the lowlands. The male community meeting participants also attributed landslides to spiritual forces. They argued: *"Most of us are forced to imagine that perhaps these misfortunes happen because our gods are angry"*. In a soul searching stance the men also pleaded guilty of irresponsibility: *"In our culture, the father is the foundation of the family. The partners are limited by resources as well as strength - the evacuation of the family can be very difficult for the women without the man's hand in it"*.

Social

Circumcision is revered among the Bagisu as it brings many communities together to celebrate the initiation of boys into manhood. However, the male community meeting participants noted that during the circumcision season, many parents go out to celebrate and leave their children at home – which poses a very high risk in case landslides occur. In addition to this is the belief in Bududa that when women move at night, they become barren. The female community meeting participants affirmed: *"We do not move at night and this binds us in one place and exposes us to landslides when they occur"*. The men also noted that urbanization had led to rural-urban migration to do casual labour as a source of livelihood, as opposed to farming on the land. The women added that rural-urban migration had caused food insecurity and poverty in their community, and that this left them helpless and *"finished"*. The female community meeting participants further noted the influence of polygamy during hazards. They said: *"Our men are commonly polygamous and in most cases landslides occur when they are in 'safe haven' at our co-wife's houses"*. The male community

meeting participants also blamed polygamy for the increased number of domestic violence cases and disunity in the community at large. The female and male community meeting participants and a district key informant noted that communities had close attachments to their ancestral lands, and that it is one of factors frustrating government efforts to relocate the people living in high landslide risk areas. The men for example affirmed: *“Some of our clan inheritance customs dictate that we stay on the land that is passed on from our forefathers in order to take care of their remains, so the whole idea of relocation definitely sounds to us like a rhetoric myth”*. The female community meeting participants seemed disappointed with the belief that women do not own land and yet it is the women who nurse the land. The male community meeting participants commented about the education level predicament, saying that because the communities cannot read or write, they may not be able to interpret information displayed on posters regarding disaster prevention and preparedness.

Economic

The male community meeting participants regretted the low infrastructural development in their villages, particularly the lack of electricity that makes access to various communication media (like television, mobile phones that need regular charging) difficult. The men and women also wished to have tap water so as to avoid taking contaminated water from open sources following heavy rains.

Political

The female community meeting participants were not happy with the political leadership, and asserted that they were always left behind by the leaders who do not involve them in decision-making over hazards/disasters. They claimed instead that the district leaders had benefited from their vulnerability and accused the leaders of being corrupt and selling off the relief items sent to them by well-wishers. They added that the district leaders accuse them of refusing to relocate, yet they have never told them to do so and that sometimes they were the very ones who discouraged them from relocating. The male community meeting participants instead blamed partisan politics and ‘bad games’ played by opposition so as to get votes in future.

Coping / Adaptation capacity

Local and External Groups/Organization Operating in the Community

The female community meeting participants noted that there were some organizations in their community, but that many were not functional. They said all the powers were in the hands of district officials, who are mainly men and who do not know their needs as women. On a happier note, the female community meeting participants acknowledged: *“We have women groups where we converge as women and share our experiences and capabilities to do business, how to help our children continue with school among others”*. The men also appreciated the role of women’s groups in the face of disasters.

The women groups help in reducing the impacts of disasters. Women do confide very much in other women, more than in men. The women understand their emotions better than us men do in most cases. Our

women groups also take on the responsibility of making sure the children of their colleagues are safe as the parents try to go through the recovery phase

Male Community Meeting Participants from Bumwalukani Parish, Bulucheke Sub-County, Bududa District

The women however regretted the gender imbalance in employment in the disaster-related organizations, saying that 90% of all the people who came to support their community were men and that only a few women understood their situations. They gave an example of women who thought of giving them sanitary pads, saying men did not know that sanitary pads were also important.

Mitigation Measures

The communities outlined a number of mitigation measures against the impacts of the landslides, which included: (i) resettlement to other low-lying areas; (ii) paying more attention to the traditional or natural early warning signs such as cracks on their land as well as heavy torrential rains. The male community meeting participants for example said that whenever they see these signs, the community informs the relevant authorities and they start moving to safer places; (iii) setting up local disaster response committees which play a big role in ensuring their welfare during disasters; (iv) empowering women to be prepared to take immediate action in the event these disasters happen; (v) tree planting and terracing the steep fields; (vi) diversification of incomes, including trade and casual labour to reduce the over-exploitation of soils by cultivation; (vii) water drainage channels around homesteads in order to prevent water from affecting the foundations of their houses; (viii) desilting the rivers; and (ix) storing food for bad situations. The female community meeting participants felt that they are better actors in all these strategies, but also blamed terracing for worsening the situation, saying it holds and accumulates water up the hills, water which can be disastrous to neighbouring homes. The female community meeting participants also had reservations about planting trees because the trees are always swept away by landslides. The women also blamed the poor land tenure system in their community, saying they had no say on how land was used. Both the male and female community meeting participants said that the unpredictable weather patterns were a challenge in that they interfered with seasonal calendar activities.

3.4.5 Disaster Risk Management

Disaster Prevention and Mitigation

As for disaster prevention and mitigation, both the male and female community meeting participants reported that they did not know most of the activities that are conducted prior to the occurrence of landslides. They also said that they do not receive any such information, with the women adding that they only get information after people have already died.

Unfortunately we get information when people have already died. We always ask ourselves why they do not train us early [on prevention and

mitigation of landslides] *than coming when it is already late. Our radio stations also report outcomes*

Female Community Meeting Participants from Bumwalukani Parish, Bulucheke Sub-County, Bududa District

The men only mentioned hazard mapping as a disaster prevention activity that they had observed being done by OPM. They added that the other activities they saw were related to disaster preparedness, and that these were implemented by OPM and agencies such as the Red Cross and UNICEF. These activities are explored in more detail below.

Disaster Preparedness

The major disaster preparedness activities reported by the male and female community meeting participants were preparedness training, which involved aspects such as family planning, proper land use (e.g., terracing, fallowing) and environmental management (e.g., afforestation or tree planting), as well as food security undertaken by OPM and UNICEF respectively. The men also noted that they knew of some evacuation and resettlement activities being undertaken by OPM in their areas, and that these involved both women and men. The male community meeting participants further contended that the preparedness trainings involved both men and women, although the female participants revealed that they were mainly involved in planting of trees, and that men were the main beneficiaries of most of the trainings. The women explained that men restricted their movement and confined them at home, and that they also had to undertake their domestic roles.

Men alone get the information [on disaster preparedness]. For us we are always caught up by numerous activities at home and our husbands do not allow us to move anyhow.

Female Community Meeting Participants from Bumwalukani Parish, Bulucheke Sub-County, Bududa District

The female community meeting participants also complained that their husbands often discouraged them from moving to other areas (e.g., Kiryandongo where many community members were resettled) as advised by the district and other stakeholders as part of the evacuation efforts, and that this had forced them to continue living in landslide scars. They noted: *“It is our husbands who discourage us from moving away from these areas, yet in most cases it is us and our children who perish. Currently we are living in landslide scars in Bumwalukani, and the same applies to people of Nametsi who refused to go to Kiryandongo”*. Turning to early warning as a crucial aspect of preparedness, both the male and female community meeting participants outlined similar early warning signs that they knew, with women mentioning even more signs although some seemed to reflect locally held beliefs (Table 4).

Table 4. Community Meeting Participants' Knowledge of Early Warning Signs for Landslides by Gender

Females	Males
<ul style="list-style-type: none"> • Heavy downpours throughout the day • Cracks in the surface • The direction of thunder • Thick clouds • Black birds moving from the west • A small animal which looks like a sheep crossing our area (the following day the landslides will occur) • When a dog sits on a granary • Whenever a crested crane stands on a house • When a male child sits on cooking stone 	<ul style="list-style-type: none"> • Cracks on the surface or landscape • Soil becomes soft • Prolonged rains • Water 'erupts' out of the ground • Some trees fall on their own when the soil softens

Source: Field Data, October 2014

The men added here that reporting the signs indicated in Table 4 above was necessary in order to improve preparedness for landslides in their community.

Disaster Response

Communities in Bududa noted that they had observed a number of disaster response activities in their Parish of Bumwalukani. Both men and women mentioned activities such as search and rescue efforts, provision of relief items (FIs and NFIs), provision of psychosocial support to men, women and young landslide survivors (mainly through counselling), and provision of security, as shown in Table 5.

Table 5. Landslide Response Activities Mentioned by Community Meeting Participants by Gender

Females	Males
<ul style="list-style-type: none"> • Search and rescue efforts • Provision of relief items (FIs and NFIs) • Psychosocial support (counselling) • Security by the police • Emergency operations • Public warning through radio announcements 	<ul style="list-style-type: none"> • Search and rescue efforts • Provision of relief items (FIs and NFIs) • Psychosocial support (counselling) • Security through the local defence unit

Source: Field Data, October 2014

From Table 5 above, whereas men noted that following the occurrence of landslides, security was provided by the local defence unit, women said it was provided by the police. Women on the other hand added emergency operations, and public warnings through announcements as other response activities. The first two activities in Table 5 were said to be mainly undertaken by OPM and the Red Cross, while psycho-social support was provided by the Red Cross, UNICEF and various churches. Whereas the male and female community meeting participants said the relief items provided to landslide-affected

communities reached both men and women, they argued that the items were inadequate because of corruption at the district, and poverty or greed.

We have a challenge of corruption. Our leaders, more so the district leaders only use our problems to fulfil their self-interests. They take most of the relief items

Male Community Meeting Participants from Bumwalukani Parish, Bulucheke Sub-County, Bududa District

Yes, all of us [men, women and children] receive this support [relief items]. The support is however not enough most times because some of it is stolen by the district officials who have very corrupt habits. Some officials hoard some of our relief items with intentions of using them for their own selfish needs. High poverty levels make us a bit unruly when some of these items are being distributed; some of us tend to claim more than others.

Male Community Meeting Participants from Bumwalukani Parish, Bulucheke Sub-County, Bududa District

Also, both the male and female community meeting participants observed that men dominated disaster response activities such as emergency operations, search and rescue and even distribution of relief items. The men attributed this to women's femininities, mainly being weak and emotional, while women cited some deterrent beliefs. Below is what the women and men had to say:

Emergency operations are done by men; we have not seen any women involved because many people believe women do not enter graves. Search and rescue efforts are also done by men; no woman has ever been involved in the search. The provision of relief items is also done by men. Women only go there to carry the items home but distribution is dominated by men.
Male Community Meeting Participants from Bumwalukani Parish, Bulucheke Sub-County, Bududa District

The search and rescue for instance is done by men, because they are strong and can do the heavy duties of digging and clearing of the debris to recover bodies of their loved ones. Because of the emotional nature of the women after the disaster, they hardly have the moral strength to immediately engage in these emergency operations.

Male Community Meeting Participants from Bumwalukani Parish, Bulucheke Sub-County, Bududa District

The above analysis indicated that gender-based stereotypes and beliefs limit women's effective participation in most of the disaster response activities.

Disaster Recovery

The male and female community meeting participants from Bududa said that the major recovery activities they had seen in their community were temporary housing (especially tents provided by OPM, UNICEF and the Red Cross), claims processing, counselling (by

UNICEF and the Red Cross), medical care (especially in the temporary camps by Red Cross) and rehabilitation of infrastructure such as roads and bridges (OPM). Again men were said to be more involved in recovery activities, and women asserted that their husbands did not want them to be involved in activities meant to help people who have been affected by landslides.

3.5 Hazard IV. Famine: Lorukumo Village, Rupa Sub-County, Moroto District

3.5.1 Contextual Analysis

Demographic Characteristics

The community meeting participants estimated the categories of people in their village as follows: women (50%), men (30%), youths (20%), married women (60%), single women (30%), widows (10%), female headed families (30%), PWDs (10%) and PLWHA (10%). The community meeting participants noted that there were more women and many widows because most men died during the cattle raids in the past 10 years. The PWDs were said to have come as a result of chronic sicknesses and gun shots during raids. The poor were said to constitute 60% of the population; the middle 20% and the wealthy 10%. The poor were also said to have no livestock save for an ox; their wives survive on charcoal burning, casual labour, selling firewood, gold mining and selling local brew among other livelihood sources. The middle households were characterised as having few livestock, a family size of 6-7 and that they survived on both crop and livestock husbandry. They were also said to be polygamous (with 2-3 wives) and each wife had 3-4 acres of land to grow sorghum as the main crop. The better-off (wealthy) were said to have larger herds of cattle and flocks of goats, polygamists (with 4-5 wives), and a family size of 9-10, including dependants. Their livelihood strategies include livestock sales and to a less extent crop sales. They were also said to open up large fields for crops because they can hire casual labourers.

