STRENGTHENING WOMEN'S LAND RIGHTS FOR ECONOMIC EMPOWERMENT AND RESILIENCE IN ACHOLI SUB REGION NORTHERN UGANDA.

PURONGO SUB COUNTY, NWOYA DISTRICT, NORTHERN UGANDA

THE SCI STARTED ON THE 15TH MAY 2023 AND COMPLETED ON THE 15TH JAN 2024

SUBMITTED

BY:

OPIYO JAMES GRANT

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Table of Content

Abstract / Summary:

A growing body of research and practice exists around African land reform and sustainable development with a particular focus on safeguarding the rights and livelihoods of extremely vulnerable individuals. In post-conflict contexts such as northern Uganda, forced displacement, disruption of traditional protection mechanisms, and plural legal systems have served to exacerbate existing land inequalities along such social fault lines as clan, gender and ability. In ongoing debates and planning in the land sector, it is often the women voices *"the Missing Melody in the tune of sustainable development"*, persons with disabilities (PWDs), and other marginalized groups that are notably absent, yet essential for inclusive development of the nation as a whole.

This report seeks to amplify the perspectives of women as primary stakeholders in the effective harmonization of customary and statutory land law. With the lens of analyzing gender roles and impacts, this piece of SCI is a core component of a larger study focused on customary and communal land conflict and resolution in Acholi land, implemented by James Grant Opiyo- Rotary Peace Fellow 2023-Uganda.

The SCI investigated the transformative potential of strengthening women's land rights for economic empowerment and resilience in the Acholi Sub-Region of Northern Uganda and built upon recent scholarly contributions to the field. It drew on the work of Deere and Doss (2016), who highlighted the pivotal role of land ownership in women's economic agency, the SCI employed a mixed-methods approach to examine the impact of interventions aimed at bolstering women's land rights.

Studies by Peterman et al. (2014) emphasized the nexus between women's land rights and economic empowerment, demonstrating that secure land tenure significantly correlates with increased agricultural productivity and income diversification. In the context of Northern Uganda, where historical conflicts have disrupted traditional land tenure systems, this SCI explored how initiatives inspired by the recommendations of Meinzen-Dick et al. (2019) contributed to rebuilding sustainable land governance structures that prioritize gender equality.

Furthermore, the SCI delved into the resilience aspect, aligned with the findings of Quisumbing and Rubin (2018), who argued that women's secure land tenure enhances their ability to cope with economic shocks and climate-related challenges. By synthesizing insights from local perspectives,

as advocated by Duflo (2012), this SCI captured the nuanced ways in which strengthened women's land rights influence community dynamics, challenging traditional gender norms and promoting more inclusive decision-making processes.

In conclusion therefore, the SCI adds a nuanced layer to the discourse on women's land rights by grounding its findings in recent scholarship, emphasizing the relevance of context-specific interventions to foster economic empowerment and resilience in post-conflict regions like Acholi, Northern Uganda.

CHAPTER ONE

INTRODUCTION AND BACKGROUND:

1.1 Introduction:

Despite manifold challenges from the protracted period of war and displacement that plagued much of northern Uganda from 1986-2006, Acholi culture remains rich in traditions, valuing of communal welfare, and known for being pro-development. This SCI found that less than ten years after encampment, most Acholi have successfully returned, resettled and are currently utilizing clan-based land on which they have recognized customary rights to some degree. Within this relatively short period, Acholi customary land has been largely reconstituted, organized, and managed along principles and practices that are both long established and broadly accepted and the culture has proven resilient, although far from static.

Societies' ability to both endure and evolve is a key strength upon which this SCI aimed to build. My SCI filled a gap in exploring the evolution of traditional law in "actual practice sometimes discernible through what is contested rather than historical norms and rehashed stereotypes" regarding women and the most marginalized. It seeks to understand how indigenous knowledge, practices and value systems may be leveraged in creation of a legal model to sustain rights to land management and ownership for the whole Acholi community inclusive of women. The present reality for many such vulnerable individuals and groups is recurring experiences of discriminatory withdrawal of land access over the lifecycle. However, this is not inevitable, and may change through deliberate inclusion and the balancing of power and rights.

This SCI was designed to capture the typical power relations that exist between different social and economic groups of men and women, with the intention to explore how these dynamics affect decisions that are made regarding access to and control over land. By investigating the norms, attitudes, and experiences of special interest groups in isolation, such as rural women from particular chiefdoms, the SCI amplifies critical voices that might otherwise go unnoticed. It is these perspectives that must be privileged when formulating program and policy recommendations for equitable development in Acholiland.

Compared to their male counterparts, Acholi women have less access to land, may have fewer rights to the land they can access, and their land rights may be less secure, stereotypically "enjoyed only at the mercy of their in-laws or their own brothers". Identifying and safeguarding rural women's land rights is a highly contested topic that must take into account many factors, including their context and relationship to the land. The social and economic marginalization of Acholi women in particular is related to migratory and settlement patterns, historical conflict and subsequent weakening of traditional protection practices, cultural reinforcement of unequal gender roles, and ambiguity around various rights-bearers' status within the present-day legal environment.

1.2 Background:

For several hundred years of permanent settlement (during which time there was no documentation), farming villages comprised of clans from one or two, to fifty or more were increasingly joined together in chiefdoms, each with a royal clan (kal) and under the authority of a hereditary ruler or chief (rwot moo). Even within distinct chiefdoms, however, these fenced village clans provided the social, economic, and ideological foundations of an emerging Acholi identity. Of significance, communal land rights for settlement, agriculture, and grazing, hunting and other purposes were vested in the core clan of each village. Hunting, herding, and agriculture typically involved cooperative, communal village clan labor, with farming of staple crops rotating among household plots. Still today at **least 90% of land in Acholi is held communally under** customary tenure with this collective identity and patrilineal clan hierarchy serving as origins of the prevailing organizational structure for land.

Beginning in 1986, Acholi sub-region was "at the epicenter of one of the most vicious and protracted civil conflicts in Africa" known as the LRA Insurgency or Northern Uganda War. At its peak in 2004-2005 some 90% of the population, over one million people, had been forcibly displaced by Government (GOU) policy into internally displaced persons' (IDP) camps. Approximately one in three male youth and one in five female youth in northern Uganda also reported an abduction experience during the conflict, resulting in pervasive physical and psychological trauma, missed education and opportunities, and separation from families that dramatically affected youth's ability to reintegrate into society. Widespread violence and upheaval from peaceful patterns of coexistence led to erosion of traditional systems, including the distortion

of practices that once protected clans' weakest members. As individuals and groups began to return from IDP camps to their homelands in 2008, land boundaries were heavily disputed, giving rise to inter-clan conflict and unequal economic development. Among those most disadvantaged were women with 'weak claims' to land, especially those made vulnerable by the ravages of war such as youth returnees, child-mothers and children born of sexual violence perpetrated by the LRA and Government of Uganda(GoU). Ramifications of land denial for such categories have proven far-reaching in the decade following the war.

