

US AID: Addressing Gender-Based Violence and Environment

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Abstract

Gender-based violence continues to be a pervasive issue in Uganda. Through a global health education program with Child Family Health International in Uganda, we spent eight weeks as students of Dr. Geoffrey Anguyo, the Founder and Executive Director of the holistic-minded development organization Kigezi Healthcare Foundation. This partnership motivated and guided this research effort, which ended up in the creation of a US Aid Grant that was ultimately approved. This paper provides an in-depth analysis of gender-based violence in various settings, and the apparent need for policy aimed toward mitigating these issues.

The Intersection of Women's Rights and Land Rights in Uganda
To own and control land in Uganda is a principle indicant of power and autonomy.¹ Consequently, it is a common platform upon which gender imbalances manifest. This appears in many forms, including disproportionate male land ownership, infringements upon women's rights, propagation of patriarchal myths that pollute customary laws, and gender-based violence (GBV). Patriarchal social norms and a commercial pressure on resources has only exacerbated these issues and have made a strong ecofeminist, or ecological feminist, response all the more necessary.

At its core, ecofeminism links the oppression of women with that of the destruction of the environment and seeks to simultaneously liberate both women and the environment. Its ideologies rest on two fundamental concepts: value hierarchical thinking and oppositional dualisms. The first

¹ Capraro, C. & Woodroffe, J. (2018). Digging deep: The impact of Uganda's land rush on women's rights (Rep.). Retrieved July 24, 2020, from Womankind Worldwide website: <https://www.womankind.org.uk/docs/default-source/resources/reports/digging-deep-the-impact-of-uganda%27s-land-rush-on-women%27s-rights.pdf?sfvrsn=0>.

rests on how societal values and norms continue to value certain groups of people over others, while the second highlights how society continues to see different entities as entirely opposite, rather than a binary existence. Ecofeminism demonstrates how humankind and nature are seen as opposite, rather than being intertwined with one another. Moreover, feminine language is commonly employed when discussing the environment (i.e., “mother earth”), placing women on the same level as the environment. However, women are often subjected to language placing them beneath men and instead exist on a similar level as animals (i.e. “chick”). Thus, taken together, this oppositional and hierarchical thinking has led to the oppression of both women and nature.² As massive rates of deforestation were observed in the 1970s in India, indigenous women were most affected by this and left vulnerable. Ecofeminists joined together to prevent the ongoing deforestation in the Chipko Andolan movement, with the word “Chipko” meaning “hugging.” Women held hands and hugged the trees to prevent the men from further cutting down the trees. In the face of violent threats, they remained still and refused to move their bodies from the trees. Their peaceful protest was successful, resulting in many trees being saved.³ Ecofeminist ideologies may continue to raise the voices of women and the environment.

In Uganda, the agricultural sector employs 72 percent of the total paid workforce, with 76 percent of agricultural workers being women.⁴ 75 percent of Ugandan women earn their living as farmers, compared to only two-thirds of Ugandan men, however, women own only at best 20 percent of land in Uganda--with some sources projecting this number to be closer to 7 percent.⁵ This gross disparity can be partially attributed to colonialism and the process of cash crops replacing women’s subsistence production, both of which saw to male dominance dictating novel pressures to identify individual landowners.⁶ Legislation aimed at mitigating these gender imbalances in land ownership have also been criticized for propagating sexist norms. For example, the Uganda Land Act protects women’s rights on the basis that they are a “vulnerable group” -- thus infantilizing women and failing to recognize their full rights as citizens-- and cedes to household power imbalances by deferring to spousal consent when selling land.⁷

² *Is Ecofeminism still relevant?* (2019, April 26). Our Changing Climate.

³ Ourkiya, A. (2020, February 24). *All you ever wanted to know about ecofeminism.* <https://www.rte.ie/brainstorm/2020/02/19/1116323-ecofeminism/>

⁴ Capraro, C. & Woodroffe, J. (2018). Digging deep: The impact of Uganda's land rush on women's rights (Rep.). Retrieved July 24, 2020, from Womankind Worldwide website: <https://www.womankind.org.uk/docs/default-source/resources/reports/digging-deep-the-impact-of-uganda%27s-land-rush-on-women%27s-rights.pdf?sfvrsn=0>

