

# CARE International Switzerland Sudan Step up to Empower Women and End Violence (SEEV) Baseline Survey



Hassan-Alattar Satti

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## Table of Contents

Acknowledgements.....	1
List of Acronyms.....	3
List of Figure.....	4
List of Tables .....	5
1. Executive Summary.....	1
2. Background .....	4
3. Survey Methodology.....	5
3.1. Survey Sites .....	6
3.2. Data Collection.....	6
3.3. Data Registration and Analysis .....	8
4. Baseline Survey Results.....	8
4.1. Women Participation in leadership Forums .....	9
4.2. Sexual and Gender Based Violence (SGBV).....	12
4.2.1. Early Marriage.....	12
4.2.2. Household Violence against Women.....	13
4.2.3. Sexual Exploitation for Vulnerable Women.....	16
4.3. Women’s Economic Participation.....	17
4.4. Gender Roles at Household .....	20
5. References .....	22
6. Annexes.....	23
Annex 1: Baseline Quantitative Survey Tool.....	23
Annex 2: Vignettes .....	28
Annex 3: Agenda for the SEEV baseline data collection team training .....	31
Annex 4: SEEV’s Baseline Survey team .....	32

## List of Acronyms

CBO	Community-Based organisation
CBS	Sudan's Central Bureau of Statistics
CIS	CARE International Switzerland
CPA	Comprehensive Peace Agreement
EE	Empirical Expectations
FGD	Focus Group Discussion
KII	Key Informant Interview
NE	Normative Expectations
SEEV	Step up to Empower Women and End Violence
SGBV	Sexual and Gender Based Violence
SNAP	Social Norms Analysis Plot
SPLM-N	Sudan people Liberation Army-North
VSAL	village saving and loans

## List of Figure

Figure 1: Number of survey participants in sample communities .....	7
Figure 2: Sample participants by gender .....	8
Figure 3: Normative expectations for women participation in leadership forums .....	9
Figure 4: Male and female’s responses to the statement of “Community leadership should be restricted only to men” .....	10
Figure 5: Positive and negative sanctions in SEEV communities towards women participation .....	12
Figure 6: Normative expectations amongst women and men in SEEV areas .....	13
Figure 7: Normative expectations for men and women's behaviours towards their partners .....	14
Figure 8: Common behaviours amongst men and women regarding household tensions.....	16
Figure 9: Normative expectations for women economic participation in SEEV areas .....	17
Figure 10: Men and women employment in different livelihoods in SEEV areas .....	18
Figure 11: Empirical expectations for women economic participation in SEEV areas .....	19
Figure 12: Normative expectations for household gender roles in SEEV communities .....	21

List of Tables

Table 1	List of SEEV project indicators benchmarked .....	
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## 1. Executive Summary



South Kordofan's localities of Rashad and Abujubeiha have been affected by the instability created by the conflict between the Government of Sudan and Sudan People's Liberation Movement- North (SPLM-N). The population of those localities have been significantly affected by the humanitarian crises that resulted from this conflict. However, amongst different segments of the communities, women are the most affected by the humanitarian crisis as many of family responsibilities are placed on them. Indeed, the challenges that women face increase as they often find themselves heading households because men family members migrate to other parts in Sudan looking for jobs and income opportunities.

CARE international Switzerland (CIS) is implementing a two-year project funded by the Netherlands' Ministry of Foreign Affairs called Step up to Empower Women and End Violence (SEEV). The project works in partnership with different stakeholders at the local and federal level. The principal objective of the project is "to empower women and girls living in Abujubeiha and Rashad localities, South Kordofan state, to achieve a good quality of life and a life free from violence". This is planned to be achieved through promoting women engagement in decision-making forums; women economic empowerment; and enabling environment for women and girls.

This baseline survey was commissioned by CIS to benchmark SEEV project indicators to serve as a background for measuring project performance and success. Moreover, the baseline activities were designed to improve the understanding for the existing social norms that limits participation in economic activities and leadership forums; and expose them to sexual gender-based violence (SGBV). The baseline field activities took place from 6th to 13th of October. The survey activities covered three communities in Rashad localities as well as three communities in Abujubeiha locality. Baseline survey activities were led by Hassan-Alattar Satti and carried out by a team composed of CIS's staff members, trainees and partner government department. The following is a summary for the baseline survey results.

## **Women Participation in Decision Making Forums**

Overall, there is a strong support for women participation in decision making forums and 66% of the survey respondents said that they disagree with excluding women from leadership forums. However, there is a disparity between women and men respondents as 49% of men said they agree that leadership forums should be restricted to men, but 76% of women disagreed with that. It is important to notice that a considerable percentage of men have not declared their support for women engagement in decision-making structures when the issue was discussed in FGDs. The percentage of men who reject women engagement in leadership forums increased from 49% to 68%.

There is a persistent view in SEEV communities that men are more rational than women in resolving conflicts within communities and between them, and 78% of women respondent agreed with that. Moreover, if a woman aspires to join leadership forums it will be judged as deviant and baseline results show that a large proportion of 83% of community members believe that women should not prioritise their participation in decision-making forums over their roles of caring for children and household members.

## **Sexual and Gender-Based Violence**

The survey measured the norms for different forms of sexual and gender-based violence (SGBV). The normative expectation for early marriage varies between gender groups. 61% of men agree with early marriage and 60% of women disagree with it. Moreover, 78% of the respondent said that early marriage is very prevalent in Abujubeiha and Rashad. Poverty and poor levels of education represent a conducive environment for the prevalence of early marriage and SEEV would contribute more towards tackling the issue via lobbying and advocating for addressing those issues with actors at strategic level.

In terms of domestic violence, the results show contradictions for different normative expectations. 85% of the survey participants said that women should endure violence in the form of scolding and beating, and 80% of them said that men are wiser than women in household disputes. However, 80% of the respondents disagreed with the statement that men are responsible for disciplining their wives by beating and scolding them. Moreover, 65% of the respondents disagreed that a man should be tough to control his wife.

Indeed, 96% of the respondent said that women are often advised to keep silent when their husbands fight them. The presence of the normative and empirical expectation indicate that women are more likely to conform with the norm that they should endure violence. Looking at prevalence of domestic violence, 71% of the participants said the practice of scolding wives is prevalent and another 34% said that wives beating is also prevalent. Despite the high prevalence of scolding and beating of wives, the norm justifying use of violence against wives is weakening because a large proportion of the respondents disagreed with it as a normative expectation.

With regards to sexual exploitation of vulnerable women, the social norm in SEEV project areas is against it as a behaviour. 95% of the respondents said that vulnerable women should not allow men to sexually exploit them and that men should not exploit vulnerable women. Only 19% of the survey participants said that sexual exploitation is prevalent.



## **Women's Economic Participation**

Women's contribution to households' income is very controversial. Almost all women interviewed said that women should contribute to households' income but only 54% of men agreed with that. Although 46% of men said that they disagree with women contribution to household income, 92% of women are engaged in different livelihood activities. Indeed, men's attitude towards women contribution to households' income results from the fact that women high contribution to labour load in agriculture is not accounted for and not sufficiently valued. In SEEV communities, 65% of women are engaged in agriculture.

However, the issue of women work in the market appears to be sensitive. 66% of the respondents said that a large proportion of men prevent their wives from working in the market. In addition, 66% of survey participants said that a man who allows his wife to work in the market will be judged as not acting manly. Men believe that allowing wives to work in the market would expose them to harassment.

In terms of access to households' assets, men and women respondents have different views. While 59% of women said that women should be allowed to control household assets, 71% of men disagreed with that. Indeed, the survey results show a high level of conformity between the normative expectations related to household assets control and the actual control of assets in SEEV areas as 86% of the respondents said that men's control of household's assets is prevalent. Indeed, 57% of men believe that women who want to control assets are disrespectful.

## **Gender Roles at Household**

Despite the very high contribution to household income and food, survey results confirm that chore duties and child care are considered the major responsibilities of women at household. While 62% of men believe that cooking and cleaning are the primary responsibility of women, 50% of women disagree with that. However, the results show that a large proportion of men are committed to contributing to child care. 52% of men disagreed with the statement that child care is the primary responsibility of women. Moreover, 77% of the participants disagreed with the statement that men should not do child care duties.

In terms of decision making at household level, the persistent believe in the communities is that this should be done by men. According to 67% of the respondents, a man who consult his wife in household issues would be judged as weak and not in control of his house.

The baseline results also show that there is a considerable rejection for judging women based on their reproductive capacities. 83% of the respondents disagreed that women who cannot give birth are less favourable and 63% said they disagree that a man should find a new wife his wife gives birth only to boy children.

Table 1: List of SEEV project indicators benchmarked

	Indicators
1	28% of female who reported increase in their decision-making roles at household level and representation at community level
2	51.4% of male who believe women should have equal rights in decision making sphere
3	46% of male who believe women should participate economically
4	15% Female who reported improved access to earning opportunities and markets
5	15% of women who have increased income
6	20% of women who have a secondary livelihood outside farming sector
7	#0 individuals who have access to financial services (SADD)
8	#0 Of people who are engaged in profitable income generating activities SADD
9	34% of people who believe that husbands often beat their wives
10	0% community members and stakeholders who reported increased knowledge and awareness of gender equality issues and protection.
11	0% of female benefiting from program services (Protection services)
12	#1350 of women accessing loan through their VSLAs
13	%30 of community members who believe that women are members of decision-making spaces

## 2. Background

South Kordofan is one of Sudan states that have been driven by civil wars since 1980s. The 2005 Comprehensive Peace Agreement (PCA) brought an end to civil war in many parts of Sudan, including South Kordofan, after a long history of fighting. However, a new cycle of civil war started in 2011 between the Government of Sudan and Sudan People's Liberation Movement-North (SPLM-N) due to disputes over popular consultations for South Kordofan and Blue Nile as well as the unresolved status of Nuba SPLA combatants (Gramizzi & Tubiana, 2013).