In order to contextualize the importance of women's land rights, it is essential to acknowledge the broader discourse on gender and development. Deere and Doss (2016) assert that women's access to and control over land are fundamental to achieving gender equality and sustainable development. Secure land tenure is intricately linked to women's economic agency, shaping their ability to engage in productive activities and contribute to household and community well-being.

Recent studies underscore the positive correlation between women's land rights and economic empowerment. Peterman et al. (2014) demonstrate that secure land tenure enhances women's agricultural productivity and income diversification, thereby contributing to poverty reduction. In Purongo Sub County, Nwoya District (Acholi Sub-Region), where traditional land tenure systems have been disrupted by conflicts, understanding how interventions to strengthen women's land rights can catalyze economic empowerment becomes imperative.

Post-Conflict Challenges in Northern Uganda: The Acholi Sub-Region has experienced prolonged conflicts, displacement, and a legacy of land-related grievances. These challenges have disproportionately affected women, who often find themselves marginalized in the allocation and control of land resources. Meinzen-Dick et al. (2019) argue for the importance of rebuilding land governance structures in post-conflict settings, emphasizing gender-equitable reforms to address historical injustices and promote sustainable development.

Resilience and Land Tenure: Beyond economic empowerment, the concept of resilience is gaining prominence in development literature. Quisumbing and Rubin (2018) posit that women's secure land tenure enhances their resilience by providing a foundation for effective coping strategies in the face of economic shocks and environmental challenges. Understanding the resilience-building aspects of strengthened land rights is crucial in the context of Northern Uganda, where communities are grappling with the aftermath of conflicts.

Local Perspectives and Inclusive Decision-Making: Acknowledging the importance of context-specific interventions, Duflo (2012) advocates for research that incorporates local perspectives. In the Acholi Sub-Region, understanding the nuanced ways in which strengthened women's land rights influence community dynamics is vital. This study aims to capture the voices of local communities, shedding light on how initiatives aimed at empowering women through land rights align with or challenge traditional gender norms and decision-making processes.

In summary, the Acholi Sub-Region presents a compelling case study for examining the intricate relationships between women's land rights, economic empowerment, and resilience within a post-conflict context. By synthesizing insights from recent scholarship, this SCI seeks to contribute nuanced findings that can inform policy and interventions tailored to the specific needs and challenges of the region, ultimately promoting gender equity and sustainable development.

1.3 Problem Statement:

The Acholi Sub-Region in Northern Uganda grapples with the enduring aftermath of conflicts, presenting a complex landscape characterized by disrupted land tenure systems, gender disparities, and economic vulnerabilities. Despite the recognized significance of women's land rights for economic empowerment and resilience (Deere & Doss, 2016; Quisumbing & Rubin, 2018), the region remains mired in historical injustices and post-conflict challenges that impede progress in this domain. This SCI aims to address the critical problem of insufficient attention to and implementation of initiatives for strengthening women's land rights in Acholi, hindering the realization of their full potential in contributing to economic development and community resilience.

Recent research underscores the positive relationship between women's land rights and economic empowerment (Peterman et al., 2014). However, the unique context of Acholi demands tailored interventions to rectify historical injustices and empower women economically. Meinzen-Dick et al. (2019) argue for the necessity of gender-equitable land governance reforms in post-conflict settings, a call that is particularly relevant to the challenges faced by Acholi. Furthermore, the concept of resilience gains prominence in the context of Northern Uganda, as women with secure land tenure are better equipped to navigate economic uncertainties and environmental shocks (Quisumbing & Rubin, 2018).

The persistent gaps in research and implementation of women's land rights initiatives in Acholi necessitate a focused investigation into the barriers, opportunities, and impact of such interventions. By addressing this problem, the study seeks to contribute practical insights that can inform policy reforms and development strategies, ultimately fostering sustainable economic empowerment and resilience for women in the Acholi Sub-Region.

1.4 Goals and Objectives:

Goal:

Targeted Post Conflict Women are enjoying freedom of access, utilization and land ownership. This was to enhance women's economic empowerment and resilience through the strengthening of land rights in the Acholi Sub-Region of Northern Uganda, fostering sustainable development and gender equality.

Objectives:

SCI Objective I: To Enhance access, utilization of land and other productive natural resources by women.

Assess the Current Landscape of Women's Land Rights (Meinzen-Dick et al., 2019): Conduct a comprehensive survey and qualitative analysis to understand the existing state of women's land rights in Acholi. This includes an examination of land tenure systems, legal frameworks, and customary practices that influence women's access and control over land.

Identify Barriers to Women's Land Rights (Peterman et al., 2014): Investigate the socio-cultural, economic, and institutional barriers that impede women's access to and control over land. This objective aims to identify specific challenges faced by women in the region, including historical injustices, discriminatory norms, and post-conflict dynamics.

Evaluate the Impact of Strengthened Women's Land Rights on Economic Empowerment (Deere & Doss, 2016): Implement a longitudinal study to measure the direct and indirect effects of interventions aimed at strengthening women's land rights on their economic empowerment. Assess changes in income levels, entrepreneurial activities, and overall economic well-being among women in the target communities.

Analyze Resilience-building Aspects of Women's Land Tenure Security (Quisumbing & Rubin, 2018): Investigate how secure land tenure influences women's resilience in the face of economic shocks and environmental challenges. Examine coping mechanisms, risk mitigation strategies, and adaptive capacities among women with strengthened land rights.

SCI Objective II: To strengthen advocacy and accountability for women's land rights at community level.

Examine the Role of Strengthened Women's Land Rights in Shaping Gender Dynamics (Duflo, 2012): Explore the impact of interventions on local gender norms, decision-making processes, and power dynamics within households and communities. Understand how women's increased participation in land-related matters influences broader gender relations.

Engage with Local Communities and Stakeholders (Duflo, 2012): Facilitate participatory workshops, focus group discussions, and consultations with local communities, women's groups, and key stakeholders. This objective aims to ensure that the research is grounded in the lived experiences and perspectives of the target population.

Develop Policy Recommendations for Gender-Equitable Land Governance (Meinzen-Dick et al., 2019): Based on the findings, formulate concrete policy recommendations and advocacy strategies for promoting gender-equitable land governance in Acholi. Engage with local and national policymakers to facilitate the implementation of reforms.

By achieving these goals and objectives, this study aspires to provide evidence-based insights that contribute to the development of effective policies and interventions, fostering an environment in which women in the Acholi Sub-Region can exercise their land rights for sustained economic empowerment and increased resilience

1.5 Challenges and mitigation strategies:

Challenges:

Historical Injustices and Cultural Norms (Meinzen-Dick et al., 2019): Historical conflicts have left a legacy of land-related grievances, compounded by deeply ingrained cultural norms that marginalize women in land ownership. Overcoming these challenges requires addressing historical injustices and engaging in community dialogues to reshape gender norms.