Hazard/Shock

According to the community meeting participants, the major hazards experienced in Lorukumo village in the last 10 years were conflict, famine and livestock diseases, with famine (particularly in 2006 and 2014) having the biggest impact. The male and female community meeting participants concurred that cattle rustling had led to massive loss of lives, property and displacements of the community and their livestock. They also said their village had suffered from weather/climate related changes in the last 10 years, characterised by unreliable rains and drought. These changes were attributed to the community's livelihood strategies and the wrath of the 'annoyed gods'. Both men and women regretted that there was natural resource destruction in their area, driven by deforestation for charcoal burning, poles for building and fire wood sales especially on the mountain slopes. The mountain slopes are believed to be the residential places for the 'god of rain patterns' called 'Ekipie'. These activities, according to the community meeting participants have annoyed the Gods who can only be appeased by making sacrifices. The women further alleged that God was punishing the Karamojong because of the innocent blood they poured during the conflict. Both men and women noted that the community has experienced crop

failure in the recent years, and women described this as “*frequent years of famine with dotted fair harvest*”.

Agroecology

The male community meeting participants affirmed that 2014 is one of the years of poor harvest, and that they are going to sell some of their animals in order to get money for buying food from the markets, and engage in selling charcoal and firewood as sources of income. Furthermore the men noted that a good harvest is usually followed by bad year almost every 1-2 years. For their part the women decried the bad food situation: “*Most of our households sell a few livestock in order to buy food for the households during famine. We do not get enough food for our diet and that is why in most cases our children end up being malnourished*”. The community blamed the changes in climate/weather patterns for the famine, as well as soil exhaustion. The community meeting participants confirmed that because of famine, many people have shunned agriculture and turned to gold and marble mining, which has made food scarcity situation even worse. The women were concerned that most households consist of PWDs, PLWHAs, widowers and widows, which makes the households even more food insecure. They added that the frequent famine had led to increased demand for food as little is supplied in the market, as well as an increase in food prices. For livestock, the fall in prices was attributed to increased supply in the market as most households try to sell of their cattle so as to get money for meeting other household needs. The female community meeting participants added that the number of meals in households reduces to 0-1 per day during famine, and that a family/household of 6-9 persons consumes 20-150 kilograms of maize flour, 50-200 kilograms of sorghum grain and 10-20 kilograms of beans. The amount of cereals include those used for brewing local brew, which sometimes is taken as a meal for adults in hard times. When there is harvest a lot of food is used because it is in plenty.

The female community meeting participants noted that the elderly, women, children and PWDs were said to be the most affected by the famine. The elderly were said to have low labour capacity; women have no livestock or have small livestock and so are poor and vulnerable, and children and PWDs depend on the labour capacities of their family members. The agro-pastoralists were said to be more susceptible to famine because their economic backbone (livestock and crop production) is reduced during drought, resulting in famine. Whereas the male community meeting participants noted that men have changed their attitude towards helping their wives in daily chores during hazards (such a scaring for children, cultivation) and giving financial support, the female community meeting participants instead said men simply migrate to the homes of their co-wives and that this has caused domestic violence. They said: “*Our relationships with our husbands sometimes change. Men tend to migrate to homes of our co-wives where they are cared for very well leaving their other families with many children unattended. This often results into domestic disagreements and an increase in gender-based violence*”.

3.5.2 Livelihood Resources

Human Capital

The community meeting participants noted that there were very few skilled personnel in the village, and that most of these were male teachers. The female community meeting participants also said they were illiterate: *“We the women have little or no skilled labour because almost all of us are illiterate and even the few men who went to school stopped in low classes (primary one to four). We have mostly unskilled labour among women because of the traditional belief that when you educate a girl child, she ends up being a prostitute instead of bringing in cattle when she gets married”*. However, the community boasted of two women and seven men in formal employment – all working with Moroto District Local Government.

Social Capital

The community meeting participants said that due to the patriarchal Karamajong culture, men own and control household assets such as livestock, oxen, ox ploughs and bicycles, and that phones are controlled by both groups. Like in most disaster-prone communities in Uganda, the women of Lorukumo village were said to own and control cooking utensils, poultry, livestock products and granaries.

Natural

The communities argued that men own and control land, and that the other natural resources such as wild trees and fruit trees are owned, accessed and used by both men and women. The male community meeting participants opined: *“We men own some natural resources like forests because we make sacrifices for worship and rejoicing in ‘Akiriket’ and ‘Akeero’, respectively”*. On their part the women believed most of the natural resources like mountains and wells are for watering livestock and are solely owned by men, after all the men are the ones that excavate and maintain these assets. The male community meeting participants noted that in Karamoja, all the assets that have a direct relationship with livestock are owned by men. They and the female participants recognised the importance of rivers as a source of water during drought, forests or woodlots as a source of firewood and charcoal and timber or wood for building/repair of houses and fencing of kraals. The women emphasized that gold mining and marble mining activities in the mountains are heavily relied on during hardships as a alternative sources of income.

Physical

The community participants noted that men own and control rivers, land and wells. This was because some natural resources like wells are solely owned by men because they are the ones who excavated them; men also own rivers because they need to know where the water for their livestock comes from; and men make sacrifices to the Gods under the big trees found on the river banks, an activity that women are not mandated to do. The women complained: *“We do not have much ownership and control of physical assets because we*

were bought or married; the men are naturally born men and know that they control the security of the resources”.

3.5.3 Livelihood Strategies

Income

Communities mentioned activities such as gold mining, quarrying marble, sand mining, and selling firewood, poultry, crops and charcoal as preserves of women. Men were said to be confined to livestock sales and collection of poles for houses.

Expenditure

Both men and women were said to spend money on tobacco, local brew, medical fees, school needs (books and pens/pencils for children at school) and food. In addition, men spend money on buying livestock and drugs for livestock. The men boasted of spending more on drinking local brew with friends. Traditionally, women are expected to spend more on food because they are the food providers.

Activities and Roles

The community meeting participants noted that whereas both men and women clear gardens, cultivate, weed and harvest crops and participate in ceremonies at the same time in the year, the men participate in firewood sales and charcoal burning in the period March to May (yet the women do this throughout the year), in brick-laying in the periods (January-February) and September to November, and sell livestock in March to May. Threshing and storage of harvest are a preserve of women in the period November to December. Gold mining and casual labour is done by women throughout the year. The daily activities/duties of women are heavier than those of men who confine themselves in cultivation and grazing livestock. The domestic chores of women start at 4 am and end at 10 pm when they sleep, and so they tend to have busy days with hardly any break. The roles include preparing meals in the home, caring for children, gold mining, firewood collection and casual labour to earn some money. The community meeting participants noted that these roles change when there is a disaster. The community meeting participants asserted that then men tend to work more with women as a family so as to generate income. The women testified to this: *“Our men become more responsible by helping us take care of the children, look for income through charcoal burning, and gold mining to increase family income. This helps us to cope up as family”*. However, the women were emphatic about the fact that after the situation normalizes, men go back to their roles as before, and prayed for continued sharing of roles as is the case when disasters strike. They said: *“There is need for men to come in to help us in caring for children, doing garden work and supporting us financially”*.

3.5.4 Livelihood Outcomes

Vulnerability

Environmental

The male and female community meeting participants from Lorukumo confirmed that there was environmental degradation in their area, and that trees and woodlots have been

overexploited through charcoal burning and cutting for firewood, and there is overgrazing and bush burning. As a result of deforestation, there are fewer wind breaks that have caused the soil to dry, and now the wind blows the top soil away hence exacerbating soil erosion. The soils were also said to be less fertile, and this further increases the risk of famine and food insecurity.

Social

As noted earlier, the communities testified that there are many women (widows and PWDs) in Lorukumo village because most men died during the cattle raids in the past 10 years and many sustained injuries. A notable issue here is the many beliefs that could increase married women's vulnerability during famine. Some of these were mentioned by the female community meeting participants, such as married women not being able to eat any food during sacrificial rituals before they have been cleansed, and a young sister who gets married earlier than her elder sister being forbidden from sharing food with in-laws until a bull is slaughtered, locally known as "lodepar".

Political

The male and female community meeting participants complained about their politicians not doing much when faced with famine. They accused them of not following up with stakeholders in the fight against famine and other hazards.

Coping/Adaptation Capacity

Local and External Groups/ Organizations Operating During Famine

A number of organisations working on famine were mentioned by the community meeting participants and key informants. They included the following: CARITAS (capacity building on DRM and livelihood), DDG/DRC (Danish De-mining Group/Danish Refugee Council, supply of FIs), IRC (capacity building on DRM and peace and provide farm inputs), KAWUO (that is Karamoja Women's Umbrella Organisation, gender trainings), NAADS (supply of livestock), NUSAF (Construction of infrastructures and fencing of schools), IUCN (Climate change and mitigation; developing contingency plans for communities), Red Cross (Give NFIs), and GTZ (German Technical Cooperation, Capacity building for farmers in better Agronomic practices). The main local groups include the Glomelan group and Rupa looi group, which give loans in their VSLAs and sensitize the communities; these two local groups together with KAWUO are a preserve of women, who are also the main actors.

Famine Mitigation Measures

The mitigation measures mentioned by the communities included selling off animals before they have lost condition to fetch money that can be used for buying livestock later and for sacrifice when elders pray to avert famine (or other disasters), smearing colour at special sites called "Emunyen", and killing a special animal in a respected prayer place called "Akiriket". Other measures the communities mentioned included alternative activities such as charcoal burning, sale of firewood, and brick making; increased sale of household

productive assets (such as ox-ploughs), and migration of livestock and persons. These latter measures, which were said to be done by both men and women depending the severity of the famine or drought, are only applicable in the short run. If the famine is prolonged and severe, they may have negative impacts on the environment and may also be less viable. For example, during famine or when food is less available, there is usually a high supply of livestock, charcoal and firewood in the market which then go for very low prices. The sale of household productive assets also worsens women and children’s vulnerability to famine.

3.5.5 Disaster Risk Management

Disaster Prevention and Mitigation

Community meeting participants from Lorukumo Village said they had been receiving training or capacity building meant to help them prevent or mitigate the negative impacts of famine. Both the male and female participants said CARITAS had trained them on famine mitigation, climate change adaptation and strengthening of their resilience. The men added that they had undertaken early warning training provided by Rupa Sub-County, while the women said IUCN had also conducted trainings on climate change adaptation and development of local contingency plans. Auspiciously, the male and female participants disclosed that the trainings involved both men and women.

Disaster Preparedness

With regard to disaster preparedness, both the male and female community meeting participants said they were mainly involved in trainings or sensitization workshops on better farming methods/practices for increasing food production (given by the sub-county and other stakeholders), post-harvest handling to reduce food losses and environmental management (e.g., tree planting and reforestation to avert strong winds). The male and female participants also said they had been advised to join VSLA groups (as saving groups) so that during hard times or when there is a bad famine, they are able to access loans and engage in some income generating activities (IGAs). The communities also mentioned a number of traditional early warning signs that worked for them, some of which looked like traditional beliefs (see Table 6).

Table 6. Traditional Early Warning Signs Known by Community Meeting Participants by Gender

Females	Males
<ul style="list-style-type: none"> • Strong winds which blow from east across Rupa • When wild fires burn the vegetation around the hill called “Lokolimith” (expect bad season) • When the rainbow appears on the slopes of Mt. Moroto around Musupo (expect crop failure) • When big star called “Lomoroko” appears (always experience prolonged 	<ul style="list-style-type: none"> • Strong winds which blow from east across Rupa • When wild fires burn the vegetation around the hill called “Lokolimith” • When the rainbow appears on the slopes of Mt. Moroto • When mountain Moroto experiences a lot of lightning (expect intense food insecurity) • When big star called “Lomoroko”

<p>drought).</p> <ul style="list-style-type: none"> • When cattle begin to defecate when they are sleeping and over flap their ears (shaking their ears) we expect drought /famine 	<p>appears in the year and also a star called “Lokerepe” (expect drought/famine)</p> <ul style="list-style-type: none"> • when we begin to see cattle beginning to defecate when they are sleeping and beat their ears (shaking their ears) expect drought /famine
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Source: Field Data, October 2014

As shown in Table 6, the male and female community meeting participants knew similar traditional early warning signs, with the men adding sightings of another star called “Lokerepe” and lightning around Mountain Moroto as a sign of impending intense food insecurity.

Disaster Response

The main response activities outlined by male and female community meeting participants from Moroto were disaster assessment (or what men called ‘identification of extremely affected households’), provision of relief items (FIs such as posho, beans, maize, cooking oil, salt from OPM and WFP, and NFIs such as seeds by FAO), gifts from friends from other zones not badly affected by famine (in form of animals, food, etc.) and psycho-social support from the sub-county. Receiving gifts from distant friends following the occurrence of hazards is rare and was only observed in this Karamajong community. Like in most of the other disaster-prone communities, the male and female community meeting participants from Moroto complained that relief items were inadequate and that they only met the needs of the women and children in households affected by famine for a short time. The communities also argued that women were mainly involved in receiving relief items, and that the other disaster/hazard response activities were undertaken by men, including rituals meant to minimise the impacts of famine. The male community meeting participants affirmed: *“We the men mobilize the community to make sacrifices or ‘ajuloot’ to their gods and the elders pray to them to turn aside the impact of the famine”*. This was also confirmed by a village key informant who added: *“Some households in my village kill bulls as a sacrifice to avert the intensity of the hazard [famine], and elders join their age groups to pray to the gods of good fortune”*.