The eastern side of South Kordofan is the home for 310,750 people living in Rashad and Abujubeiha localities. The civil war in these localities created a dire humanitarian situation characterised by cycles of displacement within, into and outside both localities. Abujubeiha and Rashad localities host 20,300 and 25,000 IDPs respectively. The continuous waves of cycles contributed to the ethnic diversity within the state as many populations were displaced to the localities from Darfur and the rest of Kordofan. Although displacement movement in the state is totally conflict-driven, access for relief agencies remained very limited in comparison to regions like Darfur. The presence of government departments in both localities is limited due to security concerns, but also limited available financial resources. This gap in the presence of government and humanitarian actors denied the population of those areas basic services and infrastructure including those related to primary health care, education and transportation. The cycles of displacement and refugee's movement that hit the area created an environment shaped by competition over jobs, service and natural resources between the host communities on one side, and the IDPs and refugees on the other.

Amongst different segments of the community, women and young girls remain the most affected by the ongoing humanitarian crisis. Indeed, social norms guiding gender roles in the society place most of the chore and child care activities on the shoulders of women which makes them spend more time at house and limit their access to income activities. Women who head their households is much more pressured because they need to make income besides their caregiving responsibilities. This is further exacerbated by the lack of income opportunities in South Kordofan which limits their ability to access the basic services they need to support their families.

Step up to Empower Women and End Violence (SEEV) project is a two-year project funded by Netherlands's Foreign Ministry and is implemented in Rashad and Abujubeiha localities of South Kordofan. The project is designed to promote women engagement in decision making institutions at community level as well as at household. It also attempts to empower women economically; and to ensure there is an inclusive and enabling environment for women girls and other vulnerable groups. CARE is planning to implement the activities through engaging with a wide range of stakeholders at strategic and local levels. Private sector, local and state government departments and microfinance institutions will be engaged with at the strategic level. At the local level, CARE will engage with women and youth groups, native administrations and civil society organisations, and social activists. A specific consideration will be given to engaging men and boys as change agents for deconstructing persistent social norms that discriminate against women and girls.

The project aims to empower women and other marginalised groups economically through vocational training, improved value chains and village saving and loans (VSLA) groups. Psychosocial support is aimed to be provided to those who still suffer from trauma as results of the conflict. The diverse project activities are designed to support different groups living in the target areas without discrimination against any group based on ethnicity, identify or religion.

As a means to measure the progress of SEEV project, CARE International Switzerland (CIS) commissioned a baseline project to benchmark project indicators. A list of indicators is planned to be measured at the onset of the project to further support the design of the interventions. The survey will also investigate the social norms and practices that could be a hinderance for achieving project objectives.

### 3. Survey Methodology

The baseline methodology for the SEEV project was designed in line with CARE International's Social Norms Analysis Plot (SNAP) framework. The aim was to develop a deeper understanding for the social norms concerning women that keep certain specific discriminative behaviours against women in place in the SEEV target communities. The generated knowledge and information base are planned to positively influence the project strategies for tackling certain behaviours. Particularly, the use of SNAP framework for SSEV's baseline would help in designing measures for capturing better data about changes in social norms that could potentially result from the project's interventions. The survey was designed to cover the following three domains of change identified by the project:

- a. Domain of Change #1: Women as decision makers
- b. Domain of Change #2: Women's Economic Empowerment
- c. Domain of Change #3: Responsive and enabling environment

Under each of those domains, CIS identified specific indicators to be benchmarked. Using SEEV’s project documents, I identified the following four social norms themes to be investigated using the baseline survey activities:

- 1) Women participation in leadership
- 2) Sexual and Gender Based Violence (SGBV)
- 3) Women and men roles at the household
- 4) Women economic participation

The overall aim is to measure the strength of those norms and define strategies that could help in relaxing them. In line with the project three domains, a list was developed for the information that needs to be collected, the sources of those information and the methodology that would be followed to collect them. Using the SNAP framework, a quantitative survey questionnaire (see Annex 1) was developed to collect information about the normative expectations (NE) “beliefs about what others think one should do”, and the empirical expectations (EE) “beliefs about what others do”, related the four social norms themes identified above (Stefanik & Hwang, 2017; CARE, 2016). The plan was to use the quantitative survey to 1) measure the NEs; 2) understand whether specific behaviours would be approved by others; 3) and the potential sanctions that would be applied if there is a deviation from the norm. Moreover, vignettes with imaginary characters in a context similar to that of the target groups were developed to guide discussions in focus group discussions (FGD) with women and men. Vignettes were used to assess the extent to which norms influence specific behaviours and whether there are potential cracks for interventions.

### 3.1. Survey Sites

The baseline survey of SEEV’s project covered 6 communities in Abujubeiha and Rashad localities of South Kordofan states. The baseline sites were identified in coordination with CIS baseline team in South Kordofan to ensure that those sites reflect the diversity within both localities in terms of ethnicities of their dweller and the existing livelihoods groups. Table 1 below shows the sites that were covered by the baseline activities.

*Table 2: SEEV Communities that were sampled for the baseline survey*

<b>Abujubeiha Locality</b>	<b>Rashad Locality</b>
Kariama	Algrewid
Abujubeiha town (Sambo & Mosajal)	Tandik
Abujubeiha town (Aldebaibah)	Tajmala

### 3.2. Data Collection

The primary data of the baseline survey were collected during the period from 7<sup>th</sup> to 12<sup>th</sup> of October 2019. A team of 11 members including three CIS’s staff members in Abujubeiha, 4 staff members of government department and two CIS trainees was formed. Prior to data collection, a one-day training workshop was organised at CIS’s office in Abujubeiha. The training aimed at building the capacity of the data collection team on the purpose and rationale behind the survey as well as the tools that would be used for data collection. It was facilitated by the survey lead consultant and CIS’s program manager in

Abujubeiha (See Annex 2 for the training day agenda). The following areas were covered during the training workshop:

- 1) An overview of SEEV project, its objectives and outcomes
- 2) SNAP framework and the rationale behind its use for SEEV’s baseline survey
- 3) The data collection tools and the best ways to interview respondents
- 4) Obtaining consent from survey participants

At the end of the data collection training workshop, community visits were organised in consultation with CIS and the data collection team members. In total 172 individuals were interviewed using the quantitative survey tool. Based on the share of SEEV target localities in terms of communities, 63 percent of those interviews were carried out in Rashad locality and 37 percent were carried out in Abujubeiha locality (see figure 1). In terms of gender representation, the sample consisted of 57 percent women and 43 percent men (see figure2). In addition, using the baseline vignettes, 6 FGD with men and 6 others with women were facilitated in 6 communities.