Inadequate Legal Frameworks (Deere & Doss, 2016): Existing legal frameworks may not sufficiently protect women's land rights, and customary laws might perpetuate gender disparities. Mitigation involves advocating for legal reforms that explicitly recognize and safeguard women's land rights, aligning national laws with international standards.

Lack of Awareness and Education (Duflo, 2012): Many women may not be aware of their land rights, hindering their ability to assert them. Mitigation strategies include community-based education programs, workshops, and awareness campaigns to empower women with knowledge about their rights and legal entitlements.

Economic Vulnerabilities (Peterman et al., 2014): Economic disparities and limited access to resources may impede women's ability to leverage their land rights for economic empowerment. Addressing this challenge involves implementing targeted economic empowerment programs, providing access to credit, and facilitating skill-building initiatives for women.

Mitigation Strategies: Community Sensitization and Dialogues (Meinzen-Dick et al., 2019):

Engage in community-wide sensitization campaigns to address historical grievances and promote a collective understanding of the importance of gender-equitable land rights. Facilitate dialogues to challenge and reshape cultural norms that perpetuate gender disparities.

Legal Advocacy and Reform (Deere & Doss, 2016): Collaborate with legal experts, women's rights organizations, and policymakers to advocate for legal reforms that explicitly recognize and protect women's land rights. This includes ensuring that national laws align with international conventions promoting gender equality in land tenure.

Education and Capacity Building (Duflo, 2012): Implement targeted education programs to enhance women's knowledge about their land rights and legal entitlements. Provide capacity-building initiatives to equip women with the skills needed to assert and protect their rights effectively.

Economic Empowerment Programs (Peterman et al., 2014): Develop and implement economic empowerment programs tailored to the specific needs of women in Acholi. This includes initiatives such as vocational training, access to credit, and support for income-generating activities, leveraging their strengthened land rights for economic gains.

Partnerships and Stakeholder Collaboration: Foster partnerships with local and international organizations, governmental agencies, and non-governmental organizations to create a collaborative approach. By combining resources and expertise, stakeholders can collectively address the multifaceted challenges hindering women's land rights in Acholi.

In conclusion, addressing the challenges associated with strengthening women's land rights in Acholi requires a comprehensive and multi-faceted approach. By integrating community engagement, legal advocacy, education, and economic empowerment, these mitigation strategies aim to create an enabling environment where women can exercise and benefit from their land rights for sustained economic empowerment and increased resilience.

CHAPTER TWO

2.1 Literature Review

On a global scale, recognizing and enhancing women's land rights is integral to achieving sustainable development goals, promoting gender equality, and reducing poverty. Studies, such as those by Deere and Doss (2016), emphasize the worldwide significance of women's access to and control over land for economic empowerment. The United Nations Sustainable Development Goals (SDGs) explicitly acknowledge the importance of gender equality and women's empowerment, with Goal 5 specifically targeting the empowerment of all women and girls. Ensuring women's land rights aligns with these broader international efforts to create a more equitable and resilient world.

In the African context, women's land rights are intricately tied to agrarian economies, livelihoods, and social structures. The African Union's Agenda 2063 underscores the need for gender equality and women's empowerment as critical drivers for the continent's transformation. Scholars like Quisumbing and Rubin (2018) highlight the role of women's secure land tenure in enhancing agricultural productivity and contributing to food security. However, challenges persist, and historical legacies, as observed in post-conflict regions like Northern Uganda, continue to impact women's access to land (Meinzen-Dick et al., 2019). African countries are increasingly recognizing the imperative to address these challenges, with national policies and legal reforms aiming to strengthen women's land rights.

In Uganda, women's land rights have been a focal point of policy discussions and legal reforms. The 1995 Constitution of Uganda guarantees equal rights for men and women, including land rights. However, the implementation has faced challenges, and customary practices often undermine these constitutional provisions. Recent efforts, such as the National Land Policy (2013), aim to address these issues and provide a framework for gender-responsive land governance. Studies by scholars like Peterman et al. (2014) emphasize the economic implications of women's land rights in Uganda, linking secure land tenure to increased agricultural productivity and income diversification.

The intersectionality of women's land rights, economic empowerment, and resilience in post-conflict regions, such as the Acholi Sub-Region in Northern Uganda, has become a focal point in

the literature on international development. This literature review synthesizes recent studies, examining the challenges and opportunities associated with strengthening women's land rights in the context of Acholi, while also addressing the potential economic and resilience outcomes.

Historical Context and Land-Related Grievances: The historical context of the Acholi Sub-Region is crucial for understanding the contemporary challenges faced by women in securing land rights. Meinzen-Dick et al. (2019) emphasize the persisting impact of historical conflicts on land-related grievances, particularly for women. Displacement, dispossession, and a legacy of unequal land distribution create barriers that impede women's access to and control over land resources.

Gender Disparities in Land Ownership: Deere and Doss (2016) argue that gender disparities in land ownership contribute to broader economic inequalities. In Acholi, customary practices and discriminatory norms often marginalize women in land allocation, restricting their ability to leverage land for economic activities. Recognizing and addressing these disparities is essential for effective interventions aimed at strengthening women's land rights.

Economic Implications of Women's Land Rights: Recent studies, including Peterman et al. (2014), highlight the positive correlation between women's land rights and economic empowerment. In the context of Acholi, where agriculture is a central component of the economy, women's secure land tenure can lead to increased agricultural productivity, income diversification, and overall poverty reduction.

Legal Frameworks and Customary Laws: The legal landscape plays a pivotal role in shaping women's land rights. Deere and Doss (2016) stress the importance of legal frameworks that recognize and protect women's land rights. However, Acholi, like many post-conflict regions, grapples with discrepancies between formal legal provisions and customary laws. Aligning these frameworks is essential for mitigating challenges and ensuring effective implementation.

Challenges in Implementation: Despite the recognition of the importance of women's land rights, the implementation of interventions faces practical challenges. Meinzen-Dick et al. (2019) note the complexity of addressing historical injustices and reshaping cultural norms. Additionally, logistical issues, such as inadequate land records and limited access to legal recourse, pose hurdles to effective implementation in Acholi.

Resilience-building Aspects of Women's Land Tenure Security: Quisumbing and Rubin (2018) shed light on the resilience-building aspects of women's secure land tenure. In regions like Acholi, characterized by economic uncertainties and environmental challenges, women with strengthened land rights are better positioned to cope with shocks. The study explores how land tenure security contributes to adaptive strategies and sustainable resilience among women.

Local Perspectives and Community Dynamics: Duflo (2012) advocates for research that incorporates local perspectives. In the Acholi Sub-Region, understanding community dynamics and the perceptions of women and men regarding land rights is crucial. The study explores the nuanced ways in which interventions influence gender relations, decision-making processes, and social cohesion within communities.

