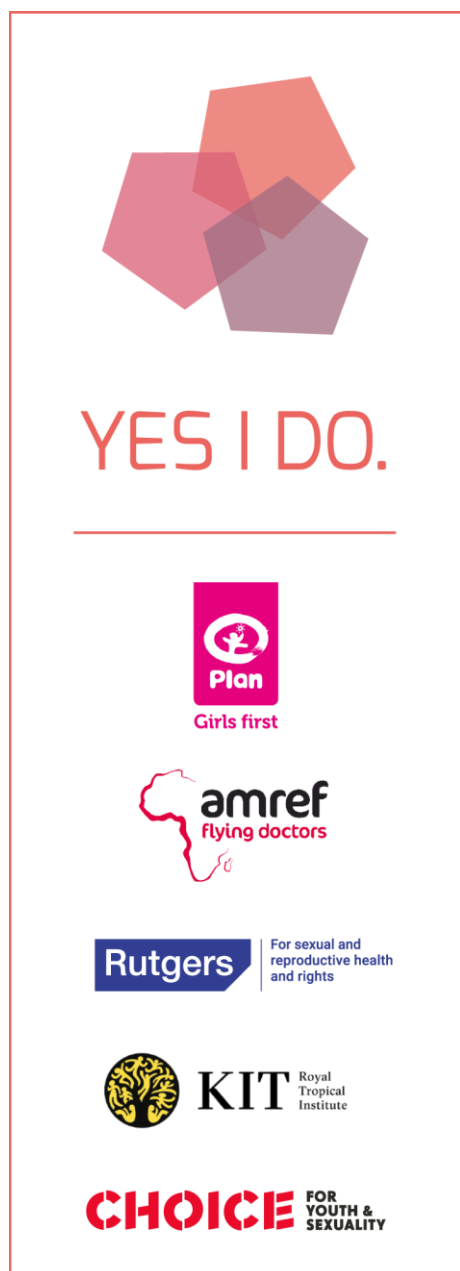


YES I DO. Champions of Change

Towards gender equality in Chadiza District, Eastern Zambia: a baseline study



by

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August 2018

ACKNOWLEDGEMENTS

This study was funded by the Dutch Ministry of Foreign Affairs through the YES I DO Alliance. The authors are grateful to the research assistants, whom worked long hours and played an important role in collecting the data in a professional and ethical manner. The authors are also grateful to the community leaders for their support and the study participants for their cooperation and active participation.

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ABBREVIATIONS

CoC	Champion of Change
FCoC	Facilitator of Champions of Change
FDG	Focus Group Discussion
KIT	Royal Tropical Institute
KII	Key Informant Interview
IDI	In-Depth interview
NGO	Non-Governmental Organization
SRHR	Sexual and Reproductive Health Rights

EXECUTIVE SUMMARY

Introduction

The main aim of this operational study was to assess the baseline situation prior to the Champions of Change (CoC) intervention, focused on gender equality and girls' rights, in Chadiza District, Zambia. The study sought to assess the challenges and opportunities that young people faced during the establishment of a youth movement to influence social norms on gender equality and girls' rights. It also explored the local context regarding the promotion of and engagement around gender equality and girls' rights; including community leaders, civil society organizations and government institutions. Lastly, it assessed young people's attitudes regarding gender equality and women's rights.

Methodology

A mixed methods research design was used. Quantitative data were collected using structured questionnaires that were administered using electronic tablets. A total of 356 respondents aged 15 to 24 years, all participants of the CoC intervention, participated. From the overall number of respondents 189 were males and 167 were females. The respondents were from eight wards within Chadiza District, which included Chadzombe, Manje, Dsadz, Tikondane, Kandabwako, Khumba, Chilenga and Kapachi. The wards were selected by Plan Zambia from the 12 wards in which the intervention is being implemented.

The qualitative part of the study consisted of three focus group discussions (FDGs), eight semi-structured in-depth interviews (IDIs) and four key informant interviews (KIIs). The FDGs were conducted with young female and male facilitators of Champions of Change (FCoCs) and focused on gender, youth and sexuality. One group was with females, another group was with male FCoCs, and a third one with a mix of male/female FCoCs. Meanwhile, six IDIs were conducted with CoCs aged 15-24 years: three with female and three with male CoCs, and a mix of younger and older youth. These CoCs are members of youth groups which are established by the FCoCs. Furthermore, two IDIs with parents/caregivers were conducted. The KIIs were conducted with community leaders and non-governmental organization (NGO) representatives. All study participants were asked about gender equality, sexual and reproductive health and rights (SRHR) of young people and youth agency.

Results

The establishment of CoC groups had taken place. Selection of FCoCs was started by Plan Zambia, with community leaders' involvement, based on pre-determined criteria. FCoCs had received two training sessions. CoC groups in the community were taking place, they were in the beginning stage of implementation.

Fifty-three percent (53%) of the survey respondents were female, the rest were males. The age group of 16-17 years comprised 40% of the sample, and 28% of the respondents were in the age group of 18-19 years, and 32% in the age group of 20-24 years. The proportion of married respondents was quite high: 15%. Twenty-eight percent (28%) of the respondents had children, among females this was 40%. The majority of the respondents were Christian, with the Catholic denomination having the highest percentage: 41%. Most of the respondents were of the Chewa tribe (87%). Twenty-nine percent (29%) of the respondents were in primary school, 50% in secondary school and 20% were currently not in school.

The study revealed that discussions on gender equality and children's rights across generations were not often taking place. For instance, only 10% of the respondents reported to 'always' discuss this with older men or women in the community, while 35% reported to be 'always' take part in peer-to-peer discussions.

With regard to gender stereotypes, 80% of the female and 84% of the male respondents agreed that it is wrong when boys behave like girls. Only 10% of all respondents agreed that girls do not need to go to university. Sixty-one percent (61%) of the females and 97% of the males thought that girls wearing little clothing provokes boys. Homosexuality was hardly accepted.

Respondents were also asked whether they agreed that boys have more opportunities in the community than girls. Fifty-seven percent (57%) of the female respondents agreed with this statement, compared to 75% of the male respondents. Another statement read: 'I believe that men and women should take equal responsibility for household chores and childcare'. Female respondents agreed less often with this statement than male respondents: 43% versus 92%.

With regard to decision making, young people reported to know how to make important decisions about their lives: 83% of the females and 98% of the males said so. On the statement 'A girl should be able to decide for herself over how to use her free time', 63% of the females and 82% agreed. It seems that young women were aware they have more limitations than boys in deciding on how to spend time, partly because they have more household responsibilities. When asked about decision making regarding marriage, 20% of the female respondents agreed that it is not for a girl to decide whom she marries, while 46% of the male respondents agreed with this. Data also showed that young men had more decision making power than girls, and that it is accepted that young men have influence on young women's decisions.

Male respondents were more often of the opinion that it is a girl's responsibility to prevent pregnancy than female respondents: 81% versus 61%. On the statement 'If a boy is unfaithful, it is because his girlfriend did not care of him', 25% of the females agreed and 80% of the males agreed.

The majority of the youth indicated to be able to take care of their sexual health (91.5% of the females and 92% of the males). However, 71% of the female respondents versus 86% of the male respondents indicated to be able to negotiate condom use.

The safety of young women appeared to be compromised. A total of 61% of the respondents believed that communities were safe in general and 79% of all respondents reported to be able to identify safety problems in their communities. A worrisome finding was that 25% believed it is the girl's fault if she is sexually harassed (35% of the females thought so, and 14% of the males). In addition, 85% of the male respondents agreed that a good women should tolerate violence from her husband/ partner in order to keep the family together. The percentage of young women who agreed with this was lower, but still at 41%. Young males and females were also asked in which circumstances it would be justified to hit a boy or a girl. It became clear that generally, young people thought it is more justified to hit girls than boys. In many cases, female respondents thought this as well, which indicates a low self-worth.

While the above findings indicate that there is much to be done with regard to gender equality in the communities under study, FCoCs often (but not always) provided more gender-sensitive answers to survey questions than CoCs, which could indicate that the two modules that they already received had some impact. FCoCs and CoCs seemed to have a general understanding of their role. However, they quite often

reported that their role was to monitor and react to cases of teenage pregnancy, child marriage and harassment in their community, which sometimes put them in vulnerable positions. The reporting function might be good, but it is not the main responsibility of FCoC according to the intervention. FCoCs and CoCs were not yet able to explain what gender equality really means and which actions they took to promote it. The study collected feedback on the training given to the FCoCs in the last two modules, and FCoCs felt more information on children's rights and entrepreneurship was a necessity for further empowerment. Logistical challenges were also identified, such as a lack of bicycles and meeting shelters that could stand the rainy season.

There was some evidence of collaboration among actors such as Plan Zambia, the local government and traditional leaders. It seemed that traditional leader were not very involved in the CoC intervention. Nevertheless, it emerged that some traditional leaders made effort to regulate the cultural practice of Nyau (male initiation), but not necessarily the girls' initiation. However, they placed emphasis on education for both boys and girls. Parents were perceived to have a salient role in guidance and discipline of their children. Although parents seemed to know about the CoC intervention, it was reported that there is a need to put more focus on communication between youth and parents.

Conclusions and recommendations

This baseline study demonstrates that the establishment of the CoC intervention had taken place in Chadiza. The intervention is much needed, taking into account the current infringement of the rights of young people, especially women. The intervention needs to improve efforts in targeting adults in the community, such as community leaders, parents and teachers. Social and gender norms originate from the community in which young persons are brought up and therefore, targeting young people's environment is as important as targeting the youth themselves. In addition, an intensified focus on young women seems necessary, because of their low self-worth that appeared throughout this baseline study. To be able to create a youth movement in Chadiza district, some operational challenges of the CoC intervention should be addressed, and FCoCs should be better enlightened on their broader role in discussing and sensitizing other youth and community members on gender equality and youth rights. Empowering the youth with entrepreneurial skills, providing transport as well as identifiers for the FCoCs in the form of T-shirts could make the intervention more attractive and influential in the communities of Chadiza.