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

One way of combating these inequalities and better protecting women's land rights is through building upon customary laws; a method employed by the Land and Equity Movement of Uganda (LEMU).⁸ In regions including Kigezi, land is owned by an entire community, regardless of gender.⁹ While only men inherit the land, they are required to allocate some of this land to their wives, which safeguards a woman's access to some extent.¹⁰ In fact, customary laws in many Ugandan tribes better protect women's land rights than the "freehold title system."¹¹ Abusive and violent land grabbing nonetheless persists under these laws, as "customary laws are often either invalidated or forgotten by the government, academia, and communities, and a laissez faire attitude by clan leaders has given space for the myth that 'women don't own land.'"¹²

These systems are being challenged by projects such as Trocaire's "Securing Land Rights and Ending Gender Exclusion Project", one of USAID RISE Challenge winners.¹³ This project calls upon the following statistic that, "In eastern Uganda, approximately 80 percent of women report experiencing physical and psychological violence when claiming their land rights, and only 8 percent of men believe it is wrong to commit violence against women."¹⁴ Trocaire is therefore partnering with LEMU and Soroti Catholic Diocese Integrated Development Organization (SOCADIDO) to build a stronger legal basis for land equality while simultaneously challenging gender norms using SASA! Faith.¹⁵ SASA! Faith is a methodology that calls upon faith-based leaders to raise awareness about GBV and HIV and tackle issues of justice, peace, and dignity from a religious perspective.¹⁶ Trocaire's project therefore strives to address the issues found at the intersection of gender inequalities and land rights by improving land tenure and property rights, educating

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Adoko, J. & Levine, S. (2009, March 26). Rural women still have few rights to land in Uganda. Retrieved July 24, 2020, from

<https://www.theguardian.com/katine/2009/mar/26/women-land-rights>

¹² Ruskola, T. (2000). Conceptualizing Corporations and Kinship: Comparative Law and Development Theory in a Chinese Perspective. *Stanford Law Review*, 52(6), 1599–1729. <https://doi.org/10.2307/1229500>

¹³ RISE Winners. (n.d.). Retrieved July 24, 2020, from <https://competitions4dev.org/risechallenge/winners>

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ SASA! Faith: A guide for faith communities to prevent violence against women and HIV. (n.d.). Retrieved July 24, 2020, from

<https://www.trocaire.org/resources/policyandadvocacy/sasa-faith-guide-faith-communities-prevent-violence-against-women-and-hiv>

women on land documentation, and promoting positive gender social norms that support women's land ownership.¹⁷

Gender-Based Violence in Refugee Settings

While GBV has garnered much greater awareness and denunciation, there are still certain considerations that have not yet received enough attention nor aid. One of these is GBV in refugee settings. The International Rescue Committee has found that one in five refugee and displaced women have experienced sexual violence in Kenya and Uganda.¹⁸ Many women who seek refuge in a foreign country often find themselves struggling to survive and resort to sex work or other risky means to get by. Women without husbands are particularly vulnerable as the burden of being a displaced single mother leads them to pursue these exploitative practices as they struggle to earn money.¹⁹ In some cases, children become involved, trading sex for favors/money or even being married off by their parents for a negotiated price.²⁰ Some of these women and children must work in shops or construction sites which often exposes them to predatory behavior.²¹ If refugees happen to be in the country illegally, they are vulnerable to blackmail, engaging in sexual acts to avoid being reported to authorities.²² Many of these women and children do not report these incidents in fear of being ostracized or condemned by their community.²³ Due to these cases of GBV, women are subject to sexually contracted diseases like AIDS or HIV. They also suffer psychologically, many reporting PTSD, stress, depression, anxiety, and an inability to form healthy relationships.²⁴ For example, 75% of female Congolese refugees in Uganda experienced PTSD, whereas only 25% of their male counterparts faced these same symptoms.²⁵ Women refugees who have experienced GBV from their partner are at a higher risk of depression than

¹⁷ RISE Winners.

¹⁸ Women in International Security, Atuhair, P. K., & Ndirangu, G. (2018, March). *Sexual- and Gender-Based Violence in Refugee Settings in Kenya and Uganda*. <https://www.wiisglobal.org/wp-content/uploads/2018/03/9th-WIIS-Policy-Brief-3-5-18-v2-.pdf>