Disaster Recovery

The male and female community meeting participants from Lorukumo village in Moroto District said that the main recovery activities they had observed were continued trainings on food security by the sub-county and other actors and counselling, which were given to both women and men. They did not mention long-term medical care or rehabilitation of infrastructure. The Rupa Sub-County key informant said there were other long-term environmental management activities that occur or are being promoted by the sub-county and other partners, such as promotion of aforestation/tree planting, improved farming practices such as use of new seed varieties, and irrigation.

3.6 Hazard V. Armed Conflict and Displacement: Panykworo Village, Bungatira Sub-County, Gulu District

3.6.1 Contextual Analysis

Demographic Features

The community meeting participants noted that men and women constitute 40% and 60% of the population respectively in Panykworo village. The elderly were said to be 2%, youths 30% and the PWDs 10%. The marital status was estimated at 70% for married men, 25% for single fathers, 5% single men; 70% widows, and 30% widowers. In this community, a poor person was described as one who cannot take his/her children to school, and does not have anything that can support him. The middle household was said to own 2 to 3 heads of cattle, 'has some money', takes children to school or can afford to take children to school, has gardens and food; has some transport (bicycle, motorcycle) and a latrine. A wealthy household was described as that with a permanent house, with children whose fees are paid for fully, with a large piece of land for grazing many animals, educated and with a car for transport.

Hazard/Shock

The community meeting participants testified that between 2004 and 2008, war intensified in the area, and PWDs, women, children and the elderly suffered most. They added that the PWDs could not manage to run away whenever the rebels attacked and most of them were killed because of that, while the deaf for example would not even hear the bombs. In the case of mothers, the female participants observed that it was difficult for them to run with all their boy and girl children. The elderly did not have energy to run to the bush during the attacks and even when people were in camps, they did not have energy to build for themselves. Some organizations came to their rescue and built them shelter during the resettlement process. Several causes of the war were given by the community, but the main ones included the fight for political power between government and LRA in the bush; perceived ethnic differences, segregation and discrimination in employment; and lack of education which made the community unable to compete for the limited jobs.

Agroecology

The male and female community meeting participants recollected that food security deteriorated during the war, because people were encamped and the situation was generally insecure. The army did not allow people carry out agricultural activities while in the camp (except in a radius of a few kilometres from the camps), and famine surfaced because the food items that were being distributed by some organizations were not enough to feed every household. Communities were forced to desperately sell their livestock at very cheap prices during the war and they could not buy food stuffs because they never had enough money. The foods that were said to be available at the time included sorghum, beans, sim sim, pigeon peas, among others, which were given to people in camps by organizations like World Food Programme. The male community meeting participants noted that they would consume two basins of sorghum, two basins of beans and some vegetable in a whole month.

3.6.2 Livelihood Resources

Natural Capital

The natural resources that were said to be in Panykworo village were land, natural trees, fruit trees and wild foods. The community meeting participants said that land is owned and controlled by men and their boy-children because culturally, land belongs to the men; the women only access or use it for agricultural activities. Everyone can access the land, and the ownership of natural trees relies on the owner of the land and this also applies to accessibility. Fruit trees were said to be owned, accessed and controlled by anyone in the family. Wild foods were also said to be for everyone, and that there is no specific person who controls or owns them. For example, the women community meeting participants said that they get vegetables like ‘malakwang’, and ‘otigo’ from the wild.

Physical Capital

These included forests (owned and controlled by men and boy-children and accessed by all); rivers, lakes, wells and mountains handled similarly. The female community meeting participants explained this scenario well: *“For us women we were just married in this village and we cannot start coming to take over ownership for what does not belong to us. You know culturally it is the boy-child who takes responsibility of such resources, and there is a saying ‘Jami kicaka pe muko odeyo’ which means what does not belong to you will never be yours”*. The women added that men own and control the part of the river that runs through their land and that wells belong to the person who dug them. They also noted that ‘water is life’ and so no one can limit any body from fetching water, and that wells are controlled by the water committee and the ‘Rwoti-Kweri’ chief.

Social Assets

These were provided by the community meeting participants and included livestock (owned, accessed by men, women and children but controlled by men and women; bicycles (owned and controlled by women and men); motorcycles (owned and controlled by men and boys but accessed by all). The community meeting participants noted that even the girls can buy livestock and bring it home, and that they can own and control. Some men own these livestock by inheritance. The community meeting participants confirmed that once a home has livestock, everyone can access them in one way or the other.

Human Capital

There were said to be skilled people in the community, engaged in activities such as tailoring, construction, and hair-dressing. Others were said to be working in apiary and in the government, as teachers and agriculturists. More men than women were said to be occupying these activities and positions, and the most educated and skilled were the men.

3.6.3 Livelihood Strategies

Income

The community meeting participants noted that currently they get income from farming (rice, cassava and groundnuts and vegetables like cabbage, entula, tomatoes). Both women

and men are involved but the selling is mostly done by women. Apart from farming, the women also do local brewing. Both men and women also trade 'Awaro'. There is also sand quarrying, and casual labour, which are men's activities.

Expenditure

As observed earlier, the communities, especially the female meeting participants said that men tend to abandon their responsibilities of providing for the basic needs of their families during disasters, leaving them with the women. The women participants for example asserted: *"We spend a lot on buying foodstuffs, paraffin, salt, paying school fees. So every day, we have to work harder so that we can afford these basic necessities and most of these needs rely on the women because usually the men show no signs of care and if they get money they spend it on alcohol"*.

Activities/Gender roles

The male and female community meeting participants concurred that in January and February, the fields are cleared in preparation for planting of crops, although some households were said to harvest in January. They added that planting is done in March and April, and that in May the new crops are weeded. Clearing of new fields begins again up to June so that in July and August, there is planting. Starting August, communities harvest new crops and between September and October they weed the new crops. From November to December harvesting of crops is done, as well as other activities such as brick making, grass cutting and charcoal burning. Charcoal burning is mostly done by men, but women have also joined in this activity. Weeding is done by women. During the rains, agricultural activities intensify (clearing the garden, planting and weeding the crops), but during the dry periods the women's roles change: they do a lot of trade, the men indulge in stone quarrying and charcoal burning and selling.

Clearing the garden was said to be done by everyone. Grass cutting is usually done by women and girls, and the grass is used to thatch the huts. Brick laying is done by the men and boys. Planting is also usually done by everyone. Harvesting is done by women and girls. Most importantly here, the roles of female and males changed during the war. Before the war, men were actively involved in agricultural activities, they were not wasteful (drinking and gambling as during encampment). Sadly, some men have continued to do the same even after returning. The women affirmed: *"We have taken up most of men's work because if we don't do it, problems will abound in the families"*. The women are not happy with the gender roles, and they have gone as far as building or thatching huts which used to be a man's role. Culturally, upbringing of children should be done by both women and men and this was done usually around the fire place during evening hours, the culture of "Wangoo". However this is not happening now, as noted earlier due to the breakdown of families during encampment.

To reduce the exploitation of women in their gender roles, female community meeting participants suggested several options: enactment of a law to imprison men for familial non-support; government or CSOs building the capacity of women by engaging them in income

generating activities and giving them start up capital; government restricting alcohol consumption because alcoholism has men very hopeless.

3.6.4 Livelihood Outcomes

Vulnerability

The male and female community mentioned geopolitical factors and 'encampment' or being in camps as having increased their vulnerability to LRA attacks. The first geopolitical factor the communities and some key informants mentioned was that Gulu as a district was located strategically in the conflict region. They said Gulu district was located close to the border with South Sudan, which made it easier for the rebels to enter the district and start their clandestine activities and also commit various atrocities such as looting, abduction of men and children (who later became child soldiers) and even maiming and killings. After committing these crimes, the LRA would easily retreat to the border and then sneak back to Sudan. A sub-county key informant also alleged that most of the top LRA commanders were originally from Gulu district, including the leader of the rebels Joseph Kony. In fact, history has it that the infamous Atiak massacre in which the rebels killed many people including women and children was carried out by Vincent Otti in his own home village of Atiak. Gulu district was also like a food basket for the Acholi region due to better weather compared to Kitgum for example that had longer dry seasons, and this made it a better target for the rebels.

With regard to security, there was limited deployment of government soldiers in the communities, and this made them susceptible to LRA attacks. Only the camps and the porous border areas of Nyomoromo had soldiers. But even the soldiers deployed in the camps would be easily over-run by the rebels due to limited man-power. Indeed, and as the communities themselves asserted, being in the camps made people even more vulnerable to LRA attacks. A district key informant asserted that Gulu district had some of the largest IDP camps during the war, such as Pabbo, Amuru, and others. The rebels also targeted the camps in order to get food, men and children to abduct and conscript into their ranks. One key informant gave an account of why men and children were targeted:

The LRA fighters mainly targeted men and children, because the women could not run. At the beginning, they abducted men and boys. But they learnt that whenever they would get males aged 18 years and above, they would find ways of escaping from them and returning back to their homes. So they started targeting children of 9-15 years because these would not easily return back home

Interview with Key Informant, Bungatira Sub-County, Gulu District

The camps aside, the rebels were also said to have attacked and abducted people who were going to their gardens (especially between 1996 and 2002), and this was why the government soldiers urged people to stay in camps and not to grow crops from gardens that were outside far away from the camps. Again, because people could not grow their own crops, they had to rely on food aid from government and international and non-

governmental organisations which itself was inadequate. A village key informant lamented about the poor quality, quantity and variety of food during the war:

During the war, the quantity of food was limited and the food rations people got depended on the number of family members in the household. The more the family members, the more the food rations that were given. People mainly ate beans and yellow posho [maize flour] that were being distributed by the World Food Programme and the government. There was therefore lack of variety in the food that people ate

Interview with Key Informant, Panykworo Village, Bungatira Sub-County, Gulu District

Socially, the female community meeting participants and a key informant recalled the turn of events during the war and the breakdown of families and gender relations due to polygamy:

“Before the war, we used to grow a number of crops and we were rich with food crops. We never used to cry about hunger because we had a variety of food because we were active farmers, and our granaries were ever full of harvest. But the war changed all that and as a result, we were not able to dig because of insecurity and many of our children died because of famine. And during war, the relationships between men and women were not good. Men left us in the camp and went into new relationships, with women who would purportedly care for them better, only to return to us with HIV/AIDS”

Female Community Meeting Participants from Panykworo Village, Bungatira Sub-County, Gulu District

The war really disorganised families. The men became more polygamous and this increased domestic violence in households. Men started bringing their second wives into their huts, which led to more misunderstandings with their first wives. Men were beating women most of the time

Interview with Key Informant from Panykworo Village, Bungatira Sub-County, Gulu District

The community meeting participants and some Key Informants admitted that there was also cultural degeneration during the war due to confining people in IDP camps. This was because of limited space in the camps, lack of privacy as many people shared single rooms with their children, yet culturally children were supposed to sleep separately. It was alleged that children would watch their parents having sex, an abomination among the Acholi ethnic group. Some girls got into early marriages and others became prostitutes in an effort to meet their needs in the camps, and men became very frustrated and resorted to alcoholism, and left most of their earlier responsibilities with women. The community meeting participants further explained that many children were not in position of studying during war and so they dropped out of school. The children (both boys and girls) who were not in school (and some who were in school) were said to have become uncontrollable and degenerated morally, a factor that led to an increase in the spread of HIV/AIDS in the

camps. These assertions were confirmed by the community meeting participants and some key informants.

The war destroyed our cultural tradition of 'Wango OO' [fire place sitting], which has made teaching the youth very difficult or challenging. The youths have therefore not benefitted from our past societal linkages
Male Community Meeting Participants from Panykworo Village, Bungatira Sub-county, Gulu District

The formal education system collapsed during the LRA war. Children could not go to school and they degenerated morally, becoming promiscuous. Many girls got into relationships with young boys of twenty years and above, some of whom were school drop-outs. The girls had children and became young mothers. The immorality among boys and girls led to an increase in HIV/AIDS in the camps. Parents failed to control their children and up to now the children cannot be controlled because they were used to that life in the camps

Interview with Key Informant from Panykworo Village, Bungatira Sub-County, Gulu District

During the war, the behaviour of children in the camps deteriorated. After returning from school, the children would just go to the centres in the camps to watch television instead of reading their books, and this led to a decline in performance at school. Some of the children became thieves – they would steal food stuffs and break into shops. The girls got married early. A young girl aged 14 would get married to older men because she needed money. So we had a lot of child mothers who would not get all the care they needed from their partners. Many of these child mothers separated with the fathers of their children and ended up returning to their parents

Interview with Key Informant from Bungatira Sub-County, Gulu District

Mitigation Measures

The male and female community meeting participants testified that the community has come up with Village Saving and Loans Associations (VSLA) where they save, borrow and invest the little money they have saved. The women were happy with this development as it has helped them to send their children to school; there are farming groups /organizations that have supported the community by buying ox-ploughs which are used to carry out farming; the cultural leader 'Rwot' played a very vital role during reintegration of the returnees by initiating the peace-building among the Acholi community at large because many people were so bitter with the returnees and the 'cen' ghost of those they killed disturbed them. The 'Rwot' organized meetings per sub-county in the region and the 'Matu Oput' process was launched. Matu Oput entailed drinking of the bitter root organized by the clan leaders to cleanse their bitter past and to eat the liver of sheep. These practices were deemed reconciliatory between the community and the returnees as they helped the latter to atone for their murderous criminal acts that they committed while in the bush. The child mothers who returned from the bush with children also benefitted from Matu Oput" – the

community accepted the children after this reconciliation. To further cleanse the former child soldiers who returned from the bush (having been used by the LRA rebels); the children were thrown into ant-hills to be bitten by termites for three days (if a boy) and four days (if a girl). However, there were challenges that people found in carrying out these cleansing rituals. Many people for example found it very hard to buy the sheep or goat which is needed to perform these rituals as they are cash strapped; getting 80,000 UGX to purchase a sheep/goat is an uphill task. And because of the lack of cash to buy sheep or goats, some people in the community could not perform the cleansing rituals. For this reason, the female community meeting participants regretted: “Many returnees end up not under-going the ritual, and many of them are mentally disturbed”.