Evaluating Past Interventions: The literature also highlights the importance of evaluating past interventions to draw lessons for future efforts. Studies by Deere and Doss (2016) and Meinzen-Dick et al. (2019) provide insights into the effectiveness of specific interventions aimed at strengthening women's land rights in various contexts. These evaluations inform the design and implementation of targeted strategies in Acholi.

Conclusion: In conclusion, the literature on strengthening women's land rights in post-conflict regions, with a focus on the Acholi Sub-Region in Northern Uganda, underscores the multifaceted challenges and potential benefits associated with such interventions. Historical injustices, gender disparities, legal complexities, and implementation challenges necessitate context-specific strategies. Recognizing the economic empowerment and resilience-building potential of women's land rights, this literature review provides a foundation for the empirical study, emphasizing the need for comprehensive and culturally sensitive interventions that address the unique challenges faced by women in Acholi.

2.2 Theoretical Underpinnings

The theoretical framework for understanding and advancing women's land rights in the Acholi Sub-Region rests on key concepts within feminist economics, legal pluralism, and resilience theory. Drawing on recent literatures, this scholarly exploration aims to provide a robust theoretical foundation for the imperative of strengthening women's land rights to achieve economic empowerment and resilience in this post-conflict region.

Feminist Economics: Central to this theoretical underpinning is feminist economics, which emphasizes the intersectionality of gender, economics, and social structures. Scholars like Deere and Doss (2016) argue that women's access to and control over land are pivotal for achieving gender equality and economic empowerment. The theory posits that recognizing and rectifying the historical and institutional gender disparities in land ownership is essential for fostering sustainable development and reducing poverty. Feminist economics emphasizes the importance of dismantling discriminatory norms and practices that limit women's ability to leverage land for economic activities.

The Acholi Sub-Region's post-conflict landscape provides a unique lens through which to apply feminist economics. Disruptions to traditional land tenure systems during conflicts have left lasting impacts on women's land rights. A feminist perspective highlights the need to address historical injustices, challenge gender norms, and empower women economically through secure land tenure.

Legal Pluralism: Legal pluralism, as articulated by Meinzen-Dick et al. (2019), offers theoretical insights into the coexistence of formal and informal legal systems. In Acholi, customary laws often play a significant role in shaping land tenure practices, sometimes conflicting with formal legal frameworks. Understanding and navigating this legal pluralism is crucial for interventions aimed at strengthening women's land rights.

The theoretical framework of legal pluralism recognizes the importance of harmonizing formal laws with customary practices to create an enabling environment for women's land rights. It suggests that legal reforms need to engage with and incorporate local norms to ensure the effectiveness and sustainability of interventions. This perspective guides strategies that seek to bridge the gap between formal legal provisions and the lived experiences of women in Acholi, thereby fostering economic empowerment and resilience.

Resilience Theory: Resilience theory, as explored by Quisumbing and Rubin (2018), contributes to the theoretical underpinnings by focusing on the capacity of women to cope with shocks and adapt to changes. The theory posits that secure land tenure enhances women's resilience by providing a foundation for effective coping strategies in the face of economic uncertainties and environmental challenges.

Applying resilience theory to Acholi involves recognizing the region's unique challenges, such as post-conflict recovery and climate-related risks. Strengthening women's land rights is seen as a key component of building resilience at both the individual and community levels. Resilience theory emphasizes the adaptive capacity that arises from secure land tenure, enabling women to navigate economic shocks and contribute to sustainable development.

Social Capital and Collective Action: Social capital theory is also pertinent in understanding the dynamics of strengthening women's land rights. Studies such as those by Peterman et al. (2014), highlight the role of social networks and collective action in supporting women's access to resources. The theory posits that social networks can act as crucial resources, providing information, support, and avenues for collective action.

In Acholi, where community dynamics play a significant role, leveraging social capital becomes essential. Strengthening women's land rights involves not only legal reforms but also fostering collective action within communities. This perspective emphasizes the interconnectedness of individual empowerment with broader community-level changes, reinforcing the idea that securing women's land rights is not only a legal endeavor but a social one.

Conclusion: The theoretical underpinnings for strengthening women's land rights in the Acholi Sub-Region blend feminist economics, legal pluralism, resilience theory, and social capital theory. These frameworks collectively offer insights into the multifaceted challenges and opportunities within the region, guiding interventions that aim to empower women economically and enhance resilience. As the theoretical foundation informs empirical studies and interventions, it becomes instrumental in shaping policies and practices that recognize the intricate interplay between women's land rights, economic empowerment, and resilience in the unique context of post-conflict Acholi.

2.3 Change theory and how it was applied:

Change theory provides a valuable framework for understanding and implementing transformative processes within complex systems. In the context of strengthening women's land rights for economic empowerment and resilience in the Acholi Sub-Region, recent literatures contribute theoretical insights and practical applications of change theory. This scholarly exploration delves

into the application of change theory, emphasizing key elements and empirical evidence from the unique context of Acholi.

Theoretical Foundations of Change Theory: Change theory, rooted in social science and organizational psychology, posits that successful transformation requires a systematic understanding of the existing state, a clear vision for change, strategic interventions, and continuous adaptation (Meinzen-Dick et al., 2019). In the context of women's land rights, this theoretical framework suggests that addressing historical injustices, challenging discriminatory norms, and fostering economic empowerment are integral components of achieving transformative change (Deere & Doss, 2016).

Application of Change Theory in Acholi Sub-Region: Identification of Key Issues: The application of change theory in Acholi begins with a meticulous identification of key issues hindering women's land rights. Meinzen-Dick et al. (2019) emphasize the importance of understanding historical conflicts and disruptions to land tenure systems. This initial phase involves recognizing discriminatory practices, legal gaps, and cultural norms that impede women's access to and control over land.

Vision for Change: The vision for change in Acholi revolves around legal reforms and gender-equitable land governance. Legal pluralism, as discussed by Meinzen-Dick et al. (2019), is a critical aspect. The vision entails aligning formal legal frameworks with customary practices to ensure the recognition, protection, and respect of women's land rights. The National Land Policy of Uganda (2013) serves as a guiding document, providing a roadmap for legal reforms supporting gender-equitable land governance.

Strategic Interventions: Strategic interventions draw on feminist economics, emphasizing that economic empowerment is intricately linked to secure land tenure (Deere & Doss, 2016). Practical steps include awareness campaigns, community sensitization programs, and capacity-building initiatives empowering women with knowledge about their land rights. Economic empowerment programs, in alignment with Peterman et al.'s (2014) insights, target skill-building and income-generating activities, leveraging women's land rights for economic gains.

Community Engagement and Participation: Change theory highlights the significance of community engagement and participation. Duflo (2012) advocates for research incorporating local

perspectives. In Acholi, engaging with local communities involves participatory workshops, focus group discussions, and consultations. This participatory approach ensures that interventions are contextually relevant, resonating with the lived experiences of women, fostering ownership and sustainability.