¹⁹ Ibid

²⁰ Ibid

²¹ Ibid

²² Ibid

²³ Ibid

²⁴ Ibid, pg. 2

²⁵ Ssenyonga, J., Owens, V., & Olema, D. K. (2012). Traumatic Experiences and PTSD Among Adolescent Congolese Refugees in Uganda: A Preliminary Study. *Journal of Psychology in Africa*, 22(4), 629–632. <https://doi.org/10.1080/14330237.2012.10820578>

that of women who have not experienced violence from their partner,²⁶ and 1 out of every 2 women who have faced GBV have been diagnosed with a mental health condition. Moreover, women who have experienced GBV are up to 500% more likely to be suicidal, develop PTSD, face depression, or struggle with substance use disorder. Additionally, women who struggle with a mental health condition are 400% more likely to experience violence as they are more vulnerable to this violence.²⁷

There are multiple reasons why there is an overall lack of action in decreasing the occurrences of gender-based violence in refugee settings. Firstly, the legal framework regarding sexual and gender-based violence (SGBV) is insecure. Although Ugandan laws have criminalized SGBV, they are rarely applied.²⁸ Many Ugandans don't even know about these relevant laws which greatly endangers refugee women and girls. Another obstacle to the reduction of SGBV is economic barriers. Women who must rely on a particular job for survival oftentimes continue working in that environment even if it proves abusive or violent; leaving these jobs would render their families vulnerable.²⁹ To compound this issue, Uganda requires refugees to attain exit permits to relocate from their establishments. This incentivizes women to remain in their settlements however sexually abusive or violent it may be.³⁰ Lastly, cultural norms of unequal power dynamics between men and women have been so ingrained that altering them is a feat not foreseeable in the near future. For example, a social worker stated that the beating of a woman by men was normal.³¹ Humanitarian expert, Madan Bam, echoes this statement: ““ Among the refugee population in Uganda, sexual and gender-based violence is widespread but normalized.””³² Many women who have experienced sexual violation often fear telling anyone. By telling their husbands about a sexual assault, they risk him demanding a divorce.³³ By telling people in

²⁶ Hossain M, Pearson RJ, McAlpine A. Gender-based violence and its association with mental health among Somali women in a Kenyan refugee camp: a latent class analysis. *J Epidemiol Community Health* 2021;**75**:327-334.

²⁷ *How Gender-Based Violence Impacts Mental Health*. (2017, December 4). [Canadian Women's Foundation]. <https://canadianwomen.org/blog/how-gender-based-violence-impacts-mental-health/#:~:text=The%20risk%20of%20developing%20depression,over%2033%25%20suffer%20from%20PTSD.>

²⁸ Women in International Security, Atuhaire, P. K., & Ndirangu, G. (2018, March). *Sexual- and Gender-Based Violence in Refugee Settings in Kenya and Uganda*. <https://www.wiisglobal.org/wp-content/uploads/2018/03/9th-WIIS-Policy-Brief-3-5-18-v2-.pdf>

²⁹ Ibid, pg. 4

³⁰ Ibid

³¹ Ibid

³² *Responding to Sexual and Gender-Based Violence in Uganda*. (2018, October 18). Icmc.Net. <https://icmc.net/2018/10/31/responding-to-sexual-and-gender-based-violence-in-uganda/>

³³ Ibid

society of sexual assault, they are ostracized from the community deemed as “damaged”.³⁴

Fortunately, a few things have been established to educate the populace and reduce the occurrences of SGBV. The UN Refugee Agency proposed a 5-year strategy that would be implemented from 2016-2020 which would enable and empower communities to be proactive about and prevent SGBV.³⁵ This 5-year strategy proposed five strategic objectives: 1) Putting the community at the center. This means raising awareness and shifting leadership to the community to protect people from SGBV; 2) Better multi-sectoral response. This includes strengthening health access, nutrition, early identification, etc.; 3) Better mainstreaming and coordination. This allows for better prevention and response to SGBV and aims at developing cross-sectoral coordination such as education, WASH, shelter, etc.; 4) Creating safe environments; 5) Particular attention to most vulnerable groups. This includes children, men, and people with specific needs.³⁶

The Gendered Power Dynamics of Clean Water

Clean water and sanitation are basic necessities crucial for a healthy life. Across the world, 783 million people do not have access to clean water.³⁷ They must journey to streams and other natural water sources and return to their homes with all the water that the family will be able to use for the day. In Southwest Uganda, retrieving clean water is particularly important since most villages reside on the tops of the hills, while the water sources lie at the bottom. Children, and more specifically young girls are traditionally tasked with retrieving water, but the journey is fraught with danger and requires sacrifice.

