

AACES Africa Integrated Community Development Program



Photo Lisa McMurray

Report of Gender audit of conducted in Malawi and Tanzania

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## Acronyms and Abbreviations used

1. AACES	-	Australia Africa Community Engagement Scheme
2. AUSAID	-	Australian Agency for Development Assistance
3. CA	-	Caritas Australia
4. CADECOM	-	Catholic Development Commission of Malawi
5. CCJP	-	Catholic Commission for Justice and Peace
6. CTz	-	Caritas Tanzania
7. ECM	-	Episcopal Conference of Malawi
8. FGD	-	Focus Group Discussions
9. FHH	-	Female Headed Households
10. HIV	-	Human Immuno- deficiency Virus
11. HS	-	Household Survey
12. KI	-	Key Informant
13. MHH	-	Male Headed Household
14. TOR	-	Terms of Reference
15. SBA	-	Strength Based Approach
16. SPSS	-	Statistical Package for the Social Sciences
17. VAW	-	Violence Against Women
18. VSL	-	Village Savings and Loan
19. WASH	-	Water Sanitation and Hygiene

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Community members of the six villages that we visited during the field work were forthcoming, patient and very open to our probing questions to their daily lives.

Enumerators in the two countries were dedicated, always provided good feedback on the field tools and worked over and above the call of duty to ensure that we managed to achieve our target on a very tight schedule.

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Stella Maranga

## Executive summary

The gender audit was conducted on behalf of Caritas Australia and the two partners implementing the AACES program in Malawi and Tanzania. The assignment took place from January – March 2014 and involved a review of secondary data and primary field research in six project locations in the two countries.

Two main primary field methods were used; focus group discussions (FGD) with both men and women in each location and a household survey that was conducted in 239 households, approximately 40 on each site. All participants involved were currently project beneficiaries and a purposive sampling method was used to identify HS respondents.

The purpose of the audit was to provide key findings and recommendations that will inform the development of a gender strategy for the AACES program.

## Main findings:

On gender equality, the audit found that there was a good understanding of gender equality in the target communities emerging from the work of the two agencies on the ground. Gender equality was understood as the sharing of roles and responsibilities, and it was perceived to be linked to family wellbeing. Family wellbeing was defined as the ability to care for provide and educate one's family.

On division of labour, the gender audit found that division of labour at home is along traditional gender lines; women are primarily responsible for domestic work; both men and women share agricultural tasks and men are primarily responsible for tasks requiring heavy labour; women still have the larger workloads but this is commonly accepted as normal across the two countries; The interventions from the two agencies have changed community perceptions of division of labour and have made women's roles and contribution more visible:

On decision making, the gender audit found that this too was organised along gender lines and linked with the division of labour; women primarily made decisions on domestic consumption and incomes they earned themselves; men made decisions on family incomes or incomes earned from family land. The project had contributed somewhat to women's negotiating power at home but there was some contestation within families over the use of the income earned from family farms.

On violence against women, the gender audit found evidence of the presence of a number of different forms of violence against women. Wife beating, abandonment, engagement in extramarital relationships were all identified as forms of violence against women; All communities have some sort of dispute resolution mechanisms in place but these may not be adequately utilised due to underreporting.

There were instances of negative traditional practises including Female Genital Mutilation in Tanzania, early marriage and in sexual exploitation in both countries. This was linked with but not the only factor affecting girls' education. There is a gendered dimension in access to education. Boys are staying in

school longer and parents value boy's education over girls. Access to secondary education was an issue for both boys and girls in most of the locations but tended to affect girls more.

Women have benefitted from the project interventions in a number of ways; the project has built women's capacities in leadership and women's roles in leadership are slowly gaining acceptance in the community including from men, but there is room for improvement to address women's participation in local governance organs, and to get women in positions of influence.

Women's access to water has increased, knowledge on water and sanitation issues have contributed to improved wellbeing at home and women are getting recognised as good managers in water end user committees.

The gender audit also found that there has been an increase in food production as a result of the irrigation and other food security initiatives; this has had a positive impact on food security and women's income; but this has not been necessarily matched by a change in division of labour or access and control over resources.

On gender mainstreaming, the gender audit found that there is political will with all three agencies to mainstream gender in AACES

## Key gender Issues (or questions the AACES needs to address)

- Are project interventions primarily targeting women because women are easier to reach and in the process increasing women's work-load?
- Are the changes in division of labour primarily one way, with women taking up public roles and income generating roles whilst primarily still responsible for unpaid care work at home?
- Has the project paid sufficient attention to household gendered power dynamics in its interventions?
- Have men been sufficiently targeting for sensitization about issues of decision-making and control over resources?
- Has the project sufficiently understood VAW and its impact in on gender equality, the project interventions and on women's lives?
- Does the vulnerability analysis done by AACES to identify marginalised groups have a strong gender dimensions?
- Women's leadership positions are still along stereo-typical roles of women as secretaries, treasurers; and they tend to dominate social committees; when elected women are being elected in affirmative action positions.
- Men still perceive women as not equal in leadership; they see women's leadership as an alternative rather than as an equal partnership

- There is no common understanding of gender equality amongst the three AACES partners. There is no clarity on what the program is trying to achieve and no strategy to achieve this – although it is acknowledged that this was the primary purpose of commissioning this audit.
- Capacity for gender mainstreaming is limited. Frontline staff lack gender skills; when staff have received training it has tended to be focussed on the individual thus deepening further the lack of a shared vision and understanding of gender equality; gender coordination roles are not very clearly defined; and there is no clear distinction between gender and women
- Program interventions do not seem to have been informed by a gender analysis.

## Recommendations

The Progress and achievements made by the AACES programme over the last two years is commendable. Gender mainstreaming should be ultimately about transforming power imbalances in communities, this is a long term process but unless a transformative agenda is built into a program's work and approach, there is a risk that gender mainstreaming remains about the processes and does not transform communities to achieve gender equality. The following suggestions are made to address the gender issues raised above and enable the program make a more transformative strategy to address gender.

1. Focus on Men: Change will happen when both men and women are reading from the same script regarding gender equality. The men in all project sites have been overall very receptive to issues related to gender equality; men can be strong allies when addressing issues like prevention of VAW, shared decision making and shared control over resources.
2. Gender analysis needs to be a continuous and integral part of the program implementation. NGO interventions are constantly changing both community and family dynamics and only by reviewing the gender relations frequently can an organisation be able to identify, plan for and respond to emerging gender issues.
3. Women's leadership: strong initiatives on building women's leadership capacities were noted and are commended. This needs to continue and to expand to address the barriers to women's participation in leadership and to ensure that women are holding influential leadership positions and finally that women are more represented in local governance organs
4. Violence against women and girls: The gender action plan needs to develop a comprehensive programme to address women's and girls' rights issues and VAW. A better understanding is needed of the issues of Child sex abuse highlighted in some of the sites; VAW programme will also need to focus on prevention and to involve men and boys to ensure long term sustainable change. Specific initiatives addressing issues related to protection for girls will form a part of the strategy; AACES programmes targeting needs to be reviewed to ensure that gender specific



vulnerabilities are included; the audit revealed that FHH and girls both have vulnerabilities that are not sufficiently addressed in the programme, the section on Violence against women gives some further proposals on how this can be addressed.

5. The gender strategy needs to articulate clearly a shared goal related to gender equality and agreed objectives; subsequently a new set of indicators that measure gender equality should be articulated and mainstreamed in AACES work across all the sectors.
6. The action plan will detail activities on how the program will address the gender objectives and will address the categories of issues identified in the audit in three categories; gender specific activities; gender mainstreaming activities; activities for specific groups whose issues have been highlighted separately in the audit.
7. The gender strategy should track resources allocated to gender mainstreaming, both internally and in programming, and strengthen accountability of AACES staff at all levels to support gender mainstreaming.
8. Review and report progress made in gender mainstreaming. Best practises should be shared and lessons learnt should lead to updating the strategy.
9. Gender focal point system should include dedicated gender support to the program (this is present in both countries but there are gaps - the role and expectation is not clear). Malawi proposed a gender advisor to be based in CADECOM but linking with the currently ECM advisor based with the CCJP. Tanzania has gender coordinators in each diocese but their TORs need to be reviewed so that their gender functions are more clearly articulated. Each staff function at national, project and field should be clear on what is expected from them in terms of gender.
10. The strategy will include a capacity building plan for staff using multiple approaches to capacity building not just focussed on individual training as has been the practise. Examples of possible activities include: formal training sessions, mentorship programs and formation of working groups, sharing and learning across the two programs and development of simple guides and fact sheets to help field staff communicate gender effectively on the ground
11. Finally human resources should invest in building women's capacities to hold senior positions. This recommendation goes beyond AACES and is directed more towards the individual agencies but AACES can influence where opportunity presents itself.

### [Additional strategies proposed for Violence Against Women and Girls](#)

The partners will develop specific action plans that are context specific; these proposals are given as guidelines to help in the process of developing the gender action plan. The programme already has some initiatives in place and should continue to address the root causes of VAW, reducing the barriers

between men and women; strengthening women economically; emphasising on a human rights approach to programming. The gender audit shows that availing services closer to the community protects women and this should continue to be central to the WASH programmes. In addition, the following initiatives are recommended:

- I. The most significant role that civil society can play in ending violence against women is in preventing violence from occurring in the first place and from recurring. This involves a number of actions, and will need partnering with other CSO groups, key stakeholders in the community and specially targeting men and boys.
- II. Conduct community and public awareness campaigns and awareness on violence against women and girls.
- III. Integrate VAW content in existing capacity building programmes and build staff capacity to understand and integrate VAW in sensitization campaigns.
- IV. Engage women and girls as change agents and to enable the programme to reach out to girls who may be at risk.
- V. Analyse areas of risk, identify concerns and solutions with the community. There are special tools available for identifying children at risk and this can be used in the cases where issues of child exploitation were raised.
- VI. Strengthen programming for young girls and increase their voice and help highlight vulnerabilities; if possible provide girls with life skills and place emphasis on girls who are out of school
- VII. Raise awareness with teachers and parents on child sexual exploitation and provide protection services for the identified at risk children – or link them to the right service providers.
- VIII. Do no harm to individuals that the efforts are intended to serve; engage village leaders; religious and traditional leaders to engender community buy-in and to build on the existing mechanisms.

## Introduction and Background

AACES (Australia Africa Engagement Scheme) is a partnership of AusAid (Australian Agency for International Development) and 10 Non-Governmental Organisations (NGOS). It is the largest Australian NGO program of its kind in Africa and is being implemented over five years (2011-2016) in 11 countries. The Caritas AACES Integrated Community Development (ICD) is a collaborative effort between CA as coordinating agency and CADECOM and CTz who in turn represent and coordinate AACES work in three Dioceses each in their respective countries.

The Caritas Australia AACES program has the following three Objectives:

- To support marginal communities in Malawi and Tanzania to enhance their quality of life through improved food security and access to water, sanitation and hygiene services.
- To better capture and communicate the process of community led change in Africa, in order to influence policies of AusAID and other development stakeholders, and contribute to improved services for marginalised people.
- To increase our target audience awareness of the development challenges facing Africa and their knowledge of the community development work undertaken by the Australian development sector in Africa.

## Purpose and Audience of the gender audit

This is a gender audit of AACES program in two countries, with CADECOM Malawi and Caritas Tanzania as implementing partners. In each of the two countries, the projects are implemented in three dioceses in three different locations. Two of the communities in Malawi were matrilineal, the rest were patrilineal. The communities were primarily farming communities except in Mbulu where the communities were agro-pastoral.

Figure 1 Maps showing the six sites of the gender audit in Tanzania and Malawi





AACES projects in the two countries include food security programs comprising irrigation, training on up to date farming methods, provision of tools and support with post-harvest storage; Water Sanitation and Hygiene (WASH) including provision of domestic water points, construction of boreholes, construction and/or rehabilitation of toilets, training in hygiene and sanitation; Village savings and loan; community sensitization projects in child protection; gender sensitization and awareness and capacity building of women leaders. AACES uses a Strength Based Approach (SBA) where the community identifies their strengths and then identifies gaps; it is the gaps that form the basis of the AACES annual plans. The program targets the marginalised groups within the community and has been using an indicator tracking survey tool to measure the impact of the program on the families and households identified as marginalised, who include child headed households, female headed households (FHH), people with disabilities and those affected with HIV.

The focus on gender in the program has been on the participation of both men and women equally in the project as participants and beneficiaries, most of the monitoring reports before this audit report a generally improving landscape for women's participation in both project and village committees. A number of gaps have also been identified and highlighted in monitoring reports; the absence of women in leadership and the livelihood challenges faced by women in the communities.

AACES Year 3 Plan proposed a stronger gender focus. This gender audit is a key step in that process. It is expected that the recommendations from this audit will lead to the formulation of a Gender Strategy in AACES with dedicated gender trainings and technical assistance. Three key areas are identified in the TOR and have been addressed by this audit:

- I. To provide a comprehensive analysis of the situation of gender equity in communities where AACES is implemented: including issues pertaining to gender bias and strengths in gender equality.
- II. To provide a detailed picture of the strengths and gaps in capacity of AACES partners to effectively redress gender biases.
- III. To provide recommendations for the formulation of a Gender Strategy for AACES.

Based on the foregoing, the audit will be useful for the target communities, CA, CADECOM and CTz and their partners in the respective dioceses by providing in-depth analysis of gender issues in the communities served by the project. Lessons learnt and best practises will be shared with other AACES partners implementing programs across Africa, finally the gender audit will be useful for development education purposes with audiences in Australia.

The Terms of Reference (TOR) identified nine specific objectives to be addressed by the gender audit:

1. To determine women's, men's, girls' and boys' perceptions of gender roles, responsibilities and rights in their communities.
2. To better understand the current status of gender equality in relation to the AACES priority sectors of water and food security and to make recommendations for these sectors.
3. To understand women's, men's, girls' and boys' perceptions of gender problems, strengths and their vision for an ideal situation regarding gender.
4. To outline the situation of gender equality in communities in respect to: division of labour, decision making, representation, relationships and opportunities.
5. To clearly outline which gender issues are the greatest problems in target communities and what are the most prevalent positive examples of gender equity.
6. To understand the current strengths and gaps in staff skills and knowledge in gender mainstreaming.
7. To outline the existence and utility of gender tools, policies and training in AACES organisations.
8. To recommend specific actions which can be undertaken at the community level to redress gender inequality and build on strengths.
9. To recommend specific actions which can be undertaken within AACES organisations to better improve the integration of gender.

The gender audit report is divided into four sections. Section one is the introduction, background and methodology; section two deals with the audit findings; section three deals with the key issues and main recommendations; and section four is the annexes.