Monitoring and Adaptation: An integral aspect of change theory is the continuous monitoring of interventions and the flexibility to adapt strategies based on feedback and evolving circumstances. In the Acholi Sub-Region, this involves ongoing evaluations to measure the impact of interventions on women's economic empowerment and resilience. The adaptation of strategies is informed by the dynamic nature of the local context, recognizing that resilience-building is an iterative process (Quisumbing & Rubin, 2018).

Empirical Evidence: Empirical evidence from recent studies in the Acholi Sub-Region supports the application of change theory. Evaluations of interventions, as recommended by Deere and Doss (2016) and Meinzen-Dick et al. (2019), provide insights into the effectiveness of legal reforms and community-based programs. For example, studies by Peterman et al. (2014) highlight the positive correlation between women's land rights and economic empowerment, validating the vision for change outlined in the application of change theory.

Challenges and Iterative Process: Change theory acknowledges that transformation is not linear and that challenges may arise. Legal and cultural resistance may pose obstacles to reforms, requiring iterative processes of engagement and adaptation. Challenges identified in the application of change theory in Acholi, such as navigating legal pluralism and addressing historical injustices, align with the theoretical understanding that change is a complex, ongoing process (Meinzen-Dick et al., 2019).

Conclusion: The application of change theory for strengthening women's land rights in the Acholi Sub-Region presents a holistic and dynamic approach. The theoretical foundations guide the identification of key issues, the formulation of a vision for change, and the strategic implementation of interventions. Empirical evidence supports the efficacy of this approach, with studies highlighting the positive impact on women's economic empowerment. As the application of change theory in Acholi continues to evolve, ongoing monitoring, community engagement, and adaptation will be crucial for ensuring sustainable and transformative outcomes in the realm of women's land rights. Through this lens, change theory provides a nuanced framework that aligns

with the complex realities of the Acholi Sub-Region, emphasizing the importance of systemic, community-driven change.

2.4 Methods and Design:

Designing a robust study to strengthen women's land rights in the Acholi Sub-Region involves methodological considerations that are contextually sensitive, participatory, and grounded in both quantitative and qualitative approaches. Drawing on recent literature within the last 20 years, this scholarly exploration outlines the methods and design for a comprehensive study aimed at enhancing women's economic empowerment and resilience through strengthened land rights.

Mixed-Methods Approach: The complexity of the issues surrounding women's land rights in Acholi necessitates a mixed-methods approach. Quantitative data will provide statistical insights into the economic aspects, while qualitative data will capture the nuanced experiences and socio-cultural dynamics. This approach aligns with the recommendations of Meinzen-Dick et al. (2019), emphasizing the need for a holistic understanding of the challenges and opportunities faced by women in the context of land tenure.

Sampling Strategy:

Quantitative Sampling: A stratified random sampling method will be employed to ensure representation from various demographic and geographical segments within the Acholi Sub-Region. The sample will include women from different age groups, socio-economic backgrounds, and land tenure situations. This quantitative data will be instrumental in assessing economic indicators such as income levels, asset ownership, and agricultural productivity.

Qualitative Sampling: Purposeful sampling, informed by socio-cultural diversity, will be utilized for in-depth qualitative exploration. Key informants, including women with different land tenure experiences, community leaders, and legal experts, will be selected to provide rich insights into the socio-cultural factors shaping women's land rights. This approach aligns with Duflo's (2012) emphasis on understanding local perspectives.

Data Collection Methods: Quantitative Data Collection: Surveys will be administered to gather quantitative data on economic indicators, including income, asset ownership, and agricultural

productivity. Questions will be designed based on established frameworks, such as those proposed by Peterman et al. (2014), to assess the impact of women's land rights on economic empowerment.

Qualitative Data Collection: In-depth interviews and focus group discussions will be conducted to capture qualitative insights. Semi-structured interview guides will be developed to explore the lived experiences of women regarding land rights, cultural norms, and resilience strategies. The qualitative component aims to provide a nuanced understanding of the socio-cultural context, drawing on Quisumbing and Rubin's (2018) emphasis on resilience.

Legal and Policy Analysis: A comprehensive analysis of existing legal frameworks and policies related to women's land rights in Uganda will be conducted. This involves a review of national laws, including the 1995 Constitution and the National Land Policy (2013), to identify gaps and areas requiring reform. Meinzen-Dick et al.'s (2019) recommendations for legal pluralism will guide this aspect, ensuring alignment with both formal and customary legal systems.

Community Engagement and Participatory Methods: To enhance the SCI's relevance and effectiveness, participatory methods will be employed. Community forums, workshops, and focus group discussions will be organized to engage directly with local communities, incorporating their perspectives into the SCI design. This aligns with the participatory approach advocated by Duflo (2012) to ensure the study is grounded in the realities and needs of the community.

Ethical Considerations: Ethical considerations, as emphasized by Deere and Doss (2016), will be integral to the SCI design. Informed consent will be obtained from all participants, ensuring transparency about the study's purpose and potential outcomes. Confidentiality and anonymity will be prioritized, and participants will be provided with information about their rights and the voluntary nature of their involvement.

Data Analysis:

Quantitative Analysis: Quantitative data will be analyzed using statistical software to derive descriptive statistics and inferential analyses. The aim is to identify patterns and correlations between women's land rights and economic indicators, providing quantitative evidence to support or challenge existing hypotheses.

Qualitative Analysis: Qualitative data will undergo thematic analysis, identifying recurrent themes and patterns in participants' narratives. This iterative process, guided by principles outlined by Braun and Clarke (2006), ensures a rich and nuanced understanding of the socio-cultural factors influencing women's land rights and resilience.

Interdisciplinary Collaboration: Collaboration with experts from diverse fields, including law, economics, sociology, and gender studies, will enrich the study. Interdisciplinary collaboration aligns with the multifaceted nature of women's land rights, contributing to a comprehensive analysis of economic, legal, and socio-cultural dimensions.

Conclusion: The methods and design for strengthening women's land rights in the Acholi Sub-Region reflect a carefully crafted approach that integrates quantitative and qualitative methods, participatory engagement, legal analysis, and ethical considerations. This comprehensive study aims to provide actionable insights to inform policy recommendations and interventions that empower women economically and enhance resilience within the unique socio-cultural context of Acholi.

CHAPTER THREE

3.1 Interventions and Activities:

The SCI achieved significant outcomes at the community level supported by 30 Informal Justice Actors(IJA), made up of a cross-section of community leaders, women and youth to identify, prioritize and address community conflicts, in consultation with local authorities and other security actors. In the SCI location, IJA members have gained confidence, mobilized themselves, and demonstrated a strong commitment to improving safety and security in their communities – including through engaging with and/or demanding a stronger response from local authorities. I conducted a mini-perceptions survey with all IJA during the reporting period and these identified the following key outcomes: **Commitment by the community to take positive actions to enhance peace and address issues of insecurity**. People in target communities have internalized new ways of thinking about security and working with each other, including increased interaction with local authorities and, in some cases, security actors such as the police. This illustrates a significant change in people's behavior and perceptions of security at the community level.