The CoC intervention has a good potential to contribute to increased awareness in matters concerning gender equality and youth rights; and to result in changes in attitudes and opinions in this regard. Furthermore, it can increase communication and shared ideas among the youth and between young people and adults. This could yield a community that is more gender sensitive, which can contribute to enhance young people's SRHR and prevent teenage pregnancy and child marriage. The specific recommendations of the study are as follows:

1. Intensify collaboration among a wider variety of stakeholders in the community, such as parents, community leader and teacher, in the promotion of gender equality and youth rights
2. Focus, as planned, on what gender and gender equality means in the next modules for the FCoCs, and mentor FCoCs in their group meetings and other activities, to become agents of change (and less reporters of negative issues or events)

3. Provide transport as well as identifiers for the FCoCs; this could make the intervention more attractive and influential in the communities of Chadiza
4. Break the communication barriers between adults and young people through extra meetings stressing gender equality and youth SRHR at a later stage in the intervention
5. Together with community stakeholders, put emphasis on increasing safety in the community

INTRODUCTION

1.1 Background

In Zambia, child marriage and teenage pregnancy are major problems for young people's sexual and reproductive health and rights (SRHR). Their rates are high and the problems are mutually reinforcing, leading to school drop-out, health and social problems, particularly among young women (Menon et al. 2016). The YES I DO programme (2016-2020) aims to contribute to enhancing young women's decision-making space on whether, when and who to marry as well as on whether, when and with whom to have children (YIDA 2016). The programme, funded by the Dutch Ministry of Foreign Affairs, is implemented in seven countries namely Ethiopia, Kenya, Malawi, Mozambique, Zambia, Indonesia and Pakistan. In Zambia, the programme is implemented in Chadiza and Petauke districts. The research component of the programme in Zambia focuses on the interlinkages between child marriage and teenage pregnancy. The YES I DO programme is being implemented by a consortium consisting of Plan Netherlands, Amref, Rutgers, Choice for Youth and Sexuality and the Royal Tropical Institute (KIT).

The Zambia baseline study of the YID programme, conducted in 2016, found a child marriage prevalence of 13% (among females 18-24 years) and a teenage pregnancy prevalence of 48% (among female 20-24 years) in Chadiza, Petauke and Katete Districts (Menon 2016). The study also highlighted the main causes and consequences of both issues. Widespread poverty, combined with lack of opportunities, social and cultural norms around gender and youth sexuality were main causes. Consequences were school drop-out, further poverty and social exclusion, especially for young girls. Based on the study results, recommendations for the YES I DO intervention strategies were formulated.

One intervention that has started in Chadiza and Petauke districts in 2017 is the "Champions of Change" (CoC), focusing on one of the root causes of child marriage and teenage pregnancy: gender inequality. The CoC intervention focuses on training of facilitators of Champions of Change (FCoCs); female and male youth aged 10-24 years, who will lead girls and boys groups respectively. In these groups with members in the age range of 10 to 24 years, who are called Champions of Change (CoCs), issues around gender equality will be discussed. Awareness meetings with other community stakeholders, such as traditional and religious leaders, parents and caregivers are also part of the intervention. The intervention will take place over a two-year period and follows a curriculum developed by Plan International (Plan 2017). This report presents the baseline study related to the CoC intervention in Chadiza.

1.2 Gender inequality in Zambia: a short overview

It has been widely documented that gender norms and roles influence individual's ideas of masculinities and femininities. Gender roles are often stereotypical in nature, which means that they ascribe separate and certain abilities, roles and activities to men and women. They influence every aspect of an individual's life (Saewyc 2017). The PEPFAR Gender and Adolescent Working group define gender as "...a culturally-defined set of economic, social, and political roles, responsibilities, rights, entitlements, and obligations associated with being female and male, as well as the power relations between and among women and men, boys and girls, and people with other gender identities" (Pendleton et al. 2015).

Gender as an identity is a construct that is shaped through the process of socialization. Common socialization agents at the micro level include parents, the wider family, teachers, peers etc. These interpersonal interactions shape children, adolescents (and adults') ideas of what makes women 'women' and what makes men 'men', which are embedded in hegemonic myths and masculinity (Blum et al. 2017). This socialization also occurs at the macro and structural level and includes the influence of social institutions that perpetuate certain gender norms. These include the media, schools, religious institutions. In addition, structural changes such as globalization and capitalism also play a socialization role (Basu et al. 2017; Rasing 2004; Taylor 2006).

It has been noted that these gender roles and accompanying expectations become intensified during the period of adolescence (Basu et al. 2017). Tolman et al. 2003 (as cited in Meyer et al. 2017) highlight the adverse impact of gender inequalities on health and well-being, particularly in the case of adolescent SRHR. These have an influence on the construction of sexuality and sexual behaviour (Gupta 2007), unintended teenage pregnancies (UNFPA 2013, KIT 2016) and the likelihood of contracting HIV/AIDS and sexual transmittable infections (Turmen 2003; Pendleton 2015). The gender and sexuality landscape is shaped by a combination of hegemonic masculinities and heteronormativity which hurt young men and women, both who strive to prescribe to it and those who deviate from it. Meyer et al. (2017), in a multi-country study exploring how gender norms influence young adolescents, found that early adolescence held "stereotypical masculinity norms depicting boys are romantically/sexually active and dominant, and girls are innocent with less (romantic) agency". The YES I DO baseline study conducted by KIT and the University of Zambia, on behalf of the YES I DO Alliance in Zambia, found that gender norms alongside other contextual factors play an integral role in young people's choices and opportunities with respect to education, jobs, marriage and having children (Menon et al. 2016). These are often inter-linked and influence each other. For instance, teenage pregnancy and child marriage are cited as consequences for dropping out of school, but are in many cases also the causes of school drop-out (Menon et al. 2016). Although female labour participation is high, as of 2015, only about half of the Zambian women have reached the level of secondary education.

Research done on other parts of the world suggests that young people show resilience by navigating and challenging gender unequal norms. Yu et al. (2017), in a study on the influence of gender norms on young adolescents in Ghent, Baltimore, Shanghai, Delhi and Nairobi, show that the consequences of challenging stereotypical gender norms can vary according to the context, but all consist of negative consequences in varying degrees. Young women also negotiate these gender norms in patriarchal contexts; and at times by undertaking a 'patriarchal bargain'. For instance, Scorgie et al. (2009) show that South African women engaged in 'dry sex' as a means of pursuing a stable relationship, reduce harm and gain greater agency in a relationship.

The construction of gender identity is culture specific. Hence, structural factors such as the role of customary law and the matrilineal organization of society must be considered in the context of certain regions in Zambia. While much progress has been made in integrating gender equality into constitutional law, it is crucial to acknowledge the important role played by customary law. Maluwa (1999), points out the tension between the gender-discriminatory nature of customary laws and the process of adopting

gender equal constitutional laws¹. She concluded that the promise of gender equality can only be realized by tackling the structural power relations that are rooted in patriarchy (Maluwa 1999). These power relations are to be considered in a historical context in Zambia. Structural changes such as the advent of colonialism and missionaries also changed power dynamics between genders, forcing women *further* into roles of domesticity (Taylor, 2006)². This is notable as it was encountered by several matrilineal and/or matrilocal societies, where women have a central position in society³. White (2007) notes that irrespective of a matrilineal or patrilineal system, women find themselves in a subordinate position as compared to men since decision-making often is in the hands of the latter⁴ (White 2007 as cited in White et al. 2002⁵). In addition, structural adjustment programmes and feminization of poverty have further exacerbated the position of women. Women still lag behind in health, education, economic empowerment and political participation and gender-based violence is still a reality. On the gender inequality index, Zambia ranks 124/159 countries in 2015 (UNDP, 2010)⁶.

It is clear that gender norms can be harmful to young men and women and can be an obstacle in the realization of adolescent SRHR. They not only affect this realm, but also influence all walks of life for young people throughout their life course. Hence, it is crucial to understand how these norms can be transformed along with the short-term and long-term consequences of transforming them, both for young women *and* men.

1.3 Champions of Change

As indicated in the introduction, the CoC intervention specifically focuses on enhancing gender equality in the community, targeting mainly the youth. The CoC intervention started in the second half of 2017 in Chadiza and Petauke districts. In both districts, 72 FCoCs (36 female and 36 male youth aged 10-24 years) were trained. In each district, the intervention is implemented in 12 wards, and from each ward, six FCoCs are trained: one male and one female in the age group of 10-14 years, one male and one female in the age group of 15-19 years and one male and one female in the age group of 20-24 years. These trained female and male FCoCs lead girls' and boys' groups respectively, with CoCs in the same age ranges. In these groups, containing 30 CoCs, issues around gender equality, sexuality and empowerment are discussed. The FCoCs follow five modules, which provide them with guidance for conducting sessions with their own groups in the community. The modules focus on issues such as showing solidarity, being young, being responsible regarding sexuality, and being change agents committed to gender equality. Awareness meetings with other community stakeholders, such as traditional and religious leaders and parents and caregivers are also part of the intervention. The intervention will take place over a two-year period. The intervention is being

¹She emphasizes that customary law is not the only discriminatory law that exist, but all systems of law have been complicit in this.

² Women were to some extent considered subordinate to men in Zambia even in pre-colonial times (Taylor 2006).

³ CGAIR in their blog post "Setting the record straight: Matrilineal does not equal matriarchal" by Debevec. L, explain the danger of assuming that matrilineal equates matrilocal which in turn means there is women's empowerment. A matrilineal society is one in which property is passed through the female lineage, however it is important to distinguish which female lineage. It could be passed through the woman's male kin to another male kin, thus not factoring in any women at all.

⁴ They also argue that a patrilineal system could provide a better safety net. Due to matrilocal residence, "men do not feel obliged to make investments as they feel they will not level that village forever. Furthermore, they do not feel they have an obligation to take care of their children, since tradition dictates that the maternal uncle is the one that is supposed to assume that responsibility."

⁵ White et al. 2002 refers to 'Dispossessing the Widow: Gender based Violence in Malawi'.

⁶ The Gender Inequality Index (GII) is an index for measurement of gender disparity that was introduced in the 2010 Human Development Report 20th anniversary edition by the United Nations Development Programme (UNDP). The ranking can be found:

<http://hdr.undp.org/en/composite/GII>.

monitored by Plan Zambia, and a mixed-methods operational study with a base-, mid- and end-line is conducted by KIT and the University of Zambia. The latter is taking place in one of the two intervention districts: Chadiza. The baseline study was conducted after FCoCs had followed two trainings/ modules and had formed their CoC groups, in November 2017.

1.4 Objectives

The main objective of this operational study is to assess the outcomes of the CoC intervention, focused on gender equality and girls' rights, in Chadiza District, Zambia. The specific objective are as follows:

- To assess the challenges and opportunities that young people face during the establishment of a youth movement to develop and influence social norms on gender equality and girls' rights.
- To explore the local context regarding the promotion of and engagement around gender equality and girls' rights; including community leaders, civil society organizations and government institutions.
- To assess whether the CoC intervention contributes to a youth-led movement for and changes attitudes regarding gender equality and women's rights.

2. METHODOLOGY

2.1 Type and overview of the study

A mixed-methods approach was used in this baseline study. Both the quantitative and qualitative data collection methods focused on participants' attitudes and perspectives regarding gender (in)equality and girls' rights. In addition, question were asked about the process of the CoC intervention. The following data collection methods were used:

- Girls' and a boys' questionnaires were conducted with FCoCs and CoCs (15-24 years).
- Focus group discussions (FGDs) with young female and male FCoCs (15-24 years) on gender, youth sexuality and agency.
- In-depth interviews (IDIs) with purposefully selected young female and male CoCs (15-24 years) on gender, youth sexuality and agency.
- IDIs with purposefully selected parents/ caregivers on gender, youth sexuality and agency.
- Key informant interviews (KIIs) with purposefully selected community leaders and non-governmental organization (NGO) representatives.