## The research team

The evaluation team was made up of the lead consultant and staff. The staff involved included international staff from Kenya and Australia, the national program staff from both Tanzania and Malawi, Project and field staff in the respective dioceses.<sup>1</sup> In total, 42 partners and staff (21 men and 21 women) were involved in this study. In Malawi, eight staff members from the three project sites, the AACES Coordinator and the ECM national gender coordinator were involved as well as two staff from CA. In Tanzania, each project site had its own enumerators, approximately ten in each site. The National AACES coordinator, AACES project and field staff, CTz staff and Ulanga district council staff were involved in the field work in Tanzania.

## Gender audit methodology

This section describes briefly the three main methodologies used, the ethical considerations and the methodological limitations of the gender audit. The secondary data review findings were described in the inception report and are not included in this section. The main methods used for the field work were the Key Informant interviews (KI), Focus Group Discussions (FGD) and the Household Survey (HS). The gender audit relied on both quantitative and qualitative methods. The household survey was primarily quantitative and the key informant and FGD were qualitative. The methods were selected to optimise possibilities for crosschecking information and for ethical and equity considerations.

Mkula research team

## Primary data collection methods

### a. Key informant interviews

Key informant interviews were conducted primarily with Caritas staff who included international staff, national country office staff, project and field staff. The main areas explored with the key informants were on the key achievements of the programs and the gender capacity strengths and gaps, and on key recommendations for the audit. Key informant interviews were conducted with either individuals or groups depending on availability. The key informant interview guide that was used is attached in the annexes. In some of the sites, the consultant held feedback meetings with the project staff; these meetings were an important opportunity to cross check information from the household surveys and from the FGD guides. A complete list of staff interviewed is attached.

### b. Focus Group Discussions

In total, twelve FGDs were conducted, six with women and six with men in all six project sites. The smallest group was the women's group in Mahenge that had 10 members, the rest all had between 12 and 15 members, and the table below provides a summary of the participants. The participants for the

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<sup>1</sup> Please see annexes for the roles played by the different people.

FGD were selected by the project staff and they were all active in the project. Most of the male participants were married, unless they were still young, the women were more diverse with a number of divorced, single and married women in the FGDs, Mahenge and Blantyre had the highest percentage of female headed household – half of the participants FHH. Average family sizes seem marginally larger in Malawi than Tanzania but it is not a significant difference.

Figure 2 Summary of participants in the Focus group discussions

	Women			Men		
	Married	FHH	Av. Family size	Married	Single	Av. Family size
Malawi						
Dowa	12	3	5	13	1	6
Mzuzu	15	0	5	12	2	3
Palombe	4	11	4	14	0	3
Tanzania	Married	FHH	Av. Family size	Married	Single	Av. Family size
Mkula	10	2	3	14	0	4
Mgolo	5	5	5	15	0	5
Endashang'wet	9	4	4	15	0	5

The FGD guide was used in all the sites and the following were the key categories explored

- I. The community's understanding of gender, gender equality and gender relations
- II. The division of labour, decision making roles at home and access to and control over resources
- III. Violence against women with a focus on Intimate Partner Violence
- IV. Women leadership at community level
- V. Views and suggestions for strengthening gender relations in their communities

The same guide was used for both men and women. The FGDs were facilitated by the lead consultant in all but one site.<sup>2</sup> Project staff provided translation and additional facilitation support. The FGDs lasted approximately two hours in total. Community members were in all cases given a chance to follow up with questions of their own.

## Household survey

The household survey was a structured questionnaire administered to 239 households in the six different locations.

<sup>2</sup> The FGD in Blantyre (Palombe) was led by CADECOM Malawi and CARITAS Australia staff

Sampling was done using a purposive sampling based on two indicators of gender and household head. The gender audit was interested in understanding the different experiences of women depending on who was the head of household so houses with FHH were purposively selected for interviews. The ratio of men to women was 1:2. The HS did not ask about the different types of marriages but issues of polygamy were extensively addressed in the FGDs. The table below shows the distribution of the respondents across the six localities

Figure 3 Total number of households interviewed by sex

		COUNTRY		Total
		Malawi	Tanzania	
GENDER	Male	35	52	87
	Female	78	74	152
Total		113	126	239

Figure 4 Total number of households interviewed by Marital status

		COUNTRY		Total
		Malawi	Tanzania	
MARITAL STATUS	Single	3	13	16
	Married	73	93	166
	Divorce	20	6	26
	Widowed	17	14	31
Total		113	126	239

N = 239.

## Key research questions

The main questions for the gender audit were:

Division of labour: Who did what? How frequently? What was the perception of the time burden on different family members? What was the division of labour in reproductive, productive and community activities?

Decision making: who made decisions and what was the perception of different family members on decision-making roles, what were the different categories of decisions made by the different family members?

Access to and control over resources including project benefits? Who owned what resources and how were project benefits reaching men and women.

Violence against Women (VAW): what was the community's perception and understanding of VAW; what were the types of VAW common in the two communities? What were the mitigation strategies?



Project benefits and achievements: Which of the interventions were the most beneficial to the community; what were some of the changes that community members have enjoyed in gender equality; where were opportunities for future engagement.

Community strengths and gaps: What were the key strengths of communities that contributed to gender equality? What are the perceived gaps and gender issues?

## Data Analysis

Data analysis was done using Statistical Package for the Social Sciences (SPSS) and tabulated in excel spread sheets; all data was disaggregated by gender; country and region. Some data was also disaggregated by age and level of education.

## Ethical and equity considerations, limitations of the methodology:

### Ethical and equity consideration

The gender audit was conducted with the target population of the project, all participants knew the project team well and the relationship was one of mutual respect, In all cases the research team confirmed that participants had consented to the research process and efforts were made not to keep people longer than necessary. Limitations were mitigated by triangulating information from the three key methodologies. The following considerations were also put in place:

**Confidentiality:** All participants were assured of anonymity and confidentiality of any information collected. For the sensitive questions around domestic violence and sexual assault, participants were assured that their own personal experiences was not required, as the study was only seeking to establish patterns not individual experiences. At the beginning of the exercise the participants were assured of their right not to answer any or all questions and their right to withdraw at any time of the process. The participants were informed of the possibility of using their quotes when need be but these are used anonymously.

**Community participation:** Community participation was given priority in the gender audit. The methods used were selected to ensure that the community voice informed the audit findings and conclusions. Special attention was paid not to impose an external definition of gender equality to the communities but instead to work with the definition that the community felt was applicable in their context. Regarding the timing, communities were informed prior to the field visits of the time for their group discussion or survey interview. Some delays were experienced due to the rains which meant research teams got to the field later than anticipated but these were minor. At the beginning of the research exercise participants were informed of the duration (approximately two hours for the discussions and 45 minutes for the survey). Participants were also given a chance to ask questions to clarify the purpose of the audit or the purpose of specific questions in the audit.

Equity: Gender equality considerations were given priority in the study. Voices of men and women were both important to the process. Special concerns were around women's ability to participate effectively in mixed FGD groups, hence the sex segregated groups. The sampling took into account the different household types and where possible different income groups.

### Limitations of the methodology:

Methods were selected in order that they would complement each other, but there were a number of limitations affecting either one or more of the different methods used. These had to do with language and translation, enumerator bias and sampling, questions and tools, informant bias, longitudinal effects, and cultural biases. In each case the limitations were mitigated by triangulation of methods.

- i. Language and Translation: Tools were not translated into local language, and although that in itself was not a problem, there was a problem that each enumerator interpreted meaning in very different ways. There were words that just had no appropriate local equivalent. A good example that enumerators raised in both countries was sexual assault was very difficult to translate to either Swahili or Chichewa and in at least one survey tool; the example given of sexual assault was "wife beating". Definitions related to violence proved the most difficult to translate appropriately into local language and this was compounded by both the cultural biases discussed below and the limited understanding of the VAW amongst the enumerators.
- ii. Enumerator bias: The entire field work had approximately 35 enumerators, which provided for a rich experience and interesting observations at the feedback meetings but also meant that the possibility of enumerator errors was increased. The types of enumerator biases seen included different ways in which enumerators interpreted questions, and answers; the extent to which they were willing to probe and their ability to capture discussions
- iii. Sampling: This field exercise has had an adequate sample, a cross section of methodologies and a good balance of the different types of household compositions in the six sites however, it is noted that the targeted group were project beneficiaries so any inbuilt bias that the project has will be reflected in the study. At times during the field work, it was difficult to establish if the project was reaching the marginalised groups, and even when they were, it was not always clear that those are the ones who actively participated in the study.
- iv. Questionnaire –( type of questions) : here was a lot of feedback from the enumerators on the questions. Some questions proved difficult or lacked follow-up questions that could have made a difference; some questions were interpreted wrongly or had different interpretations across and within the two countries. Questions related to division of labour were problematic in a number of ways, most were targeted to houses with both female and male members, so the

enumerators were not always sure what to do with the responses of single female or male headed households. The question on decision making asked who was more influential in making certain decisions, one of which was the question on family size; majority of respondents were unable to answer this because they believed that this decision was made by God. As already mentioned above, the domestic violence questions were tough for a number of reasons difficult to ask and answer. In Tanzania the enumerators raised a concern about the difficulty in asking the question on gender issues – the question was seeking to establish what the community members considered as key gender issues to be addressed, but most were unable to explain what a gender issue was, and most of the respondents identified project activities as gender issues.

- v. Informant bias (self-reported data) A number of biases related to informant or respondent bias were also identified. A question that asked who was more influential in decision making at the household level always elicited the response that decisions were shared equally; this happened both in the HS and the community discussions and required intense probing to determine which decisions were actually made by men and which by women. Part of the explanation for this is that most of the respondents have received training and wanted to demonstrate that the training has made a difference, but part of it was selective memory for the participants<sup>3</sup>. Another interesting form of bias was that sometimes women reported their marital status as married even though their husbands had abandoned them and married other wives years ago. There was especially so in those communities where the religion does not sanction divorce.
- vi. Longitudinal biases: The gender audit was conducted in the rainy season in both countries. In Malawi, this is also a time where food is scarce and some people depend on food relief; in Tanzania it was the cultivation season. This will probably be evident in the analysis of the division of labour questions, as in this season work is shared between men and women, it is also a season that has limited leisure time for women, so even though women do work harder and have less leisure time than men, the leisure time is usually at a different time of the year.
- vii. Cultural bias: Across the two countries, there were very different cultural contexts that could have affected the way that questions were asked and answered. The question on sexual assault was one that was difficult for people in both countries to both ask and get good answers for. The questions around mobility were also difficult for people to understand correctly. Questions on land were phrased from a patrilineal perspective that land was owned by males, but some of the communities in the study were matrilineal.

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<sup>3</sup> There are some genuine examples of shared decision making and that is not what this section is referring to here – those are discussed in the main body of the report

## Gender Audit - Findings

### Community understanding of gender roles, responsibilities and rights and link to wellbeing

Communities in both countries understood gender equality to be primarily about sharing of roles, responsibilities and rights. When asked to elaborate further, participants talked about men and women working together; changes or changing the strict traditional division of labour and men helping women with domestic work. Elimination of discrimination was identified as an aspect of gender equality as was the enjoyment of equal rights. Participants talked about treating boy and girl children equally, although there were instances where they admitted that they favour boys when it comes to education opportunities and division of labour. In terms of understanding the basic concepts, there was frequently some confusion between the biological and social distinctions, but when given the chance to elaborate most participants had a good idea of what gender entailed. There was no difference in understanding or perception in the six project sites or between men and women, although the men in Mkula village expressed the most conservative views regarding gender equality. The findings from the HS show that 54% of respondents agree that men and women are equal; the figure raises slightly if you look at women alone, coming to 57% of women who think men and women are equal, furthermore, a large percentage of the respondents (64%) did not agree that the man was always the head of household.

“My idea of an ideal home is where both understand and respect each other rights and freedoms.”  
Male informant Mahenge

Well-being was defined in the context of having a family and being able to support them. When respondents talked about caring for the family, they meant this in gender stereo-typed ways, so for a man that meant providing the means of production or money to feed the family and for a woman, cooking and providing care, gender equality was seen as important to well-being. When asked what a gender equal family entailed, participants talked about mutual respect, working together, sharing roles, attending church together, women also talked about shared roles, with examples like both husband and wife attend clinic together with the man carrying the baby on a bicycle; men talked about attending and sitting together in church<sup>4</sup>. When asked what a successful family was, a woman in Mahenge had this to say:

“For me, a successful family is that I have children and a husband and my children all have one father. I work hard and can see that the future will be better”

The ability to educate children was given as one of the most important indicators of a successful family, although the value and importance of education differed across the locations. A man in Mahenge on education:

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<sup>4</sup> In some of the communities, husband and wife did not attend the same church services or did not sit together when attending the same service

“We have been trained to value all children, education is important for everybody; it is the most important priority”

### Gender division of labour

“ A long time ago men used to watch women as if they were cows, but now men are more involved and are helping us” Woman participant in Mkula village Ifakara

The main highlights in division of labour are that women’s work is done daily, involves caring and cooking and cleaning. Men’s work involves heavy duty labour and is done occasionally. In agricultural production, most roles are shared but work that involves “bending<sup>5</sup>” is mostly done by women. Overall men and women seem to spend similar amount of time in paid/productive work, with women slightly higher (see graph below) and women spend much more time in unpaid work.

Figure 5 percentage of respondents involved in unpaid work by sex.