Physically, the journey to water is dangerous as it leaves young girls vulnerable to attack from young boys herding cattle on the mountain. Should the girls decide to bathe in the river, then their risk of attack increases exponentially. The amount of water collected can impact how a girl is treated upon return and if she is collecting water during a drought, then the path is much more treacherous. For example, “[a] study in rural Ethiopia identified several ways in which women experienced violence: from tensions and domestic violence over the amount of water brought

³⁴ Ibid

³⁵ UNHCR. (2016, January). *5-year Interagency SGBV Strategy Uganda*. <https://data2.unhcr.org/en/documents/download/63274>

³⁶ Ibid.

³⁷ Uganda - Kigezi Diocese. (n.d.). Retrieved July 18, 2020, from <https://connected.tearfund.org/en/partners/kigezi/>

home or the time spent collecting it, to harassment, sexual assault and rape on their way to fetch water and in water disputes while queuing".³⁸

In addition to physical danger, the need to collect water can often prevent young girls from attending school. If a girl were to become pregnant while retrieving water, then she would most likely drop out of school since pregnancies account for roughly 15 percent of dropouts for females post primary school.³⁹ Even if they encounter no danger while retrieving water, the trek is long and arduous, young girls may not have time to both collect water for their family's survival and attend school and familial survival takes precedence. When young girls drop out of school, it subsequently lowers their potential economic and social independence later in life, perpetuating poverty. In addition, girls who are not enrolled in school often marry and become pregnant at earlier ages. Younger pregnancies have greater risk of complications, with complications during pregnancy and childbirth being the leading cause of death for 15-to-19-year-old girls worldwide.⁴⁰

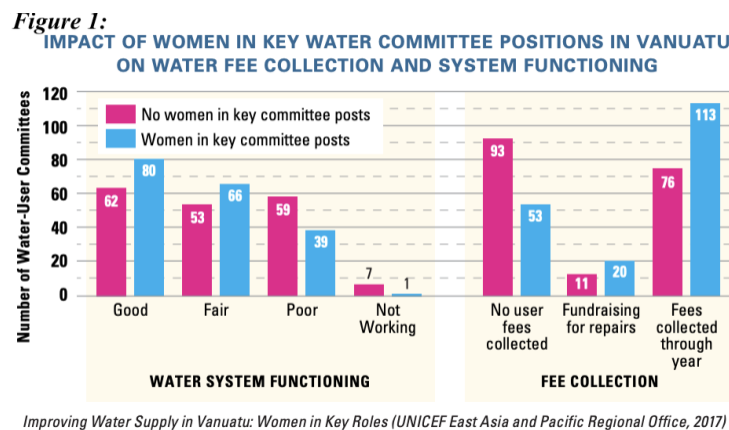


FIGURE 1.
Improving

Water Supply in Vanuatu: Women in Key Roles (UNICEF East Asia and Pacific Regional Office, 2017).

³⁸ Sommer, M., Ferron, S., Cavill, S., & House, S. (2015). Violence, gender and WASH: spurring action on a complex, under-documented and sensitive topic. *Environment and Urbanization*, 27(1), 105–116. <https://doi.org/10.1177/0956247814564528>

³⁹ Gateway Research Center, Kampala. (2019, July 05). FEMALE SCHOOL DROP OUTS IN POST PRIMARY EDUCATION INSTITUTIONS IN RURAL DISTRICTS OF UGANDA. Retrieved July 26, 2020, from <https://gatewayresearchcentre.org/wp-content/uploads/2019/07/SCHOOL-DROP-OUTS-REPORT-.pdf>.

⁴⁰ Why Clean Water Matters. (n.d.). Retrieved July 26, 2020, from <https://www.waterschool.com/the-problem/>.

Retrieving water is not the only water-related factor contributing toward earlier dropout rates in young girls. Girls often dropout of school after sixth grade due to a lack of private latrines where they can relieve themselves safely or manage their menstrual cycles.⁴¹ In fact, a 2019 study investigating education institutions in rural Uganda found that a lack of latrines accounts for approximately 15 percent of dropouts for young girls.⁴² One strategy to improve feminine hygiene and clean water is to implement Gender-Responsive Water, Sanitation and Hygiene (WASH) Programming, which aims to dually “advance girls’ secondary education by providing safe, girl-friendly bathrooms with provision for menstrual hygiene management (MHM) in schools; and help prevent GBV in emergencies by having safe, well-sited water collection points and safe, well-lit women- and girl-friendly sanitation facilities with provision for

Figure 2:

BOX 5: ILLUSTRATIVE GENDER TARGETS AND INDICATORS

SDG Target 6.2: By 2030, achieve access to adequate and equitable sanitation and hygiene for all and end open defecation, paying special attention to the needs of women and girls and those in vulnerable situations.