Local and External Groups/Organizations Operating in the Community

Apparently the community in Panykworo village, just like many others in Gulu is not short of a helping hand. Table 7 gives the organizations, their respective activities, the main actors in the origination and the target population. It is encouraging that women are among the actors in these organizations.

Table 7. Organizations/Agencies in Panykworo village, Gulu District

Institutions	Activities	Staff (actors)	Target population.
Government: Sub-County	Sensitization Training Networking Advocacy	Male and female	Women, men, Girls, Boys.
CBO's :- VSLA group	-Saving -Borrowing -investment Farming.	Mostly women	Mostly women
Cultural association	Cultural revitalization:- Cultural dance Training Sensitization Peace building Reconciliation	Mostly men as leaders.	Women, men, Girls, Boys.
NGOS:- CARE International World Vision ACCORD NRC FAO CARITAS World Food Program Torture for victims BOSCO Uganda People's Voice for Peace	Cash for work Group formulation of groups, Training Counselling Distribution of food items Distribution of non food items	Men and women	Women, men, Girls, Boys.

Source: Field Data, October 2014

3.6.5 Disaster Risk Management

Disaster Prevention and Mitigation

Community meeting participants said that there were not many prevention and mitigation activities against the LRA war. According to the participants, most of the activities were on aspects of preparation, response and recovery.

Disaster Preparedness

As far as preparedness for the LRA war was concerned, the most prominent activities mentioned by the male and female community meeting participants from Panykworo Village were early warning and evacuation, or resettlement into camps (or ‘encampment’). They admitted that they got warning messages from government about impending LRA attacks, and that these came through radio stations and letters put at community gathering points. The women recalled:

Yes, we had some early warnings, because at times we would get letters thrown on the road and at the water source. For some of us who could not read, we took the letters to the local council to read for us and he would organise a meeting to alert people to take refuge
Female Community Meeting Participants from Panykworo Village,
Bungatira Sub-County, Gulu District

More recently, the communities have been given warning messages on lightning, a frequent hazard in the area. The men in particular said they get radio messages (through Radio Mega) requesting them not to gather in one place in very large numbers and not to take shelter under trees when it is raining. On evacuation during the LRA war, the male and female participants confirmed that they were told to move to IDP camps for their own safety. According to the male participants, those who refused to move to the camps (many of whom were men) were forced to do so by the government soldiers, and some who did not heed to the warnings by soldiers were killed by the LRA rebels.

The order [to move or leave the household] was mostly given by the soldiers. If they told you to leave a place and you refused, they would remove you by force. In some cases the soldiers would arrest you and take you to prison. If you were found in an area where soldiers did not want people to stay you would not survive and many people lost their lives [to LRA] because of such things of not listening to what was communicated

Male Community Meeting Participants from Panykworo Village,
Bungatira Sub-County, Gulu District

Thus, just as in Bududa in the face of landslides, some men in Gulu resisted leaving their home areas which were prone to LRA attacks, and ended up losing their lives and those of their family members.

Disaster Response

The male and female community meeting participants from Panykgoro Village admitted that they received support in form of FIs such as beans, posho, cooking oil (from Red Cross, CARITAS, CARE, WFP, NRC and other CSOs), NFIs such as agricultural inputs, blankets, soap and sauce pans (from CARITAS, Red Cross, NRC etc), and protection from violence or security, which was provided by the army and the police, especially for people who were in IDP camps. Other forms of support mentioned by men included psycho-social support (in form of counselling and promoting togetherness, given by the sub-county and NGOs such as World Vision). The male and female community meeting participants said the distribution of the relief in most cases was done at the village level and targeted women as household recipients, an issue that was also confirmed by the village and sub-county key informants.

The support was targeting households and in most cases, women. Women would go to receive these items for example non-food items such as sauce pans and blankets. I remember women would be at the front line of receiving relief items, and the organisations had their reasons of dealing with women probably because we seemed more responsible than the men

Female Community Meeting Participants from Panykgoro Village, Bungatira Sub-County, Gulu District

The relief items, particularly FIs such as beans and posho targeted women. The assistance was given depending on the number of people in the household. Men often sold off the beans and posho and so the distributors ended up targeting women

Interview with Key Informant, Bungatira Sub-County, Gulu District

Again, both the male and female meeting participants argued that the relief items, particularly FIs were inadequate because there were so many people in the IDP camps, and that sometimes women would miss one item, say beans and only get posho. The male community meeting participants complained: “*There are other people who often missed out on the food distributed, so it was not a must that everybody would get. Sometimes you miss beans and only get posho or vice versa. So the whole thing was not clear and the items were really not enough*”. In terms of participation in the response activities, the male participants in particular said women played a big role in distributing the relief items as they composed the distribution teams. The men also added that the psycho-social support and training many times targeted a few individuals and left out the ordinary citizens or women and other vulnerable groups that were affected by the war.

Disaster Recovery

Table 8 shows the recovery activities mentioned by the female and male community meeting participants. The female participants more elaborate in the activities they mentioned, although both groups pointed out counselling services, trainings on savings and credit schemes and reconciliation and reintegration. Another recovery activity that was mentioned

by the village and sub-county key informants was health services, which were said to be provided by NGOs such as Uganda Women’s Effort to Save Orphans (UWESO) and CARE International. Altogether, these activities were and are still being carried out by a multitude of CSOs/NGOs, and this makes Gulu one of the most served areas in terms of external support for vulnerable women and men.

Table 8. Post-war Recovery Activities Mentioned by Community Meeting Participants by Gender

Females	Males
<ul style="list-style-type: none"> • Training on formation of VSLAs (by Bosco Uganda) • Training/sensitisation on peace building, reconciliation (Torture for Victims, Peoples Voice for Peace, NRC and cultural associations) • Women’s empowerment programs (Bosco Uganda, NRC, CARITAS) • Livelihood programs (various CBOs) • Reintegration of returnees (sub-county, village local council, the army) 	<ul style="list-style-type: none"> • Sensitisation/training and counselling on GBV (gender-based violence) by CARITAS and CARE • Training on savings and credit schemes (Uganda Women’s Micro-Finance Union - UWMFU) • Training/sensitisation on reconciliation and reintegration (e.g., World Vision)

Source: Field Data, October 2014

The male participants in particular said this with regard to the trainings they received on peaceful reintegration of returnees.

For me it was the people of World Vision who called us for training on stigmatization of returnees or pointing fingers at returnees. They sensitized us that if you find someone who has returned from captivity, you should not point fingers at that person when they pass that they have done bad things. They said that such things are not good because at that time they had also just come back and could easily be forced to go back to the bush or commit suicide

Male Community Meeting Participants from Panykworo Village, Bungatira Sub-County, Gulu District

The participants also insisted that most of the war recovery activities in their village of Panykworo involved and continue to involve both women and men, and women gave an example of the VSLAs in which almost every household has a woman representative. One concern raised by men was that some of the recovery trainings by some NGOs for example targeted local leaders such as LC Is, yet many of these individuals were men. A village Key Informant also added here that favouritism by IDP camp leaders and village chairpersons and local leaders led to some recovery activities such as construction of houses for returnees targeting mainly their friends and not the extremely vulnerable women, men and other categories in the community.

3.7 Hazard VI. Drought: Nalukonge Village, Nalukonge Parish, Lwabiyata Sub County, Nakasongola District

3.7.1 Contextual Analysis

Demographic Features

The community meeting participants from Nalukonge village estimated that men constitute 60% of their community; women 40%; the elderly 5%; and youth 35%. The farming systems were given as follows: mixed farmers (60%); crop farmers (15%); pastoralists (20%) and fishing community (5%). The households were estimated at 80% for the male-headed, 15% female-headed and 5% child-headed. Married women were said to constitute 75%; single women 15% and single mothers 10%. Other vulnerable groups such as PWDs made up 20% of the community, while PLWHAs were said to be 'very many' with no clear estimate in figures. The male community meeting participants noted that people especially at landing/fishing sites have 'a lot of money', and that because of this they easily sleep with prostitutes, who were also said to be many at the landing sites. The male community meeting participants added that prostitution, a source of livelihood had contributed to the high rates of HIV at the landing sites. Looking at the household characteristics, the poor households were estimated at 60%, and these were those that were female-headed, living in grass thatched houses, having no land (they just rent the land they use), and cannot afford school fees, school uniforms, household items or health services. The middle wealth group were estimated at 30% of the population, with characteristics such as having iron-roofed houses, 2 goats, 2-5 cows, and 1-2 pigs. Many of the middle households were said to be squatters on land (occupying 4-10 acres) and their children go to UPE (Universal Primary Education) schools. The middle wealth group were also said to own radios and telephones. The wealthy, who were said to constitute about 10 % of the population allegedly had land titles, 20-100 cattle, 30-50 goats; cars, solar panels, televisions and radios. Their children also attended private schools.

Hazards

The community meeting participants said that in the last 10 years, they have faced the following hazards: drought between the end of 2013 to start of 2014; flooding near landing sites; and HIV/AIDS. The female community meeting participants lamented: *"This year's (2014) drought (Jan to April) was very bad. We walked for up to 40 miles to get water"*. The drought was associated with hunger and poverty, ill health (widespread flu for both the young and old due to dust) and crop failure. The female community meeting participants recounted that the drought they experienced in the year 2001 was the worst compared to the more recent ones, as it was characterised by scarcity of both food and water. Both the male and female community meeting participants blamed the practice of cutting trees for the occurrence of droughts, and women and children (both boys and girls) were said to be the most affected. Like in other areas visited, women and children were said to be the most affected by drought because the former have to provide care to children and their families during these harsh periods, and both groups have to fetch water from distant places.

Agroecology

The foods eaten in the community, as mentioned by the community meeting participants were potatoes, cassava, maize, beans, ground nuts, millet, sim sim, yams, and matooke. These foods were said to come from farming, and the amount is limited due to the reduced amount of rain. The male and female community meeting participants observed that food was now very expensive and unaffordable especially fish, beef, Irish potatoes and matooke. All foods were said to be eaten by both males and females, but meat was said to be only consumed when they have money. These foods are consumed in the following estimated amounts per month: cassava and sweet potatoes (1 bag per month), beans (15-30 kg per month), and maize flour (20 kg per month, mostly for porridge in the morning). The community meeting participants added that drought reduces the level of food production and the quality of the foods produced. Women were identified as the most affected because they have to stay at home and feed the children while the men move and eat where they have gone. The community meeting participants said that food intake reduces from 3 meals a day to only dinner during severe droughts, and the livestock are also affected significantly because they have no water to drink.

3.7.2 Livelihood Resources

Human Capital

The skills that were reported in the community include building, tailoring, baking, saloon, welding, mechanics skills ('okukanika'), and carpentry. The male community meeting participants argued here that these skills require a lot of energy, and that only men have the energy. Women have benefited less from the human skills as they often go for lower vocations: saloon, baking and tailoring. Both men and women were said to have equal opportunities in the professional employments like teaching, health services and working in local government and traditional medicine.

Natural Resources

These were said to include natural trees (owned and controlled by men but accessed by both men and women), fruit trees (owned and controlled by men but accessed by men and women); wild foods (owned accessed and controlled by men and women); sand and stones (owned, accessed and controlled by men). There are no qualms about this gendered ownership and control since both men and women benefit from the resources.

Physical Resources

These include lakes owned by government but accessed and controlled by men and women, and forests and wells owned accessed and controlled by men and women. A clarification was made by the women: they also work on the lake but they first agree with their men or husbands. If a man is the owner of the land where a well is found, then he owns the well.

Social Capital

The common household assets included land, which the community meeting participants said is owned and controlled by men but accessed by both groups, including girl and boy

children. The meeting participants added the ownership of livestock depends on who bought or inherited it, while utensils and furniture were also said to be owned by both groups. The communities reported that there are always conflicts between husbands and their wives following sales of resources, with men tending to claim the money accruing and reasoning that the resources are on their land.