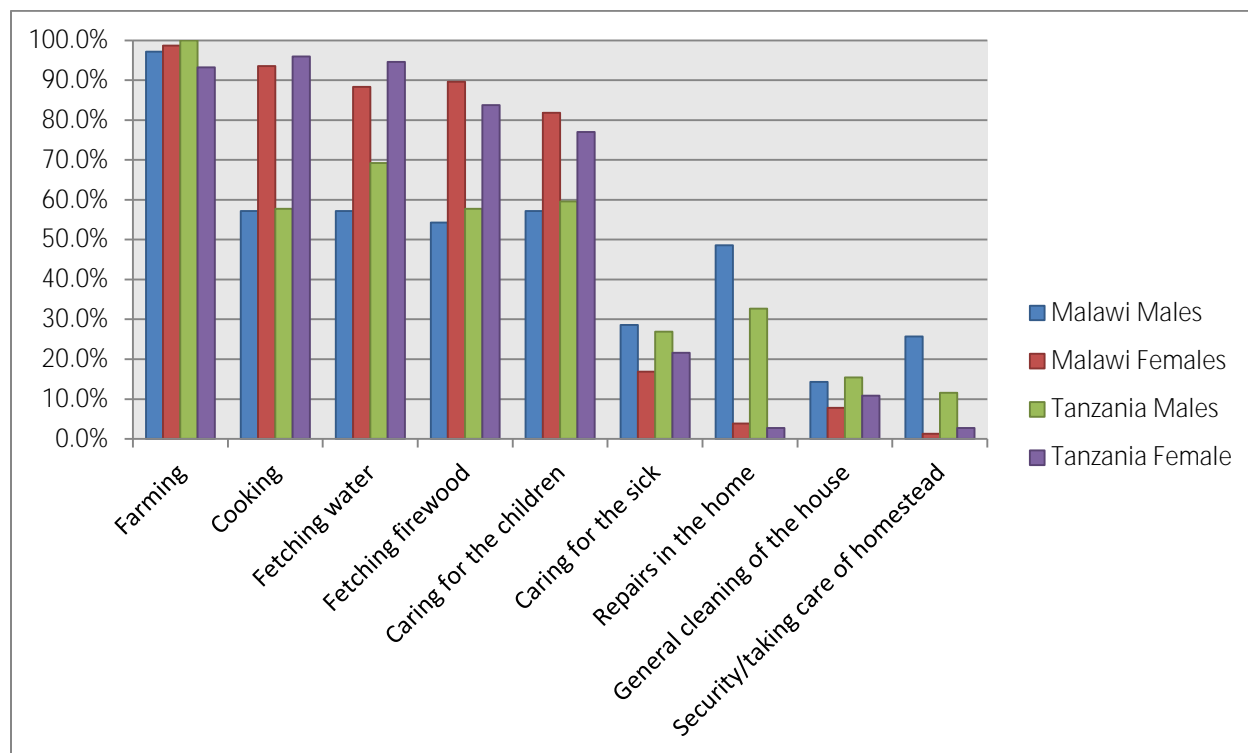
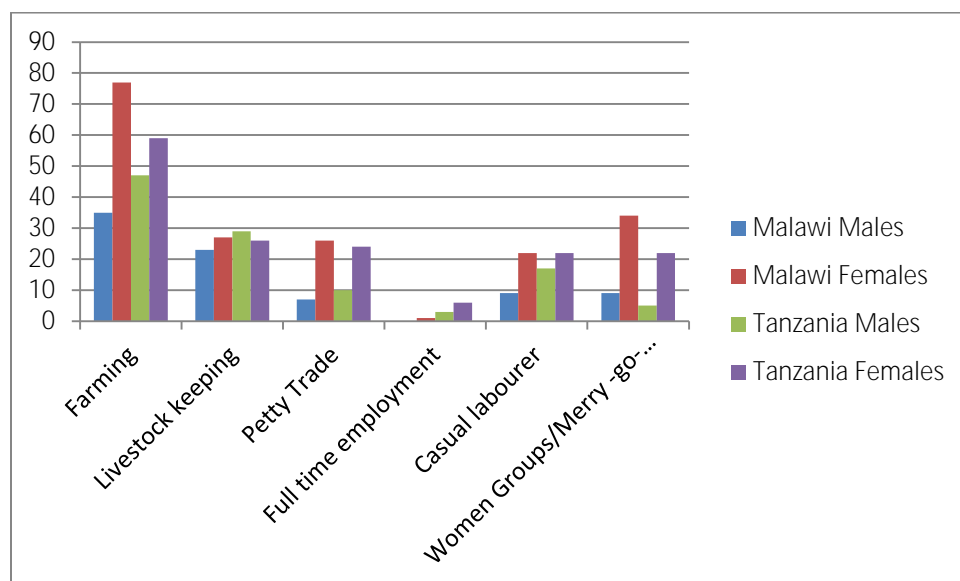


Figure 6 Percentage of respondents involved in work that earns an income by sex

<sup>5</sup> Weeding, hoeing, threshing, food processing



Participants in the FGD reported a shift in the division of labour resulting from the sensitisation and interventions of the AACES program and this is corroborated by the findings from the household survey, 57% and 69% of men in Malawi and Tanzania respectively reported fetching water as an activity they were involved in, in both these countries fetching water was traditionally a woman's activity. The change has been motivated not just by the sensitization but by having water closer. The statistics also show men to be engaging with domestic work more than previously but there is no way of knowing if this change can be attributed to the program. The issue of changes in division of labour was discussed and acknowledged in six sites, younger men were said to be changing more comfortably than older men. This example was shared by the Village chairman Mkula:

"Yesterday a young man came into my office carrying a baby on a sling, I assumed that his wife might be unwell but when I asked him, he said his wife was busy with the cooking so he was taking care of the baby."

Older men too reported changes; this was from a man around 60 years old from Mahenge:

"I help my wife; I fetch water and sometimes firewood. If I am with my wife going to the market, we walk together, I carry the heavier load and she carries the lighter one"

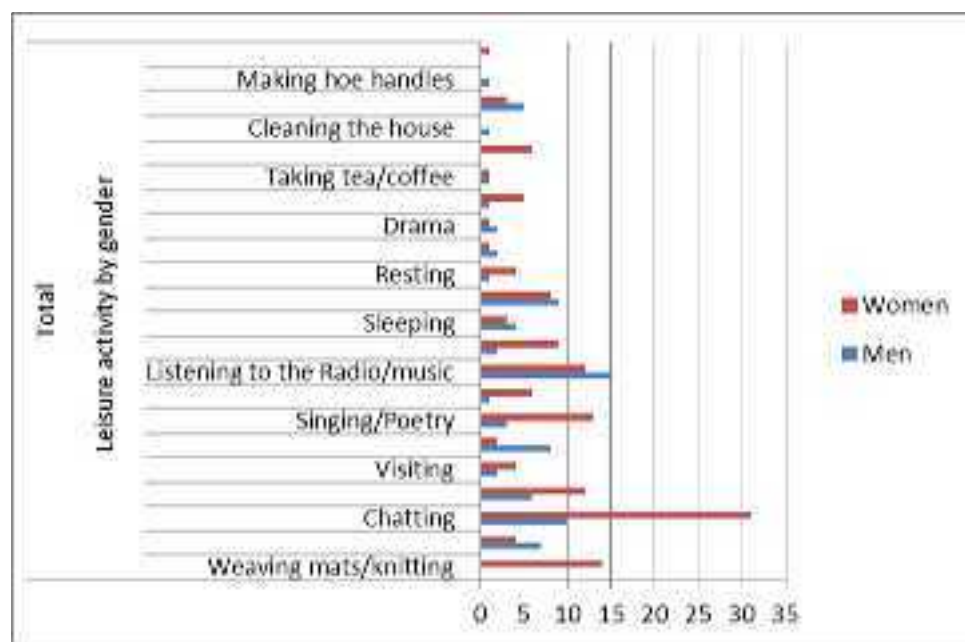
In Malawi women shared how that the changes in the division of labour had improved their quality of life:

"Previously both of us used to go to the maize plantations and work till around 3 o'clock, at this time the man's work would be finished, but the woman would start other chores like collecting firewood, and cooking the evening meal. Now the man will help with some of these"

From the HS findings, 58% of men reported being involved in childcare, but not on daily basis. The main difference between men taking up women’s activities and women taking up men’s activities was that for men it was frequently referred to as “helping” and was done when the woman was sick or away. The same was not articulated when women took men’s roles; this was seen as more natural.

Leisure time was another area where there were clear gendered differences. At the FGD, men easily and quickly identified leisure time and leisure activities, which included watching football, watching TV, socialising with other men in Tanzania referred to as “*kijiweni*”<sup>6</sup> Although women reported more leisure activities in the HS than the FGD, it is still clear that the concept of leisure time is not an easy one for women to explain, some of the activities identified as leisure include cleaning houses and participating in savings and loans clubs.

Figure 7 leisure activities by sex



In conclusion, there are changes but it seems that women still do more work than men, and this is mostly accepted as normal. In response to the question of who does the most work 81% of respondents in Malawi, 75% in Tanzania said women; when asked if this was fair, 43% in Malawi, 53% in Tanzania said yes; and when asked why, the main responses were that there was work that men cannot do, and that this was inherited. Some identified lack of understanding of the gender sensitization work as the problem. The findings of the FGDs are somewhat similar; this statement was made by a discussant in Mkula:

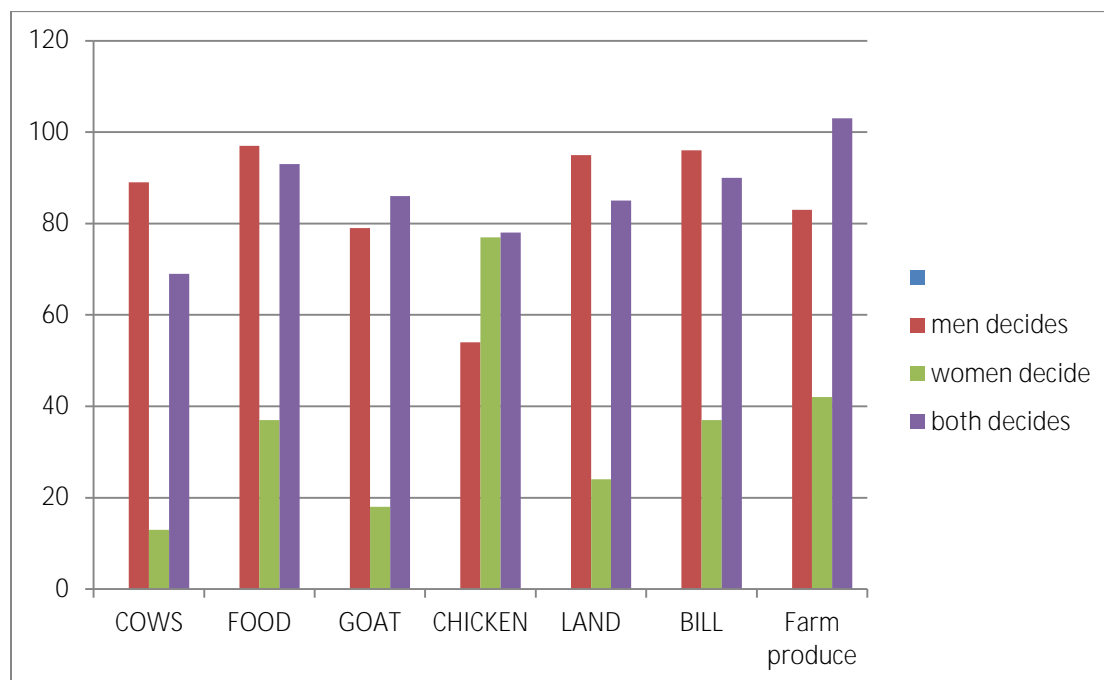
“I don’t want anything to do with the Kitchen. Caring for children is women’s work”.

<sup>6</sup> “*Kijiweni*” is a Swahili slang for a “a place to hang out ”

### Women and men’s roles in decision making at home

This section discusses the findings on who decision making at home and is closely linked with the section on ownership that follows;

Figure 8 Who makes decisions



The findings show that decision making was male dominated. According to the table above, women seem to have a stronger say in the decisions related to food purchases, sale of chicken and paying bills but even in those decisions men still have a strong say. The sale of chicken response was a surprise here as in all the focus group discussions both men and women considered this to be entirely a woman’s domain. Men may be the dominant decision makers but they are not the sole decision makers in the household. The FGD revealed a much more nuanced decision making landscape at home that seems to indicate that women have room for negotiation and to influence. Both male and female participants in the FGD seemed to recognise and acknowledge that women play an important role in decision making, they shared experiences and examples where women’s involvement had improved the quality of life and the decisions made.

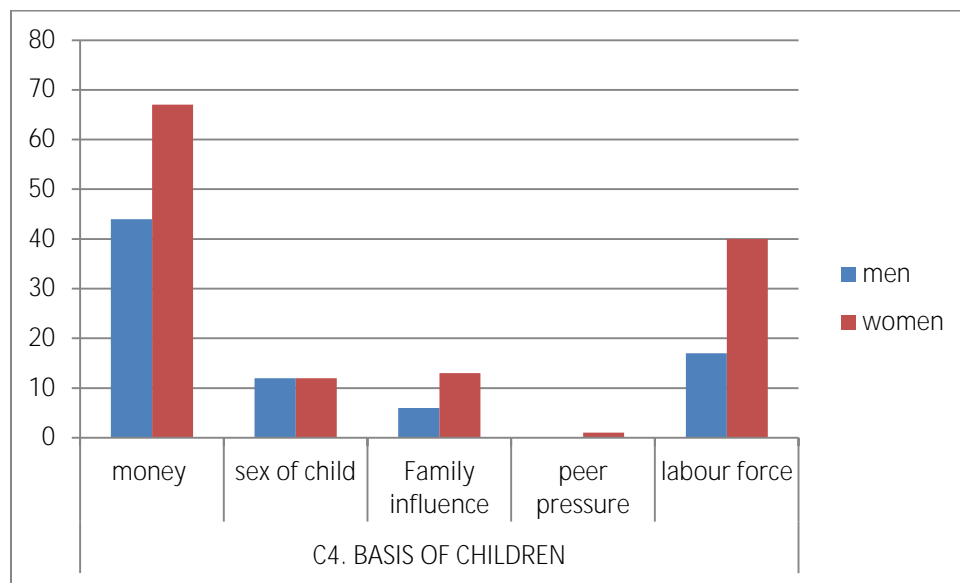
“I educated our children by discussing with my wife, we were very poor and I was ready to give up, but because my wife encouraged me and insisted, I managed to put my children through school”

There was some attribution of the trainings and the sensitization for this negotiating space, but there was also the enabling legal environment in both countries, for example it is illegal to sell either land or



livestock without spousal consent. A number of decisions were reported as being made jointly, 64% of respondents said the decision to send children to school was jointly made.

Figure 9 Basis for the decision on number of children



The two pie charts below show the responses regarding how different members of the household perceived their ability to influence decision making. It seems in general that both feel that they are able to influence decisions but women less so. The main difference between men and women was that a few women reported that their opinions are never respected, but no man had that response.