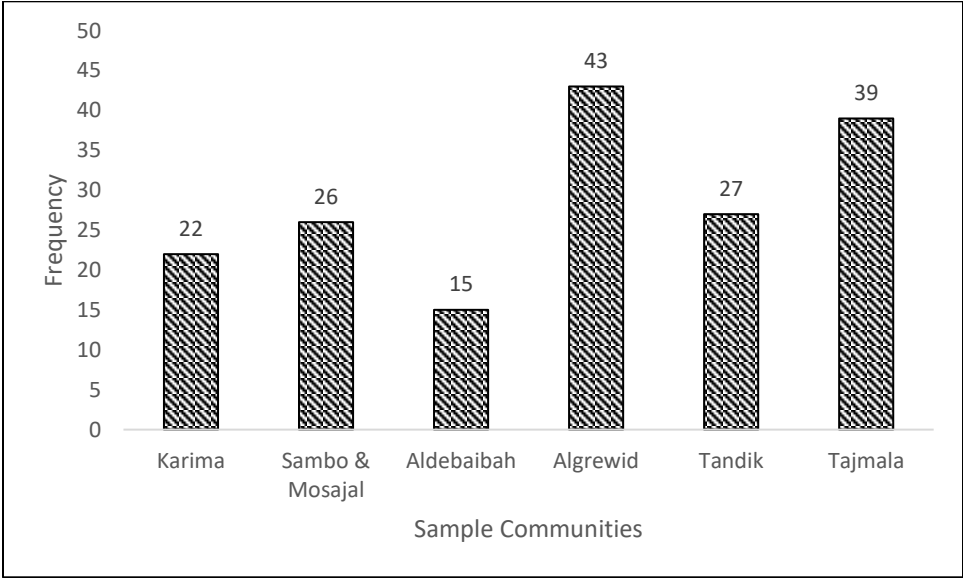


Figure 1: Number of survey participants in sample communities

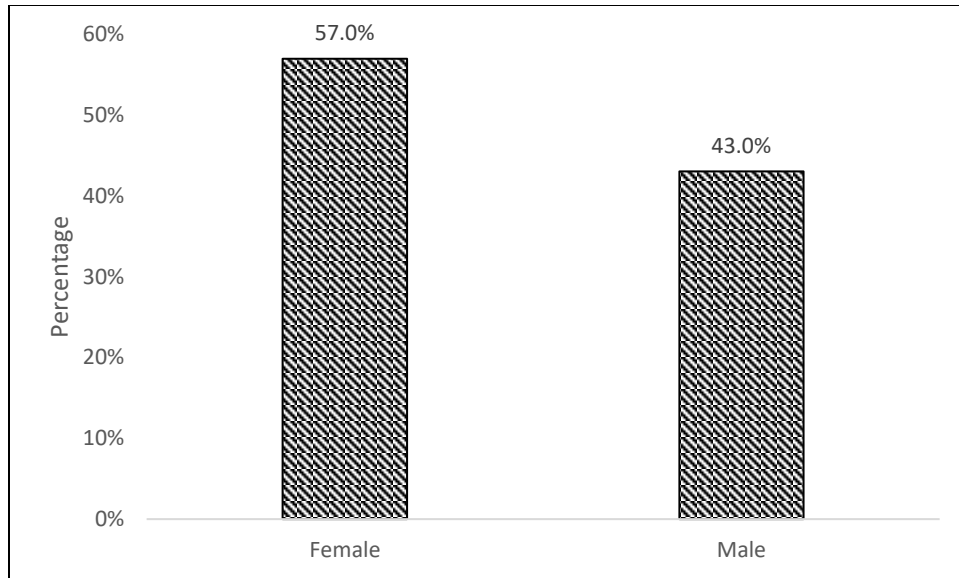


Figure 2: Sample participants by gender

### 3.3. Data Registration and Analysis

The survey team recorded the data and information in the questionnaire forms and FGD checklists. The filled in formats and checklist were then handed over to the lead consultant for double checking and clarification. Data collected were then entered into Microsoft Excel sheet and organised by community, gender group and locality.

The quantitative data were analysed and organised in tables as well as graphs using Microsoft Excel software. Descriptive statistical values including percentages and counts were calculated to highlight the variations between different communities and gender groups. Qualitative information collected provided a base for explaining the data analysed.

## 4. Baseline Survey Results

In this section, I provide the detailed findings of the survey for the four social norms themes under investigation. For each survey norm the compatibility of normative and empirical expectations is highlighted to assess the strength of each social norm. The popularity of specific negative or positive judgments used to identify “cracks” and opportunities for interventions.

As an entry point for the survey questions, respondents were invited to express the extent to which they agree or disagree with specific statements. Those statements were designed to generate evidence about the willingness of community members to change negative behaviours and attitudes, and to promote positive ones. Overall, the analysis shows that 86% of the respondents were willing to consider the validity of their views and said they are always able to change them. About 80% of the respondents strongly agreed or somewhat agreed that there are disadvantageous views about men and women roles in the. Moreover, 75% of the respondents strongly agreed that leadership forums must be inclusive for women, youth and different ethnic groups. In terms of use of violence as a means for resolving disputes, 80% of the participants strongly agreed or somewhat agreed that violent and shouty family members must be willing listen to advices about other options for resolving disagreements in the household.

#### 4.1. Women Participation in leadership Forums

Overall, the majority of individuals surveyed in South Kordofan do not believe that women should be excluded from leadership forums. About 66% said that they disagree with the idea that leadership forums should be restricted for men. 68 percent also disagreed with the ideas that women should not participate in community leadership. Moreover, 77% of the individuals surveyed disagreed with the idea that women should not be consulted in community development decisions.

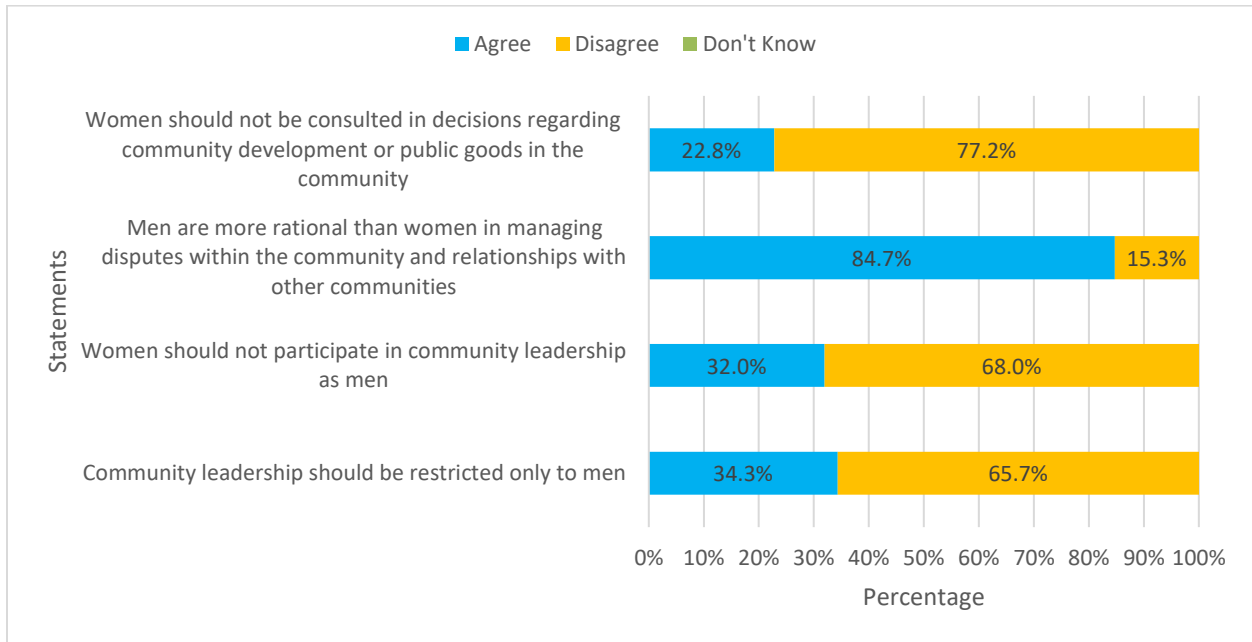


Figure 3: Normative expectations for women participation in leadership forums

However, the survey results suggest that men and women have different attitudes towards the role of women in community leadership. Figure 4 shows how women and men agreed or disagreed with the idea of restricting the leadership forum to men. 76.3 % of women disagreed with the idea that leadership forums should be restricted to men. On the other hand, men were divided in their views about women participation in leadership forums. While 48.6% of men agreed that leadership forums should be restricted to men, 51.4% of men disagreed with that view. However, about 68% of men said that they disagreed with ignoring women ideas in decision making regarding community development activities.



Figure 4: Male and female's responses to the statement of "Community leadership should be restricted only to men"

In terms of women leadership capacities, the baseline results suggest some persistent negative attitudes. About 85% of the respondents believed that men are more rational than women in resolving disputes within and between capacities. When the variation in attitudes based on gender was examined, 78% of women respondents held a similar negative attitude towards women capacity to resolve conflict.

The survey has also investigated the respondents' EE for women participation in leadership forums in the community. 69% of the baseline participants indicated that women exclusion from leadership forums is prevalent or somewhat observable. The responses of women and men were quite similar in terms of how they judge the state of women participation in the leadership of their communities. Moreover, local leaders and native administrations have high support form women participation. On average 75% of sheikhs and native administrations leaders would support women engagement in leadership forums. However, I expect native administration leaders to engage women more on CBOs but not on leadership forums or local conflict resolution committees of Ajaweed. Participation of women in native administration structures and Ajaweed is an area where SEEV needs to put more efforts to address.

The analysis of NEs and EEs for women participation in leadership forums reveals incompatibility between them. However, the analysis of vignettes presents a different picture. Vignettes participants indicated that 68% of men would not support the idea of engaging women in leadership forums compared to 49% who agreed with them when interviewed individually. This varied between communities as the rejection for women participation in leadership forums ranged between 50% of some communities and 90% in others. The major remark from the FGDs where vignettes were discussed with men is that different community



members have different views. Some people were quite courageous to express their support for women participation and others were aggressive in their rejection. However, the majority of men appear to be more comfortable to conform with the dominant norm of not accepting women participation in community leadership. Indeed, this difference between what women are willing to say when interviewed separately and what they say when they are with other men represents a crack that SEEV team members could use to further weaken the norm.

SEEV baseline results on actual women participation confirm the findings of previous assessment which indicated that women from different ethnic and socio-economic backgrounds in South Kordofan are not part of decision-making structure or leadership forums. This is particularly true for the decision-making forums related to management of natural resources such as native administrations. Limited participation for women is observed in formal popular committees at the local level. Generally, participation is limited at women associations and community-based organisations (CBOs) that focus mainly on livelihoods issues but with limited connection with the forums that facilitate access to natural resources (UNEP, UN Women & UNDP, 2019). The disconnection between women CBOs and natural resources management forums is problematic because it is access to those natural resources that can empower farming and pastoralist women economically.

Besides the normative and empirical expectations, positive and negative sanctions related to women participation in community leadership were investigated. Figure 4 shows the baseline results of sanctions for women participation. About 70% of respondents indicated that women who aspire to play a leadership role would be considered as deviant and stubborn. Moreover, about 83% of the survey participants indicated that women who focus on leadership and not on taking care of their children and families would be considered as irresponsible wives which confirm the gender ideology that assign specific role in the community to women more than others.

Despite the persistence of some negative judgments of women leaders, the baseline results suggest acceptance amongst community members for women participation if facilitated by community leaders. 72 percent of the respondents said that men respect community leaders who consult women in community matters. Although 51% of the respondent said that a community leader who engages women in leadership forums wouldn't be considered weak, a high proportion of the respondents (43%) indicated the opposite. The results suggest that the community generally negatively views active women with leadership aspirations, but they are willing to accept it if community leaders support the agenda. SEEV baseline results suggest that 55% of the respondents believe that the government encourage communities to engage women in leadership forums.