3.7.3 Livelihood Strategies

Income

The community meeting participants said they derive income from crop sales, selling livestock (chickens), petty trade (small shops), baking, saloons, tailoring, formal employment and welding. Men were said to bring in most of the income (over 80%), mainly through sale of agriculture products, while women bring in only 20%, usually from selling small items like cassava.

Expenditure

The women were said to spend money on food, cosmetics, health care (especially for children), school requirements and clothes. Men also said they spend most on food, paraffin, soap, scholastic materials and leisure. Women spend more on items that are used collectively. The female community meeting participants opened: *“We are not sure of what men spend the money on; after sale of farm products, they disappear and come after the money is finished”*.

Activities/Roles

The activities that were reportedly done throughout the year included: charcoal burning, mainly done by men throughout the year; brick-making and burning (Jan-Feb and July); livestock production and fishing throughout the year; preparing fields (Jan-Feb); weeding of crops (April-May); harvesting (Jul-Aug.). All activities except brick laying were said to be done by both women and men. The female community meeting participants added that some men in Nalukonge village had their own gardens.

3.7.4 Livelihood Outcomes

Vulnerability

Environmental

The male and female community meeting participants observed that trees have been excessively cut down in their village, leading to bare ground that is susceptible to erosion and leading to reduction in rainfall, hence drought. Unfortunately, the communities could not explain the fact that deforestation reduces the capacity of the landscape to store water and that this leads to increased water scarcity in the dry seasons.

Social

Whereas the community meeting participants from Nalukonge village in Nakasongola district singled out aspects of poor land use such as deforestation as being responsible for drought, the education levels in the community were generally said to be low, with many

community members not being able to clearly understand how their activities lead to climate change and variability and drought. The community meeting participants added that they got information about drought from social networks, radio, and NAADS, but because many people always failed to buy cells for their radio sets, they never listened to the messages and remained uninformed. A sub-county key informant also revealed that some dam owners prevented people from fetching water from their dams during drought, preferring to keep the water for themselves and their families.

Economic

The community meeting participants reported that some dam owners ask for money, some make people carry soil before fetching water and some make people cut trees and carry logs in order to access the water.

Political

The major complaint about the leaders and perhaps technical persons at the districts was their alleged unfair distribution of items from government and agencies (tanks, pipes for example), which are meant to stem the drought, although the community is called to plan and propose how to distribute the items. The women alleged that local leaders take the items government sends to them.

Coping/ Adaptation Capacity

Mitigation measures

The community members proposed here that women buy and use water purification tablets to make wholesome the swamp water which they have to use during drought. The women also make kasedde (chips) from cassava and sweet potatoes and stock other foods like millet in their granaries for improved food security. The government provides the water purifying tablets.

Local and External Groups/Organizations Operating in the Area.

The few organisations that the community meeting participants mentioned included: World Vision, which provides FIs e.g., posho, beans, cooking oil etc to vulnerable groups such as single mothers, widows, orphaned and vulnerable children (OVCs) etc., and Church of Uganda, which also specifically donates to vulnerable families e.g., the elderly, and families affected by HIV.

3.7.5 Disaster Risk Management

Disaster Prevention and Mitigation

Asked whether they receive any regular information or training on drought, the male community meeting participants from Nalukonge Village in Nakasongola district had no idea. However, the female community meeting participants acknowledged that they got some information from radio stations (because they had more time to listen to radios anyway), and that NAADS personnel trained specific people, mainly those in village farmer groups on

how to prevent drought. They added that because of this, women in groups such as NAADS farmer groups had a higher chance of getting information on drought.

Disaster Preparedness

The male community meeting participants from Nalukonge Village again insisted that they were not aware of any drought preparedness activities in their community or area. The female participants on the other had recollected that some of the earlier trainings they had on drought were actually on preparedness, although they could not remember the organisation that trained them. The sub-county key informant however noted that communities and farmers in general in the entire Lwabiyata Sub-County receive early warning messages on drought from the District Environment Officer and radio messages on drought and climate variability from an NGO.

They [communities] get information from Buruli FM Radio and the Environment officer also warns them. CHAI [Climate Change Adaptation and ICT] project that is also an environmental NGO also gives information to farmers and the community in general on Buruli FM. It also sends us [as a sub-county] SMS [short text message] alerts about the coming seasons and likely changes in rainfall and sunshine
Interview with key informant, Lwabiyata Sub-County

In addition, both women and men knew some early warning signs for drought, which they thought were somewhat accurate. Women mentioned 'cold winds that start as early as 5.00am in the morning', very clear skies with no clouds and hazy weather that combines with people's lips drying and many people in the community falling sick. Men also mentioned people's lips and noses drying and wind changing its direction from east to west as signs of an impending drought.

Disaster Response

Asked to state the drought response activities in their areas, the male and female community meeting participants argued that they have not received any support in form of relief or otherwise following drought in their community. The community meeting participants' views were confirmed by the two village and sub-county key informants. The key informant from Nalukonge Village in particular called for relief for his community: "We would like to receive some relief when drought hits. We need some relief in form of food and water to feed the poor households affected by drought". However, the sub-county key informant noted that the NGO Save the Children provides medical care to children and women during and following severe droughts.

Disaster Recovery

The community meeting participants (both male and female) mulled over the existence of drought recovery activities in their community but concluded that there were none.

4.0 Summary of Key Findings, Conclusions and Recommendations

4.1 Key Findings

This participatory study has revealed the differentiated vulnerabilities of women and men in various cultural contexts and regions in Uganda to hazards/disasters, their coping strategies and roles and participation in DRM. Sub-sections 4.1.1 below summarises key findings on livelihoods, vulnerability and coping capacity per hazard, while 4.1.2 outlines the key findings on DRM.

4.1.1 Hazards, Livelihoods, Vulnerability and Coping/Adaptive Capacity against Disasters/Climate Risks

Hazard 1. Floods: Umoja village, Nyamwamba, Kasese District

Umoja village is prone to floods – it is a low plain surrounded by Mt. Rwenzori from where River Nyamwamba which runs through the village, originates. This proneness to flooding is not withstanding the many well-intentioned organizations operating in the area to stem the negative impacts of floods on the society. The worst hazard occurred in 2010-2011 and was associated with loss of lives and loss of natural capital (pastures, clean water from river Nyamwamba) and loss of soils. The community mines sand on the river banks, cultivates along river banks and digs water channels from the river to their gardens, thereby exposing and opening the river banks. Women, who are actually more involved in these economic livelihood strategies, are therefore more vulnerable to flooding and its effects. However, these bad agricultural practices (digging drainages channels from the river banks into gardens and cultivating along river banks) are being discouraged by government and CSOs. The adaptation capacity of Umoja village is not encouraging. The population, particularly women, are not well educated and cannot carry out technical tasks that are commonly required when disasters strike. Men own and control land and although women have access to motorcycles and bicycles (the most common and quick means of transport even in times of disaster), these technologies or machines are owned and controlled by men. There is no active disaster committee at village level, although there is one at the district level.

Hazard 2. Floods in Urban Bwaise III Parish, Kawempe Division, Kampala District

Floods are the major hazard in Bwaise III and are a result of poor physical resources utilization and management. There has been construction of houses near or over the drainage channels, and this has increased the vulnerability of the area to flooding. Other physical aspects that increase Bwaise III's vulnerability to floods are its location in a valley surrounded by Makerere, Mulago, and Kawempe hills, and poor garbage disposal: people block the drainage channels by throwing in garbage. The floods destroy houses and household assets and are associated with epidemic diseases among children. It is because of this and the fact that women and children stay in households for longer periods that the community felt that children, women and the elderly and PWDs were most affected by floods. The male and female community meeting participants contended that Bwaise is food secure: many kinds of food (matooke, rice, yams, sweet potatoes, cassava and vegetables)

are available and accessible in the markets and eaten without discrimination by both men and women. The communities added that in order to mitigate floods, they fill the flooded parts of their houses with soil, build raised houses and clear the drainage channels of soil and rubbish. These measures, their sustainability notwithstanding, cannot easily be implemented because of financial limitations and lack of behavioural change. However, unlike in Umoja Cell in Kasese District, in Bwaise the coping capacity of the women and children is somehow enhanced by the works of KCCA and the existence of more NGOs, CBOs and government agencies whose shared mission is the management of the flood hazard.

Hazard 3. Landslides: Bulucheke Sub-County, Bududa District

According to the male and female community meeting participants, the landslides of 2010 were of the highest intensity in Bududa District. Most of the victims of the landslides were said to be women, children and PWDs, who were left at home, and it was worse for landslides that occurred during the day. The communities blamed the tragedy on the topography of their location – steep hills, a key contributor to women and children’s vulnerability. Communities also blamed their livelihood strategies (such as overexploitation of the natural resources like forests to burn charcoal) for exacerbating the intensity and frequency of the landslides. Further, both the women and men regretted that they lacked technical information about landslides.

Most of the natural and physical resources in the communities are owned and controlled by men; women only have access, and this undermines women’s capability as actors or managers of landslides. The natural capital in the areas mainly includes land (accessed by men and women, but owned and controlled by men), forests (owned by men and accessed and controlled by men), rivers, stones and sand (owned, accessed and controlled by men), and coffee (owned, accessed and controlled by men). The female community meeting participants also felt that they are always left behind, and claimed that the leaders do not involve them in decision making. Communities in Bududa mitigate the negative impacts of landslides by resettlement to other low lying areas, paying more attention to the traditional or natural early warning signs such as cracks on land as well as continuous torrential rains and conditions, terracing of field gardens, and replanting of trees. The female community meeting participants complained that terracing of field gardens and planting of trees have not worked because the former retains water uphill that goes into people’s houses and trees that are always swept away by landslides.

Hazard: 4. Famine, Lorukumo Village, Rupa Sub-County, Moroto District

The major hazards/disasters faced by women and men of Lorukumo village in the last ten years are famine, conflict (cattle rustling/raids), and livestock diseases such as Foot and Mouth Disease and Contagious Bovine Pleuro Pneumonia. The male and female community meeting participants mostly bemoaned famine, saying food insecurity in 2006 and 2014 had the biggest impact on their livelihoods. The community meeting participants also noted that the elderly, women, children and PWDs were most affected by the famine; they added that the elderly for example were most vulnerable to famine because of their reduced labour

capacity and neglect by their families sometimes, and that women do not own any assets and are burdened by the role of providing food for the children and other household members in such difficult times. A point to note here is that there were more women and especially widows in Lorukumo village because most men died during the cattle raids of the past 10 years. The agro-pastoralists in the community were also said to be the most susceptible to famine because their economic backbone (livestock and crop production) is usually reduced during the long droughts that eventually result into famine. The male and female community meeting participants and some key informants further explained that during famine, domestic relationships change, with men migrating to other areas and leaving their families with many children unattended. Education levels, particularly of women, are low because of traditional beliefs, one being that when a girl is educated she becomes a prostitute rather than bringing in cattle. The social/cultural vulnerability of the women is worsened by their lack of ownership and control of productive resources like land, forests, livestock and means of transport (bicycles, motorcycles), which are mostly owned and controlled by men. As communities also noted, the lack of ownership or control of these resources renders women ineffective actors during famine, burdened as they are by daily domestic chores. The communities outlined some of their mitigation mechanisms when faced with famine. These included casual labour, charcoal burning, sale of firewood, brick making, increased sale of household productive assets such as ox-ploughs and livestock, and migration of livestock and persons. The sale of livestock was said to be mainly done by men, while the sale of firewood and charcoal burning is done by both men and women. Some of these coping mechanisms are classified as not useful responses to a disaster because they weaken resilience, not effectively helping women and children to recover easily after a severe famine. For example, migration has been described as a “push not a pull” strategy (Adger, 1999), since members of the community move in search of resources not available in the place of origin. What is heartening now is that there are many good intentioned groups/organizations targeting alleviation and management of famine in the area and Moroto District in general.

Hazard 5. Armed Conflict and Displacement, Panykworo Village, Bungatira Sub-County, Gulu District

Between 2004 and 2008, the Panykworo village, like many other communities, suffered the wrath of the LRA war in Gulu District. The causes of the war and the motives of the LRA rebels were deemed socio-economic. The male and female community meeting participants and some key informants said that the war mostly affected men, PWDs, mothers, children, and the elderly, and that it severely impacted on the socio-cultural values of the community. The communities noted that food security deteriorated during the war because people were in camps and could not carry out agricultural activities due to the fragility of the situation. Gender roles changed during the war, with men being forced to change from their bread-winning and providing roles mainly centred on farming or agriculture and paying for their children’s education to drinking, gambling and promiscuity. Men mainly picked these behaviours during the period of encampment which made them look hopeless. The war also

predisposed women to all forms of abuse, including sexual and gender-based violence. Many children, especially young girls suffered from early pregnancies and contracted HIV because of the moral degeneration and failure of parents to control and guide their boy and girl children in the camps. Many men and women also lost their lives to the rebels, and young boys aged 9-15 were abducted as child soldiers and some killed.