Figure 10 Male perceptions of their ability to influence decisions

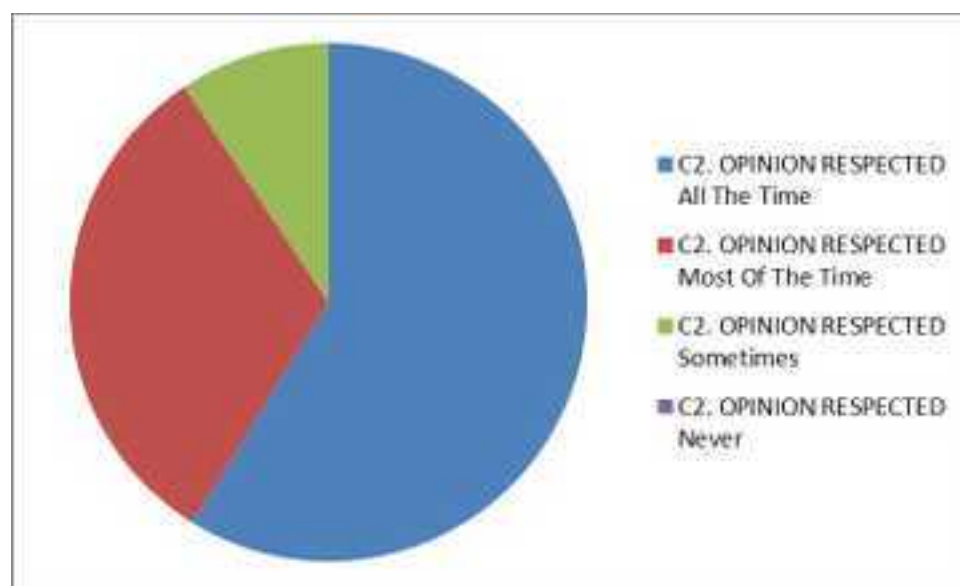
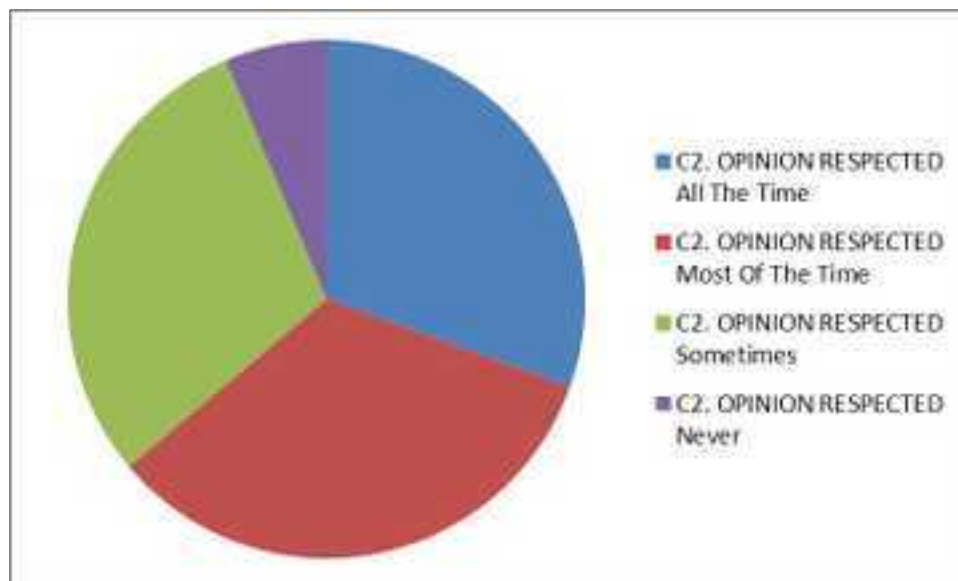


Figure 11 Female perception of their ability to influence decisions



“Me, I am a dictator, but even I am finding it difficult these days to get away with making decisions alone.” Male participant Ifakara

### Women and Men's access to and control over resources

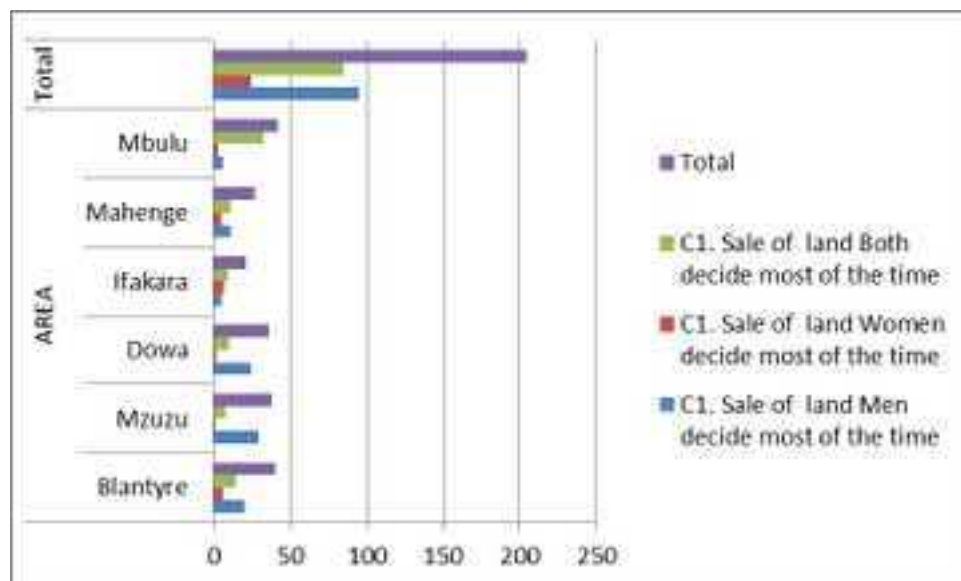
Access to and control over resources tended to follow a predictable pattern. Men own and control most of the valuable resources; and women own and control the resources related to food provision and their own personal belongings.

Land is probably the most important resource in the two countries; land scarcity was not mentioned as an issue of concern except in Mzuzu, where women in the FGDs indicated that they don't always feel they have enough land to cultivate. In Mzuzu, men control land ownership and tobacco farming was a lucrative business, it is therefore possible that this influences land allocation. In Tanzania, in theory, land can be allocated to either the man or the woman by the village government or inherited, but if a woman got married then she gave up her rights to the that land. Within the marriage, women were allocated a piece of land that they could plant food crops for household consumption, but their labour was not restricted to this land only. The rest of the land was considered family land, and mainly utilised for cash crops<sup>7</sup>.

The findings show that the decision to sell land was primarily a male decision; this is the same whether the community was matrilineal or not as demonstrated by the chart below.

Figure 12 Decision making - sale of Land

<sup>7</sup> Tobacco is the main cash crop in Malawi, in Tanzania it was rice, beans and groundnuts



“Some men bring the money home and say this is how much we made, but they have disappeared for three days so the wife wouldn’t know what much the real amount was”. female participant Mzuzu

The gender differences in control of resources were also apparent in the family income. In most cases women reported that men had an upper hand in controlling large incomes. The main source of income was from sale of cash crops. When a crop was used for both food and cash like the case of rice, the head of house (normally male) decided how much to allocate for food and how much to sell. Women were consulted but they reported that sometimes the men made the decisions without consulting and did not allocate sufficiently for household consumption. According to the FGDs, the remaining crop was sold then kept in storage and sold when there was a family need. In some cases both women and men signed on at the storage and neither of them could remove grain without the approval of the other.

Women reported having more control over the kitchen and inputs related to cooking; crops grown in their plot including in kitchen gardens; their personal belongings and savings in the savings and loans clubs. At the FGDs, Women shared that being members of Village Savings and Loan (VSL) had contributed to improving their control over resources. In more than one site, women admitted to developing coping strategies to ensure that they had access to extra income; some rent more land than they allocated to cultivate; some sold more of the produce allocated for food<sup>8</sup> or engaged in petty trade that their husbands were not aware of.

<sup>8</sup> Men also corroborated this and admitted that they bought produce for cheaper from women looking for quick sale.

Livestock ownership too depended on the value of the stock. Larger stock<sup>9</sup> was owned by men and women owned the small stock<sup>10</sup>.

## Violence against women and negative traditional practises

The study focussed on two main types of violence against women; Domestic or Intimate Partner Violence and sexual assault. In the course of doing the field work other concerns emerged, in Blantyre the issue of child sexual exploitation was raised and In Mbulu there was the issue of female genital mutilation. These two issues are of concern and need to be investigated further so that appropriate responses are made. This section will discuss the findings on domestic violence and sexual assault.

In both the household survey and the FGD, domestic violence was understood to be any form of cruelty or mistreatment happening between husband and wife or intimate partners. The examples ranged from wife beating to being denied land ownership, having your clothes torn, being chased out of the family home or having another woman brought into the family home were all mentioned as forms of violence as was being forced to have sex. Other examples included denial of economic rights; either due to the man keeping all the earnings from cash crop sales or from the man spending money on personal treats that were not shared with the rest of the family

“The man will come home in the middle of night with beef whilst the rest of the family has eaten vegetables”

“Another type of violence is that the husbands don’t dress the women and children and the children don’t go to school and the husband uses money for prostitutes”

There was no major difference in perception of domestic violence between men and women. As the diagram below shows, the majority of respondents perceived it to be a rare problem; however the next question on whether they knew someone who had experienced domestic violence, up to 74% knew someone who had experienced domestic violence. 48% of women said they had experienced domestic violence and it was ranked quite highly in the list of issues that were not addressed. During the FGD most communities wanted some form of intervention addressing domestic violence.

“Domestic violence has declined, but there are still a few homes where this still happens, over economic issues.” Female participant Dowa

Figure 13 perceptions on prevalence of domestic violence

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<sup>9</sup> Cattle, pigs and goats

<sup>10</sup> Chicken

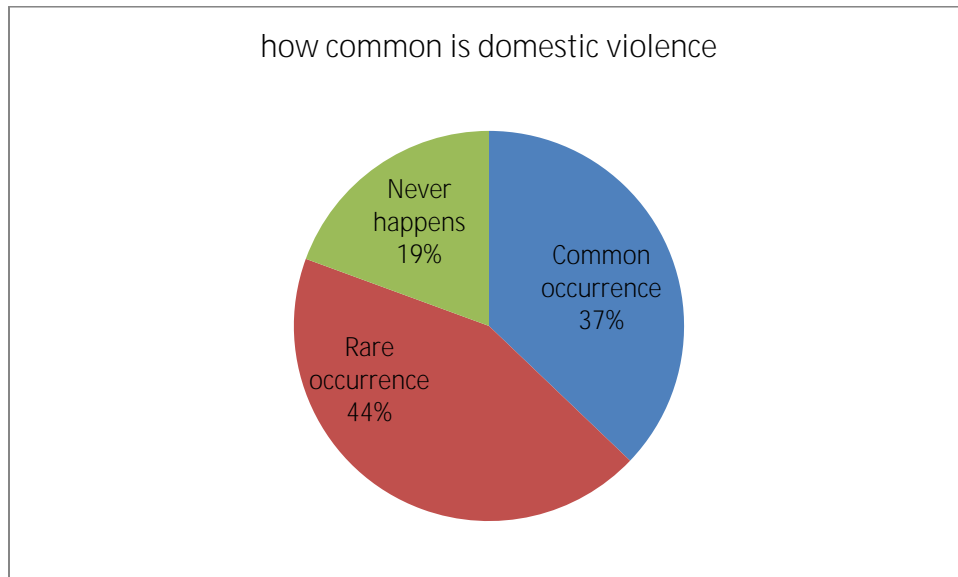
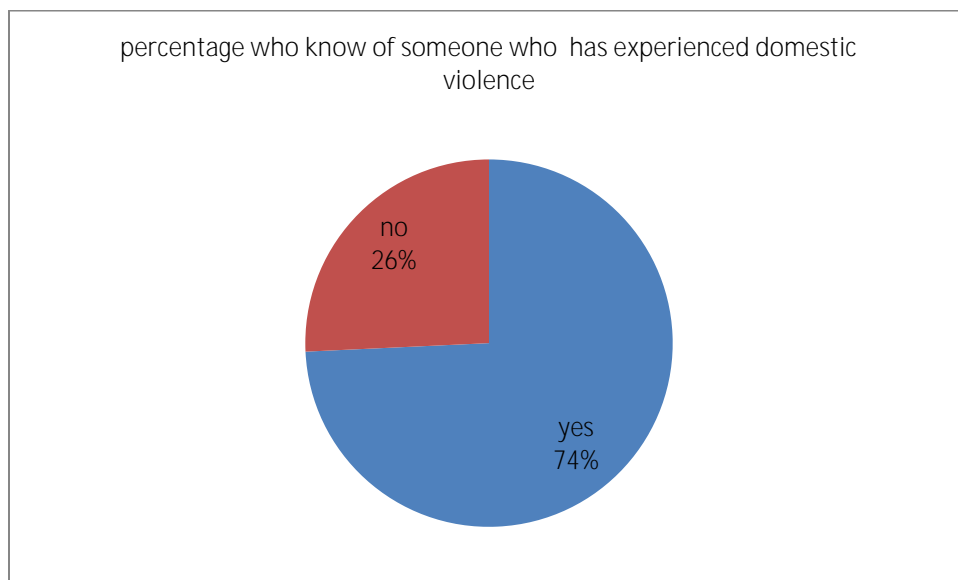


Figure 14 percentage of respondents who know someone who has experienced domestic violence



Alcohol was mentioned as the main driver of domestic violence and of sexual exploitation.

“Men don’t provide for the house, so women have to struggle to find food, men come and take the food to sell for alcohol”

Despite this some recognised that alcohol was not the cause of violence

“Some of the men aren’t alcoholics but still abuse their wives, they don’t provide for the women, the women have to survive and provide for their home )”

Another common driver was disputes over money, women in the FGDSs shared their experiences of men disappearing for days after they were paid, in this period, men tended to either take on a second wife or take up with commercial sex workers. In Tanzania, where after earning money from sale of rice, men took on a second wife or *nyumba ndogo*<sup>11</sup>. Polygamy whether official or unofficial was seen as a barrier to family happiness and reduced women’s decision making power in the household and it seems to become worse when incomes increase as this participant from Mkula explained:

“The project is successful in increasing our income, but the problem is that the money is now going to nyumba ndogo” female participant Ifakara

“Women do not allow men to take a second wife, but in my culture and religion it is okay, I know I am dictating but God allows me.” Male participant Ifakara