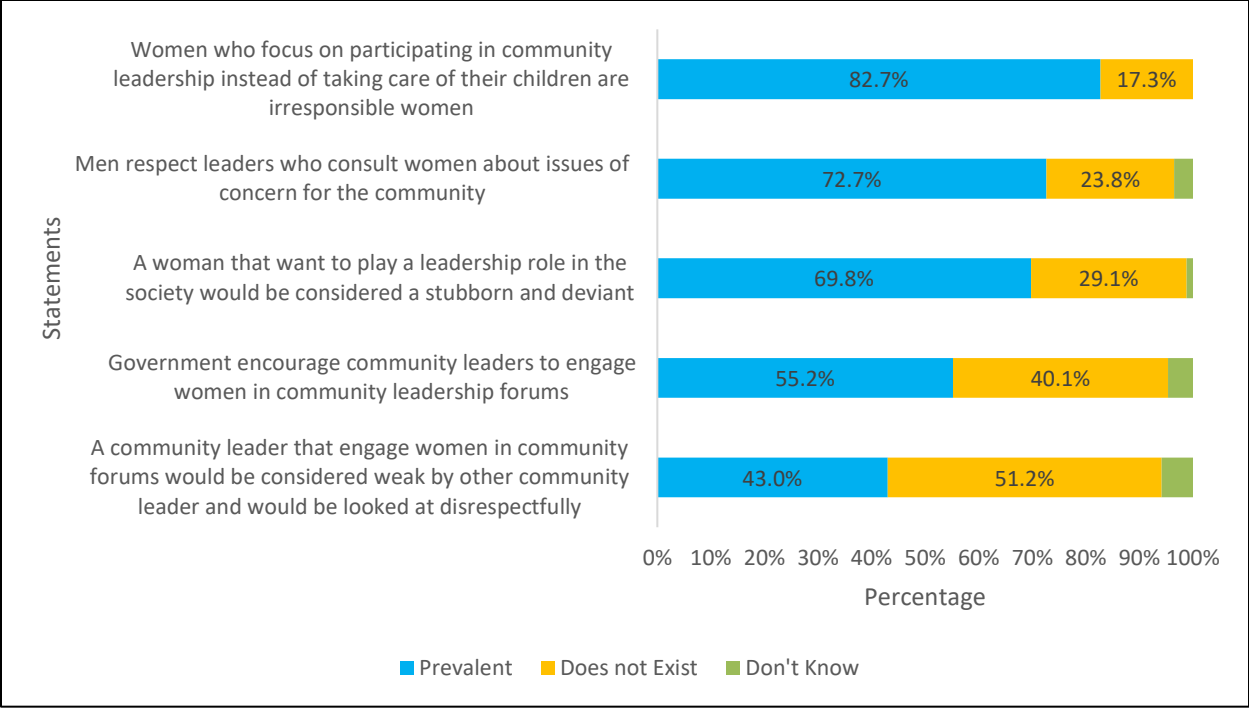


Figure 5: Positive and negative sanctions in SEEV communities towards women participation

#### 4.2. Sexual and Gender Based Violence (SGBV)

As part of the baseline survey for the SEEV project, different issues related to violence against women were investigated including early marriage, use of violence against women at household level and sexual exploitation for women groups. This section highlights the key findings from the baseline data analysis.

##### 4.2.1. Early Marriage

When asked about their views on early marriage, 49% of the survey participants agreed that girls should get married as early as possible even if they are younger than 18 years old. The results suggest a variation between men and women. While 61% of men strongly agreed or somewhat agreed that girls should get married as early as possible even if they are younger than 18 years old, 59% of women disagreed with that. However, 41 percent of women agreed with the early marriage statements (see figure 5).

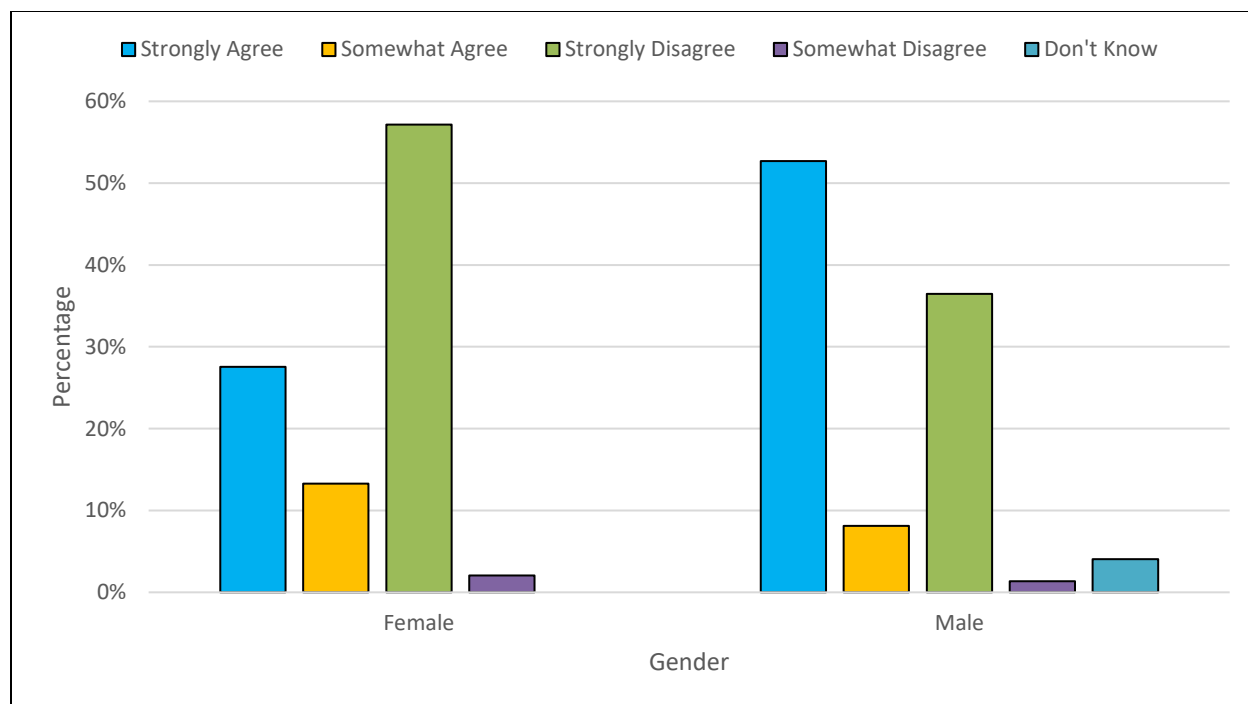


Figure 6: Normative expectations amongst women and men in SEEV areas

In terms of prevalence of early marriage at SEEV areas, 78% of the baseline participants indicated that early marriage is prevalent or somewhat prevalent. No significant difference between men and women in regard to their views about how prevalent early marriage is in their communities. Indeed, SEEV baseline survey results about the prevalence of early marriage confirms the findings of the Multiple Indicator Cluster Survey 2014 of Sudan which indicated that 47% of girls (almost one in two girls) in South Kordofan are married before the age of 18 (CBS & UNICEF, 2016).

#### 4.2.2. Household Violence against Women

Normative expectations related to a typical wife and husband's behaviours towards each other were investigated as part of SEEV's baseline survey. Overall, women are expected to endure their husbands' violence in order to prevent their families and marriages from collapsing. This is indicated by the 85% of respondents who said they agree that "good wives secure their marriages even if their husbands act violently and disrespectfully". This is particularly true for men respondents as 94% of them said that women should endure violence. While 77% of women indicated that women should endure husbands' violence, 22% of them did not agree with that. This is one of the areas where learning and conditioning for women appears to be strong in determining how they behave in certain occasions.

80% of the respondents said they disagree with the statement that men are responsible for disciplining their wives by scolding or beating them

84 percent of the respondents agreed that wives have the right to argue with their husbands if they have different views. Men and women respondents did not vary in their response to this question. Moreover, about 88% of the respondents agreed that usually men are wiser than women in household disputes. However, 66% of the respondents said that a man who allow his wife to argue with him

without beating her will be judged as someone who cannot control his wife. Indeed, 72% of female respondents said that this judgment is prevalent to a large or some extent. Indeed, those results confirms Sudan Bureau of Statistics results which revealed that 58% of women in South Kordofan believe that a husband is justified to beat his wife if she goes out without telling him, If she does not look after the children very well, If she argues with him, If she refuses to have sex with him, and If she burns the food. This high prevalence of the judgment stating that a man who allow his wife to argue with him without beating her will be judged as weak contradicts another baseline result which indicate that 74% of the respondents believe that a man who beat his wife would not be respected by others in the community.

65% of the respondents who disagreed with the idea that a man should be tough to control his wife, but about 35% said that they agree with that. The percentage of women who agreed that a man should be tough to control his wife is the same as that of men. In fact, 55% of the respondents disagreed with the statement which indicate the men are naturally violent. However, 45 % of female respondents said that men are naturally violent and 60% of their male counterparts disagreed with that. This is also part of the learning and education of women which strengthens certain believes about men and women in order to justify violent behaviours towards women.