As in most of the other communities visited, natural resources such as land are owned and controlled by men and their sons; women only have access and use the land for agricultural activities. The communities also noted that more men than women are educated and skilled. Income-generating activities such as charcoal burning are also mostly done by men although the number of women engaged in this environmentally damaging activity is increasing. The cultural leader 'Rwot' played a vital role during the reintegration of the returnees; he launched '*Matu Oput*' which is deemed reconciliatory between the community and the returnees who had killed innocent people during the war. The community, just like other parts of Gulu district is not short of a helping hand in form of organizations and agencies working to develop the communities following years of conflict. Auspiciously, most of these bodies target vulnerable persons such as women, children, and PWDs and sensitise and train them on various livelihood skills, peace building reconciliation, networking and other aspects to enhance their recovery.

Hazard 6. Drought: Nalukonge Village, Nalukonge Parish, Lwabiyata Sub-County, Nakasongola District

Nalukonge Village has experienced drought in the last ten years, and the most recent the communities recalled was that between the end of 2013 and the start of 2014 which caused hunger, poverty and ill health. The male and female community meeting participants blamed the drought on the practice of cutting trees. They added that women and children are most affected by drought because women cultivate more than men, are responsible for providing food in their households and move longer distances to collect water and firewood when drought intensifies.

The common household assets include land, which is owned and controlled by men but accessed by both men and women, livestock owned and controlled by men, and utensils and furniture owned by both groups. Women complained that after sales of resources such as crops, men claim the money accruing, giving the excuse that the resources are on their land. The communities also complained that local leaders unfairly distribute items from government and development agencies (such as tanks and pipes) that are meant to ameliorate the impacts of drought and in most cases leave out the poor. There are few local and external groups/organizations which operate in the community during drought. The only known but not commonly practiced drought mitigation practice is the making of 'kasedde' (sun dried chips) from cassava and sweet potatoes and stocking it in the granaries and this activity is mostly done by women.

4.1.2 Disaster Risk Management

Hazard/Disaster Prevention

The major disaster prevention and mitigation activities (or activities which primarily take place before hazards occur or to minimise likely impacts if they occur) confirmed by male and female community members included provision of information and capacity building trainings on the risks of hazards such as floods, lightning and droughts (especially in Kasese, Gulu, Nakasongola and Moroto), climate change and adaptation, and food security (particularly in Moroto) – Table 9.

Table 9. Summary of Disaster Prevention and Mitigation Activities Reported By Disaster-prone Communities

Hazard	District	Men	Women
Landslides	Bududa	<ul style="list-style-type: none"> • Radio messages on landslides • Hazard mapping by OPM and NEMA 	<ul style="list-style-type: none"> • Radio messages
Armed Conflict	Gulu	<ul style="list-style-type: none"> • Sensitisation on lightning 	-
Kampala (Bwaise III)	Floods	<ul style="list-style-type: none"> • Radio messages on floods 	<ul style="list-style-type: none"> • Radio messages on flood prevention and cleaning drainage channels by Plan International
Floods	Kasese	<ul style="list-style-type: none"> • Radio messages on dangers of building in river reservoirs 	<ul style="list-style-type: none"> • Radio messages on dangers of building in river reservoirs
Drought	Nakasongola	<ul style="list-style-type: none"> • Radio messages on drought 	<ul style="list-style-type: none"> • Radio messages on drought • Farmer group trainings on improved farming methods and drought by NAADS
Famine	Moroto	<ul style="list-style-type: none"> • Radio messages on famine • Information/training on drought, famine and food security by sub-county • Trainings on climate change and adaptation by CARITAS 	<ul style="list-style-type: none"> • Information/capacity building training on famine, climate change adaptation and building resilience by CARITAS • Training on climate change and contingency planning by IUCN

Source: Field Data, October 2014

Radio messages on hazards before they occur are received by women, men, children and PWDs among other groups especially among disaster-prone communities in Kasese and Moroto. But women from disaster-prone communities in Nakasongola, Bwaise III in Kampala, Gulu and Bududa claimed that they did not adequately receive this information, and that most of them do not attend trainings as much as the men do. The exclusion of

women from important trainings on disaster prevention was attributed to their domestic or household roles that confined them at home, and in the case of Nakasongola not being members of local associations such as farmer groups.

Preparedness

With regard to disaster preparedness, communities reported activities such as public education programmes which advise farmers on environmental management measures such as aforestation, terracing, early harvesting and better farming methods (especially in Bududa, Kasese and Moroto by the sub-county and CARITAS), early warning messages on radios forecasting weather patterns and the likelihood of hazards (Kampala, Kasese and Moroto), as well as warning bulletins that were dropped along roads and at water sources and health centres during the LRA war in Gulu district. The communities also noted that modern early warning systems (like one for floods in Bududa) have been developed; and that they also have traditional early warning systems or signs that they try to take into account (for example in Bududa, Gulu, Kasese, and Nakasongola), as detailed in Table 10.

Table 10. Traditional Early Warning Signs Known by Communities by Gender

Hazard	District	Men	Women
Landslides	Bududa	<ul style="list-style-type: none"> Cracks on the surface of the land Soft soils Trees falling on their own Prolonged rains Water 'erupting from the ground' 	<ul style="list-style-type: none"> Heavy down pour throughout the day Cracks on land surface Direction of thunder Thick clouds Black birds moving from the west A small sheep-like animal crossing our area When a dog sits on a granary* When a crested crane stands on a house* When a male child sits on a cooking stone*
Armed Conflict	Gulu	<ul style="list-style-type: none"> Sightings of locusts, locally called 'bonyo' (for famine/drought) 	<ul style="list-style-type: none"> Whenever it rained during the war
Kampala (Bwaise III)	Floods	-	<ul style="list-style-type: none"> Whenever it rains constantly
Floods	Kasese	-	<ul style="list-style-type: none"> Dark clouds above Kilembe mountains Too much water in drainages in

			gardens/water-logged gardens
Drought	Nakasongola	<ul style="list-style-type: none"> • Very cold winds that start as early as 5am • Clear skies with no clouds and people's lips dry 	•
Famine	Moroto	<ul style="list-style-type: none"> • Strong winds blowing from east across Rupa • Wild fires burning vegetation around Lokolimith hill • Rainbow appearing on slopes of Mt. Moroto around Musupo • When mountain Moroto experiences a lot of lightning • When the big stars "Lomoroko" and "Lokerepe" appear (drought/ famine) * • When cattle defecate while sleeping and over flap their ears (drought /famine) 	<ul style="list-style-type: none"> • Strong winds blowing from the east • When the big star "Lomoroko" appears in the year (for drought) • Rainbow appearing on slopes of Mt. Moroto

Source: *Field Data, October 2014; * these signs could be linked to traditional beliefs*

In addition, evacuation attempts have done in Bududa, Gulu, Kampala and Kasese to save communities from landslides and floods. Some key informants also singled out vulnerability mapping as another activity, but no hazard/disaster exercises were reported. Both men and women alleged that they were beneficiaries of environmental management measures, and that both groups received the early warning messages on radio stations. And, as shown in Table 10, women were generally more knowledgeable about traditional early warning signs, although some looked like traditional beliefs that were linked to hazards. Women's knowledge of traditional early warning signs could be an asset in these communities if properly entrenched. Evacuating communities at risk of hazards, an activity that was said to be undertaken by OPM and UNICEF is not easy because communities themselves tend to be intractable and do not want to leave, especially the men, saying those are their ancestral homes and that they cannot go anywhere else or simply abandon their homes and property. Some men also ignore warnings from disaster technical persons and local leaders and encourage their wives to do the same.

Response

Table 11 shows that the major disaster response activities reported by the communities were provision of basic life support, mainly relief in the form of food items and non-food

items. Others included provision of psycho-social support (for landslide victims and war-affected communities in Bududa and Gulu respectively), protection from violence and aggression (also Gulu and Bududa), public warning messages on radios (Bududa), search and rescue efforts (Bududa and Kasese districts following landslides and floods respectively), and disaster assessments (in Bududa, Moroto and Kasese). Interestingly, men were more knowledgeable about the disaster response activities compared to women. The activities were said to be mainly carried out by OPM, international organisations, NGOs and lower local governments or Sub-counties.

Table I I. Disaster Response Activities Reported by Communities by Gender

Hazard	District	Men	Women
Landslides	Bududa	<ul style="list-style-type: none"> • Medical care • Psycho-social support, e.g. counselling • Search and rescue efforts 	<ul style="list-style-type: none"> • Food items • Public warnings on radio
Armed Conflict	Gulu	<ul style="list-style-type: none"> • Food items • Non-food items • Psycho-social support • Protection from violence 	<ul style="list-style-type: none"> • Food items • Non-food items
Kampala (Bwaise III)	Floods	<ul style="list-style-type: none"> • Food items • Non-food items 	<ul style="list-style-type: none"> • Non-food items
Floods	Kasese	<ul style="list-style-type: none"> • Food items • Non-food items • Search and rescue efforts 	<ul style="list-style-type: none"> • Food items • Non-food items
Drought	Nakasongola	-	-
Famine	Moroto	<ul style="list-style-type: none"> • Disaster assessment • Food items • Psycho-social support 	<ul style="list-style-type: none"> • Food items

Source: Field Data, October 2014; Male and female participants in Nakasongola claimed they had not seen any response activities, but the sub-county key informant mentioned a few

However, the relief items were said to be generally inadequate and not provided as per the SPHERE Minimum Standards (a set of international standards for improving quality and accountability in humanitarian response to disasters, UN 2010); this means that they do not meet women's practical needs such as water, food and clothing when faced by hazards. The communities contended that the relief items were not enough because of corruption by district and sub-county officials and interference by some local leaders who preferred to give the items to their relatives or friends. The community meeting participants further said that women in Moroto and Gulu received the FIs and NFIs directly on behalf of their households, but this was not the case in other areas because of the distribution methods that targeted household heads and the distribution centres were far from people's households. Also, most of the disaster response interventions and activities are dominated by men. Most of the communities said that the personnel that carry out search and rescue operations, provided relief items, protection from violence and aggression and evacuation

were mainly men. This means that women were less involved and represented in implementing disaster response interventions.

Table 12. Major Actors Implementing Disaster Response Activities in the Communities

Hazard	District	Stakeholder	Roles
Landslides	Bududa	OPM	<ul style="list-style-type: none"> • Search and rescue • Food items • Non-food items • Evacuation of communities at risk
		Red Cross	<ul style="list-style-type: none"> • Emergency operations • Evacuation of communities at risk • Search and rescue • Healthcare • Food items • Non-food items
		UNICEF	<ul style="list-style-type: none"> • Medical care • Basic services, e.g., water and sanitation (WATSAN) • Psycho-social support to the young/children
		Community groups	<ul style="list-style-type: none"> • Counselling • Sheltering each other
		Buluचेके Sub-County	<ul style="list-style-type: none"> • Protection from violence and aggression in camps
Armed Conflict	Gulu	Red Cross	<ul style="list-style-type: none"> • Food items e.g., beans, posho • Non-food items e.g., agricultural in-puts, soap etc
		CARITAS	<ul style="list-style-type: none"> • Food items • Non-food items
		Bungatira Sub-County	<ul style="list-style-type: none"> • Psycho-social support • Reconciliation initiatives
		World Vision	<ul style="list-style-type: none"> • Psycho-social support
Floods	Kampala (Bwaise III)	Plan International	<ul style="list-style-type: none"> • Food items • Non-food items e.g., blankets, utensils
		USAID	<ul style="list-style-type: none"> • Food items
Floods	Kasese	Red Cross	<ul style="list-style-type: none"> • Food items • Non-food items
		Moslem Community	<ul style="list-style-type: none"> • Food items
Drought	Nakasongola	World Vision	<ul style="list-style-type: none"> • Food items
		Church of Uganda	<ul style="list-style-type: none"> • Food items • Non-food items
		Buruuli Kingdom	<ul style="list-style-type: none"> • Food items • Non-food items
Famine	Moroto	WFP	<ul style="list-style-type: none"> • Food items e.g., maize flour,

		cooking oil, beans
	FAO	• Seeds
	OPM	• Food items
	Rupa Sub-County	• Psycho-social support

Source: Field Data, October 2014

Recovery

The major activities that characterize disaster recovery according to the community meeting participants were rehabilitation of infrastructure (especially roads, health centres, schools and protected water sources such as boreholes) which was mainly reported in Bududa, Gulu and Kasese districts; provision of temporary housing/shelter (again Bududa, Gulu, and Kasese); resettlement of disaster-affected communities (Bududa); counselling of victims (Bududa and Gulu) and processing of claims among the landslide-prone communities in Bududa (see Table 13).