- **A number of IJA's representatives have also reported areas of personal development and growth** as a direct result of their involvement in the SCI. The combined areas of development reported covered knowledge, skills, attitude/mind-set and behavior, plus some of the achievements resulting from that development such as improved relationship with local authorities, particularly with local councils and traditional chiefs. **Community members also reported having a greater awareness of the prevalence and impacts of Land conflicts, underutilization and correlation between Land Conflict and domestic violence**, which is a departure from the culture that normalizes gender-based violence. IJA members are increasingly seen as an important reference group within the community, acting as a referral point for survivors seeking assistance, and are taking steps **to challenge harmful gender norms.**
- **IJAs members possess the skill set to utilize alternative dispute resolution mechanisms and mediate Land Conflict cases**, where relevant and appropriate, and alongside local authorities, at household level and at community level, refer to a case study on land conflicts.

- **Increased women's leadership within the IJAs.** Women are currently leading 30 IJAs members in the leadership positions within the executive committee taking on the role(s) of chairpersons, treasurer (across all Villages), secretary and vice chairperson. This was not the case before even with the existing groups which were previously led by men which illustrates a shift in gender norms and dynamics within IJAs, with men increasingly recognizing the role women can and do play in peace and security.

Although manifestations of land rights violations are common in Acholi land today, protections such as land allocation for widows and orphans are decreed both orally by Acholi tradition and officially per the principles, rules and regulations of Ker Kwaro Acholi. In fact, customary law in Uganda is "probably as good as can be found anywhere in the world" which is summarized in the overarching tenets as:

- Everyone is entitled to land. No one can ever be denied land rights.
- All inherited land is family land, never individual property. Customary land never belongs to men, it always belongs to the family: the man's role in 'managing' the land comes from his status as head of the family, and not because the land is his personal property.
- The clan maintains powers of oversight, to ensure that everyone is granted land rights and that the interests of children (and even the unborn generations) are considered. Thus, in order to sell land one needs clan approval, because the seller has to show that their children can still be provided for after land is sold, and the clan must ascertain that the whole family agrees to the sale.

Therefore, customary law theoretically caters for **full land rights for everyone** in the clan, as well as a system of protection through clan oversight. As a result of these principles**, all women *should* be guaranteed land rights** thusly:

- A single women claims land from her parents, and married woman through her husband from her parents-in-law.
- A widow becomes the *head of her family* upon her husband's death, and assumes the same role of 'manager' of family land that her husband held.

The clan must consult with the widow if she wishes them to appoint a 'protector' to defend her land, although he personally has no claim on it.[20]

While there is limited accountability for traditional leaders to uphold the above principles in practice, they are endogenously derived which should lend broad authority to their application. Thus actualizing women's rights may be more a matter of supporting Acholi clans and chiefdoms to **return to their core values, while also re-conceptualizing gender roles and relations in the translation of these values into substantive rights.**

Key activities/Interventions:

To achieve the above changes, top line activities implemented during the reporting period are presented in this section.

Trained Informal Justice Actors (traditional and religious leaders on gender responsive delivery of justice and women's rights, conducted orientation on women's land rights, acquisition processes and alternative dispute resolution mechanism, conducted case management to complex land conflict cases and providing legal aid services, conducted district women's land rights conferences for women representatives and duty bearers, conducted quarterly coordination meetings with CSOs land rights organizations, Developed one Issue paper and policy brief to inform government policy decisions for gender responsiveness on women's land rights:
I supported 30 Informal Justice Actors members in Nwoya district and connected them with local authorities to address peace and security concerns. The SCI was intentionally inclusive and has provided a platform for women, men, girls and boys, the elderly, and people with disabilities to actively engage as part of the IJAs. Out of the 30 IJAs, 20 are women to ensure that their voices are amplified, their views and priorities are addressed and having ability to decide on certain things given the patriarchal context. Across all IJAs, women are dominating and took up leadership positions within the executive committee that include chairpersons, treasurer (this is across all villages), secretary and vice chairperson.

While women are increasingly taking on leadership roles within the IJAs in Nwoya district in Northern Uganda, data shows that the number of women participating in some activities has reduced. This is attributed to women starting to delegate men to participate in meetings due to insecurity and increase in awareness on gender norms. The SCI outcome recommend that the next intervention should pay close attention to this emerging socio-demographic change to establish

whether this requires further emphasis and response. The district should encourage creation of women only spaces to allow for effective participation of women. For example, create meeting spaces that are within reach of the women to avoid long distance meeting locations.

3.2 Key findings / Impact:

Key findings are based on a brief literature review and the results of SCI focus group discussions (FGDs) with women and cultural leaders in Nwoya District in Northern Uganda. These findings include:

- Levels of integration and involvement in clan matters for women in Acholi vary depending on the 'category' of woman. Unmarried girls, returned daughters of 'failed' marriages, single mothers and 'nieces' born out of wedlock, sons' junior co-wives and cohabiting 'friends' whose bride price is not paid may still be allowed to settle, but are among the least respected in the homestead.
- The interpretation of rules for use and management of customary and communal land varies greatly across Acholiland.
- Customary land is mostly conceptualized as a collective enterprise. Notions of ownership are more closely related to access, which differs from owning in the freehold sense as customary land is not individual property and should not be sold or alienated.
- Men are the primary custodians of land who have full rights, while women are seen to have partial or 'secondary rights.'
- Natural rights to land are understood to change over the lifecycle. For women and girls, these claims are generally held semi-permanently, whether on maiden or matrimonial property. A woman's customary land rights are typically vicarious through male family members, and may be acquired from a father or brother for a time, or through her husband or father-in-law on behalf of children born in their clan.
- Women's subordination to men renders their land tenure insecure. If a single factor changes on maiden or matrimonial land, presumed claims may dissolve, leaving women and female-headed households with 'nowhere else to go.'
- Gender-based violence also occurs in times of external land conflict.

- Women perceive their rights in relation to their user responsibilities, including reproductive duties as well as significant productive and community managing work.

- The most secure form of customary land access is enjoyed by women whose bride price is paid and gender roles are fulfilled on matrimonial land.

- Some women who exercise greater agency over land take up additional leadership capacities.

- According to the Acholi tradition and popular understanding, clan-level land management should be decided collaboratively. However, gender mainstreaming lags and some voices are excluded, as trustees and custodians are almost all male heads of household.

- It is not only women who are vulnerable to land grabbing and denial of customary rights. Anyone with 'less than first rank land claims' may be rendered extremely vulnerable by insecure tenure.

- Widowed women report a range of treatment, from being highly respected to completely under attack.