The above presented methods will be repeated at end-line (2019), while the only the qualitative component will be conducted at midline (September 2018).

2.2 Study sites and period

The study was undertaken in Chadzombe, Manje, Dsadzu, Tikondane, Kandabwako, Khumba, Chilenga and Kapachi wards in Chadiza District, Zambia. The wards were selected by Plan Zambia, as eight of the 12 wards in which the intervention is implemented. The baseline study was conducted in November and December 2017.

2.3 Sampling and recruitment of participants

The sample sizes are presented in Table 1. For the quantitative component, the size was based on the intervention size in eight wards: 32 FCoCs were included (four per ward⁷). Each of these FCoCs led a youth group with about 30 CoCs, of whom ten were randomly selected to participate; yielding a sample size of about 352 (50% female, 50% male; 50% 16-19 and 50% 20-24 years old). For the qualitative part, three FGDs, eight IDIs and three KIIs were conducted. Sampling was done purposeful, aiming for information rich cases.

⁷ We included the 15-19 and 20-24 years age groups, because of requirements on ethics.

Table 1: Overview of methods and sample sizes for the whole study

	Baseline	Midline	End-line
Quantitative component			
Questionnaire FCoCs and CoCs (15-24 years)	32 FCoC and (10x32) CoCs; total 176 female and 176 male	NA	32 FCoC and (10x32) CoCs; total 176 female and 176 male
Qualitative component			
FGDs with young female and male (18-24 years) on gender, youth sexuality and agency	3 FGDs: one with female, one with male FCoCs; and a third one with a mix of male/female FCoCs; max 8 per group	3 FGDs: one with female, one with male FCoCs; and a third one with a mix of male/female FCoCs; max 8 per group	3 FGDs: one with female, one with male FCoCs; and a third one with a mix of male/female FCoCs; max 8 per group
IDIs young female and male participants 15-24 years	6 IDIs: 3 with female and 3 with male CoCs; mix of younger and older youth	6 IDIs: 3 with female and 3 with male CoCs; mix of younger and older youth	6 IDIs: 3 with female and 3 with male CoCs; mix of younger and older youth
IDIs parents/ caregivers	2 IDIs	2 IDIs	4 IDIs
KIIs community leaders and NGO representatives	4 KIIs	4 KIIs	4 KIIs

Recruitment of young female and male study participants was done through the assistance of the FCoCs who worked closely with them. The CoC groups helped to identify parents/caregivers, community leaders and NGO staff who have been instrumental in the intervention.

2.4 Data collection

Data collection instruments were developed based on existing tools from Plan International. The tools were pre-tested and slightly modified before data collection started. The questionnaires were administered by trained research assistants, using tablets, to minimize errors. FGDs, IDIs and KIIs were conducted by trained researchers, where young female and male participants were interviewed by a young female and male researchers, respectively. All discussions and interviews were moderated in the local language to ensure maximum participation. During the researchers' training, key terms were translated to Chewa and translated back by others, confirming that terms were understood in the same way. Interviews and FGDs were tape recorded, after having obtained consent from participants. During data collection, daily review meetings were held to identify emerging themes, completeness of work and inconsistencies coming out of the work so far.

2.5 Data analysis

Descriptive statistics were employed to describe demographics and behavioural/ attitude data, using SPSS. Cross tabulations were used to examine the relationship between independent (socio-economic and demographic) and dependent variables. For statistical analysis, chi-square tests were conducted at the bivariate level for independent variables (at $p < 0.01$ and $p < 0.05$ significant level). For the qualitative data, interviews and FGDs were digitally recorded, transcribed (and, where applicable, at the same time translated into English) and independently checked by someone not involved in transcribing. Content

analysis of the data was carried out using a comprehensive thematic matrix, based on the topic guides, which facilitated identification of common patterns and trends arising from the narratives. Emerging themes were added to this matrix and this matrix was used to code the transcripts. We used NVivo software to support the analysis of the data. Narratives were written on main themes.

2.6 Ethical considerations

Issues around gender (in)equality are socially and culturally sensitive. We used a variety of approaches to ensure that respondents felt comfortable and were free to express what they genuinely believed in; the researchers explicitly focused on eliciting in-depth responses for the qualitative study component. The research team was trained to listen and observe intently without displaying any judgmental attitude towards information they received from the participants. The tools were pre-tested and were based on international evidence and experience in gender programming of Plan International. Participation in the study was voluntary and all participants were 16 years or older. Before conducting FGDs and interviews, consent forms were read, explained and signed. All respondents received a copy of the consent form. We made all efforts to conduct the data collection in a place that was private and comfortable for the participants.

In order to increase participants' comfort level, efforts were made to recruit both young and older and females and males as data collectors for interviews/FGDs with young and older; female and male participants respectively. Availability of a person with basic skills in child communication and counselling was assured. Data collectors were advised to stop the interview/ FGD if the participant(s) was/ were upset.

Research assistants were trained on ethical issues to ensure that guidance on ethical conduct was clearly understood and implemented. Furthermore, the research team adopted procedural measures in relation to matters such as data recording style, personal identifiers, transcription and processing procedures, lifespan of unprocessed data, type and places of storage, and put all measures in place for data safety. Specifically, all data were kept separately from identifying information. Access to data was strictly limited to the research team.

3. RESULTS

3.1 Background characteristics of the survey respondents

A total of 356 young people participated in the survey: 189 females (53%) and 167 males (47%). The background characteristics of the sample are shown in Table 2. Forty percent (40%) the respondents were in the age range 16-17 years (51% of the females and 26% of the males). The age group of 18-19 years comprised of more males: 39.5% versus 18.5% females. The rest of the respondents were aged 20-24 years (females 30%, males 34%). The majority of the respondents (92%) were CoCs, 8% were FCoCs. With regard to religion, most of the respondents were Catholic followed by Reformed Church and Pentecostal. The majority of the respondents were from the Chewa tribe, followed by Ngoni. The education characteristics of the respondents showed that 29% of the female respondents and 38% of the male respondents were in primary education, whereas 49% of the females and 44% of the males were in secondary education; and the rest were currently not in school (females 21%, males 19%). With regard to marital status, 82.5% of the female and 88% of the male respondents were single, while 17.5% of the female and 12% of the male respondents were married. Lastly, the data also showed that 40% of the female and 16% of the male respondents had children. Additionally, almost all the respondents (95%) reported that they had lived with someone and only 5% of the respondents reporting not living with anyone else. Most of the respondents reported to live with their mothers (68%), followed by grandfathers (10%) and their girl- or boyfriend (9%). The majority of the respondents (91%) reported that they had not received money as an income or benefits in the last six months preceding the survey. Six percent (6%) of the respondents reported living with disability.

Table 2: Background characteristics of the survey respondents

Characteristics	Females		Males		Total	
	%	n	%	n	%	n
Age						
16-17	51.3	97	26.3	44	39.6	141
18-19	18.5	35	39.5	66	28.4	101
20-24	30.2	57	34.1	57	32.0	114 ⁸
Type of respondent						
FCoC	9.0	17	7.8	13	8.4	30
CoC	91.0	172	92.2	154	91.6	326
Religion						
Catholic	41.3	78	38.3	64	39.9	142
Reformed church	33.9	64	33.5	56	33.7	120
Pentecostal	15.3	29	19.2	32	17.1	61
Other	9.5	18	9.0	15	9.3	33
Tribe						
Chewa	87.3	77.8	77.8	130	82.9	295
Ngoni	8.5	12.0	12.0	20	10.1	36
Other	4.2	10.2	10.2	17	7.0	25
Current education level						

⁸ 1 person was 25 years, who is included in the 114.

Primary	29.1	55	37.7	63	33.1	118
Secondary	49.2	94	43.7	73	46.9	167 ⁹
Vocational training	0.5	1	0.0	0	0.3	1
Not currently in school	21.2	40	18.6	31	19.9	71
Marital status						
Unmarried	82.5	156	88.0	147	85.1	303
Married	17.5	33	12.0	20	14.9	53 ¹⁰
Having children						
No	60.3	114	84.4	141	71.6	255
Yes	39.7	75	15.6	26	28.4	101
Total	53.1	189	49.9	167	100.0	356

3.2 Experiences with and opinions on the Champions of Change intervention

3.2.1 Who participates in the Champions of Change intervention?

Both boys and girls and young males and females from the different communities participated in the CoC intervention and the age of the CoCs was reported to range from 13 to 25 years. However, during the sampling, the research team came to know that quite some FCoCs were above the age of 25.

Study participants in the qualitative component reported that there were about 15 CoCs per group. The FCoCs who participated in the survey were asked how many group members they had, and the mean was 19.2 per group. All 326 CoCs were able to mention the name of their group leader, only one specifically said they had not chosen their leader yet.

The CoC intervention aims to include a variety of young people, including vulnerable groups. From an FGD, it seemed that participants indeed experienced various difficulties including disability, poverty and orphan hood.

There are those whose parents are disabled. There also some of our members who are schooling but some also come from very poor families. Some are orphans who are either being raised up by their grandparents or surviving for themselves. (FDG, Female FCoCs)

While there seemed there had been an attempt to include girls and young women to be CoCs, still there seem to be more boys participating. A reason for this given by some participants was that there were more boys in the community and they were more willing to participate. The different church groups were also represented in the CoC groups.

There are mmmm... There are five boys I think because our chief said they needed five girls and five boys to make it 10. It's just that some don't show much interest. (IDI, male CoC 21 years)

Boys are more than girls (IDI, male CoC 17 years)

⁹ One person was in vocational training, who is included in the 167.

¹⁰ This included 3 who had a partner but did not live together, 1 just living as a couple and 7 who reported to be separated.

3.2.2 Selection of facilitators of Champions of Change

The majority of the FCoCs reported that they were chosen based on their level of education, knowledge of English, standing out in the community, and being a role model. However, there seemed to be conflicting views on the level of education that was considered, some reported that those who have been to school and can speak some English were selected, while others reported that those who have dropped out of school or had low education were selected.

They were also looking at those who have at least been to school. And also those that understand and can speak a bit of English. (FDG, Male FCoCs)

Oh..... Ok we were selected because of our capabilities in the community. Some were also selected because of the little education we acquired from school. (FDG, female FCoCs)

‘Good behaviour’ was mentioned as an important consideration as reported by the majority of the participants. Behavioural aspects that were considered included willingness, having interest in the community and ability to motivate others.