Figure 15 Drivers of domestic violence Malawi

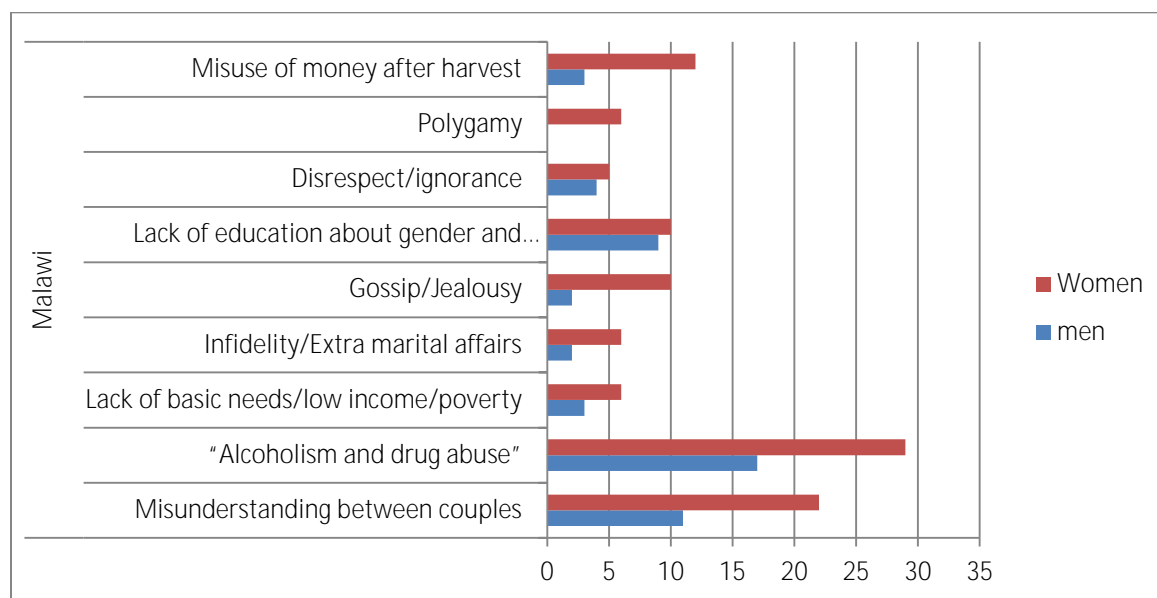
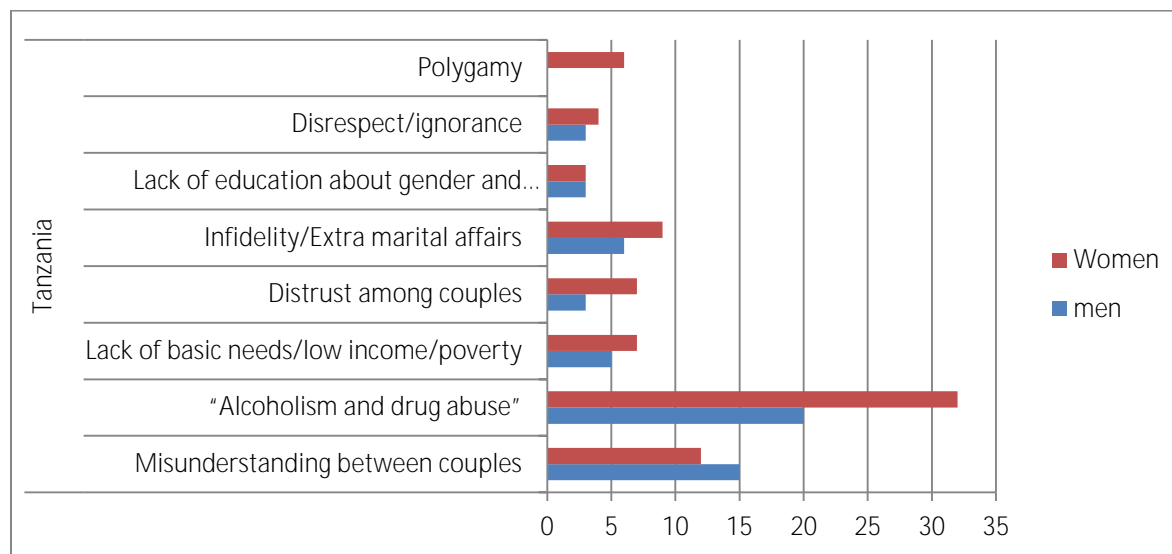


Figure 16 Drivers of Domestic Violence Tanzania

<sup>11</sup> Slang for concubine - Tanzania



Domestic violence against men was not discussed in the FGD but a percentage of men (27%) did state they experienced domestic violence in the survey. This is most likely referring to denial of sex and food, those were the two issues men mentioned during the FGD.

### Sexual consent in Marriage

Sexual consent in marriage was discussed only at the FGDs.

Both men and women acknowledged that sex was an important part of a marriage and whilst the majority of discussants acknowledged that sex was usually as a result of mutual consent, there was recognition that in negotiating sexual consent, there was a gendered power dynamic. Women recognised the limited power they had in negotiating sex especially in a patriarchal culture. In Ifakara for example women said if they did not consent to sex the man could go either to his second wife or to his concubine. Although violation of consent was acknowledged in all FGDs, it was difficult to establish exactly if consent had been violated because women admitted that they sometimes yielded to avoid further strife.

### It's a right and duty within marriage (marriage equals sex)

When asked who instigates the conversation on sexual consent, most said it was the man; when a man instigated sex and consent was not given; the man could either wait for another time or continue to negotiate till consent was granted. This was the grey area that the power dynamics seemed to play out. Refusal of consent was mostly attributed to a heavy work-load. Another reason why consent might be denied was when there was contestation over the other issues in the household, resource allocation was the main issue that seemed to influence this decision, however, most women perceived it as their duty to grant sex when it was requested, and quoted culture and/or religion as the source of this belief.

“You’re supposed to provide whatever a man wants or he’ll go somewhere else, that’s why he’s married to you. Culture and tradition expects that from us” – female participant Mzuzu

Between the different communities there were some distinctions in perception of sexual consent. For example in Dowa, a matrilineal community, women expressed a lot more power and confidence in the ability to negotiate sex, and seemed to believe that they had an equal and strong say in this decision. Even the men in this community seemed more open to negotiating consent.

“Both men and women should be prepared and it shouldn’t be forced” - female participant Dowa

Men too had varied views on the issue of consent. Mostly men agreed that they had the final say on the issue of consent. Men in Ifakara had the attitude that men’s sex drive was higher than women hence the reason Islam allows men to marry many wives. In most cases men too admitted that they respected women’s views and did not violate consent, however when consent was not granted over a long period or for the “wrong reasons” then men either violated consent or reported the issue to the village leadership or to traditional leaders. Both men and women saw sex as the right of the husband and the duty of the wife.

“Sometimes have to discuss with the woman as she is tired and she doesn’t want sex and if you force her then no one enjoys it” - Male participant Dowa

Of the two issues involved in sexual consent, denial of consent was more likely to be reported to religious or community leaders. Violation of consent was never reported; which would seem to confirm the commonly held assumption that within marital relationships consent is sometimes assumed. Having said that, it is important to note that during the discussions in the gender audit women did not find this acceptable at all, as confirmed by this woman respondent in Ifakara.

“We know it is rape, we experience it as rape but we cannot report this to anyone because it is primarily a private family matter” - Female participant Mkula

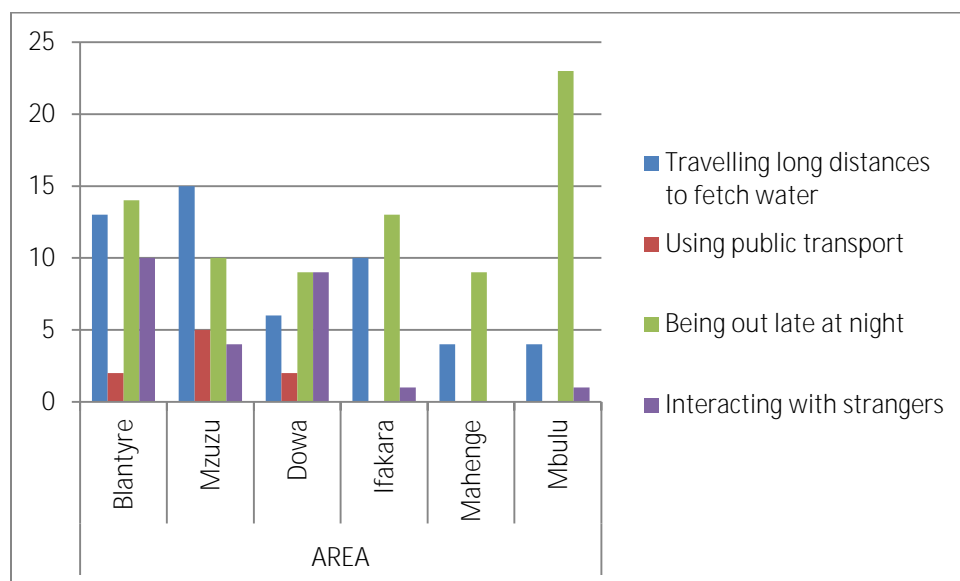
## Rape and Sexual Assault

Rape and sexual assault were not common but some incidents were reported in all locations. 46% of respondents reported awareness of a sexual assault in their community. In general women felt safe moving within their village, and even travelling as long as they were not out late. In Mbulu informants reported that there had been cases of sexual assaults on FHH recently, the perpetrator was known and the issue had been brought to the attention of the village government.

Except for the case of Mbulu mentioned above, women felt safe moving around the village. The table below shows the community’s perception of risk factors for women; significantly travelling long distances to fetch water was ranked quite highly as a risk factor which would corroborate the AACES hypothesis that providing water to the community has an impact on gender equality by making women safer.



Figure 17 perceived mobility risks for women



### Early Marriage and Child sexual abuse

Although issues of child sexual exploitation were not covered formally in the FGD, they emerged in the discussions in Blantyre. The cases were most reported to be happening in families where divorces had occurred, and to be happening to children of as young as 10 years. Informants in the FGD attributed child sex abuse to two main drivers; some cultural practises in the community restrict sex with a woman for six months after delivery, in that time men tended to either go to commercial sex workers or to abuse children. Excessive alcohol consumption and high divorce rates were also cited as drivers. Child sex abuse is a serious problem that will need to be addressed in the programme and in its extreme form was mentioned only in Blantyre. However, there were concerns about early marriage and teen pregnancies in all six locations.

Attainment in education for girls is adversely affected by issues to do with early marriage, child sex abuse and teen pregnancy. In all but one site, girls tended to spend about seven years in school, which is primary school, access to education was a problem at the secondary level, the problem affects both boys and girls but girls are worse off. There are many reasons for this, the first reason seemed to be long distances to secondary schools, Mkula village in Tanzania was the only community that had a secondary school within the village, in all other cases children have to walk long distances<sup>12</sup>, this was a problem for girls more than boys as boys tended to have bicycles. When the distances became too much parents have an option called self-boarding, which basically means that parents rent rooms for girls who then cater for themselves. Apart from the extra work involved in the self-boarding arrangement it exposes girls to sexually exploitation. In most cases discussants confirmed that girls did not spend more than two years before dropping out to get married or because they were pregnant. Another factor affecting girls

<sup>12</sup> Approximately 10 kilometres daily

education was that parents do not invest that much in girls education; according to the HS findings, over 59% of respondents said they do not value boys more than girls, but in the discussions they seemed to imply that girls education does not always give good outcomes, perhaps because completion and performance rates are not that satisfactory.

## Comparative Analysis of the six regions

There were some strong commonalities between the six regions as discussed above, but there were also some issues and aspects that were unique to certain regions:

### Dowa

Dowa is a matrilineal community and women there seemed to have a stronger say overall in decision making; Women expressed the strongest sense of equality and it took a while to establish that there were gender inequalities present in the community. The main gender issue raised in the FGD was access to education for girls. Domestic violence was discussed but this community has both community policing initiatives in place and a domestic violence committee in place. No evidence of polygamy.

### Mzuzu

Mzuzu is a patrilineal community and that was reflected in the FGD. Both men and women raised issues on access to and control over resources, it was this area that presented the highest contestation over allocation of family resources. Women seemed to have the least say in decision making on household expenditure. Women in general had very little voice in matters to do with ownership and control over resources. Men's attitudes towards women's leadership were negative reflecting the traditional patriarchal leadership structure in the village. Polygamy was present but not common.

### Blantyre

The main issue highlighted in Blantyre was the issue of child sexual exploitation. The community is matrilineal but still patriarchal in terms of decision making, in most cases women don't have a say over anything, even including the sale of a chicken. Literacy levels are very low in this district and there is a lack of appreciation of education in the community. People hold strong to 'cultural beliefs' even though often there's no reason for them i.e. abstinence from sex after the birth of a child up to 6 months. The importance of this abstinence issue is, whilst the men are abstaining from sex with their wife, they are having sex elsewhere either with prostitutes or with children therefore this contributes to the increase of HIV prevalence and child abuse. Most households were female headed.

### Ifakara

Mkula village where the project is based was the nearest to an urban setting and the community seemed well off compared to the other five, this was the area that girls stayed longest at school. Polygamy (both formal and informal) were raised as key issues for women. Men in the FGD expressed the strongest conservative attitudes towards gender equality. Like Mzuzu, there was a high level of contestation on allocation of resources, in this case earnings from sale of rice. Women expressed the

view that increased earnings were a double edged sword as they contributed to men marrying a second wife.

## Mahenge

Mahenge was one of the remotest villages where the programme is implemented, and in general had limited access to services including health and education. There was a problem with teen pregnancy and early marriage; one of the informants in the FGD got married at 14. The secondary school was several kilometres away from the village and girls used the infamous self-boarding system that meant girls dropped out within the first two years. The village also had a high percentage of female headed households. The other issue that can be highlighted from this region is division of labour as women here seemed to work hardest compared to the other regions.

## Mbulu

Mbulu region in northern Tanzania was unique that the community was agro-pastoral with members of the Iraq and Barabaig communities. Women had similar concerns on ownership and resource allocation that were similar to Mzuzu and Ifakara. This was the one place where women's mobility was at risk, especially in the evenings and at night. At the time of conducting the gender audit, two cases of sexual assault had been reported to the village government. Both incidents actually happened in the homes of the women. There were some FHH but mostly the village was primarily monogamous. FGM is practised in Mbulu but all the of the women in the FGD said they had abandoned the practise.

## Best Practises, main gender issues and recommendation s for a gender strategy

### Women's roles in leadership and decision making at community level

The project identified women's role in decision making as an issue early on in the implementation and put measures in place to address this. By the time of conducting the gender audit, women were actively involved in most of the project committees. The two charts below show the level of women's and men's participation in community activities, the first one shows the types of groups that respondents were involved in and the second shows the leadership roles. The FGD likewise confirmed that women were actively involved in project and village committees. In the case of the VSL, women have been so successful that men have started joining these groups; and in most cases men are willing to let women run VSL. Women have earned respect as good custodians of money too; every group that was represented at the FGD had a woman as treasurer or key custodian of the safety deposit boxes<sup>13</sup>. The VSL have developed such good practise that many families are adopting some of the practises in their own family financial management. In Mzuzu , male participants told us that they had formed family

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<sup>13</sup> In villages that are too far from banking facilities, cash is kept in safe deposit boxes.

clubs where they saved money as a family and had three signatories exactly like the VSL clubs. Women were included and informed of such decisions. VSL are a source of security for women and also provide a way of financial security in cases where women do not feel they have much say in their family resources.

Women’s participation in water committees too has made a difference. There were two kinds of water committees in the gender audit, those that are managed by the village government and end users. In the case of end user associations women vied for and got elected for positions. In one village the committee had more women elected, demonstrating both the growing confidence of women to vie and of community members in women’s abilities.