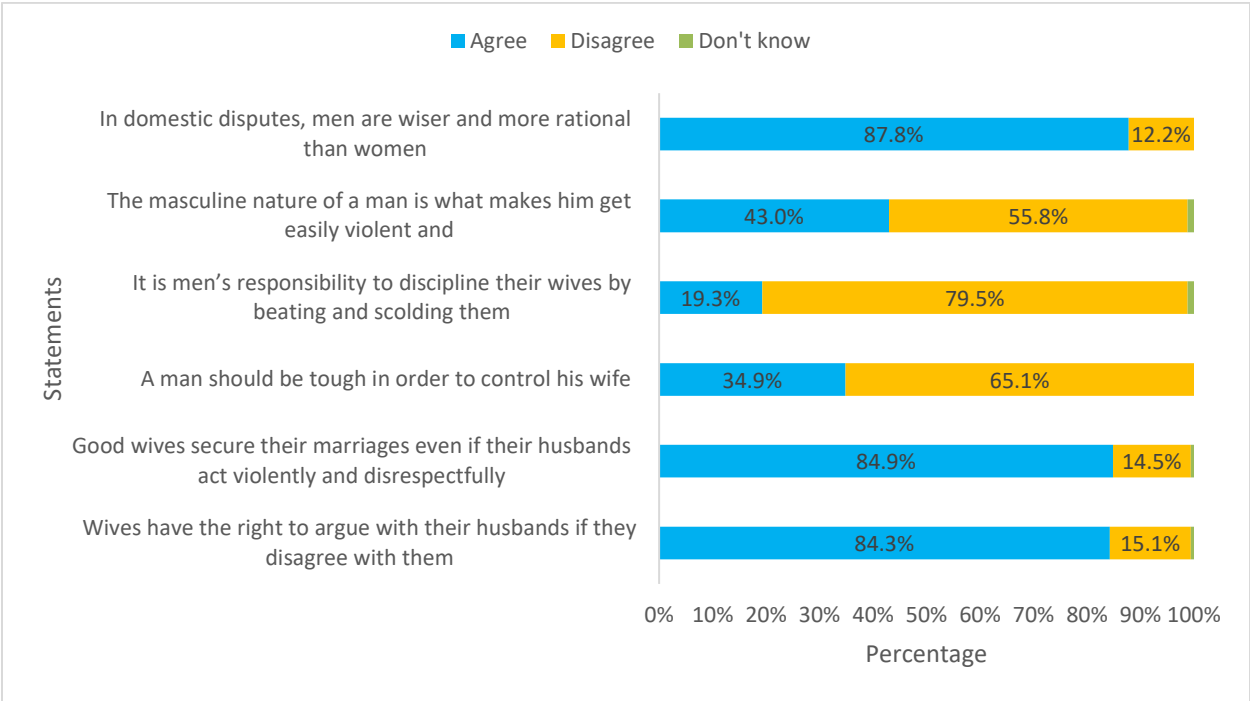


Figure 7: Normative expectations for men and women's behaviours towards their partners

Figure 8 below shows some of the common behaviours in household disputes. The results of the survey indicate that women are advised to keep silent when their husbands are fighting with them to prevent the tension from escalating. About 96% of the respondents said this advice is prevalent in their communities. 85% of the respondents confirmed that often neighbours intervene to resolve households' tensions and hence they are the ones who advice women to silent in household disputes. In women

focus group discussions, the majority of women said that keeping silent is the best option because it will avoid escalating the dispute and lead to more problems. In disputes related to managing household's assets and spending, women FGDs revealed that women are increasingly inclined to resolve the issues by themselves and not to rely on their husbands. For example, in one of the vignettes the husbands would like to spend money with his friend in eating out although he had not paid school fees for the children. In response, many women were saying that the wife should keep silent because the man is not going to change his mind and if she argues the dispute may escalate. In the word of one woman, "the time of relying on husbands for such a kind of issues has come to an end, if I were her, I would let him go and resolve the issue myself". On the other hand, men in FGDs suggested that keeping silent is the best option for the wife in a similar case because then she will prevent "her family from collapsing" and it will prevent the situation from escalating. It is worth mentioning that in women and men FGDs, the respondents indicated that there has been a reduction in terms of husbands use of violence when compared to previous generations.

From the results presented in this section so far, there are contradictory attitudes in relation to household's disputes. However, the analysis of EEs suggest that husband's use of violence is a common practice. About 71% of the respondents said that men scold their wives for different issues. 34% of the respondents said that men often beat their wives and 60 percent said that it is rarely observable. The results suggest that men in the society beat their wives, but men and women respondents vary on how common it is. 70 percent of men and 54% of women said that the behaviour of beating wives is rarely observable. In fact, 6.3% women and 4.1% of men did not want to answer the question about husbands use of physical violence in disputes with women.

In order to investigate the issue of domestic violence further, we asked about extreme forms of domestic violence. The survey results indicate that the incidences of household violence that result in sending women to hospital are rare. 64% of the baseline participants said that incidences when wives are sent to hospital as a result of husband's violence are rarely observable. About 20% of the respondents said that they "don't know". However, 28% of women respondents said that they "don't know". In the survey questionnaire, "don't know" was an option for people when they don't want to answer any of the questions. Based on our discussions with men and women in FGDs physically harmful violence happens. The fact that a large proportion of women said they "don't know" is intriguing because it is one of three questions to which a large proportion of respondents said they "don't know". This may indicate that a considerable proportion of women respondents have traumas related to the topic either because of a personal experience or an experience of someone close to them.

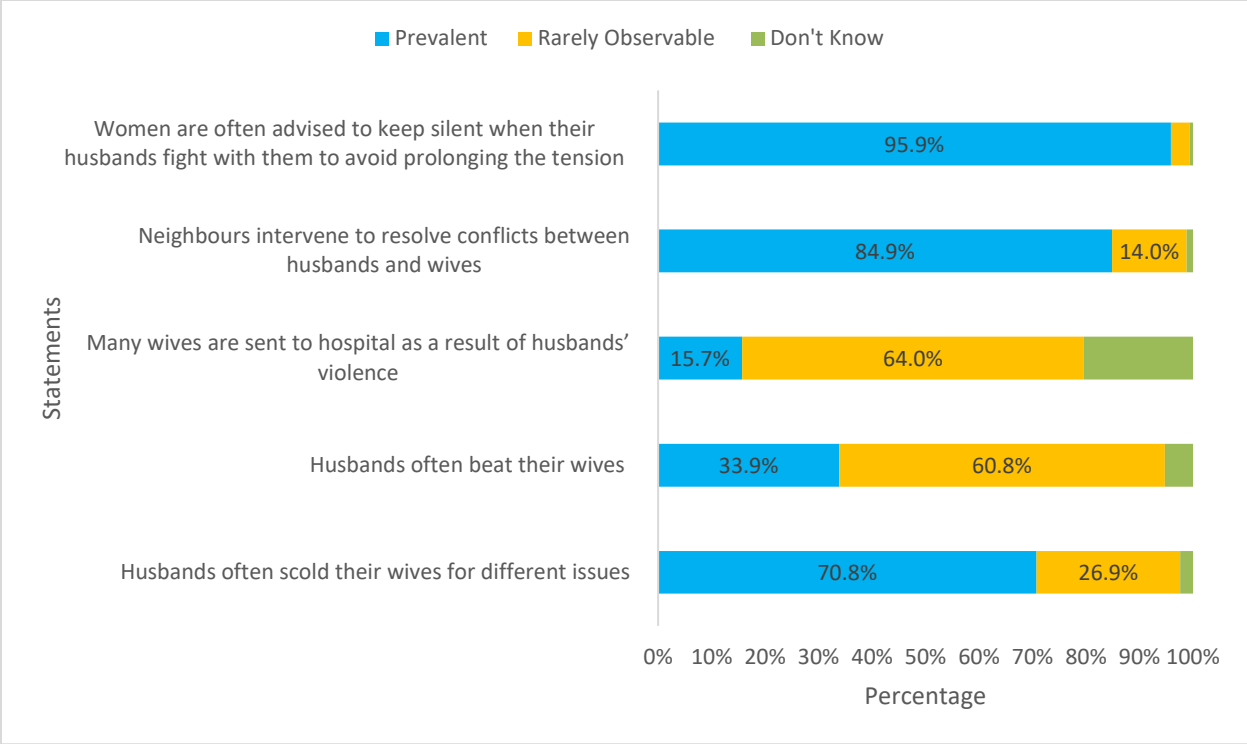


Figure 8: Common behaviours amongst men and women regarding household tensions

#### 4.2.3. Sexual Exploitation for Vulnerable Women

The survey team asked the participants about the sexual exploitation of vulnerable women. About 95% of the respondents strongly agreed that vulnerable women should not allow men to sexually exploit them sexually. 95% also strongly agreed that men should not exploit vulnerable women sexually. However, about 19 % of the respondents said that sexual exploitation of vulnerable women is prevalent or somewhat prevalent. 58% of the respondents said that sexual exploitation of vulnerable women behaviour is rarely observable. However, about 30% of women and about 15% of men said they “don’t know”, which is the highest percentage of respondents to say that they don’t want to answer a specific question. This could be attributed to the fact that sex as a topic in Sudan is a taboo, but this high proportion of women not wanting to answer the question may also indicate that the question is associated with a traumatic incidence affecting the respondent or someone close to her.

Indeed, the results presented in this section suggest that norms related to different forms of violence against women are shaking, particularly those related to early marriage and domestic violence. The prevalence of negative NEs and sanctions could be addressed through awareness raising campaigns managed reference groups members (community leaders, teachers and leader women) from SEEV communities. However, the prevalence of violence against women in Sudan has always been associated with low levels of education. Girls and women are more likely to be married early or experience domestic violence if they are illiterate or at poor levels of education (CBS & UNICEF, 2016). CIS needs to lobby with others and advocate for more participation of girls in educations. Moreover, women economic empowerment would provide them with opportunities that can increase their levels of rejection and resistance for domestic violence.