I think they noticed interest and willingness in organizing youths. I think also the cooperativeness of the youths. For instance when I am told to go somewhere then I cooperate. (FDG, female FCoCs)

They were also considering the good works of a person in the community and someone with good behaviour, such that even when that person stands in front of others to teach, people will be able to listen to him/her, because they are a good example of a good child as well as a role model to others. Some people are ill mannered so such people are not good examples so they were looking for those people who are good mannered such that they can motivate others with their behaviour. (FDG, female FCoCs)

Selection of FCoCs seemed to have been mostly done by community leaders and that was accepted as the best method for selection.

3.2.3 Roles of facilitators of Champions of Change

FCoCs considered themselves to be leaders to curb issues such as school drop-out, discrimination, teenage pregnancies; and as teachers to impart knowledge related to consequences of teenage pregnancy and child marriage. They also reported to be playing a role in promoting gender equality in their communities.

Champion for Change teaches about living a good life. So as a leader, I should make sure that early marriages, school drop-out by children, respect for the disabled and gender discrimination is lessened in our society. As leaders our aim is to stop problems of teenage pregnancy, early marriage and also promote gender equality between men and women. (FDG, male and female FCoCs)

It is important for the Champions of Change to take the responsibility of discouraging young people from becoming pregnant very early, to encourage young people to go to school and discourage marrying off girls very early. When a family is marrying off a young person, our role is to go and discourage or stop the marriage by intervening or reporting to the authorities. (IDI, male CoC 21 years)

FCoCs carried out their roles through sensitizing the youth and other community members and reported that they were beginning to see positive changes in the community. Some champions also considered that the programme is reducing the discrepancy between information regarding child marriage and teenage pregnancy given at school and the information available at home.

No actually, before Plan came up with the Champions of Change programme, these issues to do with gender were only found at school and not at home. So I can say there was a conflict between what was taught at school and what was found at home, but with the Champions of Change the same information we are taught at school, we are also taught at home and the parents are learning from it. (IDI, male CoC 21 years)

3.2.4 Training

It was reported that all FCoCs received an initial training where topics related to SRHR, gender equality, child marriage and teenage pregnancy were discussed. In addition, they were also oriented about Plan International and the YES I DO programme. The trainings lasted from one day up to five days and were conducted by Plan Zambia.

We were taught about early pregnancies and marriages. We were told that if you fall pregnant as a minor you may end up dead, because the passage for the baby to come out from the womb is small and the baby might end up dead as well or the baby might survive and grow up without a mother. We were also told that because of being young, our bones are not strong enough to carry the baby to the full length of pregnancy which is nine months. (IDI, female CoC 15 years)

It was reported that the training content furthermore included physiological changes during adolescence, HIV, and reporting cases related to human trafficking.

We were taught not to be admiring to start practicing things before we have the right age, as young people we should not start desiring for sex or intimate relationships because we may end up acquiring HIV/AIDS. (FGD, female FCoCs)

Sometimes a girl is gotten from the village by a boyfriend or man friend and he starts staying with her in a guest house at the Boma. So when a champion of change comes to know this, he/she is supposed to talk to the man who has gotten the girl and report him to the police... it is important as champions of change to have enough evidence before a case is reported to the relevant authority because if not, the case may turn against a champion of change due to lack of enough evidence and witness. (FDG, Female FCoCs)

We also learnt about cases that are common in our communities such as defilement, rape and human trafficking which involves selling of people or children somewhere abroad for the purpose of either of the following: prostitution, child labour, drug trafficking and other purposes. We also learnt about child neglect which involves parents not accepting or caring for their children. (IDI, male CoC 21 years)

Some reported on other issues relating to gender equality and problems faced in the community were discussed during the training as well, although this did not come out very clearly in most of the FDGs and

IDIs. The majority of the FCoCs reported that they used the content of the training to take necessary action in their community.

There was generally a positive feedback regarding the training with most of the FCoCs indicating the training was useful. It provided information as well as imparted skills to the young people.

The trainings are useful because we have come to know and realize the importance of education and the disadvantage of dropping out of school. (FDG, female FCoCs)

Its help was that from the time we received this training, some of the things have changed. For example, we never knew how to plan, how to coordinate people and in what approach to teach people. However, with the education we received as champion of change, we are able to teach effectively and there has been indeed an overwhelming progress. (FDG, male and female FCoCs)

It was also reported that the training has been able to bring a positive change in the community, such as reducing the number of cases of teenage pregnancy. The training seems to have an impact on the frequency of the practice of initiation ceremonies known as 'Nyau' for boys, which involves sexual teaching and dancing.

It is going on well, we are seeing change because early marriages are reducing and those girls who have been impregnated at some point are going back to school. (IDI, male CoC 20 years)

Because the information helps us to avoid early pregnancies. And there is a reduction now in the number of early pregnancies in the community. And the Nyau have also stopped dancing every weekend because we talked to the chief about the danger they were imposing on the school children in the village. So the chief stopped them and told them that they can only beat the drums in the village when the chief deems it necessary. (IDI, female CoC 15 years)

The FCoCs provided feedback on the training content. They suggested that contents on rights of young people and entrepreneur skills would be useful to empower them further. Some also expressed that they lacked skills to approach elders and community leaders to talk about the change needed in the community.

I think there should also be education about entrepreneurship. People, particularly youths, should be taught on how to do business so that they do not focus much on these other destructive behaviours like beer drinking or engaging themselves into early marriages or teenage pregnancies. (FDG, male and female FCoCs)

Although it was earlier reported that training content included gender equality, a participant expressed that there should be more content focusing on 'girl child'.

Basically the training could have been focused especially to the girl child. A girl child should not attend an imitation ceremony before marriage. Why do I say so? Is because what is taught during this ceremony is preparation for marriage. Unlike Nyau ceremony, initiation ceremony involves a girl child learning basic issues concerning marriage. For example, if a 13 years old girl is taught about marriage, definitely she will develop an interest of trying it. Hence get married at the end. For this reason, I say this could have also been added to the information we received during our trainings. (IDI, male CoC 20 years)

3.2.5 Role of community members in bringing about change

It was reported that parents/caregivers, youth, village headmen and chiefs played a key role in working together with the FCoCs in bringing about positive change in the community. Community leaders played a role in selecting people as FCoCs and also assisting them in organizing community meetings and in sensitizing the community with the messages that FCoCs have. Some expressed that chiefs and headmen should also play a role in sensitizing the parents, who in turn can sensitize their children. However, it was not clear whether this took place.

The chiefs and headmen need to be holding frequent meetings with parents by telling them the world has changed now and it is important for them to educate their children, discourage early marriage of their children and discourage teen pregnancy. If this happened, parents would easily follow the guidelines because they hold the chiefs messages with high regard. (IDI, male CoC 20 years)

Chiefs were reported to play an important (directive) role in making rules and thereby trying to regulate behaviour of youth.

Yes, most of chiefs organize meetings where issues of gender based violence, early marriages and teenage pregnancies are discussed and restrictions are put in place where necessary. There is also a provision where the child who fails to obey parents or the rules imposed by the chief, then that child can be referred to the police to receive punishment. Moreover, it is as a result of this restriction that some children are kept away from these unacceptable occurrences. (IDI, male CoC 23 years)

The two community leaders who participated in KIIs were not very clear which role they played in the CoC intervention. They referred to different roles they had in the community, but not specifically to the CoC intervention. One of them even explained that it is not easy to play a facilitating role in their community, because of unwillingness of higher level community leaders:

Some other challenges are mostly with the people we work with such as the headmen, indunas, the chief. So you find that if there is a case of child abuse, defilement, they usually tell us to mind our own business and not getting too much involved, because they are more senior in the community leadership structure. We are usually threatened so in the end we also just sit back and watch and just get more concerned with our family problems not community problems. (KII, community leader)

NGOs (in particular Plan Zambia) reported to play a role in training and ensuring knowledge transfer and providing skills to gatekeepers in the community.

The role that we play as an NGO is 1. We provide training to the facilitators of champions of change 2. To provide them with adequate information and skills so that they are able to transfer the knowledge as well as the skills to the youths as well as the to the gate keepers so that these social movements are built on the youths and gate keepers, so that they are able to condemn and take action against child marriages and early pregnancies. (KII, NGO)

3.2.6 Challenges faced by Champions of Change

Following the above, quite some FCoC reported to face challenges with communicating to community members, including parents.

Participant A: Another thing which is quite challenging in our programme is lack of interests from most of the parents. Most of the parents do not pay attention to these programmes, reason being we are used to them and that they feel we are not qualified as villagers to conduct such services. Participant B: We also receive insults, criticism or being threatened to those places where we are not welcomed. This is so especially to parents whose children are involved in either early marriage or teenage pregnancy. (FGD, male and female FCoCs)

Other participants said that transport was a problem, FCoCs would like to have bicycles to make visits in their communities and visit other FCoCs to discuss about their experiences. There was also a plea for better identification of FCoCs, in the form of T-shirts.

Yes, transport, we have challenges when it comes to meetings or if we need to go and sensitize in far places, the distances are usually long and it is hard to move from one village to the other. (IDI, male CoC 21 years)

Some people say we should be wearing T-shirts written champion of change when sensitizing. so that everyone will be able to recognize us and be able to interact with us. (IDI, male CoC 20 years)

3.3 Perceptions about gender issues

The survey contained several statements related to gender, with which the respondents could agree or disagree ('not sure' and 'no response' were also answer options). The following sections present the findings regarding those statements, where possible, complemented with findings from the qualitative component.

3.3.1 It is wrong when boys behave like girls

The percentage of young females and males who agreed with the statement that it is wrong when boys behave like girls was 82%, as shown in Table 3(a). The proportion of males (84%) who agreed with this statement was slightly higher than that of females (80%). The CoCs were significantly more likely to agree with the statement than the FCoCs: 84% of the CoCs agreed that it is wrong when boys behave like girls, compared to 63% of the FCoCs¹¹. There were no major differences in agreement between respondents with different ages and religions. With regard to education, the highest proportion of respondents who agreed with the statement was among those in secondary school (86%) and this was followed by those in primary school (79%) and those not currently in school (79%). In terms of marital status, the highest proportion of respondents who agreed with the statement was among those who were single (83%) compared to those who were married (75%). Respondents who had no children (85%) were significantly more likely to agree with the statement that it is wrong when boys behave like girls compared to those who had children (75%).

3.3.2 Boys are better at sports than girls

The percentage of respondents who agreed with the statement that boys are better at sports than girls was 79%, as shown in Table 3(b). There were significantly more males (89%) than females (69%) who agreed

¹¹ Please note that the number of FCoCs that responded to the survey was only 30.

with this statement. There were slightly more CoCs (79%) than FCoCs (73%) who agreed with this statement. Agreement with the statement did not differ a lot among respondents from different age groups, religions and education levels. Respondents who were single and/or had no children were significantly more likely to agree with the statement compared those who were married and/or had children.

3.3.3 Boys are better at math and science than girls

Table 3(c) shows the responses on the statement 'Boys are better at math and science than girls'. Sixty-three percent (63%) of all respondents agreed with this statement and 6% were not sure (the latter is not shown in the Table). Male respondents (74%) significantly agreed more often than female respondents (53%). With regard to the other characteristics of respondents, no associations were found.