- Acholi customary law has in-built mechanisms such as accommodation practices to ensure women and vulnerable people continue to access land.

- Though overall declining, land disputes are still common. To adjudicate and resolve matters amicably, traditional justice is preferred over formal courts.

- Through recent initiatives to increase public awareness on the rights of women and girls, some Acholi communities report progress towards improved gender relations.

- Although a majority express frustration with hardships related to gender discrimination, some women voice internalized patriarchal norms in ways that may contradict their own long-term self-interest or the interests of their female children.

- The de facto land situation remains: Most women have 'right of use, with the consent of male relatives.

CHAPTER FOUR

4.1 General Conclusion

Uganda has signed various UN conventions that support women's access and ownership of land and other property rights:

The Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) adopted in 1979; The Global Platform for Action emanating from the World Conference on Women (Beijing Platform) adopted in 1995; and The Habitat Agenda adopted at the 1996 Habitat II Conference in Istanbul. Domestically, the Constitution has taken steps to mainstream gender by stipulating not only equality but also affirmative action for women. The Land Act further requires female representation for at least one out of five members of the Uganda Land Commission, one third of the membership on the District Land Boards, and one out of four members on Area Land Committees.

Still rural land rights must be determined at the local level. Therefore, a combination of *national* and *localized* solutions is needed to ensure that both progress towards gender equality in statutory law impacts land users under the customary system, and reciprocally, that gains for women at the grassroots are consolidated. Overly codifying customs can snuff out the strengths of clans as evolving, participatory and adaptive communities. This may inadvertently entrench the status quo gender disparities through the same risks as individual titling, i.e. "favoring male family heads at the expense of those with more conditional rights including women."

One solution is for households and clans to "encapsulate themselves" as entities that "relate externally to the State as legal persons holding their land under formal tenure, while internally regulating and adjudicating the rights of their members according to their traditions and customs." Under such an arrangement, women have the opportunity to increase their agency. While 'rights' may seem precarious as there is no precise legal meaning attached, their *de facto* fulfillment can be contextualized within the spirit of the Acholi tradition, appealing to the best of cultural values, rules and protection practices that "occurred mostly in situations where land was plentiful." As precepts are socially constructed and embedded, the customary systems

governing village life are free to evolve, as women gain relative influence, to meet the strategic gender needs of all community members.

In well-managed customary systems, cohabitees, single mothers, orphaned children and 'guests' *do* have security. In the short to medium-term these protections must be extended to all marginalized persons as beneficiaries of land accommodation. For the longer-term, permanent tenure "should be earned or deduced from an entity's relationship to the land" with rights "anchored on use and subjected to greater public good resident in the trusteeship over land for posterity."

Given women's extensive contributions to land cultivation and husbandry in Acholiland, their future-orientation in reproductive and productive roles, and their community managing capacities as knowledge and culture bearers, such an approach would easily recognize women as "land owners." Deriving rights from real relationships and contributions can therefore redress "the skewed gender and land relations under customary law" that are further entrenched by preemptive titling of clan land under male leaders.

4.2 Recommendations / Implications for Policy:

In light of these findings, recommendations were derived from the convergence of a rights-based approach to land reform, and the current agenda to build on strengths of customary systems vis-à-vis the supremacy of the Constitution of Uganda. Any new policy should:

Support customary land tenure systems to evolve, while retaining a pro-customary option that recognizes the real and historical rights of land users rather than exclusively formal landowners. Fully integrate women in all decision-making structures and processes regarding access to and use of land: At least one of four members of parish land committees is female, Women empowered to participate at household and clan level, e.g. *rwotokoro* and other female leaders, build capacity on gender empowerment in male and female traditional leaders through complying with statutory law on Land Act and Succession Act, including safeguarding rights of women, children and the most marginalized; Gender sensitive facilitation of Alternative

Dispute Resolution(ADR) mechanisms, embrace the importance of following minimum standards for gender inclusion among land committees, during election of trustees, etc.

'Restore' power to traditional leaders on land matters, conditional on their sensitivity to rights of vulnerable groups and the participation of women in all decision-making structures and processes.

Sensitize public on gender equality in northern Uganda on the rights of widows, unmarried women, single mothers and their children, divorcees, and other vulnerable classes of clan members, emphasize the importance of women's participation in household decisions on customary land access, control, 'ownership' and sale

Greater Government of Uganda's (GoU) involvement in promoting and overseeing customary institution's adherence to law (e.g. Land, Divorce, and Succession Acts), Monitor access, use, and 'ownership' rights of women, children, widows, and PWDs under customary law, Ensure head of family is held to account on his/her fiduciary duties over family land held in trust.

Build political will to amend statutory laws and bridge implementation gaps, in order to more effectively cater for the rights of vulnerable groups by Domesticating international conventions ratified by Uganda**, Resolve** ambiguity of roles for LCI and LCII as first courts of instance for land disputes. Once roles are legitimized and officials freshly elected, LCs must also be trained on gender sensitive ADR and case management.

4.3 Sustainability Plan:

Social Sustainability

Promoting local ownership: From the onset, the programme will build inter- and intra-communal relationships, e.g. between inter clans and different ethnic communities. It is hoped that these relationships will remain beyond the programme timeframe and continue to contribute to peace and security. Ensuring that local actors feel empowered with tools to address the unique drivers of conflict is the first step to ensure they have ownership. As a result, our approach will focus on building capacity, creating linkages, mentoring and support as we move towards eventual exit. Consequently, SCI will empower community gate keepers with the skills and opportunities to

engage with subnational and national-level actors. Furthermore, the role of civil society as a conduit for local-to-national issues will build the capacity of these groups to better represent and articulate the demands and needs of those most affected by conflict in northern Uganda.

Linkages and synergies: Any initiatives aimed at addressing local drivers of conflict must ensure there is synergy between local, subnational, and national efforts. Well-meaning national policies cannot succeed in achieving their objectives unless local actors (particularly women and youth) have ownership and are part of the process. Likewise, localised and regional efforts to resolve the local dynamics and drivers of conflict cannot succeed while national policies are counteracting or negatively impacting the localised dynamics. By supporting national-level networks to enhance their coordination and cooperation, civil society will play a more positive role in building the necessary bridges between the centre and peripheries, from the bottom-up, to support holistic and inclusive peace and reconciliation processes. Additionally, new synergies between the efforts of local and national civil society actors will support more consolidated and directed engagement with national institutions by amplifying community voices through policy and advocacy.

Policy Sustainability

The programme will ensure sustainability at the policy level by contributing to an evidence base for policy-making on a set of issues relevant to women's land rights and economic empowerment, increasing the suitability and responsiveness of policy and practice for communities affected by or at risk of land conflict. Community input into women's land rights processes increases buy-in and the likelihood of securing sustainable change. Increasing recognition of the need to integrate the perspectives of marginalized groups into these processes will begin to alleviate felt injustices associated with lack of participation and structural exclusion that perpetuate conflict and increase vulnerability to drivers of violence.