### 4.3. Women's Economic Participation

Women economic participation is one of the core components of SEEV projects that aim to enhance economic wellbeing of women and girls in South Kordofan. The baseline investigated the social norms that shape women access to employment and employment services. Figure 9 shows the normative expectations for women economic participation in SEEV communities.

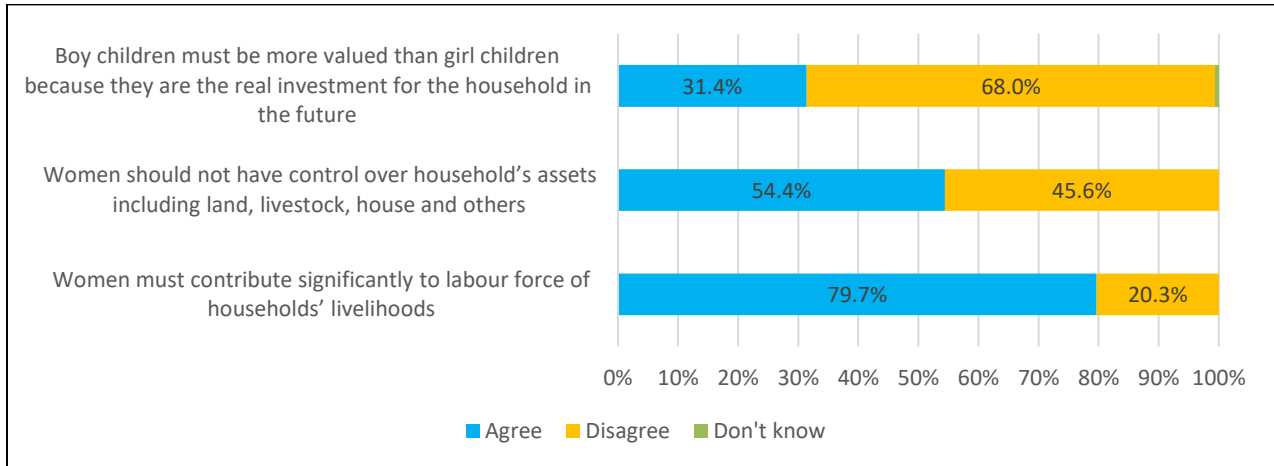


Figure 9: Normative expectations for women economic participation in SEEV areas

In terms of whether women should contribute to household's livelihoods labour force, a large proportion of 80% of the baseline survey respondents said that they support that. However, there were differences between women and men respondents. While 99% of women said they agree that women should contribute to household income, about 46% of men disagreed with that.

The analysis of the EEs related to women economic participation shows that the act of husbands preventing their wives from working in the market is a common practice as 66% of the respondents said that this act is prevalent or somewhat prevalent. During discussions with men in FGDs, they said that when women work in the market they are exposed to different forms of sexual harassment. Indeed, about 66% of the baseline participants said that a man who allow his wife to work in the market would be judged as not acting manly. The actual data of women who work in the market is considerably high as 20% of women work in petty trading as a primary livelihood and another 18% of women said that it is their secondary livelihood. However, the FGDs revealed that in many cases wives produce products at household levels and send their young sons and daughters to sell them in the market. Indeed, the engagement in petty trading as a secondary livelihood is one of the coping strategies that women find themselves forced to adopt in the face of prices' inflation which makes the lives of Sudan's rural populations further difficult. In addition, this engagement in another activity provides women with additional source of income.

Figure 9 shows the livelihoods strategies practiced by men and women in SEEV areas. The survey results show that women contribute very high to household income as 92% said they rely on one or two livelihoods. As most of the rural Sudan, SEEV communities in South Kordofan are predominantly farming communities. 65% of women respondents said that farming is a primary or secondary livelihood for

them. This percentage matches the national proportion of 59% of women who are involved agriculture in Sudan (World bank, 2019). In fact, the results of UNEP, 2016 baseline assessment that was carried out in Rashad locality showed that 60% of agriculture labour load is done by women.

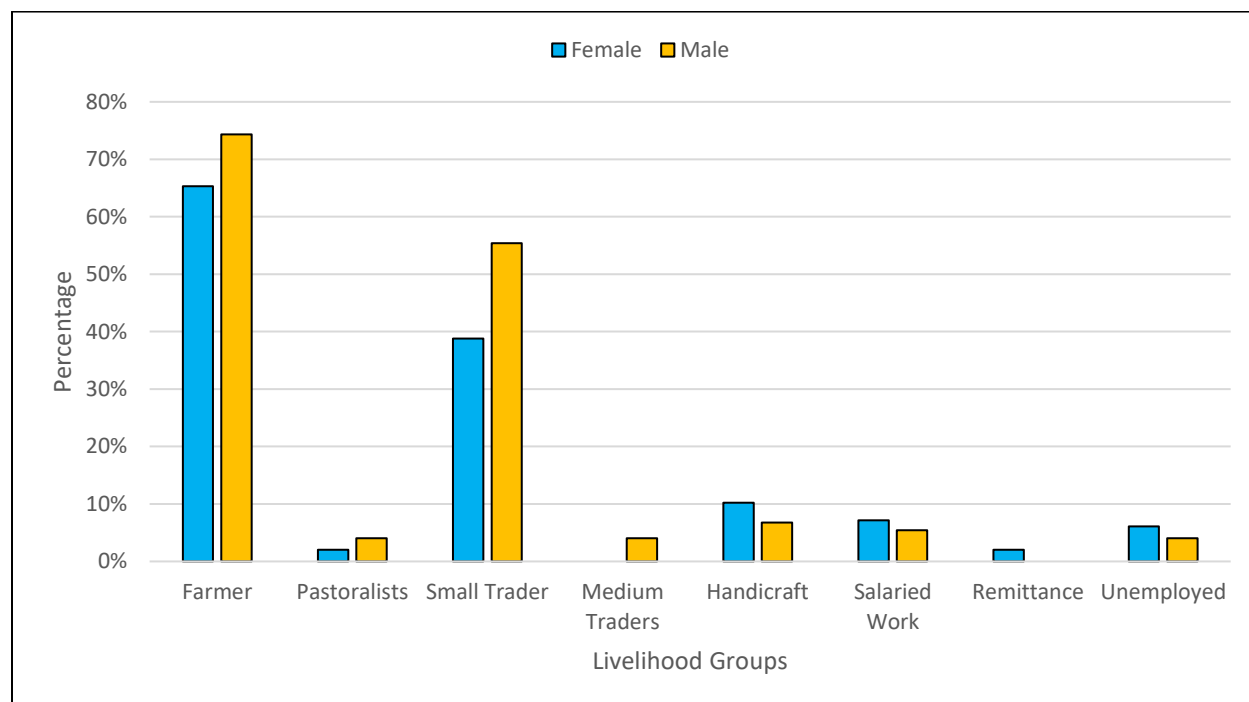


Figure 10: Men and women employment in different livelihoods in SEEV areas

In addition to agriculture and petty trading, handicraft is the third largest livelihoods category that involve women with 10% of women saying that they have handicrafts skills like food processing, sewing and baking. 7% of women respondents said that they have a salaried job working as teachers or in other government departments. Few women practice pastoralism, but no women practice a medium to large trading. Only 6% of women said that they are unemployed and 63% of women have no secondary livelihoods. My judgment is that a large proportion of those women with no additional job are from women who said that agriculture and handicraft are their primary livelihoods whose husbands prevent them from engaging in market activities.

Despite the high contribution of women in SEEV areas to households' income from agriculture, it is important to know that the distribution of the agricultural income in rural Sudan is controlled by men without consideration for contribution to labour force. Gender ideology favours men as leaders for production who make the important decisions about production and leave the complementary labour activities for women (JICA, 2012).

As part of the baseline survey, we investigated the NEs related to women access and control of household's assets like farmland, house and livestock in SEEV areas. In terms of whether women should be allowed to control household assets, the respondents were divided with 54% of the respondents saying that women should not have control over household assets and 46% others disagreed with that.



About 59% of women respondents said that women should control household assets and 71% of men disagreed with that.

Indeed, the analysis shows that 41% of women agreed that women should have no control over assets. This high percentage of women who think that women should not be allowed to control assets could be attributed to the long history of learning and conditioning of women and men that privileges men and marginalise women economically.

The analysis of the EEs related to household assets control shows that men in SEEV communities are expected to conform with the social norm that prevent women from controlling household assets. The results show that 86% of the respondents believe that households' assets are controlled by men (see figure 11). However, the high proportion of women who believe that women should be allowed to control household's assets is a crack in the social norm that provide a good opportunity for intervention. This opportunity is further enhanced by the analysis of social sanctions at SEEV areas which showed that 55% of the respondents believe that women who want to own and control assets would not be judged negatively. However, 57% of male respondents said that women would be judged as disrespectful if they want to control assets. Those findings are in line with the findings of previous studies which indicated that women access to land and agriculture services is limited when compared to men. In South Kordofan and most of the rural Sudan, women customary access to land is facilitated through male members of their families i.e. the husband, brother or father. There is a considerable gender gap between men and women in terms of land ownership (JICA, 2012).