3.3.4 Girls do not need to go the university

Education was considered important for both boys and girls, but because of circumstances such as teenage pregnancy, girls were reported to be more likely to drop out and less likely to proceed to higher grades.

No, in education there are no differences. Both boys and girls or women can go to school and receive education. (IDI, male CoC 20 years)

We had a lot of girls when we passed to grade 8 but towards term 3, the girls reduced and the guys increased because a lot of girls, about five, fell pregnant and didn't get back to school. I think that is what brings the differences. (IDI, male CoC 21 years)

Some parents expected girls and boys to have equal opportunity with regard to education, while in other cases parents were considered to find it a waste of time and money to send a girl to school.

As a parent I expect both girls and boys to go to school and complete their education so that maybe in future she/he might end up being a president or minister and knowing that I didn't go to school, that child may end up taking good care of me after acquiring education and job. (IDI, parent)

The difference is there, because some parents think taking a girl child to school is a waste of time and money, but in my view, a girl child is more sensitive towards the parents so when you take her to school, she will be able to help out her siblings and parents unlike a boy. Even parents are far, she still remembers them. (FDG, female FCoCs)

The percentage of survey respondents who agreed with the statement that girls do not need to go to the university was 10%, as shown in Table 3(d). The proportion of females (12%) who agreed with this statement was slightly higher than the proportion of males (9%). Furthermore, there was a slightly higher proportion of respondents from the age group 16-17 (12%) who agreed with the statement compared to those aged 18-19 (11%) and those aged 20-24 (8%). With regard to education, the highest proportion of respondents who agreed with the statement was among those not currently in school (14%), the lowest among those in secondary school (9%). In terms of marital status and having children, the highest proportion of respondents who agreed with the statement that girls do not need to go to the university was among those who were married (15%, compared to those who were single at 10%) and had children (14%, compared to those who had no children at 9%). The differences between respondents with different characteristics were not significant for this statement.

Table 3: Respondents' perceptions about gender issues – 1

Background characteristics	Percentage of respondents who agreed that:					
	It is wrong when boys behave like girls	Boys are better at sports than girls	Boys are better at math and science than girls	Girls do not need to go to university	Girls and women are not good leaders	n
	A	B	C	D	E	
Sex						
Female	79.9	69.3**	52.9**	11.6	28.0**	189
Male	84.4	89.2	73.7	9.0	41.3	167
Age						
16-17	83.0	79.4	60.3	12.1	30.5	141
18-19	79.2	74.3	60.4	10.9	31.7	101
20-24	83.3	81.6	67.5	7.9	41.2	114
Type of respondent						
FCoC	63.3**	73.3	53.3	10.0	13.3**	30
CoC	83.7	79.1	63.5	10.4	36.2	326
Religion						
Catholic	81.7	79.6	57.0	10.6	32.4	142
Reformed church	83.3	81.7	64.2	12.5	39.2	120
Pentecostal	78.7	75.4	72.1	6.6	27.9	61
Other	84.8	69.7	63.6	9.1	36.4	33
Tribe						
Chewa	82.0	78.0	60.3	11.2	33.6	295
Ngoni	86.1	75.0	72.2	11.1	41.7	36
Other	76.0	92.0	76.0	0.0	32.0	25
Current education level						
Primary	78.8	80.5	67.0	10.2	30.5	118
Secondary	85.6	77.8	61.7	9.0	35.9	167
Not currently in school	78.9	77.5	57.8	14.1	36.6	71
Marital status						
Unmarried	83.2	80.9*	62.4	9.6	36.3*	303
Married	75.5	66.0	64.2	15.1	22.6	53
Having children						
No	84.7*	82.0**	64.3	9.0	35.3	255
Yes	75.2	70.3	58.4	13.9	31.7	101
Total	82.0	78.7	62.6	10.4	34.3	356

** Significant at $P < 0.01$; * Significant at $P < 0.05$

3.3.5 Girls and women are not good leaders

Thirty-four percent (34%) of the survey respondents agreed with the statement that girls and women are not good leaders, as shown in Table 3(e). The proportion of males (41%) who agreed with this statement was significantly higher than that of females (28%). A (not significant) higher proportion of respondents from the age group 20-24 (41%) agreed with the statement, followed by those aged 18-19 (32%) and those aged 16-17 (30.5%). CoCs were significantly more likely to agree with the statement than the FCoCs (36% versus 13%). Respondents from Reformed Church (39%) were slightly more likely agree that girls and women are not good leaders as compared to Catholics (32%) and Pentecostals (28%). With regard to education, the highest proportion of respondents who agreed with the statement was among those not

currently in school (37%). In terms of marital status, the highest proportion of respondents who agreed with the statement that girls and women are not good leaders was among those who were single (36%) as compared to those who were married (23%), this was a significant difference. Respondents who had no children (35%) were slightly more likely to agree with the statement than those who had children (32%).

3.3.6 Boys need to be tough even if they are young

Sixty-one percent (61%) of the respondents agreed that boys need to be tough even if they are very young (Table 4(a)). The proportion of males (90%) who agreed with this statement was significantly higher than that of females (36%). There was a higher proportion of respondents from the age group 18-19 (71%) who agreed with the statement, followed by those aged 20-24 (64%) and those aged 16-17 (52%), significantly the lowest proportion. CoCs were slightly more likely to agree with the statement than FCoCs (62% versus 57%). With regard to education, the significant highest proportion of respondents who agreed with the statement was among those in primary school (68%), followed by those in secondary school (62%) and those not currently in school (48%). Finally, unmarried respondents and respondents without children had slightly higher levels of agreement with the statement that boys need to be tough even if they are very young than married respondents and respondents with children.

3.3.7 Boys lose respect if they cry

The percentage of respondents who agree with the statement that boys lose respect if they cry is shown in Table 4(b). Overall, 66% of the respondents agreed with this statement. The proportion of males (84%) who agreed with this statement was significantly higher than that of females (50%). There was a higher proportion of respondents from the age group 18-19 (74%) who agreed with the statement that boys lose respect if they cry, followed by those aged 20-24 (67.5%) and those aged 16-17 (58%, the significant lowest proportion). CoCs were slightly more likely to agree with the statement than FCoCs: 66% as compared to 63%. Respondents from a Catholic (70%) background were also slightly more likely to agree that boys lose respect if they cry as compared to those from the Reformed church (63%) and Pentecostal (62%). With regard to education, the highest proportion of respondents who agreed with the statement was among those in primary school (73%), followed by those in secondary school (63%) and those not currently in school (61%), but the differences were not significant. Single respondents and those without children significantly agreed more often that boys lose respect if they cry than married respondents and those with children (68% and 71% versus 55% and 53.5%, respectively).

3.3.8 Boys have more opportunities in my community

Overall, 65% of the respondents agreed that boys have more opportunities in the community (Table 4(c)). Five percent (5%) of the respondents said they were not sure (not shown in Table). The proportion of males (75%) who agreed with this statement was significantly higher than that of females (57%). With regard to age groups, the youngest respondents from the age group 16-17 agreed slightly more often than older respondents. CoCs were significantly more likely to agree with the statement that boys have more opportunities in the community than FCoCs: 68% versus 40%. No significant differences were found based on religion of respondents. With regard to education, the highest proportion of respondents who agreed with the statement was among those not currently school (72%) or in primary school (69%) and for those in secondary school, 61% agreed with the statement (the differences were not significant). Respondents

who were single (67%) agreed significantly more often than those who were married (55%). Similarly, respondents who had no children (69%) were significantly more likely to agree with the statement that boys have more opportunities in the community as compared to those who had children (57%).

Table 4: Respondents' perceptions about gender issues – 2

Background characteristics	Percentage of respondents who agreed that:					
	Boys need to be tough even if they are very young	Boys lose respect if they cry	Boys have more opportunities in my community	Girls like it when boys comment on the shape of their bodies	Girls wearing little clothing provokes boys	n
	A	B	C	D	E	
Sex						
Female	36.0**	49.7**	56.6**	75.7**	61.4**	189
Male	89.8	83.8	75.4	96.4	97.0	167
Age						
16-17	51.8**	58.2*	68.1	83.0	74.5	141
18-19	71.3	74.3	63.4	88.1	81.2	101
20-24	64.0	67.5	64.0	86.0	79.8	114
Type of respondent						
FCoC	56.7	63.3	40.0**	96.7*	76.7	30
CoC	61.7	66.0	67.8	84.4	78.2	326
Religion						
Catholic	59.9	69.7	68.3	85.2	76.1	142
Reformed church	61.7	63.3	67.5	84.2	78.3	120
Pentecostal	63.9	62.3	57.4	88.5	78.7	61
Other	60.6	63.6	60.6	84.8	84.8	33
Tribe						
Chewa	60.0	65.1	66.4	84.7	77.3	295
Ngoni	63.9	63.9	58.3	86.1	83.3	36
Other	72.0	76.0	64.0	92.0	80.0	25
Current education level						
Primary	67.8*	72.9	68.6	88.1	79.7	118
Secondary	62.3	62.9	60.5	86.2	75.4	167
Not currently in school	47.9	60.6	71.8	78.9	81.7	71
Marital status						
Single	62.7	67.7*	67.3*	85.8	80.2*	303
Married	52.8	54.7	54.7	83.0	66.0	53
Having children						
No	65.9	70.6**	68.6*	89.0	81.2*	255
Yes	49.5	53.5	57.4	76.2	70.3	101
Total	61.2	65.7	65.4	85.4	78.1	356

** Significant at P < 0.01; * Significant at P < 0.05

3.3.9 Girls like it when boys comment on the shape of their bodies

Eighty-five percent (85%) of the respondents agreed that girls like it when boys comment on the shape of their bodies (Table 4(d)). The proportion of males (96%) who agreed with this statement was significantly higher than that of females (76%). As for age, religion, ethnicity and marital status, no large differences in levels of agreement were found. FCoCs (97%) were significantly more likely to agree than CoCs (84%). With regard to education, the highest proportion of respondents who agreed with the statement was among those in primary school (88%) and this was followed by those in secondary school (86%) and not currently school (79%), however, the differences were not significant. Respondents who had no children (89%) were slightly more likely to agree with the statement that girls like it when boys comment on the shape of their bodies as compared to those who had children (76%).

3.3.10 Girls wearing little clothing provokes boys

Overall, 78% of the respondents agreed that girls wearing little clothing provoke boys (Table 4(e)). The proportion of males (97%) who agreed with this statement was significantly higher than that of females (61%). The youngest age group (16-17) had the lowest level of agreement as compared to the higher age groups. CoCs and FCoCs had about the same levels of agreement with the statement. The same was true for respondents from different religious backgrounds. With regard to education, the highest proportion of respondents who agreed with the statement was among those currently not school (82%) and the lowest proportion was in secondary school (which was still 75%). In terms of marital status and having children or not, unmarried respondents and/or respondents without children were significantly more likely to agree with the statement that girls wearing little clothing provoke boys.

