

COMMUNITY GUIDE

FOR GENDER ACTION

How using the 1:1 and Story of Us techniques
can support women's participation in
oil sector advocacy



Chapter

01:

Creation of humankind



The **Biblical** and **Qur'anic** creation stories are beautiful.

The Christian creation story is found in the book of Genesis in the Bible.

The story says that God, **Mukama/Katonda/Ruhanga** created Adam first.

When He saw that Adam was lonely, He created Eve to offer Adam companionship.

Genesis 2:18 reads, The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Adam and Eve were also supposed to work together as partners to co-create a beautiful world.

The **Qur'anic** creation story spans various **surahs** (chapters). The story goes that Allah created water first, and then separated the sky from the earth.

Thereafter, Allah created plants, animals and other wonders.

Adam was also created from clay, and given the breath of life. To give him a companion, Allah created Hawa, the Qur'anic creation story goes.

Both **Christian** and **Islamic** creation stories demonstrate that women and men are important.

Men and women are equal in their spiritual worth, moral responsibility and standing before Allah, per the Quran.

In our day-to-day living, the voice of men in public and private affairs matters. So does the voice of women.

The Christian and Islamic creation stories show us that both women and men are important. Neither men nor women should be denied an opportunity to voice their opinions on public and private matters.



Chapter

2:

Traditional creation stories



We have read about the Biblical and Qur'anic creation stories. How about the Bunyoro one? What do the Banyoro believe about the beginnings of mankind and womankind?

The Bunyoro creation story does not include women.

The Banyoro believe that Ruhanga came to earth with His brother Nkya and created the world.

He put plants, animals and other things in it.

The Banyoro believe that Nkya had three children, Kairu, Kahuma and Kakama. Humanity descended from these three sons.

This story can make one wonder: who did Nkya and his three sons have children with?

Knowing that man and woman must come together to have children, we can assume that Nkya and his sons had children with women.

The Bunyoro 'creation' story does not include women in it.

However, women exercise leadership as Batebe. A Batebe is the Omukama or king's co-ruler. She is also the head of the female royal clan members.

In the late 17th century, Batebe Masamba Ga Winyi reigned as Queen of Bunyoro Kitara Kingdom. This was after her brother, Omukama Chwa I, died of war wounds without leaving an heir.

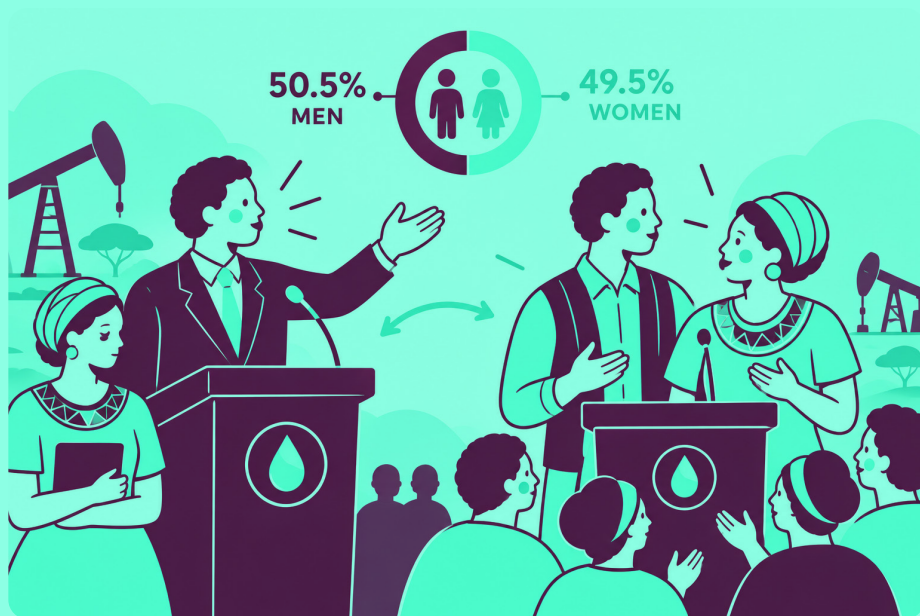
This practice shows that both men and women can exercise leadership.



Chapter

3:

Women and men's leadership



Despite some norms in Ugandan traditional society and the Biblical as well as Qur'anic creation stories demonstrating that women can be leaders, women's leadership in community activities is limited.

This is especially true amongst some oil-affected communities.