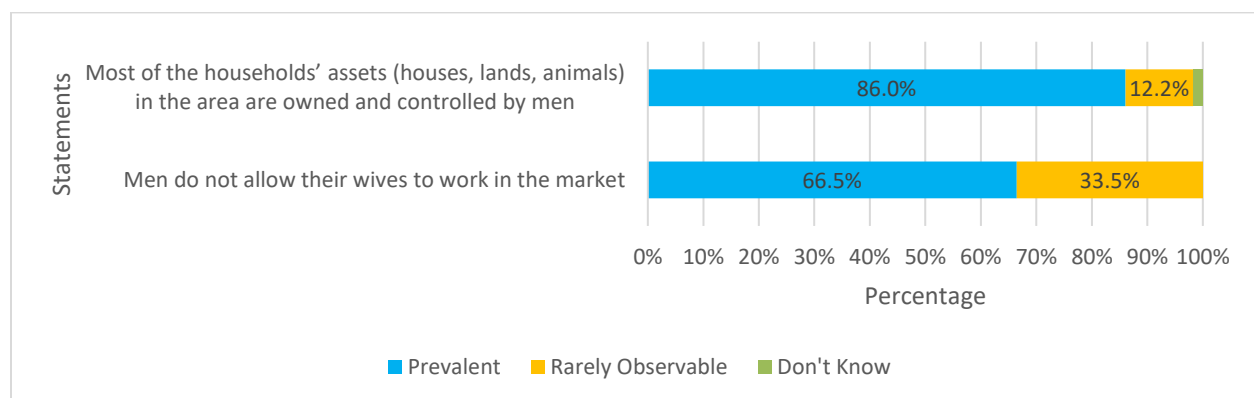


Figure 11: Empirical expectations for women economic participation in SEEV areas

In order to assess whether a child is expected to be treated based on his gender, we asked if boy children should be more valued because of the prospect of their prospect financial contribution to household and 68% of the respondents disagreed with that. However, 31% of the respondents believed that boys should be more valued than girls and the percentage was slightly higher (35%) amongst men respondents. Indeed, this high percentage would have very direct implications on future lives of hundreds of thousands of child girl in South Kordofan because it will result in less investment by her parents in their education and might lead to her being married at an early age which all will limit her economic engagement potential.

#### 4.4. Gender Roles at Household

Women key duties in rural households are to reproduce in order to expand the family and to care for children. As we have seen in section (4.3) women also contribute significantly to household production while men manage production sales in the markets. Moreover, women in rural communities produce a lot of handicraft products and sell them in the markets (JICA, 2012).

Despite the large proportion of women who contribute to household income through their engagement in agriculture and small trade, the analysis of the baseline data shows that a high percentage of the respondents believe that women should be responsible for household duties including chores and child care. About 56% of the respondents agreed that cooking and cleaning are the key responsibility of women and also agreed that men should not do any household duties. While 62% of men agreed that cooking and cleaning are women responsibility, about 50% of women disagreed with that.

With regards to child care, 55% of the respondents agreed that child care is the primary responsibility of women. However, child care is one of the duties that appear to be appealing for men in South Kordofan as 52% of the male respondents disagreed that child care is the primary responsibility of women. Moreover, about 77% of the respondents disagreed that men should not do any child care duties. Indeed, neither child care nor household chore is economically valued and considered as an unpaid domestic labour. Moreover, a prevalent believe in the community is that decision making at household level is the primary responsibility of men. 67% of the respondents said that a man who consult his wife would be judged as weak and not in control of his house.

The baseline also investigated whether the communities in South Kordofan value women based on their reproductive merits. Overall, there was low acceptance for judging women based on their capacity to give birth generally and give birth for boys particularly. 83% of the respondents disagreed that women who cannot give birth are less favourable and 63% said they disagree that a man should find a new wife his wife gives birth only to boy children. There was no significant difference between men and men respondents in terms of how both groups answer this question.

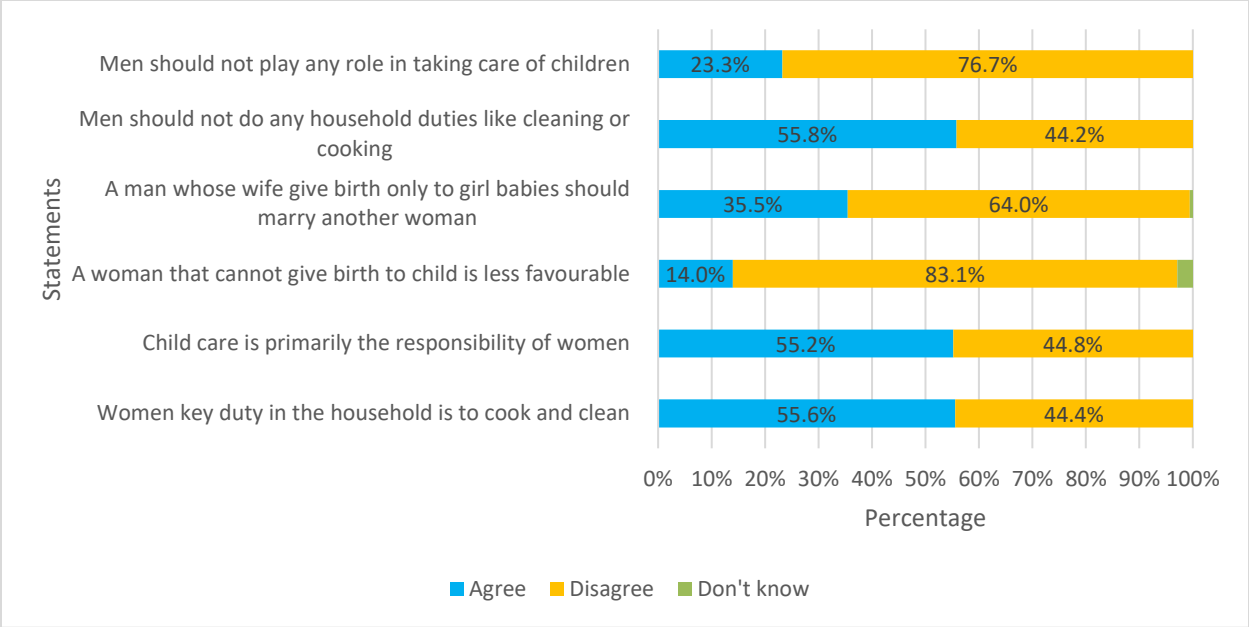


Figure 12: Normative expectations for household gender roles in SEEV communities

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## 6. Annexes

### Annex 1: Baseline Quantitative Survey Tool

#### A. General Information

<b>1. Locality .2. village</b>	
<b>3. Sex</b>	Female <input type="checkbox"/> Male <input type="checkbox"/>
<b>4. Age</b>	
<b>5. Primary Livelihood</b>	
<b>6. Secondary Livelihood</b>	
<b>7. Marital Status</b>	Single <input type="checkbox"/> Married <input type="checkbox"/> Widowed <input type="checkbox"/> Divorced <input type="checkbox"/> Polygamous (Men) <input type="checkbox"/> Separated <input type="checkbox"/>
<b>8. Number of children</b>	
<b>9. Level of education</b>	1. Illiterate <input type="checkbox"/> 2. Literate (informal education) <input type="checkbox"/> 3. Some elementary level education <input type="checkbox"/> 4. Elementary certificate <input type="checkbox"/> 5. Some secondary level education <input type="checkbox"/> 6. Graduate level <input type="checkbox"/> 7. Postgraduate <input type="checkbox"/>

#### General statements

I am going to read to you some statements reflecting individuals' ideas and attitudes towards behavioural change. Please tell me to what extent do you agree or disagree with those statements.

Statement	Strongly Agree	Somewhat Agree	Strongly Disagree	Somewhat Disagree	Not Sure/Don't Know
10. One should always consider the validity of his views and be able to change them	Somewhat Agree				
11. Some believes in the community about roles of women and men are disadvantageous to the community					
12. A family's members who think that violence and shouting is the only option for asserting their positions should be willing to listen to advices about other options for resolving disagreements in the household					
13. Community's leadership forums must be inclusive for women, men, youth as well as different ethnic and religious groups					

## B. Normative Expectations

I am going to read to you statements reflecting beliefs and ideas about practicing leadership in the society. Some people disagree and others agree. Please tell me how you agree or disagree with all these statements.

Statement	Strongly Agree	Somewhat Agree	Strongly Disagree	Somewhat Disagree	Not Sure/Don't Know
1. Community leadership should be restricted only to men					
2. Women should not participate in community leadership as men					
3. In managing disputes within the community and relationships with other communities men are more rational than women					
4. Women should not be consulted in decisions regarding community development or public goods in the community					

I am going to read to you some statements reflecting ideas about how women should behave and act in the community. Some people agree with this and others disagree. Please tell me to what extent you agree or disagree with these statements.

Statement	Strongly Agree	Somewhat Agree	Strongly Disagree	Somewhat Disagree	Not Sure/Don't Know
5. Women key duty in the household is to cook and clean					
6. Child care is primarily the responsibility of women					
7. Girls should get married as early as possible even if they are younger than 18 years old					
8. A woman that cannot give birth to child is less favourable					
9. A man whose wife give birth only to girl babies should marry another woman					
10. Wives have the right to argue with their husbands if they disagree with them					
11. Good wives secure their marriages even if their husbands act violently and disrespectfully					
12. Women must contribute significantly to labour force of households' livelihoods					
13. Women should not have control over household's assets including land, livestock, house and others.					
14. Poor and vulnerable women should not allow men to exploit them sexually					

I am going to read to you some statements reflecting ideas about how men should behave and act in the community. Some people agree with this and others disagree. Please tell me to what extent you agree or disagree with these statements.