3.4 Perceptions about gender equality and rights

3.4.1 I believe that girls are as important as boys

Eighty-three percent (83%) of the respondents agreed that girls are as important as boys (Table 5(a)). The proportion of males (95%) who agreed with this statement was significantly higher than the proportion of females (71%). Younger respondents (16-17 years) had a significant lower level of agreement (79%) than those in the other age groups (18-19 years (90%) and 20-24 years (81%)). FCoCs were significantly more likely to agree than CoCs (92% versus 82%). Religion, educational background and marital status of the respondents were not significantly associated with the level of agreement regarding this statement. Respondents who had no children (85%) were significantly more likely to agree with the statement that girls are as important as boys compared to those who had children (77%).

3.4.2 I think that men and women should take equal responsibilities for household chores and childcare

The percentage of respondents who agreed with the statement that men and women should take equal responsibilities for household chores and childcare was 66%, as shown in Table 5(b). The proportion of males (92%) who agreed with this statement was significantly higher than that of females (43%). In addition, a significantly higher proportion of respondents from the age groups 20-24 and 18-19 (73% and 72%) agreed with the statement than respondents aged 16-17 (56%). CoCs (65%) were slightly less likely to agree with the statement as compared to FCoCs (73%). Respondents from Pentecostal background (75%) were slightly more likely to agree with the statement compared to Catholics (66%) and those from the Reformed

Church (62%). With regard to education, the highest proportion of respondents who agreed with the statement was among those in primary school (69%) and this was followed by those in secondary school (68%) and those currently not in school (58%) (no significant differences). The respondents who had no children (70%) were significantly more likely to agree with the statement than those who had children (55%), while for marital status, no association was found.

Qualitative data showed mixed results regarding expectations of boys and girls on household chores. However, many of the participants reported segregation of tasks for females and males.

House chores, they expect a girl to do everything at home because they say it's culture, a girl needs to do everything at home and the boys... They do not do anything, they leave everything... all the house chores they leave them to girls. (IDI, community leader)

Several participants mentioned that the responsibility for household chores is more equally divided between females and males nowadays; however, it seems the bulk of the household chores is still the responsibility of women.

There is no difference per se, because nowadays both the males and females do similar house chores such as cleaning plates, sweeping the house. Even when a girl is away from home, boys do the chores, so they do house work equally. (IDI, parent)

It depends with the kind of roles presented to these boys and girls. For example, both boys and girls can fetch firewood, cut down trees or fetch water and to some extent here we have women who are able to lay bricks and construct a house. This is because they have gone through different challenges in their lives. On the other hand, there exist tasks specifically for boys or girls. For instance, girls are the only ones to sweep the surrounding, wash plates and cook while boys do house construction, house thatching and others. (IDI, male CoC 23 years)

While the above quotes show some tendency towards an equal task division between girls and boys, one participant stressed the point that gender roles are difficult to change, as young people want to conform to them.

So we follow what our forefathers used to do. For example, even if I wake up early in the morning, I cannot get a broom and sweep the surrounding, because from the time in memorial this role is specifically performed by girls or women... Like gender roles are difficult to change. For example, a boy sweeping the surrounding in the morning cannot be easily adopted in this community hence this difference between men and women is largely accepted. (IDI, male CoC 21 years)

3.4.3 Homosexual people have equal rights and should be treated with respect

Six percent (6%) of all respondents agreed with the statement that homosexual people have equal rights and should be treated with respect as shown in Table 4(b), 91% disagreed and 3% answered 'don't know' or had no answer (not shown in Table). The proportion of females (8%) who agreed with this statement was significantly higher than the proportion of males who agreed with it (4%). CoCs were slightly less likely to agree with the statement than FCoCs: 6% versus 7%. Respondents from Pentecostal (13%) background were slightly more likely agree that homosexual people have equal rights and should be treated with respect, compared to those of other religions. With regard to education, the highest proportion of

respondents who agreed with the statement was among those in secondary school (7%), followed by those in primary school (5%) and those currently not in school (4%) (no significant differences). In terms of marital status and having children, respondents who were married and/or had children significantly agreed more with the statement than unmarried respondents or respondent who did not have children.

Table 5: Respondents' perceptions about gender equality and rights

Background characteristics	Percentage of respondents who agreed that:			
	I believe that girls are as important as boys	I think that men and women should take equal responsibility for household chores and childcare	Homosexual people have equal rights and should be treated with respect	n
	A	B	C	
Sex				
Female	71.4**	42.9**	7.9*	189
Male	95.2	92.2	3.6	167
Age				
16-17	78.7*	56.0**	6.4	141
18-19	90.1	72.3	4.0	101
20-24	80.7	72.8	7.0	114
Type of respondent				
FCoC	93.3*	73.3	6.7	30
CoC	81.6	65.3	5.8	326
Religion				
Catholic	80.3	66.2	4.2	142
Reformed church	80.0	61.7	5.0	120
Pentecostal	85.2	75.4	13.1	61
Other	97.0	63.6	3.0	33
Tribe				
Chewa	83.1	63.7	7.1	295
Ngoni	83.3	77.8	0.0	36
Other	76.0	76.0	0.0	25
Current education level				
Primary	81.4	68.6	5.1	118
Secondary	83.2	67.7	7.2	167
Not currently in school	83.1	57.7	4.2	71
Marital status				
Single	83.5	66.3	5.0*	303
Married	77.4	64.2	11.3	53
Having children				
No	84.7*	70.2**	4.3*	255
Yes	77.2	55.4	9.9	101
Total	82.6	66.0	5.9	356

** Significant at $P < 0.01$; * Significant at $P < 0.05$

3.4.4 Young men's attitudes regarding treating young women

Two statements specifically focused on young men's attitudes regarding treating young women fairly. Ninety-five percent (95%) of all male respondents indicated they thought that they treated girls fairly, while 5% thought they did not. With regard to the statement 'I feel that boys should support other boys who challenge unfair attitudes toward girls', 83% of the boys said 'yes', 11% was not sure and 6% said 'no'.

3.5 Participation in discussions on gender equality and rights

All respondents were asked whether they talk about gender equality and girls' rights with boys, adult men, girls and adult women. They were able to answer with 'always', 'sometimes', 'never' or no response. Results are presented in Table 6 and 7.

3.5.1 Participation in discussions on gender equality and rights with boys and men

Thirty-five percent (35%) of all respondents reported that they always talked about gender equality with boys around their age, 49% reported to do this sometimes and 16% reported 'never' (Table 6(a)). The proportion of males (65%) who reported talking about gender equality with boys always was significantly higher than the proportion of girls (9.5%). Furthermore, the younger age group seemed significantly less comfortable to talk about gender equality with boys than the older age groups. FCoCs more often reported to always talk about gender equality with boys around their age than CoCs (53% versus 34%). Furthermore, married respondents significantly more often reported to talk about gender equality with boys as compared to unmarried respondents. Religion, education level and having children or not were not significantly associated with the frequency of talking about gender equality with boys.

Participation in discussions about gender equality and girls' rights with adult men was much less reported to take place. Overall, 10% of the respondents said to always take part in discussion with adult men, 32% said 'sometimes' and 56% said 'never' (Table 6(b)). Here as well, females and respondents aged 16-17 seemed significantly less comfortable to talk about these issues with adult men. In addition, FCoCs seemed to be significantly more comfortable talking with adult men than CoCs, although the percentage who indicated to always discuss with adult men was 27% only, but those who indicated sometimes were 50% (against 9% and 31% of the participants saying always and sometimes respectively). Furthermore, unmarried respondents and those without children reported significant lower participation in discussions on gender equality and girls' right with adult men. Religion and education level were not significantly associated with the frequency of talking about gender equality with adult men.

Table 6: Percentage of respondents reporting how often they talk about gender equality and girls' rights – 1

Background characteristics		Percentage talking with boys around their age				Percentage talking with adult men				n
		A				B				
		Always	Some times	Never	No response	Always	Some times	Never	No response	
Sex										
	Girls	9.5**	67.2	22.8	0.5	1.6**	24.9	70.9	2.6	189
	Boys	64.7	27.5	7.8	0.0	19.8	40.7	39.5	0.0	167
Age										
	16-17	22.7**	53.2	24.1	0.0	3.6**	24.1	70.2	2.1	141
	18-19	46.5	41.6	11.9	0.0	8.9	31.7	59.4	0.0	101
	20-24	41.2	49.1	8.8	0.9	19.3	43.0	36.0	1.7	114
Type of respondent										
	FCoC	53.3	43.3	3.3	0.0	26.7**	50.0	23.3	0.0	30
	CoC	33.7	49.1	16.9	0.3	8.6	30.7	59.2	1.5	326
Religion										
	Catholic	31.0	52.8	16.2	0.0	6.3	33.1	59.9	0.7	142
	Reformed church	35.8	49.2	15.0	0.0	9.2	31.7	56.7	2.5	120
	Pentecostal	39.3	41.0	18.0	1.6	14.8	34.4	49.2	1.6	61
	Other	45.5	42.4	12.1	0.0	21.2	27.3	51.5	0.0	33
Tribe										
	Chewa	35.6	47.8	16.3	0.3	10.9	29.8	57.6	1.7	295
	Ngoni	27.8	61.1	11.1	0.0	8.3	33.3	58.3	0.0	36
	Other	44.0	40.0	16.0	0.0	4.0	60.0	36.0	0.0	25
Current education level										
	Primary	34.7	42.4	22.0	0.9	7.6	33.1	56.8	2.5	118
	Secondary	33.5	51.5	15.0	0.0	10.2	28.1	60.5	1.2	167
	Not currently in school	40.9	52.1	7.0	0.0	14.1	40.8	45.1	0.0	71
Marital status										
	Single	36.6*	46.9	16.5	0.0	7.3**	32.7	59.1	1.0	303
	Married	28.3	58.5	11.3	1.9	26.4	30.2	39.6	3.8	53
Having children										
	No	37.6	45.1	17.3	0.0	7.8**	29.4	61.6	1.2	255
	Yes	29.7	57.4	11.9	1.0	15.8	39.6	42.6	2.0	101
Total		35.4	48.6	15.7	0.3	10.1	32.3	56.2	1.4	356

** Significant at P < 0.01; * Significant at P < 0.05

3.5.2 Participation in discussions on gender equality and rights with girls and women

Findings regarding the statements on discussion gender equality and girls' rights with girls or adult women are presented in Table 7. Forty percent (40%) of all respondents said to always talk about it with girls of their age, followed by 31% who said to sometimes talk, and 18.5% to never talk about it with girls their age (Table 7(a)). Female respondents, FCoCs, Catholic respondents and those with children significantly more often reported that they always talk about gender equality with girls. Age, education level and marital status seemed not to have an association with the frequency of talking about gender equality with girls.