Available information indicates that 31,801 women were displaced for the oil refinery, East African Crude Oil Pipeline (EACOP) and Tilenga oil projects. Some more women were displaced to make way for the Kingfisher oil project.

On the other hand, 32,379 men were displaced for the oil refinery, EACOP and Tilenga oil projects. Men were also displaced for the Kingfisher oil project activities.

The displacements for the above projects started in 2012 beginning with the compulsory land acquisition activities for the oil refinery project.

Persons whose land was compulsorily acquired for the Tilenga oil project started being displaced in 2017 while those affected by the Kingfisher oil project started being displaced in 2019.

On the other hand, persons whose land was compulsorily acquired for the EACOP project started being displaced in 2018.

By August 2026, some people that were displaced for the above projects were yet to get their compensation. The people are also faced with several challenges arising from their displacement and having to neighbor oil sector installations.

The communities therefore engage in a number of activities such as awareness raising and advocacy targeted at government as well as oil companies to address the human rights violations experienced by oil-affected people.

The communities largely do this through groups that they formed. There are about ten such groups and of the leaders of these groups, 60% are men while 40% are women.

Men and women should take up leadership positions where it is possible and it is good that the leaders of the groups include men and women.

However, there are more men that are leading than women. Both men and women can work together to increase women's leadership.

The number of men and women that were displaced for Uganda's oil activities is almost equal. While 50.5% of the displaced persons are men, 49.5% are women.

It is good for both men and women to take up leadership positions in oil-affected people's groups.

Men and women should support each other to take up leadership.



Chapter

4:

The 1:1 technique and building up women's leadership



Men have taken up leadership of oil-affected people's groups, and that is good.

Women have also taken up leadership, but they occupy less positions.

Women should therefore be supported to take up more leadership positions.

How can men and women support women to take up more leadership positions?

There are a number of techniques that community members can use to enhance women's leadership.

One of these techniques is called 1:1, or *Omu ku Omu* in Luganda.

What does this technique include, or how can it be applied?

The one to one or 1:1 technique includes visiting community members one by one to interest them in a certain challenge so that they can address it.

For instance, if you are a community leader and you notice that less women in your community are taking up leadership positions, you can visit the women or men one by one.

During the visit, you can explain to the man or woman that you meet at his or her home that you are seeking to understand why there are less women taking up leadership.

It is important to listen to what community members are saying. You could write it down if you have a notebook.

After hearing about the challenges that limit women from taking up leadership, you can ask the man or woman that you are meeting for solutions to the challenges.

What can the man do to address the challenge?

How about the woman?

A leader will listen to the solutions being offered by the community members that the leader is visiting.

After listening to the solution, and if a community leader has built a good and trusting relationship with the man and woman that they are talking to, the community leader can ask the man or woman to commit to implement one or two of the solutions that he or she has proposed.

For instance, if a man or woman indicates that women's leadership can be built by women participating in community meetings and speaking up, politely ask the man or woman if he or she can attend an upcoming meeting with his or her, mother, daughter or any other female relative.

If he or she says that he or she can, invite him or her to take his or female relative to an upcoming meeting and encourage her to speak.

Ensure that you follow up after the community meeting to determine whether the man or woman fulfilled his or her promise.

Continue visiting more households as a leader while applying the above technique.

Using the 1:1 or Omu ku Omu technique, communities can build up women's leadership.



Chapter

5:

Storytelling and women



Stories are a powerful way to transmit a message.

Think about it, how many lessons have you learnt and applied in life because of a story that your neighbor told you, or one that you heard on radio?

Stories have a way of delivering lessons in a way that other techniques may not be able to.

To improve women's leadership amongst oil-affected groups, women and men can use storytelling.

For instance, a woman who is a leader can decide to share about her leadership journey.

She can talk about what inspired her to take up leadership, the doubts about her abilities, if any, that she had, what the cause of those doubts were and how she overcame the doubts.

The woman could share about how she mobilised others to support her, if she needed support.

She can invite other women to share the lessons drawn from her story, and how any of these lessons could be applied by other women that are seeking leadership.

A woman leader can keep looking at her community to see whether her story has inspired others to seek leadership.

If it does, she should continue to tell her story, while inviting other women that have joined leadership to tell their stories to other women.

The Baganda say that *kamu kamu, gwe muganda*. The Bagungu say that *Gimwe oterenize gimwe zikora ibiri*.

These proverbs mean that one by one makes a bundle.

One woman that tells the story of her leadership journey can inspire more to join leadership.

Women leaders can tell their stories to inspire others to take up leadership.

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