Figure 18 Membership in community groups by sex

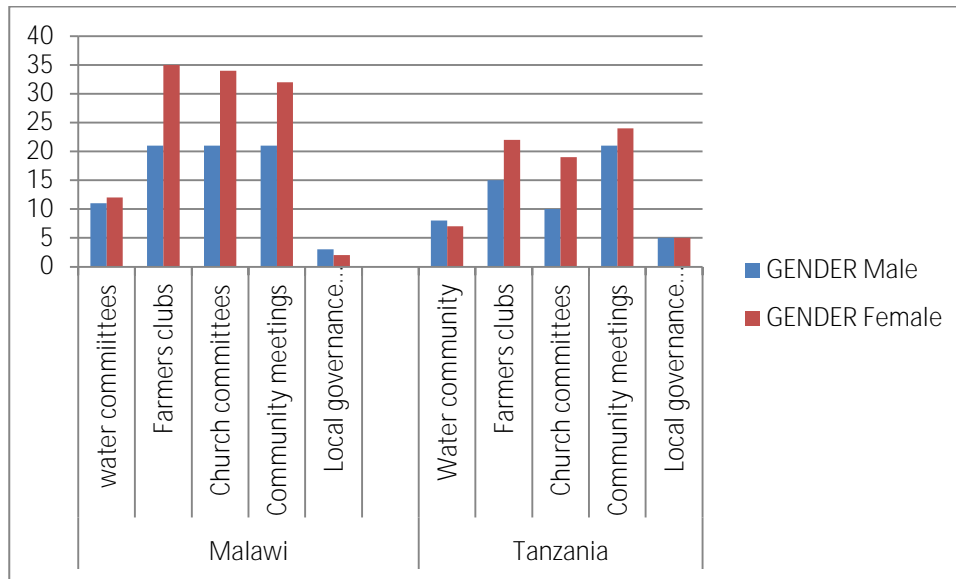
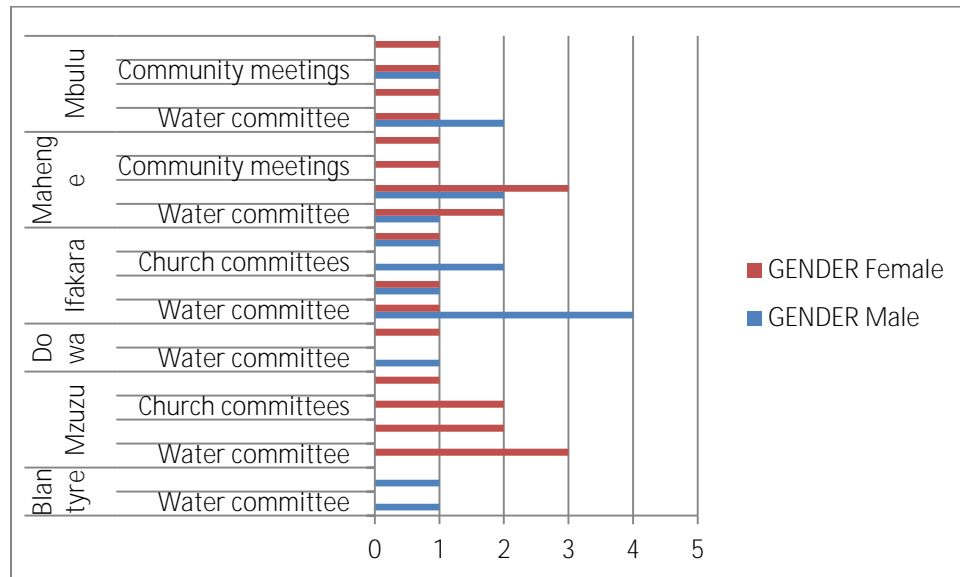


Figure 19 Leadership roles by sex and area



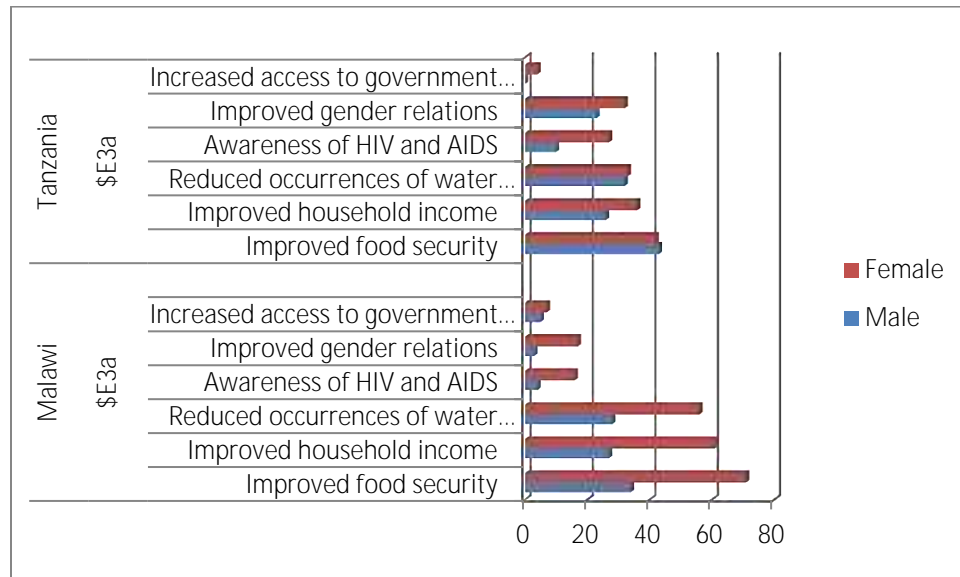
Participation of women in local government was not as visible as in project committees. Women form part of the village leadership in both countries, they occupy mostly supportive positions as advisors to the village head (in the case of Malawi) or as members of the village government but primarily in special seats. Both countries have an enabling environment for women’s leadership.

In conclusion, it seems that AACES program insistence on equal participation of men and women in their project committees CADECOM and CTz has paid off, as this man from Dowa observed:

“Nowadays women are taking leadership in project and church committees, NGOs especially insist on this; we used to think that women were stupid but now we know they are wise and can contribute to development”

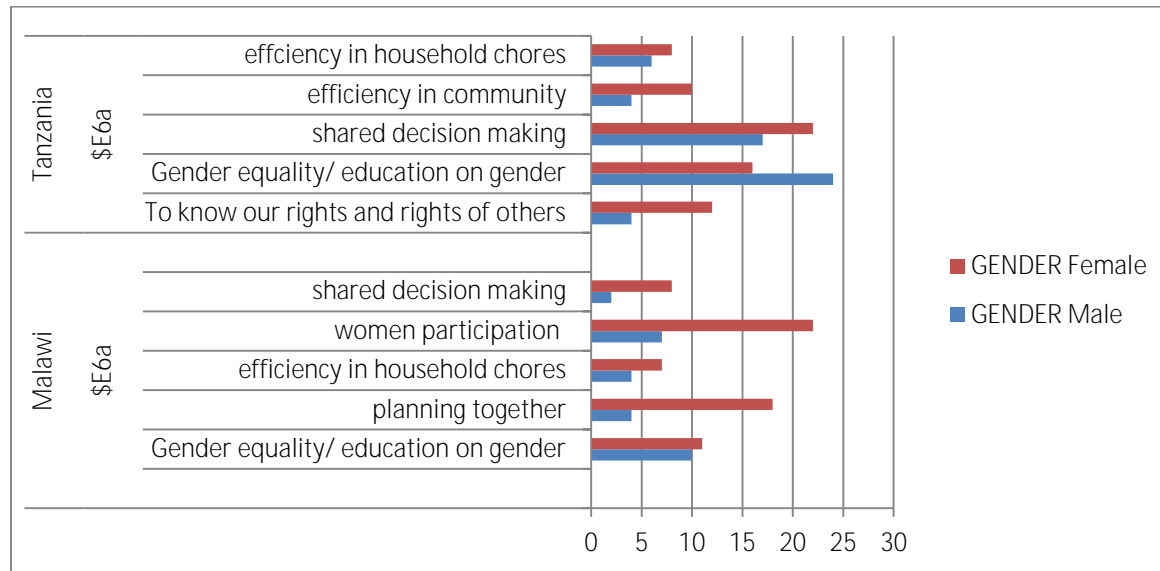
### Achievements of the project interventions

Figure 20 top rated project benefits by sex



Food security, increases in household incomes and reduced occurrence of water borne diseases were identified as the main benefits by the respondents. The table below shows the main impact on gender relations. From the responses, the training and sensitization were well appreciated in both countries, as was the ability to plan together. Respondents in both countries also indicated that they had become more efficient and effective in their daily chores, perhaps because roles were now shared more than previously.

Figure 21 Top five most frequently mentioned ways in which project has influenced gender relations by sex



Changes related to Division of labour

Three main changes were evident in the gender audit, these were: in the understanding of gender equality and its relationship to family well-being; the changes in the way work is distributed and shared; and the visibility of women’s roles.

“She used to experience gender based violence in terms of movement, couldn’t go out and meet other people, now the husband thinks it’s ok that she can go somewhere as she’ll learn something. He accepts that she can go out and meet people and when she is out late, he’ll ask one of the children to heat water for her to bathe when she returns” participant from Dowa

When asked how or what had caused this change, all participants mentioned the training they had received. Community members shared that after each training their facilitators asked them to make plans that they would follow up once returning to the community. While the training did not take place with couples it does seem that many of the people trained were able to go back home and to share their experiences and they were able to influence change at home. The change also seems to have come as a combination of having positive project outcomes like improved incomes and the training.

“Having the project made the difference but training also contributed. The important thing is that the message came from a number of different sources so it was effective.”

The awareness and sensitivity to gender is sometimes reflected in the way the community engages with outsiders coming to work in the village. A government water team found itself in trouble when they showed up in Mkula with no women; the women challenged them to explain why they were only male engineers in the team and yet the government was talking to them about gender equality.

## Women have increased productivity and incomes

Women have benefited from the project in a number of ways: the food security projects have enabled women to increase production and to earn incomes; the village savings and loan programs have enabled women to save more money to contribute to family income, A woman explained it this way:

“In the past husbands never allowed her to join the ‘village saving schemes’ and now he allows her to buy shares and give her money, The interest they receive they’re using to develop their own family.”  
Participant Dowa

With increased incomes, women have had to learn how to negotiate control issues in the household. Women discussed some of the strategies they have developed to manage the changing family dynamic at home. In Tanzania women talked about co-signing at the grain storage facility where they are conserving the extra grain for sale; In Malawi women talked about adapting some of the savings club rules and practises to their family savings.

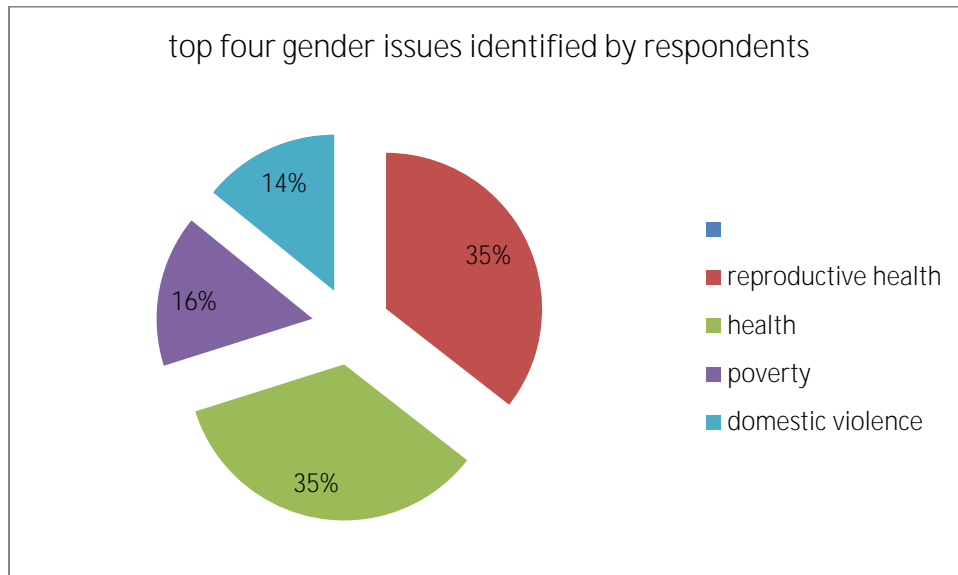
“Before the training, with tobacco farming when there was a ‘sale sheet’ they’d \*the men+ would just fold it and hide it, but now they share it and decide together how they’ll use the money, it normally gets spent on 1) fertiliser 2) livestock and 3) foods, but they discuss, it’s not a secret”

## Key gender issues and recommendations

### Issues emerging from the Audit findings

Figure 22 The four main issues or gaps identified by the HS





These were the top four priorities highlighted from the HS. In reproductive health and access to maternity, almost all regions had challenges in accessing health care especially for women; Women mentioned suffering from complications during labour because of the long distances to clinics. Family planning and access to contraception was also mentioned as a key issue.

In violence against women, both men and women wanted to have a community based forum that they can use to address domestic violence. In Mzuzu, the men recommended that community forums to address domestic violence be managed by trained experts to ensure that the intervention did not leave families worse off than before. Some of the villages like Dowa have community policing, and all the villages have some kind of conflict resolution mechanisms so the interventions requested were mostly for prevention purposes. Training and sensitisation were mentioned severally as necessary to address domestic violence.

Other gaps centred primarily around infrastructure, accessibility (roads and schools). All of these do have a gender dimension as the further services are from communities; the more women pay the price either by girls dropping out of school or in the case of maternity labour complications.