Respondents also seemed less comfortable talking to adult women about gender equality and girls' rights. Seventeen percent (17%) reported 'always, 46% 'sometimes' and 36% 'never'. Male respondents, older respondents, FCoCs, those married and/or having children reported significantly more often that they always talked about it with adult women. Religion and education level did not show significant associations with the frequency of talking about gender equality with adult women. When comparing Table 6 and 7, it becomes clear that young people found it generally most difficult to talk to adult men.

Table 7: Percentage of respondents reporting how often they talk about gender equality and girls' rights – 2

Background characteristics		Percentage talking with girls around their age				Percentage talking with adult women				n
		A				B				
		Always	Some times	Never	No response	Always	Some times	Never	No response	
Sex										
	Girls	42.3**	54.0	3.7	0.0	12.2**	60.3	26.5	1.1	189
	Boys	37.7	27.0	35.3	0.0	23.4	29.9	46.7	0.0	167
Age										
	16-17	39.0	48.2	12.8	0.0	12.1*	53.2	33.3	1.4	141
	18-19	42.6	32.7	24.7	0.0	16.8	34.7	48.5	0.0	101
	20-24	39.5	40.3	20.2	0.0	24.6	47.4	28.1	0.0	114
Type of respondent										
	FCoC	56.7*	43.3	0.0	0.0	40.0**	53.3	6.7	0.0	30
	CoC	38.7	41.1	20.2	0.0	15.3	45.4	38.7	0.6	326
Religion										
	Catholic	47.9**	32.4	19.7	0.0	17.6	47.2	33.8	1.4	142
	Reformed church	34.2	47.5	18.3	0.0	15.8	46.7	37.5	0.0	120
	Pentecostal	26.2	49.2	24.6	0.0	16.4	41.0	42.6	0.0	61
	Other	54.6	42.4	3.0	0.0	24.2	48.5	27.3	0.0	33
Tribe										
	Chewa	41.7	41.0	17.3	0.0	19.3	46.4	33.6	0.7	295
	Ngoni	33.3	38.9	27.8	0.0	11.1	38.9	50.0	0.0	36
	Other	32.0	48.0	20.0	0.0	4.0	52.0	44.0	0.0	25
Current education level										
	Primary	31.4	42.4	26.3	0.0	18.6	37.3	42.4	1.7	118
	Secondary	43.1	40.7	16.2	0.0	14.4	48.5	37.1	0.0	167
	Not currently in school	47.9	40.8	11.3	0.0	22.5	54.9	22.5	0.0	71
Marital status										
	Single	38.9	41.3	19.8	0.0	13.9**	46.2	39.3	0.7	303
	Married	47.2	41.5	11.3	0.0	37.7	45.3	17.0	0.0	53
Having children										
	No	38.0**	38.8	23.1	0.0	12.6**	44.3	42.3	0.8	255
	Yes	45.5	47.5	6.9	0.0	29.7	50.0	19.8	0.0	101
Total		40.2	41.3	18.5	0.0	17.4	46.1	36.0	0.6	356

** Significant at P < 0.01; * Significant at P < 0.05

3.5.3 Confidence to challenge someone if hearing someone saying something unfair to girls

Respondents were also asked whether they have the confidence to challenge someone if they hear that person is saying something unfair against girls (Table 8). Overall, 39% of the respondents reported they always had the confidence, while 49% reported 'sometimes' and 12% 'never'. The most significant findings were that respondents in primary school and those without children reported less often that they always felt confident to challenge someone if they hear that person saying something unfair against girls. Furthermore, significantly more males (21%) reported that they never have confidence to report as compared to females (4%).

Table 8: Percentage of respondents who report they have the confidence to challenge someone if they hear him or her saying something unfair against girls

Background characteristics	Always	Sometimes	Never	No response	n
Sex					
Girls	38.1	57.7	3.7**	0.5	189
Boys	40.1	38.9	21.0	0.0	167
Age					
16-17	36.9	53.2	9.9	0.0	141
18-19	35.6	46.5	16.8	1.0	101
20-24	44.7	45.6	9.7	0.0	114
Type of respondent					
FCoC	50.0	46.7	3.3	0.0	30
CoC	38.0	49.1	12.6	0.3	326
Religion					
Catholic	39.4	44.4	15.5	0.7	142
Reformed church	37.5	50.8	11.7	0.0	120
Pentecostal	32.8	59.0	8.2	0.0	61
Other	54.6	42.4	3.0	0.0	33
Tribe					
Chewa	41.7*	47.1	11.2	0.0	295
Ngoni	22.2	63.9	11.1	2.8	36
Other	32.0	48.0	20.0	0.0	25
Current education level					
Primary	31.4*	50.0	18.6	0.0	118
Secondary	38.3	50.3	10.8	0.6	167
Not currently in school	53.5	43.7	2.8	0.0	71
Marital status					
Single	38.0	49.2	12.5	0.3	303
Married	45.3	47.2	7.5	0.0	53
Having children					
No	34.9*	50.2	14.5	0.4	255
Yes	49.5	45.5	5.0	0.0	101
Total	39.0	48.9	11.8	0.3	356

** Significant at P < 0.01; * Significant at P < 0.05

3.6 Young people's decision making power

3.6.1 I believe that a girl should be able to decide for herself over how to use her free time

The study revealed that 72% of the respondents believed that a girl should be able to decide for herself over how to use her free time (Table 9(a)). The proportion of males (82%) who believed that a girl should be able to decide for herself how to use her free time was significantly higher than that of females (63%). No significant differences were found based on age, being a CoC or FCoC, or religion. With regard to education, the highest proportion of respondents who believed girls should be able to decide themselves was among those not currently in school (86%), followed by those in secondary school (71%) and primary school (65%). Unmarried respondents and those without children thought more often that girls should be able to decide themselves how to spend their free time than married respondents and those with children (74% and 75% versus 60% and 64%).

3.6.2 I know how to make important decisions about my own life

The majority (90%) of the respondents reported that they knew how to make important decisions about their own life (Table 9(b)). Males seemed to have significant more confidence regarding this than females (98% versus 83%). Furthermore, younger respondents (16-17 years) seemed to be significant less confident in making decisions about their life than older respondents (84% versus 97% for the 18-19 age group and 90% for the 20-24 age group). There was a greater proportion of CoCs (90%) who reported that they knew how to make important decisions about their own life as compared to FCoCs (86%), however, this difference was not significant. With regard to education, the highest proportion of respondents who reported that they knew how to make decisions about their life was among those not currently in school (97%), followed by those in secondary school (93%) and primary school (81%, the significant lowest proportion). While marital status showed no association, respondents without children (92%) seemed to be significant more confident in decision making than their childless counterparts (85%).

3.6.3 I save money

Respondents were also asked whether they could save money (Table 9(c)). Twenty-three percent (23%) of the respondents reported that they could save money. The proportion of males (35%) who reported that they could save money was higher than that of females (13%). Young respondents (16-17 years) were least able to save (11%) as compared to older respondents. FCoCs were also significantly more likely to save money as compared to CoCs (40% versus 22%). Furthermore, those respondents who were married and/or had children were significantly more likely to report they were able to save than respondents who were unmarried and/or had no children. No associations were observed in relation to religion and education status.

3.6.4 It is not for a girl to decide whom she marries

With regard to the decision whom to marry, 32% of the respondents agreed that it is not the girl to decide whom she marries (Table 9(d)). The proportion of males (46%) who agreed was significantly higher than the proportion of females (20%). There was a higher proportion of respondents from the age group 20-24 (40%) who agreed that it is not the girl to decide whom she marries, followed by respondents aged 18-19 (32%) and 16-17 (25.5%, a significant difference). CoCs were also significantly more likely to agree that that

it is not the girl to decide whom she marries (33%) as compared to 16.7% of the FCoCs. With regard to education, the highest proportion of respondents who agreed was among those in primary school (44%), this was followed by those not currently in school (27%) and in secondary school (26%). No associations were found for religion, marital status or having children or not.

Table 9: Respondents' opinions about young people's decision making power

Background characteristics	Percentage of respondents who believed/ reported/ agreed that:				n
	A girl should be able to decide for herself over how to use her free time	They know how to make important decisions about their own life	They could save money	It is not for a girl to decide whom she marries	
	A	B	C	D	
Sex					
Girls	63.0**	83.1**	12.7**	19.6**	189
Boys	82.0	97.6	35.3	46.1	167
Age					
16-17	69.5	84.4**	11.3**	25.5*	141
18-19	76.2	97.0	32.7	31.7	101
20-24	71.1	90.4	29.8	40.4	114
Type of respondent					
FCoC	73.3	86.7	40.0*	16.7*	30
CoC	71.8	90.2	21.8	33.4	326
Religion					
Catholic	72.5	93.0	21.8	33.8	142
Reformed church	65.8	85.8	17.5	35.0	120
Pentecostal	77.0	88.5	34.4	34.4	61
Other	81.8	93.9	30.3	39.1	33
Tribe					
Chewa	69.5*	89.8	23.1	29.8	295
Ngoni	86.1	94.4	22.2	52.8	36
Other	80.0	84.0	28.0	28.0	25
Current education level					
Primary	65.3**	81.4**	19.5	44.1**	118
Secondary	70.7	92.8	23.4	25.7	167
Not currently in school	85.9	97.2	29.6	26.8	71
Marital status					
Single	73.9*	90.4	21.5*	31.7	303
Married	60.4	86.8	34.0	34.0	53
Have children					
No	74.9*	91.8*	20.8*	33.7	255
Yes	64.4	85.1	29.7	27.7	101
Total	71.9	89.9	23.3	32.0	356

** Significant at $P < 0.01$; * Significant at $P < 0.05$

In the qualitative component of the study, participants were asked about decision making power. The youth mainly referred to their CoC groups, but did not report about having influence at community level. Community leaders said that young people do not have decision making power, but that youth participation

in community building projects. An NGO worker reported that young people have decision making power via the school council. With regard to decision making at household level, one parents said:

There is no difference, because decisions are made as a couple, though with once in a while involvement of the children, because children may have a valid point which can be considered to make a right decision. (IDI, parent)

Community leaders indicated that men must make decisions.

Yes, we usually dominate women when it comes to decision making. Quite alright we can make decisions together, but when it comes to implementation, a woman's idea is discarded. You find that after harvesting, for example, what was discussed with my wife is not fulfilled. (KII, community leader)

In the survey, a specific question was asked about to what extent boys can influence girls' decisions (Figure 1).