Table 13. Disaster Recovery Activities Reported by Communities by Gender

Hazard	District	Men	Women
Landslides	Bududa	<ul style="list-style-type: none"> • Rehabilitation of infrastructure, e.g., roads • Temporary shelter • Medical care • Processing of claims • Counselling • Resettlement 	<ul style="list-style-type: none"> • Rehabilitation of Infrastructure, e.g., bridges • Temporary shelter • Counselling
Armed Conflict	Gulu	<ul style="list-style-type: none"> • Rehabilitation of Infrastructure, e.g., roads, health centres and schools • Counselling • Reintegration of returnees • Trainings on saving money, ICT and GBV 	<ul style="list-style-type: none"> • Trainings on savings and GBV • Women's empowerment schemes e.g., soft loans, VSLAs • Medical care
Floods	Kampala (Bwaise III Parish)	-	-
Floods	Kasese	<ul style="list-style-type: none"> • Rehabilitation of Infrastructure, e.g., bridges • Temporary shelter • Medical care 	<ul style="list-style-type: none"> • Trainings/messages on environmental management e.g., afforestation • Trainings/messages on improved farming methods
Drought	Nakasongola	-	-
Famine	Moroto	• Counselling	• Counselling

Source: Field Data, October 2014; Male and female participants in Kampala said they had not seen any response activities, but the two Key Informants interviewed mentioned construction of the Lubigi Channel though it was not completed

Table 13 shows that there were other activities such as reintegration of returnees among communities affected by the LRA war in Gulu district (this involved counselling and rehabilitating people who had returned from captivity, including child soldiers), improved livelihood projects, peace building initiatives, promotion of environmental management measures such as afforestation and improved farming methods. The communities reported less recovery activities in Moroto, Nakasongola, and Bwaise III Parish in Kampala district, although the key informants provided a few more. The main actors in each community/district in recovery were:

- OPM (resettlement in Bududa, rehabilitation of infrastructure, temporary housing and medical care);
- Red Cross (temporary housing, medical care in Bududa and reintegration of returnees in Gulu district);
- Action Aid (medical care in Bududa);
- Bududa District Local Government (claims processing);
- Rupa Sub-County (counselling in Moroto);
- AMREF (WATSAN in Gulu);
- Care International (Rehabilitation of roads and livelihood improvement in Gulu);
- Agency for Technical Cooperation and Development (or ACTED, rehabilitation of roads in Gulu);
- WFP, World Vision ACCORD, Norwegian Refugee Council, FAO, CARITAS, Torture for Victims, BOSCO Uganda, People's Voice for Peace (Training/Capacity building, women's empowerment, livelihood improvement, formation of VSLA groups, supporting peace building activities, counselling, reintegration of returnees all in Gulu District);
- Gulu Cultural Association (peace building and cultural revitalisation in Gulu);
- Bakonjo Kingdom (cultural spiritual support and messages on environmental management and improved farming methods in Kasese);
- World Vision (livelihood support in Nakasongola district); and
- Local associations/groups (claims processing in Bududa).

Table 13 further shows that whereas both men and women outlined the disaster recovery activities in their communities, men were generally more knowledgeable about them. This was because men were more mobile and given the patriarchal nature of the communities, they had better access to information through community leaders and exchanges in their gatherings. Also, community meeting participants from Bududa and Gulu district supposed that both women and men were involved in recovery efforts such as road rehabilitation, livelihood activities and counselling among others. However, in these and other districts, there was evidence that some disaster recovery activities such as livelihood improvement programmes, resettlement and training were gender blind and that they did not recognise the importance of involving women and other vulnerable groups. An example was given from Gulu in which one livelihood improvement programme targeted community leaders (most of whom are men) and not the ordinary female and male citizens.

4.2 Conclusion

This study has indicated that whereas women and men experience hazards, their situations, needs and opportunities differ. In particular, men and women's access and control of livelihood resources or assets, whether human, social or physical differs, as well as their livelihood strategies, outcomes that shape their vulnerability or coping capacities and roles and participation in DRM. Altogether, women only access but they do not own or control natural, physical and household assets. Due to patriarchal norms and practices, the most valuable household assets such as land, cattle and bicycles are owned and controlled by men; women may only own them as widows or single mothers. Women also have fewer sources of income, and may be housewives who usually have fewer options when disasters strike. The changing gender roles in times of hazards only serve to increase the burdens and workloads that women have. The LRA war in Gulu district and floods in Kasese and Bwaise III in Kampala and landslides in Bududa for example led to men abandoning their homes and leaving women to take care of their families.

Whereas both men and women are environmentally vulnerable to hazards, women, children, the elderly and others who may be physically incapacitated are most physically, economically and socially vulnerable because of their immobility, confinement at home and men's rigidity and resistance to evacuation and resettlement initiatives by government and other CSOs. The disaster-prone communities are undertaking various actions to enable them cope with the negative impacts of disasters, including environmental or land management, better farming methods and diversifying income sources among others, some of them such as charcoal burning are not sustainable and could be damaging the environment. All this means that women and children are less capable of absorbing shocks and sustaining changes meant to mitigate the impacts of hazards.

With regard to DRM, a number of activities are being undertaken in the communities, the most pronounced involving the provision of information/trainings on the risks of hazards; public education programmes that advise farmers on environmental management measures; early warning messages on radios (women are most knowledgeable about traditional early warning and tend to have more time to listen to these messages); provision of food items and non-food items; provision of psycho-social support (for landslide victims and war-affected communities in Bududa and Gulu respectively) among others. With the exception of communities affected by landslides in Bududa and those affected by armed conflict in Gulu district (where both women and men were said to be involved in activities such as road rehabilitation, livelihood activities and counselling among others), most of the DRM activities do not adequately involve and benefit women and other vulnerable groups. For instance, relief items provided to communities in particular are usually inadequate and do not meet the practical needs of women affected by hazards. Women's exclusion from disaster prevention activities is due to their domestic or household roles that many times confine them at home, not being members of local associations such as farmer groups, and gender stereotypes that deem men as the only group that is appropriate to participate in DRM activities.

4.3 Recommendations for Gender Responsive Resilience to Hazards and D/CRM

Based on the above findings and conclusions, the following aspects need to be examined in order to bring about gender-responsive resilience to hazards/climate risks and D/CRM in disaster-prone communities in Uganda.

4.3.1 Recommendations on Minimising Vulnerability

- There is a need to strengthen the livelihoods of the disaster-prone communities through more sustainable interventions that directly target and benefit women and children. As we have seen, most of the livelihood assets in the communities are owned by men and boys. Encouraging women to for example join VLSAs, women's groups and other local associations could go a long way in reducing their susceptibility to the economic and socially damaging impacts of hazards. Empowerment schemes such as small loans for women engaged in small businesses, restocking their households with cattle and goats and encouraging them to diversify their sources of income are also vital. OPM could partner with some of the NGOs that are already undertaking such interventions such as World Vision, CARITAS, ACCORD, Bosco Uganda and People's Voice for Peace in Nakasongola and Gulu Districts among others.
- Related to strengthening women and men's livelihoods is the issue of improving food security especially in Moroto (and Karamoja region in general), Nakasongola and war-ravaged Gulu districts. Sensitizing women on food security and giving them skills on improving the availability and access to food such as early planting and early harvesting in line with weather predictions, proper handling of crops after harvesting and storing food for the household without having to sell much of it are all measures that could reduce on the burdens women in disaster-prone communities face in terms of providing and cooking food for their households. Again here, OPM could partner with actors such as the Ministry of Agriculture, Animal Industry and Fisheries, international agencies such as WFP and some NGOs which already have programmes on food security (e.g., World Vision and Bosco Uganda).
- OPM and its governmental and non-governmental partners in DPM need to continue encouraging and promoting environmental or land management measures such as replanting, aforestation/tree planting, catchment management along river banks (instead of digging drainage channels from river banks into gardens) and land management techniques (such as terracing, contour farming, crop rotation, soil manuring) and growing early maturing crops and better farming methods in general in the disaster prone communities. These measures could minimize environmental vulnerability and also improve the livelihoods of women, men, and girl and boy children that are exposed to hazards such as floods, landslides, drought and famine, such as those in Kasese, Bududa, Nakasongola and Moroto districts respectively. The messages and techniques disseminated to the communities should as much as possible target and involve women and should schedule their activities at times that

are favourable to enable the women to fulfil both their household and community environmental management roles.

- Again, UNDP and OPM need to continually liaise with government ministries, agents and departments in rural and urban areas (especially urban authorities such as KCCA and Kasese Municipal Council) and relevant NGOs to improve infrastructure both before and after disasters have occurred, especially as part of the recovery process. More women than men that participated in the community meetings/PRA sessions for example complained about poor drainage channels (inadequate or blocked by silt and garbage such as the Lubigi Channel that runs along Bwaise III Parish in Kampala), lack of gully controls along river banks in Kasese, inadequate access to water and health centres among others because they are the ones who most experience the wrath of floods, landslides and breakdown in access to amenities. It is therefore imperative that repairing roads, broken bridges, improving drainage channels and provision of safe water and health services is prioritized by UNDP, OPM and other actors especially following floods and landslides as is the case districts such as Kasese, Kampala and Bududa.
- The disaster-prone communities need to be sensitized about the nature of disasters they face (including climate change/variability which cuts across all areas), the risk (extensive or intensive), their vulnerability (covering the entire spectrum whether physical, environmental, social or economic), disaster governance (institutions responsible for disaster management from local to district or national levels) and aspects of disaster prevention, preparedness, response and recovery in general. This could be done through local radios, gatherings such as places of worship and health centres and locally organized seminars or workshops. The trainings should involve local leaders and disaster management committee members as stipulated in the disaster preparedness and management policy, and should again involve women, men, girl and boy children, the elderly, PWDs and other vulnerable groups and their timing should consider the traditional gender roles, norms and practices in the various communities. Sensitizing communities, especially women about the hazards they face, how they manifest, their impacts and causes and their involvement in aspects of DRM will most likely empower them with information that they will use to put in place informed strategies or undertake actions that will minimize their vulnerability to hazards/disasters. Most women for example do not realize that their immobility and confinement at home during hazards increases the likelihood of them losing their lives and those of their children and their property being damaged. Men's refusal to evacuate, migrate, or settle in other less fragile areas such as the more flat and lowland areas in the case of landslide-prone Bududa is also partly caused by them not being adequately informed about the consequences of their actions. And, as explicitly stated in the DPM policy, 'a more informed community has the capacity to protect their own lives and livelihoods'.

4.3.2 Recommendations on DRM

- The fact that women in many disaster-prone communities do not adequately receive information and do not benefit from capacity building trainings on disaster prevention and mitigation due to their domestic or household roles among others is worrying. There is therefore a need to refocus disaster prevention and mitigation by encouraging actors in DRR and D/CRM to involve and specifically target women most in these activities.
- There is also a need to improve disaster preparedness by promoting traditional early warning systems in the communities as has partly been done among the landslide prone communities in Bududa District. This is because modern systems are expensive and may not be easily accessible for women and children; perhaps only radio messages in particular may target both women and men (and children) in households. OPM and UNDP need to undertake a study of the traditional early warning signs for all the major disasters in Uganda, and incorporate these into the science-based or modern forecasts being used and disaster prevention and preparedness efforts in general. This has been done with much success in Kenya, where the met office blends satellite technology and other methods with traditional predictions to produce more accurate weather and climate data that is disseminated in vernacular to local communities.
- Sensitising men on the benefits of evacuating or migrating temporarily to other areas when there is a high risk of hazards could also help in saving the lives of vulnerable women and children, since they are the most physically vulnerable. This should be done with sensitivity to the fact that men, being heirs and clan heads in the communities worry about losing their ancestral lands and associated traditions. With regard to disaster response, there is need to improve the provision of relief items in terms of their quantities and the distribution mechanisms. More resources need to be created for providing sufficient relief items to disaster-affected communities as per the SPHERE Minimum Standards, as this will enable women to meet their practical needs. There is also a need to decentralise the distribution of the relief items to make them more accessible to women, PWDs and other vulnerable groups who cannot easily move to the distribution centres due to domestic roles or being physically handicapped. Emphasis should be put on giving the items to women so that they receive them on behalf of their households. Involving women more in disaster response interventions and activities such as search and rescue operations, disaster assessments, provision of relief items, and protection from violence and aggression is also important as it will increase their representation in implementing disaster response interventions and also change stereotypes that associate the implementation of interventions with men.
- There were several reports of nepotism and corruption in the distribution of relief items in almost all the communities. This means that there is need for more transparency and accountability in the provision of relief so that it reaches the intended beneficiaries, especially women, children and other vulnerable groups. OPM

therefore needs to follow-up on the relief provided through the district local governments and it should remind the disaster officers at district and sub-county levels about their responsibility. Perhaps OPM should also speed-up the implementation of the new Beneficiary Registration and Tracking System so that it easily follows up on the relief provided to individual women, men, boys and girls affected by hazards/disasters.