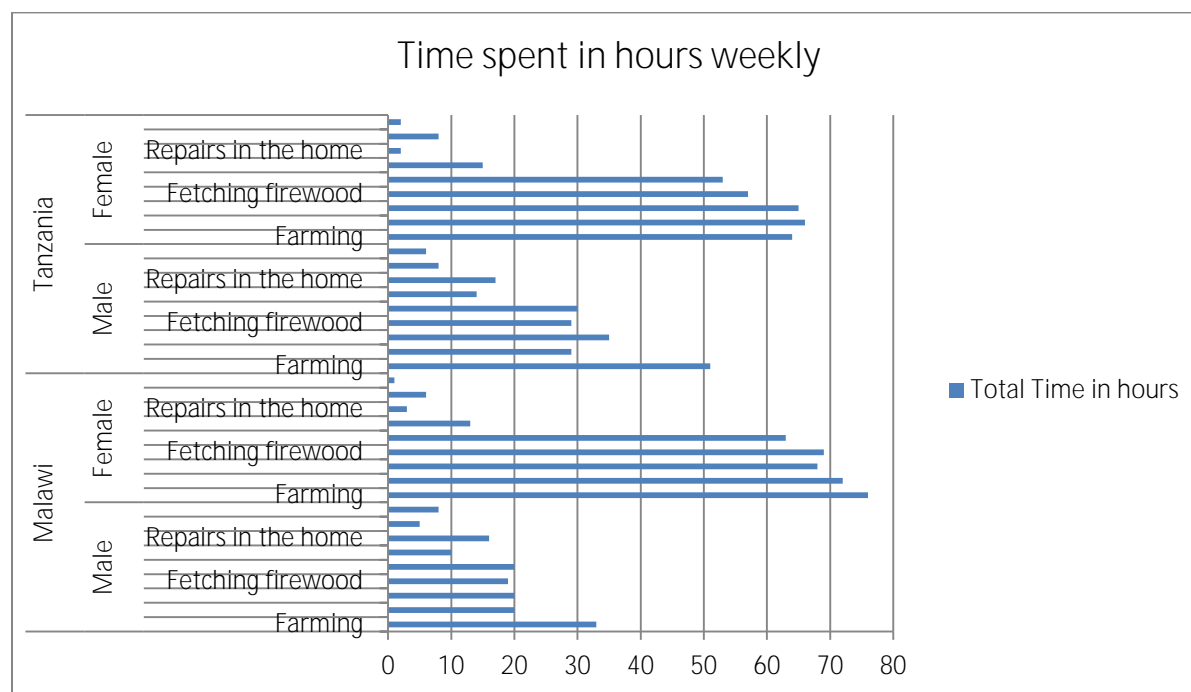
In this final section, the main issues emerging from the analysis of the audit findings are presented and recommendations are presented at the end.

a. Changing women’s roles vs. reducing women’s work-load

Whilst it is recognised that the program has made major strides in raising awareness on the division of labour, there is still a concern about division of labour and women’s workload. As already mentioned the division of labour is related to the perceived difficulty of the task. Men tend to do “heavy duty work” like digging graves, pit latrines and brick making. In general, this work is frequently mechanised, or contracted out. A woman on the other hand tended to do work that is monotonous and repetitive,

done daily, and it was very rarely mechanised or contracted out. In agriculture women reported providing labour for their own farms and for the family farms. The introduction of irrigation has increased food security but women are now farming throughout the year, or having to work more hours in a day. Although men report taking up women's work, not much has changed in the actual work-load that women have. The two tables below present the cumulative time that men and women reported spending on an activity per week, it shows the accurate times spent by individuals in an activity, it is still a good general indication of time use.

Figure 23 Total hours spent on selected activities per week



The main gender issues that the programme needs to address are:

- Are project interventions primarily targeting women because women are easier to reach, and in the process increasing women's work-load?
  - Are the changes in division of labour primarily one way, with women taking up public roles and income generating roles whilst primarily still responsible for unpaid care work at home?
- b. Shared decision making and control over resources

As already mentioned, women have increased earnings from the project initiatives and this has somewhat improved their self-confidence as they are now able to provide for their families, but decision making remains male dominated. There is a level of contestation present in the community as a result. When families cooperated and all the resources were used for the benefit of the household, women did not contest family resource allocation. It was when income was used for selfish gains that a level of

contestation was expressed. In Malawi women reported that earnings from tobacco led to increased drinking, extra marital sex and violence.<sup>14</sup> In Tanzania women stated that the extra money earned from increased farming contributed to men becoming polygamous.

The key gender issues the project needs to ask are:

- Has the project paid sufficient attention to household power dynamics in its interventions?
- Have men been sufficiently targeted for sensitization about issues of decision-making and control over resources?

c. Violence against women and negative traditional practises

VAW and girls was highlighted as an issue in both the HS and the FGD. Three types of violence that have been highlighted in this audit are; domestic or intimate partner violence, sexual assault and child sex abuse to a lesser extent. VAW and girls affects their abilities in their human dignity and their potential in all other areas; the audit demonstrates clearly that sexual exploitation of girls affects their abilities in education. AACES must be commended for creating an atmosphere in which VAW is discussed openly and communities are willing to address it. The main issues going forward are:

- Has the project sufficiently understood VAW and its impact in on gender equality, the project interventions and on women's lives?
- Does the vulnerability analysis done by AACES to identify marginalised groups have a strong gender dimensions?

d. Barriers to women's participation at community level

The gender audit found that there are major changes in women's participation in decision making at community level that can be attributed to the project interventions and influenced by both global and national level changes. The quota system in place in Tanzania has highlighted the role of women in Village leadership and the 50:50<sup>15</sup> campaigns have had an impact in Malawi. The work on women's participation is commended, key issues emerging from the audit are:

- Women's leadership positions are still along stereo-typical roles of women as secretaries, treasurers; and the dominate social committees; when elected women are being elected in affirmative action positions
- Men still perceive women as not equal in leadership; they see women's leadership as an alternative rather than as an equal partnership

e. Gender mainstreaming in CADECOM Malawi and CTz

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<sup>14</sup> Mzuzu focus group

<sup>15</sup> Africa wide campaign to share leadership equally

Gender is important to both partners and they have put measures in place to ensure that gender is integrated in their work. In Malawi, ECM has a gender advisor who sits with the Catholic Commission for Justice and Peace (CCJP) and has responsibilities for gender and civic education. She is responsible for gender mainstreaming across all ECM programs including CADECOM. A national gender policy for ECM was done in 2009 this is now out-dated, and ECM is planning to develop a new gender policy within the next year. CADECOM's mission is to create awareness and empower disadvantaged people at grassroots level to undertake development which is integral, gender and environment sensitive, sustainable and which promotes justice, human dignity and self-reliance through the active participation of people themselves so that they can take responsibility of their own future<sup>16</sup>.

Some of the strategies adopted so far are training and sensitization of staff, partners and target communities on gender awareness and gender sensitivity. The AACES program had organised two trainings for staff and several for community members since the program's inception, and the gender sensitivity within the AACES program was considered to be the best of all programs of CADECOM Malawi<sup>17</sup>

There is no systematic gender analysis conducted for AACES but CADECOM Malawi has conducted gender analysis in some of its non AACES Integrated Community Development Programmes. Mangochi Diocese conducted a gender analysis in 2013, and the annual plans reflect an understanding and awareness of gender issues on the ground. Based on the content of the training and sensitisation programmes, it is clear that some gender tools are applied in the work, but perhaps not fully; for example the trainings and sensitisation workshops seem to focus on gender roles and the division of labour, but it is not clear that equal attention was paid to issues of ownership and control.

The programme have also engaged in advocacy for women's issues, supporting women to advocate for policy changes on issues that affected them. There is evidence of networking with other organisations and with national machineries like the Ministry of Gender in Malawi.

Coordination of gender is done by the gender adviser and AACES does not have a gender focal point currently.

## CARITAS Tanzania

Caritas Tz, Gender and Development (GAD) national office has a gender mainstreaming policy and manual that guides its activities in all 34 dioceses in Tanzania. This document has a number of tools which are used by communities at the ground to create awareness on gender issues and for gender mainstreaming. The national GAD office organizes annual consultative meetings which also serve as capacity building forums on gender. The national gender coordinator is responsible for monitoring the implementation of the gender policy and makes follow-up with diocesan gender coordinators. Caritas Tanzania has gender coordinators in all 34 dioceses. There is strong and close

<sup>16</sup> CADECOM Mangochi gender analysis report

<sup>17</sup> Interview with Carstens Mulume, National secretary CADECOM

collaboration between GAD national office and diocesan offices and there is a supportive working environment as there is senior management buy in for gender.

The work in the field did not reflect the use of any specific tools and frameworks, so despite the existence of tools in the gender manual, the capacity of staff to apply this on the ground is limited. The gender coordinator capacity to support and follow-up on 34 diocesan offices is also limited and the fact that funds only allow for one meeting a year was identified as a limiting factor.

Both organisations seem to have a good understanding that gender inequality is a concern that affects development and livelihoods; both are informed by a similar gender policy statement; namely that gender and women rights is both a rights issue (justice) and a development issue. Both state clearly that women are at the centre of the work they do; in the case of Malawi, women are the main participants and beneficiaries of most of the food security programmes.

The main gaps in the programmes on gender mainstreaming were:

- a. None of the partners have a current gender policy; gender plan or any guidelines on how to implement gender mainstreaming; It was difficult to establish what a gender coordinator actually does apart from sensitisation meetings in the community.
- b. The understanding of gender equality was inconsistent within and between the programmes. Project staff frequently mentioned “mainstreaming” gender in programmes but without clear actions or indicators linked.
- c. Gender mainstreaming is weak, gender in both programmes is handled as a separate programme and tends to end up being only about women.
- d. There is evidence of resistance from some senior level decision makers to gender mainstreaming; the gender focal points may not always have space to influence decisions on the ground.

The main issues emerging from the audit are:

- There is no common understanding of gender equality amongst the three AACES partners. There is no clarity on what the program is trying to achieve and no strategy to achieve this – although it is acknowledged that this was the primary purpose of commissioning this audit.
- Capacity for gender mainstreaming is limited. Frontline staff lack gender skills; when staff have received training it has tended to be focussed on the individual thus deepening further the lack of a shared vision and understanding of gender equality; gender coordination roles are not very clearly defined; and there is no clear distinction between gender and women
- Program interventions do not seem to have been informed by a gender analysis.

## Recommendations

The progress and achievements made by the AACES programme over the last two years is commended. Gender mainstreaming should be ultimately about transforming power imbalances in communities, this is a long term process but unless a transformative agenda is built into a program’s work and approach, the risk is that gender mainstreaming becomes process oriented and the unequal power imbalance

remains intact. The following suggestions are made to address the gender issues raised above and enable the program make a more transformative strategy to address gender.

1. Focus on Men: Change will happen when both men and women are reading from the same script regarding gender equality. The men in all project sites have been overall very receptive to issues related to gender equality; men can be strong allies when addressing issues like prevention of VAW, shared decision making and shared control over resources.
2. Gender analysis needs to be a continuous and integral part of the program implementation. NGO interventions are constantly changing both community and family dynamics and only by reviewing the gender relations frequently can an organisation be able to identify, plan for and respond to emerging gender issues.
3. Women's leadership: strong initiatives on building women's leadership capacities were noted and are commended. This needs to continue and to expand to address the barriers to women's participation in leadership and to ensure that women are holding influential leadership positions and finally that women are more represented in local governance organs.
4. Violence against women and girls: The gender action plan needs to develop a comprehensive programme to address women's and girls' rights issues and VAW. A better understanding is needed of the issues of child sex abuse highlighted in some of the sites; VAW programmes will also need to focus on prevention and to involve men and boys to ensure long term sustainable change. Specific initiatives addressing issues related to protection for girls will form a part of the strategy; AACES programme targeting needs to be reviewed to ensure that gender specific vulnerabilities are included; the audit revealed that FHH and girls both have vulnerabilities that are not sufficiently addressed in the programme.
5. The gender strategy needs to articulate clearly a shared goal related to gender equality and agreed objectives; subsequently a new set of indicators that measure gender equality should be articulated and mainstreamed in AACES work across all the sectors.
6. The action plan will detail activities on how the program will address the gender objectives and will address the categories of issues identified in the audit in three categories: gender specific activities; gender mainstreaming activities; activities for specific groups whose issues have been highlighted separately in the audit.
7. The gender strategy should track resources allocated to gender mainstreaming, both internally and in programming, and strengthen accountability of AACES staff at all levels to support gender mainstreaming

8. Review and report progress made in gender mainstreaming. Best practises should be shared and lessons learnt should lead to updating the strategy.
9. Gender focal point system should include dedicated gender support to the program (this is present in both countries but there are gaps - the role and expectation is not clear). Malawi proposed a gender advisor to be based in CADECOM but linking with the currently ECM advisor based with the CCJP. Tanzania has gender coordinators in each diocese but their TORs need to be reviewed so that their gender functions are more clearly articulated. Each staff functioning at national, project and field levels should be clear on what is expected from them in terms of gender.
10. The strategy will include a capacity building plan for staff using multiple approaches to capacity building not just focussed on individual training as has been the practise. Examples of possible activities include: formal training sessions, mentorship programs and formation of working groups, sharing and learning across the two programs and development of simple guides and fact sheets to help field staff communicate gender effectively on the ground
11. Finally human resources should invest in building women's capacities hold senior positions. This recommendation goes beyond AACES and is directed more towards the individual agencies but AACES can influence where opportunity presents itself.

## Additional strategies proposed for Violence against women and girls

The partners will develop specific action plans that are context specific; these proposals are given as guidelines to help in the process of developing the gender action plan. The programme already has some initiatives in place and should continue to address the root causes of VAW, reducing the barriers between men and women; strengthening women economically; emphasising on a human rights approach to programming. The gender audit shows that availing services closer to the community protects women and this should continue to be central to the WASH activities. In addition, the following initiatives are recommended:

- I. The most significant role that civil society can play in ending violence against women is in preventing violence from occurring in the first place and from recurring. This involves a number of actions, and will need partnering with other CSO groups, key stakeholders in the community and especially targeting men and boys.
- II. Conduct community and public awareness campaigns and awareness on violence against women and girls.
- III. Integrate VAW content in existing capacity building programmes and build staff capacity to understand and integrate VAW in sensitization campaigns.
- IV. Engage women and girls as change agents and to enable the programme to reach out to girls who may be at risk.

- 
- V. Analyse areas of risk, identify concerns and solutions with the community. There are special tools available for identifying children at risk and this can be used in the cases where issues of child exploitation were raised.
  - VI. Strengthen programming for young girls and increase their voice and help highlight vulnerabilities; if possible provide girls with life skills and place emphasis on girls who are out of school.
  - VII. Raise awareness with teachers and parents on child sexual exploitation and provide protection services for the identified at risk children – or link them to the right service providers.
  - VIII. Do no harm to individuals that the efforts are intended to serve; engage village leaders; religious and traditional leaders to engender community buy-in and to build on the existing mechanisms.