QUANTITATIVE:

- Percentage of primary schools with access to adequate sanitation facilities for girls (global goal = 50%; modify according to your baseline)
- Percentage of primary and secondary schools with MHM as part of WASH programming
- Percentage of WASH staff aware of basic issues related to gender and prevention of violence against women and girls, including linkages between WASH programming and reduced vulnerabilities to violence
- Female-to-male ratio of WASH programme staff (of UNICEF and partners)
- Percentage of women/girls in job skills training on operation and maintenance of water supply and sanitation, including for tech-

nical and managerial roles

- Access to menstrual hygiene-related education, materials, and disposal options
- Female-to-male ratio of persons who participate in community-based WASH committees or other decision-making structures



QUALITATIVE:

How do women and girls perceive their level of participation in community-based WASH committees? What enhances and what are barriers to female participation?

For more information, see Inter-Agency Standing Committee (IASC) Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action.

MHM.⁴³

FIGURE 2.

WASH Programming provides resources and delineates how to address GBV and gender inclusivity in local communities by emphasizing “[g]ender lens investing,” which is “the integration of gender analysis with financial analysis to make better investment decisions... includ[ing] making money available to enterprises owned by women, market analysis of female consumers, focusing on workplace equity and employment opportunities for women, and investing in products and services that

⁴¹ Ibid.

⁴² Gateway Research Center, Kampala.

⁴³ UNICEF. (n.d.). Gender-Responsive Water, Sanitation and Hygiene: Key elements for effective WASH programming. Page 2 Retrieved July 18, 2020, from https://www.unicef.org/gender/files/Gender_Responsive_WASH.pdf

benefit women and girls.”⁴⁴ Most importantly, the program includes women in the decision making process, giving them an outlet to voice their own needs and incite change. For example, Figure 1 outlines the benefits of women participating in committees addressing water and community.⁴⁵ For the purposes of improving facilities and clean water in Southwest Uganda, Figure 2 will provide a useful checklist of gender-based questions to consider while attempting to address any gendered issue.⁴⁶

By addressing the water-related inequalities women face both when collecting water and for menstrual hygiene management, Uganda will be able to improve education for many of its female citizens. As women achieve higher levels of educational attainment and men begin to include them in more decision-making processes, women will be able to be more involved in fighting for their own health and their own rights. Additionally, greater educational attainment also correlates with later, less complicated pregnancies, and more economic independence. The culmination of these benefits may result in ending the perpetuation of poverty and GBV for women simply by helping provide safe spaces and clean water.

The Role of Religion in Addressing Gender-Based Violence

According to the most recent census conducted by the Uganda’s government in 2014, 99.8% of the Ugandan population ascribe to a religion, with more than 80% comprising Catholics, Anglicans, and Muslims.⁴⁷ In a country where religion is so prevalent, it would be amiss to not discuss the roles that religious institutions could play in addressing GBV. Since religious leaders are already deeply ingrained in communities and are perceived to be individuals of supreme power, partnering with religious leaders would allow for GBV interventions and education efforts to have greater impact.⁴⁸ Furthermore, fostering relationships and trust with religious organizations is important to ensure that the perspectives on GBV advanced by health and religious institutions are consistent with

⁴⁴ UNICEF. (n.d.). Gender-Responsive Water, Sanitation and Hygiene. Page 2.

⁴⁵ Ibid. Page 7.

⁴⁶ Ibid. Page 5.

⁴⁷ *The National Population and Housing Census 2014 - Main Report* (p. 19, Rep.). (2014). Kampala, Uganda: Uganda Bureau of Statistics.

⁴⁸ Herstad, B. (2009). *The Role of Religious Communities in Addressing Gender-based Violence and HIV* (Rep.). Washington, DC: Futures Group, Health Policy Initiative, Task Order 1.

each other; women should not be forced to choose between best health practices and their religion with GBV issues.⁴⁹

Thus, due to the power that religious leaders hold within communities and the regular, direct contact that they have with community members, partnering with religious organizations would be beneficial in addressing GBV. Religious leaders can be trained in order that a sustainable system can be established within communities to address GBV issues, precluding the need to employ external individuals to implement GBV interventions.⁵⁰ This training could include tactics to identify at-risk individuals, how to conduct support groups or counseling sessions, and information on GBV to disseminate to members of their community.⁵¹ Religious leaders can also be powerful allies from a legal standpoint through working with individuals in powerful positions of government to enact policies that alleviate GBV or providing victims with financial and medical support when pursuing court cases.⁵² Within communities, religious leaders can promote morality, discourage violence, and encourage fair treatment of women among members of their congregation through their sermons and conversations with community members.⁵³