Statement	Strongly Agree	Somewhat Agree	Strongly Disagree	Somewhat Disagree	Not Sure/Don't Know
15. A man should be tough in order to control his wife					
16. Men should not do any household duties like cleaning or cooking					
17. Men should not play any role in taking care of children					
18. It is men's responsibility to discipline their wives by beating and scolding them					
19. The masculine nature of a man is what makes him get easily violent and					
20. In domestic disputes, men are wiser and more rational than women					
21. Boy children must be more valued than girl children because they are the real investment for the household in the future					
22. Men should not allow women to control household assets including land, livestock, house and others					
23. It's OK for men to exploit women sexually if they are poor					

### C. Empirical expectations

I am going to read to you some statements about prevalent practices in the community. Do you think those practices are very prevalent or could be seen sometimes or rarely?

Practice	Very Prevalent	Sometime Observable	Rarely Observable	Don't Know
1. Women do not participate in community leadership forums				
2. The majority of girls get married before the age of 18				
3. Husbands often scold their wives for different issues				
4. Husbands often beat their wives				
5. Many wives are sent to hospital as a result of husbands' violence				
6. Neighbours intervene to resolve conflicts between husbands and wives				
7. Women are often advised to keep silent when their husbands fight with them to avoid prolonging the tension				
8. Men do not allow their wives to work in the market				
9. Most of the households' assets (houses, lands, animals) in the area are owned and controlled by men				
10. Men often exploit vulnerable women sexually				

### D. Positive and negative sanctions

I am going to read some statements reflecting judgements about men women behaviours in the society. Could you please tell me to what extent those judgments do exist in the society?

Judgment	Great Extent	To some extent	Don't exist	Don't know
1. A community leader that engage women in community forums would be considered weak by other community leader and would be looked at disrespectfully				
2. Government encourage community leaders to engage women in community leadership forums				
3. A husband who consults his wife in key family decisions would be considered a weak man who is not in control of his wife				
4. A husband who allows his wife to argue with him without beating her is definitely not in control of his house				
5. A man who beats his wife won't be respected by others in the community				
6. A woman that want to play a leadership role in the society would be considered a stubborn and deviant women by men and other women				
7. Men would respect leaders who consult women about issues of concern for the community				



8. A woman that argue too much with her husband or disagree with him is not a respectful wife.				
9. Women who focus on participating in community leadership instead of taking care of their children are irresponsible women				
10. A woman who wants to have her own land and livestock is disrespectful for her husband				
11. A man who allow his wife to work in the market is not acting manly				
12. Relatives who support their female family members when their husbands treat them violently are responsible relatives				

## Annex 2: Vignettes

### Vignette 1

#### Norms to be discussed

- **Women have no say on household issues**
- **Wives scolding when they show disagreement or rejection for husbands' behaviour**

I am going to tell you a story about **Hanin** and **Khatmah** who are couples living in this community (they are not real personalities). They have two children who go to the elementary school. Recently, the couple have been struggling in paying school's fees for the two children. **Khatmah** consistently argue with **Hanin** that he has forgotten about paying the fees which provokes Hanin and makes him very angry. Every time they argue he tells **Khatmah** just to shut up and never talk about the matter again. One day **Hanin** is excited about joining his friends for barbecue in the market after a long week of labour in the town. **Khatmah** feels really upset because that would mean that they want be able to save money to pay for school fees and very soon the children won't be allowed to attend school.

- How would wives like **Khatmah** in the community act in similar cases? (Facilitators to listen to the response of participants and then tell them that **Khatmah** told **Hanin** he cannot go out)
- How would a husband like **Hanin** living in the community react in similar situation?
- Are there people in the community who would use a different approach?
  - Is this response better or worse than the above response?
  - For whom is it worse or better and why?
  - How many people in your community would use the second approach instead if they could?

**Hanin** scolds **Khatmah** and explain to her that she must not cross the red line of deciding for him what to do and what not to. In the evening, **Khatmah** visits her neighbour **Hawa** and as she was upset she talks to her about the dispute with **Hanin**.

- What do you think a neighbour like **Hawa** in your community would say to **Khatmah** in this case?
- Is there any other way **Khatmah** could have responded to **Hanin** in this situation?
  - Do you think there are others in your community who would handle the situation the way you suggested?
  - How would it be easy or difficult for women like **Khatmah** to do this in your community? Please explain? Please explain.

Imagine another couples in the same area where the husband is called **Alfatih** and the wife is called **Halimah**. **Halimah** talks to **Alfatih** that they need to improve the way they spend money and focus on the education needs of their children. **Alfatih** calmly listens to **Halimah's** idea and confirm that she has a valid point of view. As he agreed with his friend to go for *morrin*, he knocked the door of one of them and told him to tell the rest of their friends that he can't join them for *morrin* this time. Next day when he meets them in the market and they ask him why he did not join them, **Alfatih** explained that he agreed with his wife to save money for children education.

- How would **Alfatih's** friends respond when he tells them this story?
- How would that reaction make **Alfatih** feel?

- In this community, would husbands like **Alfatih** feel comfortable to tell stories about joint decision making with their wives? If no, why not? If yes or no, has this changed in recent years and what brought that change?
- Do you think many husbands in your community would support **Alfatih's** approach with his wife?

**Halimah** is happy with **Alfatih's** decision not to go and to accept her point of view about saving money for their children education. Next day she is with her neighbouring women for tea and she talks positively about **Alfatih** as a supportive and understanding husband.

- What do you think **Halimah's** neighbouring women would say to her as she speaks positively about **Alfatih**?

## Vignette 2

### Norms to be discussed

- **Women participation in community leadership**

I am going to tell you a story about one community in North Darfur called **Donki Shattah**. CARE is implementing a natural resources management project in the locality where the village is located. CARE's team visit the area and discuss with the community leaders the needs of the community in terms of natural resources management. In that meeting women were not involved and the community leaders and men ended up proposing animal routes demarcation and establishing a community forest as **Donki Shattah's** priorities. Women in the village have a sandoq or a saving group and they had a meeting after CARE's meeting with the community leaders. They heard about the priorities that men proposed and were upset that they ignored the rehabilitation of the Hafir which is close to the village and when it contains water women don't need to travel long distances to bring water. The head of the saving group suggested to other women to meet the sheikh to talk to him about the consistent overlooking of their issues and the need for women representation in similar forum in the future.

- How do you think women in this sandoq group would respond to **Nadia's** proposal?
- Are there other women who would have a different view?
- How would women in the meeting judge **Nadia**?
- Is this different for other women and why? (The facilitator listens to the responses and then tell the participants that women in **Donki Shattah** supported **Nadia's** proposal)

**Nadia** accompanied by other three women go to meet the sheikh of **Donki Shattah**. After explaining the case of overlooking the Hafir rehabilitation activity, **Nadia** tells the sheikh that women think that men overlooked it because they don't have to travel on donkeys for two hours to fetch water and that there is a need for women to participate in community leadership forums in the future in order to ensure that their concerns are taken into account.

- How do you think the sheikh will react to the women when they explain that they want to take part in community leadership meetings to ensure that women issues are considered?
- How would other women in your community perceive the move of the sandoq women?
- Would men accept the idea of women participating in decision making forums? If not, why?

- How would men in your community judge the women who led the initiative? (Facilitator listen to the responses and tell the participants that the sheikh accepts to invite women to leadership meetings)

Donki Shattah's men and other communities hear the news that the sheikh of the village decided to invite women for leadership meetings.

- If this happens in your community, how do you think men and other communities' leaders would look at the sheikh and why?
- Do you think many men in your community would support the sheikh's decision?
- Do you think the sheikh decision would be resisted and by who?

Annex 3: Agenda for the SEEV baseline data collection team training

**07-10-2019**

09:00 – 09:15	Welcome and introductions	Nahla
09:15 – 09:45	Overview of SEEV Project (revision)	Nahla
09:45 – 10:30	Social Norms Analysis Platform (SNAP)	Hassan
10:30 – 11:00	Survey Tools (presentation and discussion)	Hassan and Nahla
11:00 – 12:00	Breakfast break	
12:00 – 01:15	Practicing data collection with tools (round 1)	Study Team
01:15 – 01:45	Prayers break	
01:45 – 02:00	Comment on the data collected	Nahla and Hassan
02:00 – 03:00	Practicing data collection with tools (round 2)	Study Team
03:00 – 03:10	Way forward and final remarks	Hassan

#### Annex 4: SEEV's Baseline Survey team

	<b>Name</b>	<b>Gender</b>	<b>Affiliation</b>
1	Nahla idris Adam	Female	CARE International Switzerland, South Kordofan
2	Amal Hassan Jabir	Female	Ministry of Social Welfare, South Kordofan
3	Nahid Mohammed Salih Badi	Female	Ministry of Agriculture, South Kordofan
4	Afaf Mohammed Ramadan	Female	Trainee, CARE International Switzerland, South Kordofan
5	Aisha Bashir Mohammed Alwazir	Female	Trainee, CARE International Switzerland, South Kordofan
6	Mohammed Hamid Khirallah	Male	CARE International Switzerland, South Kordofan
7	Khalid Alhag fadol	Male	CARE International Switzerland, South Kordofan
8	Babikir Adam Abdallah	Male	Ministry of Social Welfare, South Kordofan
9	Adam Mahmoud Adam	Male	Ministry of Agriculture, South Kordofan
10	Ahmed Othman Ahmed	Male	Ministry of Agriculture, South Kordofan
11	Hassan-Alattar Satti	Male	Independent Consultant and Tufts University Fellow