## Annexes

### List of people met

1. List of AACES staff who participated in the field work as Enumerators, translators or key informants

Name	Sex	purpose	Designation	Organisation
1. Scott Martin	M	KI	AACES Program Coordinator	Caritas Australia
2. Lisa McMurray	F	Field Work Malawi	Design, Monitoring and Evaluation Coordinator	Caritas Australia
3. Annabel Dulhunty	F	Gender Audit	Group Leader – Africa and Latin America	Caritas Australia
4. Carsterns Mulume	M	KI	National Secretary – CADECOM	Episcopal Conference of Malawi
5. Joseph Masago	M	KI	AACES National Programme Coordinator	Caritas Tanzania
Malawi – Lilongwe Field preparation Meeting 15 <sup>th</sup> February 2015				
Name	sex	Role in Field work	Designation/Organisation	
1. Mandinda Zungu	F	HS(Enumerator)	Programmes Coordinator CADECOM	
2. Martha Nyama	F	HS(Enumerator)	Field officer CADECOM	
3. Missy E. Nkhoma	F	HS(Enumerator)	Field Officer - Blantyre CADECOM	
4. Ignatio Maneya	M	Enumerator	Blantyre CADECOM	
5. Patricia Shawa	F	Enumerator	Field Officer - Lilongwe CADECOM	
6. Elita Yobe	F	Community Discussion (facilitation and translation)	National gender and civic education Coordinator - Episcopal Conference of Malawi	
7. Martin Mazinga	F	Overall Coordination of Fieldwork	National Programme Coordinator CADECOM	

Tanzania Ifakara Field preparation meeting 25 <sup>th</sup> February 2014			
Name	Sex	Role in field work	Job title and organisations
1. Enos Moshi	M	Enumerator	AACES Programme Coordinator –

			Ifakara Diocese
2. Regina Mponji	F	Enumerator	Gender Coordinator – Ifakara Diocese
3. Matilda Magembe	F	Enumerator	Field Officer - Ifakara Diocese
4. Philemon Mhikwi	M	Enumerator	Field Officer – Ifakara Diocese
5. Patrick Kifaru	M	Enumerator	Field Officer -
6. Rachel Mahenge	F	Enumerator	Field Officer - Pamoja Tuwalee -
7. Michael Mahiringa	M	Enumerator	Project Coordinator – Pamoja Tuwalee
8. Bruno Mrope	M	Enumerator	Project Accountant
Tanzania Mahenge Field Preparatory meeting 26 <sup>th</sup> February 2014			
Name	Sex	Role in Field work	Job title - organisation
1. Deogratias Rutakurwa	M	Enumerator	Health Officer – Ulanga District Council
2. Thadei Dulle	M	Enumerator	Sustainable Agriculture Coordinator – Caritas
3. Juma Kapilima	M	Enumerator	Livestock Officer – Ulanga District Council
4. Absalom Gapson	M	Enumerator	Livestock Officer – Ulanga District Council
5. Sigilinda Mdimu	F	Enumerator	Community Development Officer – Ulanga District Council
6. Michael M. Chami	M	Enumerator	Project Coordinator -SEMA TZ
7. Charles Msindo	M	Enumerator	Data Officer – Caritas Mahenge
8. Marsha Mpokonya	F	Coordination of Mahenge field work	Project Coordinator – Caritas AACES Programme Mahenge
9. Valentine Kyage	M	Enumerator	Caritas Coordinator - Mahenge
10. Jacqueline Mtamahanji	F	Enumerator	Field Officer - AACES
11.			
Tanzania Mbulu Field Preparatory meeting 3 <sup>rd</sup> March 2014			
Name	Sex	Role in Field work	Job title - organisation
1. Lightness Justine	F	Community group discussions	Assistant Gender Coordinator – DMDD
2. Victoria Yohani	F	Enumerator	AACES Programme Officer - DMDD
3. Martha Namasa	F	Enumerator	Volunteer - DMDD
4. Wilhelmina Willy	F	Enumerator	Volunteer - DMDD
5. Emeritha Michael	F	Enumerator	Volunteer - DMDD
6. Emmanuel Kiheyao	M	Enumerator	WRM – Programme Manager –

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			DMDD
7. Rither Mallewo	F	Enumerator	Water Programme Facilitator
8. Willy Qamesabo	M	Enumerator	Caritas Coordinator – DMDD
9. Patrick S Lucas	M	Enumerator	Hygiene and Sanitation Officer – DMDD
10. Hipoliti Simon	M	Enumerator	Field Officer – AACES - DMDD
11. Francis Qamara	M	Enumerator	Programme Officer Environment and Food Security - DMDD

Final Household Survey Tool

CARITAS Gender Audit

Household Survey

QUESTIONNAIRE NUMBER

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Hello. My name is \_\_\_\_\_ and I am working with..... I am here to conduct a research on their behalf. This study covers..... You are among those selected to represent your community. We therefore request that you participate in this survey as your views are very important. This interview will take about 20 minutes to complete and the information you provide will remain confidential. Participation in this survey is voluntary.

Date of Interview (day/month/year):

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Name of interviewer \_\_\_\_\_ Interviewer Code

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Country

Malawi

Tanzania

A	B
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Area

Blantyre

Mzuzu

Dowa

Ifakara

Mahenge

Mbulu

A1	A2	A3	B1	B2	B3
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A: DEMOGRAPHIC CHARACTERISTICS

A1. Name of respondent .....

A2. Age of respondent (Tick response)

Under 20    20-30    31-40    41-50    OVER 50yrs

1	2	3	4	5
---	---	---	---	---

A3. Highest level of education (Tick response)

None    Primary    Secondary    College

1	2	3	4
---	---	---	---

A4. Gender of respondent    (Tick response)

1	Male
2	Female

A5. What is your main occupation?

--

A6. What is your marital status (Tick response)

Single    Married    Divorced    Widowed

1	2	3	4
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A7. How many children do you have?

Male	Female

A8. Who is the head of household?

1. Male	2. Female
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B. DIVISION OF LABOUR

B1. Which of the following activities are you mainly involved in, in the home?

	Activity	Frequency	Time spent per day	
			Hours	Minutes
1	Farming/Agriculture			
2	Cooking			
3	Fetching water			
4	Fetching firewood			
5	Caring for the sick			
6	Caring for the children			
7	Repairs in the home			
8	General cleaning of the household			

9	Security/ Taking care of the homestead			
99	Other (specify)			

Codes for frequency

1. daily
2. weekly
3. Seasonal
4. occassional

B2. What is your favorite leisure activity?

B3. How much time do you spend on this leisure activity weekly?

B4. Which activities do you do at home that help you to earn an income?

	Activity	Hours worked per day	No of days worked per month
1	Farming		
2	Livestock keeping		
3	Petty trade		
4	Full time employment		
5	Casual labour		
6	Women's groups eg Merry-go-round or other group activities/ village savings and loans		
99	Other (specify)		

B5. Which activities are you involved in that contribute to building your community?

		Indicate if in leadership role	Hours per day	No of days per month
1	Water committee			
2	Farmers clubs			
3	Church committees			
4	Community meetings			
5	Local governance organs (like council member)			



6	Political party			
99	Other (specify)			

B5. In your opinion, what is the primary role of the following people in the family?(here informants should name the one thing that must always be done by that family member)

1. Men	
2. Women	
3. Boys	
4. Girls	

B6. In your family who does the most work?

1	Men
2	Women
3	Boys

4	Girls
---	-------

B7. Is work shared fairly in your family?

1	Yes
2	No

IF YES IN QB7 ASK...

B8. Why do you think it is fair/unfair?

IF NO IN QB7 ASK...

B9. What can be done to make it fairer?

C: DECISION MAKING

C1. Who makes a decision for the following issues?

	Men decide most of the time	Women decide most of the time	Both decide most of the time
Sale of Cows			
Sale of Chicken			
Sale of Goats			
Sale of land			
Paying hospital bills			
Purchase of food			

Purchase of clothes (self)			
Sale of farm produce			
Number of children			
Sending children to school			
Marriage/dowry of children			
Family and community contributions			
Others (specify)			

C2. Do you feel your opinion is respected in the decision making on the areas listed above?

1	All the time
2	Most of the time
3	Sometimes
4	Never

C3. Do you consult before making decisions?

1	All the time
2	Most of the time
3	Sometimes
4	Never

C4. What is the basis of the number of children's decision?

1	Money/Income
2	Gender
3	Family influence or pressure
4	Peer pressure
5	To enhance workforce and support of family when they grow up

C5. Is there a limit in your ability to make decisions?

1	Yes
2	No

C7. For each of the following statements tick the answer you feel is closest to your own views on the statement:

	Strongly agree	Agree	Disagree	Not sure
When Money is scarce it is better to educate boys than girls				
In general boys perform better than girls in school				
It is more desirable to have sons than daughters				
A man is the head of the house so any decisions he makes should be accepted by all family members				
Women and men are equal and should therefore make				

decisions equally				
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D: REDUCTION OF RISKS AND SAFETY FOR WOMEN

D1. How common is Domestic Violence in your village?

a	Common occurrence
b	Rare occurrence
c	Never happens

D2. Do you know anyone who has experienced domestic violence?

1	Yes
2	No

D3. Have you experienced domestic violence?

1	Yes
2	No

D4. What causes of domestic violence in your village?

--

---

--

D5. Is it safe for women to walk around in the village?

1	Yes
2	No

D6. Can a woman travel out of the village freely?

1	Yes
2	No

D7. IF NO ASK: What are the reasons that can restrict her travel?

--

D8. Are you aware of any incidence of sexual assault?

1	Yes
2	No

D9. IF YES ASK: What was the incident?

D10. How long ago did that incident take place?

1	Less than one week
2	Less than one month
3	Over a month

D11. When thinking about freedom of movement, what is the main risk for women and girls in this area?

1	Travelling long distances to fetch water or fuel
2	Using public transport
3	Being out late at night
4	Interacting with strangers
5	Travelling alone

99	others

E: FOCUS ON CARITAS/CADECOM PROJECTS

E1. Are you involved in the CARITAS/CADECOM project in this area?

1	Yes
2	No

E2. Which specific project activities have you been involved with?

1	Small scale irrigation
2	Modern Agricultural practices
3	Hygiene Water and Sanitation
4	Village Savings and Loans
5	Food budgeting and Nutrition education
6	Resilient Building/Climate Change



7	Trainings in Gender
8	Livestock production
9	Inclusion of the marginalized i.e. people living disabilities
10	HIV and AIDS
11	Trainings in Strength Based Approach, Advocacy and Governance
99	Others(Specify)

E3. Can you tell me three benefits you and your family have received from this project?

1	Improved food security
2	Improved household income
3	Reduced occurrences of water borne diseases
4	Awareness of HIV and AIDS
5	Improved gender relations

6	Increased access to government services
7	Others (Specify)

E4. Has the project changed your life in anyway?

1	Yes
2	No

E5. IF YES ASK: How has the project changed your life? (here the interviewer may need to explore the {story of change} as this question is about the overall impact of the project on the person)

E6. How has the project helped to change gender relations?

E7a. What are the issues facing women in this area/community?

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E7b. Prioritise the three issues facing women through ranking.

1.
2.
3.

E7. What more can the project do?/What are your recommendations for further improvement in the project to enhance gender equality and equity in the project?

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General information			
Country	Sex of informant	Name:	Type of group discussion
A - Malawi	1 - Female	Designation	Female group discussion
B - Tanzania	2 - Male		Male group discussion
C - both			
Project		Names of participants in group discussion	
A1 - Blantyre			
A2 - Mzuzu			
A3 - DOWA			
A4 - National Office			
B1 - Ifakara			
B2 - Mahenge			
B3 - Mbulu			
B4- National Office			

Part 1 – Gender roles and responsibilities

What are the different local understandings of gender ?

What roles are performed by men, boys and girls?

What are the different expectations from boys/ girls?

Are there things that men can do that women cannot do?

Is the division of labour equitable, in regards to:

a) Hours of work b) Leisure time c) Household and income generating tasks

Is decision making equitable, in regards to:

a) Household decision making on expenditure of income, education, raising of children, work, other?

<p>Part 2 – Wellbeing gender gaps and Strengths</p> <p>What are the key indicators of wellbeing?</p> <p>Are these different for men as for women?</p> <p>IS wellbeing experienced differently for men as for women?</p> <p>What are the different local understandings of community strengths and/or improvements in gender equity?</p> <p>What are the different local opinions on what constitutes an ideal situation regarding gender</p> <p>Do women, men, boys and girls have similar opportunities?</p>
<p>Safety and freedom from Violence</p> <p>Domestic violence Is it acceptable? If not why not? If yes? When</p> <p>Community strategies for prevention of domestic violence</p> <p>Who makes the decision about sex?</p> <p>Community strategies and management of sexual violence</p> <p>Marriage? What is the normal and common age to get married? Is early marriage common? Is it sanctioned?</p> <p>Mobility? How and where can women feel safe and free to travel to? What are the main risk factors?</p>
<p>Decision making:</p> <p>Community level decision making e.g. local governance decisions at a council, political parties, village committee level.</p> <p>c) Parish level</p> <p>Is their equitable representation of women, men, boys and girls in village committees, governance structures and project activities?</p> <p>Give three examples of decisions that women can/cannot make? And two reason why?</p>

### Key Informant Interview Guide

General information			
Country	Sex of informant	Name and Designation	If group – names of participants
A - Malawi	1 – Female		
	2- Male		

B – Tanzania			
C – both			
Project		Names of participants in group discussion	
A1 – Blantyre			
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B1 – Ifakara			
B2 – Mahenge			
B3 – Mbulu			
B4 – National Office			

Part 1

<ul style="list-style-type: none"> <li>• In general, what do men do? What do boys do? What do women do and what do girls do?</li> <li>• Who in your opinion does more work?</li> <li>• Do you think the division of labour is fair?</li> <li>• In what ways do you feel that the division of labour affects your community? (this community)</li> <li>• Would you like to see this change? If so, what ways do you propose?</li> </ul>
<ul style="list-style-type: none"> <li>• What in your opinion are the good examples of women leadership in this project?</li> <li>• Who are some of the prominent women leaders in this area?</li> <li>• What are some of the barriers to women in leadership in this area</li> <li>• What initiatives should be taken to encourage more women leaders (with community, with women and with project)</li> </ul>
<ul style="list-style-type: none"> <li>• What are the main problems faced by men? Women? Boys? Girls?</li> <li>• How has this programme helped to address the problems that you have identified above?</li> <li>• What has changed for the women and girls in this community since this project started?</li> </ul>

- What suggestions would you make to strengthen gender equality in future?

Part 2

- What are the key gender aspects addressed in the key sectors as follows: (Go over each sector namely WASH/ Food security:
- How and why were these priorities identified?
- Do you think the priorities are adequate to address and improve women's living conditions and gender equality in these six communities?
- If not what else would you consider a priority?
- What are some of the success factors in incorporating gender issues in this programme
- What would you consider to be the main weaknesses or gaps in addressing gender issues in this programme?
- If you wanted to address gender issues in the programme would you know what these were? If so how do you know?
- Is there a gender policy or guideline that you are using to inform you as you work on gender?
- What if any gender tools have you used before in this programme?
- What if any gender training have you been involved with before?
- What if any women's organisations are linked to your and your work?

Part 3 – Safety and reduction of risk

What is your understanding of Domestic violence?

Is domestic violence a problem in this community?

How safe are women in this community (safety here refers to risks outside the home; like when going to the market or when fetching water...) note if there is a known recent incident? Note also changes before the project and after...

What are the common risk factors for women for a. sexual violence and b. domestic violence

What if any are some of the preventive measures undertaken to manage domestic violence/sexual violence

What more could be done to address VAW?