Partnering with religious organizations is not only important to impact communities most effectively, but also to ensure that the influence that religious leaders have is not being employed to promote GBV. While religious beliefs generally condemn gender-based violence, some religious leaders have employed proof-texting (i.e., using select portions of religious texts without consideration of context to advance an opinion) to advance gender inequalities.⁵⁴ Thus, discussions with religious leaders regarding such opinions that promote GBV should also be conducted in order to ensure that these highly influential individuals are advancing perspectives that promote gender equality and empowerment of women.⁵⁵ Encouraging the use of narratives depicting courageous and bold women, such as Esther and Ruth in Christian texts, can be one strategy to combat this issue.⁵⁶

⁴⁹ Fortune, M., & Enger, C. (2006). *Violence Against Women and the Role of Religion*. Harrisburg, PA: The National Online Resource Center on Violence Against Women. Retrieved from https://vawnet.org/sites/default/files/materials/files/2016-09/AR_VAWReligion_0.pdf.

⁵⁰ Herstad

⁵¹ Ibid.

⁵² Ibid.

⁵³ Fortune and Enger

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Ibid.

Gender Issues in the Oil Sector

In developing countries, harnessing the natural resources as a source of export and possible avenue of income is very common and logical. For example, in 2006, significant oil reserves in Uganda were discovered and thus began an industry of commercial extraction.⁵⁷ The discovered deposits were estimated to contain about 3.5 billion barrels of oil, which would place Uganda on the list of the top 50 oil producers in the world.⁵⁸ Just from exporting oil, Uganda's current annual export earnings would double or even triple depending on their efficiency;⁵⁹ to ignore this resource would have been a mistake economically. Even so, creating such a huge extraction industry is harmful to a country in many other ways.

In a country whose culture is male dominated, it is easy to propagate gender inequality each time new policies and industries are formed. Even in the domestic setting, the men of the household dominate the household decisions and are the owners of all the household assets.⁶⁰ Women's roles heavily involve children and domestic chores rather than sourcing income. Thus, extractive industries—such as the oil sector—are much more harmful to women than men. The environmental degradation and family disruptions are primarily harmful to the women protecting their children and family, while the employment benefits and supplier contracts are handed to the men of the family.⁶¹

The exploration and exploitation of oil are extremely harmful on land and the environment. Surveying the land ruins for food crops, and women are generally in charge of food crop cultivation and household food security.⁶² When their crops are destroyed, they receive compensation only for the lost crops rather than the lost land, which completely disregards the long-term damage done by the industry.⁶³ In addition, boomtowns follow the oil extraction sites as men search for employment opportunities. These boomtowns greatly accelerate the business and activity of local areas but lead to long lasting problems. They destabilize the social relations in the area and bring along with them an increased risk of prostitution, domestic violence, GBV, and alcoholism.⁶⁴ Finally, the oil extraction industry is extremely detrimental to the environment and causes

⁵⁷ "Oil and Gas Laws in Uganda." *International Alert*, www.international-alert.org/publications/oil-and-gas-laws-uganda.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

extreme air and water pollution, land loss, and land degradation.⁶⁵ Women especially carry the burden of worrying for their children's health and safety as they are the primary caretakers of children in the family.⁶⁶

Expanding money making industries is essential to a country's growth and development, but measures must be taken to reduce the inequality and danger these industries cause. The National Oil and Gas Policy is gender-blind, and does not account for the safety and wellbeing of women in its clauses.⁶⁷ Vulnerable groups such as women, widows, divorcees, and children must be considered in every decision and greater action needs to be taken to grant them legal protection.⁶⁸ In addition, it is essential that companies create zero tolerance policies for staff on violence against women and advocate for this problem as the cause of the problem.⁶⁹ Uganda would not fare well with the removal of the oil extraction industry, but much needs to be done to make sure this industry does not disproportionately harm the women in the community who already face a culture of inequity and disadvantage.

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ "Oil and Gas Laws in Uganda." *International Alert*, www.international-alert.org/publications/oil-and-gas-laws-uganda.

⁶⁸ Ibid.

⁶⁹ Ibid.

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