- Disaster recovery activities such as rehabilitation of infrastructure, provision of temporary housing/shelter, resettlement, reintegration of returnees in the case of war-ravaged communities in Gulu and environmental management measures also need to involve women more, and should be equally disseminated to both women and men. All the recovery activities should incorporate women's needs and should as much as possible involve women in their design and implementation (especially for disaster-prone communities in Kasese, Kampala, Moroto and Nakasongola districts) so that they benefit households more. Activities such as rehabilitation of infrastructure and improved livelihood projects need to be extended to underserved communities in Nakasongola and Bwaise III Parish in Kampala district as they are likely to benefit women and children, who need better access to services and economic support for a long time following the occurrence of hazards.

4.3.3 General Recommendations on Policy

- Uganda's Gender Policy rightly considers livelihoods as one of its priority areas, with emphasis on gender differences in employment, productive assets and time poverty. These aspects, as observed in this study are critical to reducing women's resilience in the face of hazards. However, the policy does not clearly outline strategies or interventions aimed at minimising women, children and men's vulnerability to hazards/disasters and their participation in D/CRM. The policy should therefore outline strategies that seek to empower women and children in disaster-prone communities, such as increasing their opportunities for income/finance, and access, ownership and control of land and natural and household assets. The policy should also articulate interventions that increase women's roles and involvement in disaster prevention, preparedness and response (particularly access to relief), as key tenets of DRM.
- The Disaster Preparedness and Management Policy on the other hand outlines the key disasters affecting Uganda and establishes institutions responsible for DPM at all levels – national, meso (district) and micro (sub-county and village). At a national level for example, the policy identifies OPM, the Ministry of Water and Environment, the Uganda Red Cross and the Ministry of Gender, Labour and Social Development as key institutions at a national level, with the latter being responsible for ensuring that the needs of women, children, the elderly and PWDs are integrated in other ministries and institutions of government and DRR strategies, and that gender is integrated in disaster preparedness, emergency planning, and decision making. At lower levels, the policy also establishes village, sub-county and district DPM

committees with responsibilities ranging from informing higher authorities about the nature and effects of hazards/disasters and monitoring disaster response activities. Furthermore, the policy calls for training in disaster management that includes gender analysis and basic research on gender roles in DPM, which has partly been covered in this participatory study. However, the policy does not unequivocally outline strategies of improving the livelihoods of disaster-prone communities in particular, nor their participation in all the relevant DPM processes and institutions in general. The policy should therefore integrate livelihood improvement strategies meant to benefit women and children and other vulnerable groups, and should also establish equal representation quotas for men and women in DPM committees at village, sub-county and national levels. For example, the policy could include a provision that 50 percent of each of the committees is composed by women. Given the roles of the committees, such a provision will increase women's visibility and participation in DRR, climate adaptation and DRM processes in Uganda.

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Annexes

Annex I: Terms of Reference

DISASTER/CLIMATE RISK MANAGEMENT (D/CRM) AND GENDER CONSULTANT

Location :	Kampala, UGANDA
Application Deadline :	02-Jun-14
Additional Category	Management
Type of Contract :	Individual Contract
Post Level :	National Consultant
Languages Required :	English
Starting Date : (date when the selected candidate is expected to start)	05-Jun-2014
Duration of Initial Contract :	Six weeks
Expected Duration of Assignment :	Six weeks

Background

Uganda has over the past years experienced frequent disasters that developed from drought, floods, landslides, human and animal disease, pests, animal attacks, earthquakes, fires, conflicts and other hazards which in many instances resulted in deaths, property damage and livelihood loss. With the increasing negative effects of hazards that accompany population growth, ad hoc development and climate change, public awareness and proactive engagement of the whole spectrum of stakeholders in disaster risk reduction are becoming critical. The Government of Uganda is moving the disaster management paradigm from the traditional emergency response focus toward one of risk reduction and climate adaptation. To reduce the impacts of hazards, Uganda must develop resilient populations with reduced vulnerability to the myriad threats it faces. Essential to achieving this goal is a nuanced and differentiated understanding of the situations of the variety of people at risk. Considering the unique and key roles of women in society, and the tremendous leverage to be gained by better protecting a group comprising 50% of the population, understanding their vulnerabilities, and how they are different from those of other groups, will inform more effective action to foster resilience in women, in the people who depend on them, and in society in general.

Current gaps in DRM: In response to the frequent disasters which Uganda faces, the government of Uganda put in place a number of measures to address the effect of emergencies and disasters on the population. These include the launch of the National Policy for Disaster Preparedness and Management in 2010 and staff training in disaster risk management (DRM). Despite these efforts, DRM in Uganda still encounters a number of challenges among which are lack of appreciation of women's traditional roles, domestic situations, livelihood options and many other life parameters that vary according to region, economic resources and cultural environment. This study addresses the need to deepen understanding of the separate and shared situations of women and men in the contemporary Uganda disaster and climate risk environment.

Need to harmonize approaches to DRM: Stakeholders in Uganda use a variety of approaches to manage disaster risk. Although the OPM is responsible for coordinating disaster preparedness interventions in the country, it has not established a seamless framework that could integrate all of this work. The multicultural nature of Ugandan societies introduces complexity that stands in the way of such an objective. Gender is one dimension of this diverse landscape that more study will illuminate, by revealing the vulnerabilities that women and men have in common, and those they do not.

Duties and Responsibilities

Objectives

The main objective of the Consultancy is to characterize the differentiated vulnerabilities of women and men in the Ugandan disaster and climate risk environment for purposes of identifying D/CRM approaches for improved resilience of women, men and society in general.

Specific objectives

- (i) To achieve an understanding of the differences and similarities in women and men's vulnerabilities, behaviour, and coping mechanisms to the various hazards to which they are exposed, and in the various Ugandan contexts in which they live;
- (ii) To use this understanding to propose more effective approaches to strengthening resilience in women and men, that reflect the gender-based differences in their vulnerabilities, behaviour, and coping mechanisms.

Scope of work

The Consultant's scope of work will consist of the following tasks:

- Prepare an inception report which outlines the approach to the work, the rationale for the selection of the planned field consultation sites, the logistics required and the timing of activities;
- Prepare a research/study suitable for publication, with the following, but not limited, to the following elements;
- Uganda-relevant literature review findings;
- Field site selection rationale;
- Participatory methodologies for acquiring primary data;
- Generalizations of gender differentials in vulnerability, resilience, and D/CRM;
- Recommendations for gender-sensitive D/CRM programming and measures.

Methodology

The consultant will initially perform a literature review limited to the Ugandan context which will inform the design of the primary data collection approach using Participatory Rural Appraisal (PRA).

A regionally and culturally stratified field plan will identify representative disaster-prone rural communities in northern (Acholi), eastern (Teso), north-eastern (Karamoja), western (Rwenzori), and central Uganda. A sixth community will be chosen in urban Kampala exposed to flooding. The Consultant, with the support of the Acting Commissioner for Relief, Disaster Preparedness and Management, will seek the cooperation of the District Disaster Management Committees responsible for the respective communities, in the conduct of consultations. The PRA sessions will convene for one day with at least twenty participants, women and men equally represented, aged 25 or older, ideally those having experience disaster events.

The Consultant will explore as much as possible the following gender disaster vulnerability issues, and others considered appropriate;

- What traditional roles expose women and men to risk in times of emergency, and what effective and feasible mitigations are available?
- What is the nature of specific hazards that increases women's and men's vulnerability to disaster?
- What are the effects on women's and men's vulnerability during the crisis phase versus the recovery phase of a disaster?
- What are differences in the abilities of women and men to recover from the disruption of their lives by disasters?
- Inform the groups of the demographic proportions of never-married women (13.7%), single mothers (16.9%), women-headed households (30%4) and widows (12.4%). What are the causes of their disaster vulnerability and how can their resilience be strengthened?
- What support do clan norms give women and men at risk in disaster? How has modernization of Ugandan society, with increasing geographic and social mobility, affected the effectiveness of clan norms to protect women and men?

- With 50% of the Uganda population under the age of 15, the burden on women to care for children is large. What are the perceptions the participants about this fact, and what could be done to mitigate it?
- How do polygamy and inheritance customs influence women's vulnerability? How does it improve resilience, if at all?
- Can religiosity correlations be found with women's security?
- What roles might kingdom governance have in promoting women's resilience?
- Have women's associations emerged to mitigate women's vulnerability in times of disaster?
- What are the relative vulnerabilities of women and men in times of displacement and recovery?

The information captured in the community consultations will be the basis for analysis and recommendations for gender-sensitive approaches to improving resilience in each of the cultural contexts studied.

Duration

- 1st week – desk review, design a culturally stratified field plan, field arrangements and submission of Inception Report ;
- 2nd week to 3rd week - conduct of PRA consultations in selected communities;
- 4th week – analysis of findings, preparation and submission of draft report ;
- 5th week – presentation of initial findings, sharing of draft report and incorporation of feedback/comments ;
- 6th week – finalization and submission of report to OPM and UNDP.

Deliverables

- Inception Report with a detailed work plan for the assignment;
- Draft research/study incorporating at the minimum provisions under Sections III and IV of this ToR;
- Presentation of findings to the National Platform on Disaster Preparedness and Management and other stakeholders;
- A Final research/study ready for publication and documenting the methodology, community inputs, analysis and recommendations for gender-sensitive D/CRM activities.

Consultancy Implementation Arrangements

- The contract will be performance-based, for 6 weeks spread over a period of 3 months. Terms and conditions of service linked to the type of proposed contract will apply with overall reporting to the Acting Commissioner for Disaster Preparedness and Management and the DRM Advisor;
- The consultant will have all technical obligations and guidance on a day-to-day basis from the Acting Commissioner for Disaster Preparedness and Management and the DRM Advisor and will report to UNDP on all contractual obligations or as shall be advised by UNDP;
- It is expected that this contract will require the consultant to closely work with the Department for Disaster Preparedness and Management of the OPM and the UNDP DRM Team based in the OPM.

Competencies

- Demonstrates integrity and ethical standards;
- Mature judgment and initiative;
- Ability to present complex issues in a simple and clear manner;
- Ability to work under pressure;
- Initiative and independence;
- Interpersonal communication skills.

Core skills:

- Analytical capacity and demonstrated ability to process, analyze and synthesize complex, technical information from different disciplines;
- Ability to innovate, combining methodological approaches and data from various levels and disciplines and report writing;

- Demonstrated research skills and ability to write clearly and concisely.

Required Skills and Experience

Education

- Master's degree in Gender and Development Studies, DRM, Social Sciences or related qualification from a recognized University;
- Doctorate qualification in any of the fields mentioned will be an advantage.

Experience

- Minimum of 5 years work experience in the field of Gender with significant exposure to DRM issues and PRA;
- Experience working with government, multilateral and bilateral development agencies and civil society organizations in developing information sharing arrangements.

Language Requirements

- Excellent spoken and written English language.

Price Proposal and Schedule of Payments

Payment shall be by the lump sum modality in the following 3 instalments. These shall be all inclusive and the contract price is fixed regardless of changes in the cost components:

- 30% payment upon submission of an acceptable; An Inception Report with a detailed work plan for the assignment;

- 40% payment upon submission of an acceptable; Draft Technical Report covering the scope of study as indicated in Sections III and IV of this ToR;

- 30% payment upon submission of an acceptable. Presentation of findings to the National Platform on Disaster Preparedness and Management and other stakeholders; A Final research/study ready for publication and documenting the methodology, community inputs, analysis and recommendations for gender-sensitive D/CRM activities.

Evaluation Method and Criteria

Cumulative analysis

- The award of the contract shall be made to the individual consultant whose offer has been evaluated and determined as:
- responsive/compliant/acceptable, and
- Having received the highest score out of a pre-determined set of weighted technical and financial criteria specific to the solicitation.
- Technical Criteria weight; - 70%;
- Financial Criteria weight; - 30%.

Only candidates obtaining a minimum of 49 points (70% of the total technical points) would be considered for the Financial Evaluation

Technical Criteria – Maximum 70 points

Criteria	Points
Education and Language skills:	10

Knowledge of Gender and DRM: 25

Relevant experience in conducting similar assignments: 15

Description of approach/methodology to assignment: 20

Documents to be included when submitting the proposals

Interested individual consultants must submit the following documents/information to demonstrate their qualifications in one single PDF document:

- Duly accomplished Letter of Confirmation of Interest and Availability using the template provided by UNDP (Annex II);
- Personal CV or P I I, indicating all past experience from similar projects, as well as the contact details (email and telephone number) of the Candidate and at least three (3) professional references;
- Technical proposal;
- Brief description of why the individual considers him/herself as the most suitable for the assignment;
- A methodology, on how they will approach and complete the assignment;
- Financial proposal that indicates the all-inclusive fixed total contract price, supported by a breakdown of costs.

For clarification, please send an email to justine.naiga-bagonza@undp.org and copy diana.nabbanja@undp.org

Annex II: List of Key Informants Interviewed

No.	Name	Designation	Contact	Village/Sub-County/Division	District
1	Mr. Kwesiga Maximus	Environment Officer	+256-772904689	Kawempe Division	Kampala
2	Mr. Kavuma Hadad	LC I Chairperson		St. Francis Zone	Kampala
3	Mr. Opio Cosmas	Community Development Officer	+256-782927904	Bungatira	Gulu
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