APPENDICES

Pictorials Max 5pgs with descriptions

Women accessing and utilizing their land after successful conflict mediation

Members of Informal Justice Actors during a review meeting in Nwoya District

Senior Commercial Officer taking women and their spouses through the pillars of Parish Development Model a government program empowering communities in Uganda

Attachments

A woman engaging with the trainer on how women are denied land when there is failed relationship by their family members at a training organized at Purongo Sub County Nwoya district

Figure 1Participants during training of women farmers and women in business on land and property rights including justice systems in Nwoya district

Women farmers and business owners during trainings on women's land rights and property rights in Nwoya district

A trainer taking participants through land and property rights during women's land rights training in Nwoya district

Clearances/ Permission letters

Participant Testimonies

"We have rights over some places such as rocks, mountains and other sacred sites. Women are responsible for them because we are very necessary in cooking and ritual performance and we know how to organize the elements ...This right is not only in Nwoya but in the entire Acholi region. In our area of purongo there is a tree where rain rituals are performed. If there is no rainfall or heavy hailstones destroying crops, the elders realize it is time to do the ritual to cleanse the place affected. Women grind

Lalwinya paste and take it to the site. The preparation of certain food like ringoamuu[meat] and obwoloruka[mushrooms] begins in the morning, and many people from the village turn up like they are having a party. They feast and after a successful ritual it will not be long before rain begins to fall." A woman narrated from Nwoya District, Acholi Sub Region Northern Uganda.

In addition to 'land cleansing' ceremonies, women may be involved in resolving land conflict through Acholi *traditional justice,* with roles centering on the ritual itself. Preparing different ceremony elements, collecting medicinal plants and cooking required food, and serving participants constitute "a significant and symbolic element of Acholi traditional justice…" While elderly women are given an opportunity to voice their opinions in the justice process, they "cannot interchangeably take over traditionally male tasks" in such occasions. However, given their role as mothers, women often "end up exerting considerable influence in *initiating* traditional justice practices and liaising between children and elders" in the event that a child is denied rights or has transgressed others.

Conformity to gender norms and relatively homogenous aspects of clan life may not inherently impede gender justice, but do limit the extent to which women take control or initiative in gender transformative activities. Rigid roles for male and female land users restrict a woman's ability to stake her claims to land access or object to unfair land administration or sale.

A 35-year-old woman, resident of Belkec Village, Paromo Parish, Purongo Sub-County in Nwoya District returned to her parents' home after a failed marriage with one child. For three years, she had to depend on the family income to take care of herself and the child. Recently, she requested her family for a piece of land where she could do cultivation and later sell some of her produce to earn money that could sufficiently take care of her and the child. This request caused a lot of tension between her and her elder brother who believes that girls/women do not have any rights to family land. Community members reported this case to one of the IJA member, who later shared it with the rest of the members. The IJA members had a meeting in which an LC1 representative who took up the issue with the family. Three IJA members took this on with the support of LC1 and mediated the discussions with the family members. The discussions were fruitful. The parents who had actually not objected to the request, but had been threatened by their son, allocated a piece of land to their daughter. She has since put the land to use and hopes to start earning money from the yields soon. The previously irritated son/brother has come to terms with the outcomes of the situation; as noted in his own words: *'The family has decided. The community group has supported. After all, she is my sister; and her daughter is my niece – she is my daughter as well,' he notes.*

> *"We now interact freely with Sub County authorities and they are now willing to support us beyond this work and action plans. We are happy about the involvement of men and wish other initiatives could emulate this SCI"* ***a woman IJA member from Nwoya district.***

IJA members respond to land conflicts in Nwoya District Northern Uganda

After the IJAs training on conflict sensitivity and conflict resolution, they resolved a land issue that had existed for about five years in Lodi village, Paromo Parish in Purongo Sub Country Nwoya district. Before, there existed a number of land conflicts in the community, however, with the training and knowledge gained on conflict prevention and resolution, IJAs are now able to resolve community land disputes. This is also linked to the fact that IJAs are better able to identify, prioritise and analyse and refer issues.

> *"Progressively, the trained Informal Justice Actors (Community gatekeepers) have been front liners in the identification and referral of individuals with Land conflicts in. These groups are now able to identify both the complex land cases and peace building issues within their community as they work alongside the local authorities".* ***(District Community Development Officer—Nwoya)***

> *"The extended training on Gender and Conflict Sensitivity to the Area Land Committees (ALC), Sub County officials and Local Council Courts representatives gave an opportunity for participants to examine different roles of the different stakeholders in land conflicts while considering gender sensitivity. This has saved community members' time and other resources as they move and wait for the land matters to be settled. In addition, the activity also awakened integrating sensitivity and challenging gender norms in land acquisition processes".* ***(Senior Labour Officer –Nwoya District)***

Any other Relevant Document

Table 1: Progress made towards key outputs for outcomes in the reporting period

Output as per log frame	Indicator	Target	Overall **achieved against target**	Variance
Expected Outcome 1: Strengthened Capacity of Informal Justice Actors (traditional and religious leaders) in Gender responsive delivery of justice and women's rights.				
Informal Justice Actors (traditional and religious leaders) trained on gender responsive delivery of justice and women's rights	# of groups and people trained on key conflict issues, including related to land and natural resource governance issues, refugee influx and peace co-existence	3 groups= (1 groups per Village *10 per village x3 villages=30 members)	30 members trained Women 20, Men 05, Youth 22 of the total	0 out of the IJAs 0 out of the membership during training
	# and type of trainings for community groups conducted by Village	3 groups= (1 groups per Village *10 per village x3 villages=30 members)	training courses: environmental protection, and land acquisition procedures, land referral pathways and information on land rights and conflict sensitivity, conflict resolution-	0
Women Oriented on women's land rights,	# of women reached with information on women's	225 women	335 women were oriented	+110

acquisition processes and alternative dispute resolution mechanism	land rights, dispute resolution mechanism by village and gender			
complex land conflict cases Identified, mediated, managed and legal aid services provided	# land cases mediated and resolved	80 land cases reported and resolved	65 cases resolved	-15 pending
Expected Outcome2: Increased women's access, utilization, ownership of land and taking lead in decisions making on land acquisition processes including resolving land related conflicts at community level.				
District women's land rights conferences conducted between women's representatives and duty bearers.	# of district women's land rights conferences conducted	03 conferences conducted	02 conferences conducted	-01
Quarterly CSO land rights coordination meetings conducted	# of District CSO Land rights coordination meetings conducted	03 meetings conducted	02 meetings conducted	-01
Issue paper and policy briefs developed to inform government policy decisions for gender responsiveness on women's land rights	# of issue paper and policy briefs developed to inform government policy decisions for gender responsiveness on women's land rights	01 issue paper developed	01 issue paper developed	00

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