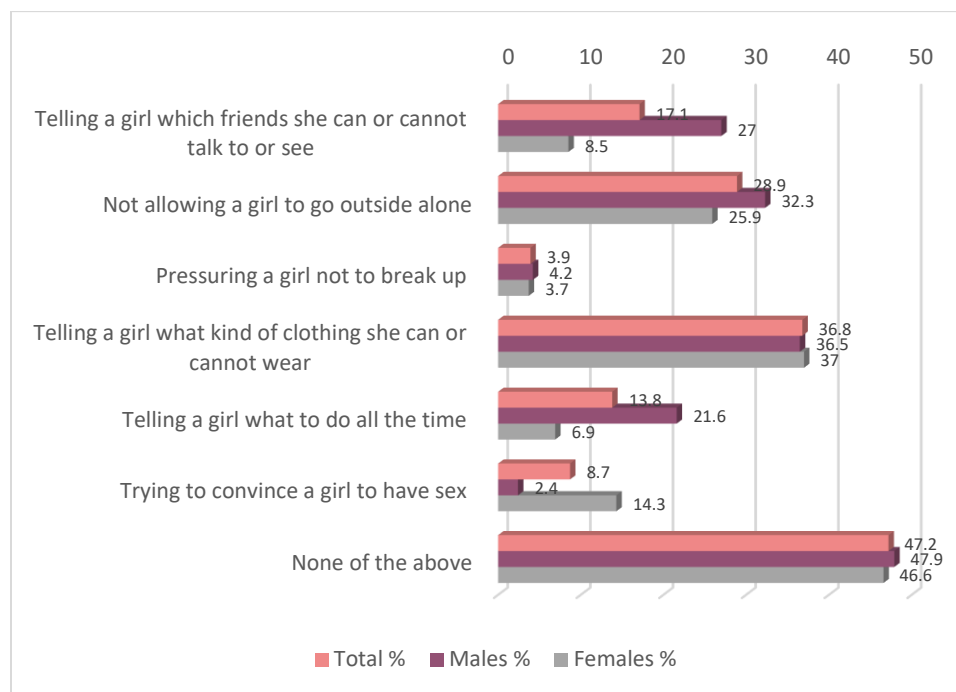


Figure 1: A boy is justified to do the following ... (n=356)

Most respondents (37%) said that a boy is justified telling a girl what kind of clothing she can or cannot wear and this was followed by those who said that a boy is justified not allowing a girl to go outside alone (29%) and those who said that a boy is justified telling a girl which friends she can or cannot talk to or see (17%). Nine percent (9%) of the respondents said that a boy is justified trying to convince a girl to have sex, females said this more (14%) than males (2%). For other things listed in Figure 1, there were more males who mentioned boys were justified to do those things to girls than females.

3.7 Attitudes and perceptions about sex and relationships

3.7.1 If a girl says no to sex she usually means yes

Thirty-eight percent (38%) of all respondents agreed that if a girl says no sex she usually means yes (Table 10(a)). Three percent (3%) was not sure (not shown in Table). The proportion of males (41%) who agreed with this statement was higher than that of females (34%), however, this was not a significant difference. There was a significantly higher proportion of respondents from the age group 18-19 (45.5%) who agreed with this statement as compared to the other age groups. CoCs were more likely to agree with the statement than FCoCs (39% versus 29%), but the difference was not significant. With regard to education, the significant highest proportion of respondents who agreed with the statement was among those in primary school (47.5%). This was followed by those currently not in school (39%) and in secondary school (30%). Marital status and having children or not had no significant association with agreement on this statement.

3.7.2 It is the girl's responsibility to prevent pregnancy

The percentage of respondents who agreed with the statement that it is the girl's responsibility to prevent pregnancy is shown in Table 10(b). Overall, 70.5% of the respondents agreed that it is the girl's responsibility to prevent pregnancy. The proportion of males (81%) who agreed with this statement was significantly higher than the proportion of females (61%). The FCoCs were more likely to agree with the statement than the CoCs (87% versus 69%), however, the difference was not significant. While age of respondents was not associated with the respondents' answers on this statement, the religion of the respondents seemed to be associated. Respondents from Pentecostal background (84%) were significantly more likely to agree that it is the girl's responsibility to prevent pregnancy compared to those from the Reformed (71%) and Catholic church (67%). Furthermore, respondents in primary school seemed to agree slightly more often with the statement than those in secondary school or those out of school. The respondents who had no children (74%) were significantly more likely to agree with the statement that it is the girl's responsibility to prevent pregnancy compared to those had children (62%). Unmarried respondents also agreed more often with the statement than married respondents, but the difference was not significant.

While the quantitative data indicate that the majority of the respondents thought that it is the girl's responsibility to prevent pregnancy, a young man reported that sometimes, the decisions or requests of girls are not taken seriously by boys.

The ladies in relationships are helpful, they can tell their man that we need to be using condoms during sex, but mostly as men we disregard their decision and just have unprotected sex with them...
(IDI, male CoC 21 years)

Qualitative data also suggest that there is a lack of knowledge regarding prevention of pregnancy and misconceptions regarding the use of contraceptives. One male participant reported that condoms could cause physical problems and lead to less satisfaction during sex.

With regard to prevention of pregnancies...There are misconceptions about methods of prevention of pregnancies such as condoms. Others say if you use a condom, you develop rash on your private

parts, others say that it is not nice to have sex with a condom and also, they are misconceptions with regard to family planning pills. For example, they say that if you take pills, the time you wait to have a child, the child will be born deformed in certain parts, also in terms of access to these pills to prevent pregnancies, I think the levels of responses are quite low due to inadequate levels of knowledge. (IDI, male FCoC)

A key informant reported that contraceptives were against the culture and was not generally promoted.

In the past, I mean 15 years ago, the way people were growing up they had no condoms. Now the condom has come, they are saying it is just against their culture when a boy and girl or a woman and man enjoy their sex life. So, they are saying it's against their culture, because for instance they got initiation ceremony here for girls and for boys and the issue of using condoms is not promoted or they are not within that syllabus. (KII, NGO)

3.7.3 If a girlfriend is unfaithful, it is all right for her boyfriend to beat her

Twenty-nine percent (29%) of the respondents agreed that if a girlfriend is unfaithful, it is all right for her boyfriend to beat her (Table 10(c)). Four percent (4%) was not sure (not shown in Table). The proportion of males (32%) who agreed with this statement was slightly higher than that of females (26.5%). Furthermore, the data indicate that if respondents are older or married, they tend to agree more often to this statement. FCoCs, who were generally older than CoCs, also significantly agreed more with this statement than CoCs (40% versus 28%). Respondents from Pentecostal background (38%) seemed more likely agree that if a girlfriend is unfaithful, it is all right for her boyfriend to beat her compared to respondents from other denominations, in particular Catholics (25%). Other characteristics of respondents did not have significant associations with the level of agreement with this statement.

3.7.4 Boys do not remain faithful to their girlfriends for long

With regard to the statement that boys do not remain faithful to their girlfriends for long, 76% of the respondents agreed (Table 10(d)). Three percent (3%) of the respondents answered they were not sure (not shown in Table). The proportion of males (81%) who agreed with this statement was significantly higher than that of females (71%). Respondents in the youngest age group (16-17) agreed significantly less often with the statement than older respondents (67% versus 80% for those aged 18-19 and 83% for those aged 20-24). This coincided with a significantly lower level of agreement among CoCs when compared to FCoCs: 75% versus 90%. Respondents from the Pentecostal Church (87%) seemed more likely to agree that boys do not remain faithful to their girlfriends for long compared to respondents from the Catholic (77%) and Reformed church (75%). Education, marital status and having children or not were not significantly associated with the level of agreement with this statement.

3.7.5 If a boyfriend is unfaithful, it is because his girlfriend did not take care of him

Fifty-one percent (51%) of the respondents agreed that if a boyfriend is unfaithful, it is because his girlfriend did not take care of him (Table 10(e)). The proportion of males (80%) who agreed with this statement was significantly higher than that of females (25%). There was a significantly higher proportion of respondents from the age group 18-19 (62%) agreeing with the statement compared to the other age groups. As the level of agreement on this statement was more divided among respondents, for the other background characteristics, no significant associations were found.

Table 10: Respondents' attitudes/perceptions about sex and relationships – 1

Background characteristics	Percentage of respondents who agreed that:					n
	If a girl says no to sex she usually means yes	It is the girl's responsibility to prevent pregnancy	If a girlfriend is unfaithful, it is all right for her boyfriend to beat her	Boys do not remain faithful to their girlfriends for long	If a boyfriend is unfaithful, it is because his girlfriend did not take care of him	
	A	B	C	D	E	
Sex						
Female	34.4	61.4**	26.5	71.4**	25.4**	189
Male	41.3	80.8	31.7	81.4	79.6	167
Age						
16-17	39.7*	68.1	22.7*	67.4**	39.7**	141
18-19	45.5	68.3	28.7	80.2	62.4	101
20-24	28.1	75.4	36.8	83.3	39.7	114
Type of respondent						
FCoC	26.7	86.7	40.0**	90.0*	50.0	30
CoC	38.7	69.0	27.9	74.8	50.9	326
Religion						
Catholic	40.1	66.9*	24.6	76.8*	47.9	142
Reformed church	35.8	70.8	28.3	75.0	50.0	120
Pentecostal	39.3	83.6	37.7	86.9	57.4	61
Other	30.3	60.6	33.3	57.6	54.5	33
Tribe						
Chewa	37.6	68.8	30.8	75.9	49.2	295
Ngoni	44.4	77.8	19.4	77.8	52.8	36
Other	28.0	80.0	20.0	76.0	68.0	25
Current education level						
Primary	47.5**	77.1	27.1	71.2	53.4	118
Secondary	29.9	67.1	29.3	79.0	49.1	167
Not currently in school	39.4	67.6	31.0	77.5	50.7	71
Marital status						
Single	38.6	71.3	28.1	76.6	50.8	303
Married	32.1	66.0	34.0	73.6	50.9	53
Having children						
No	38.8	73.7*	26.3**	76.1	54.1*	255
Yes	34.7	62.4	35.6	76.2	42.6	101
Total	37.6	70.5	28.9	76.1	50.8	356

** Significant at $P < 0.01$; * Significant at $P < 0.05$

3.7.6 I express my opinions about sexual health with a sexual partner

The percentage of respondents who reported that they express their opinions about sexual health with a sexual partner was 77%, as shown in Table 11(a). Six percent (6%) answered 'not sure' or 'no answer' (not shown in the Table). Males said this slightly more often than females. Furthermore, younger respondents, those in primary school and those who were unmarried and/or had no children did significantly less often indicate that they express their opinions about sexual health with a sexual partner than older respondents, in secondary school or out-of-school, and married respondents and those having children. FCoCs seemed slightly more comfortable to express their opinions about sexual health with a sexual partner than CoCs, but the difference was not significant.

3.7.7 I negotiate condom use during sex to prevent pregnancy or disease

Seventy-eight percent (78%) of the respondents reported that they negotiate condom use during sex to prevent pregnancy or diseases (Table 11(b)). Five percent (5%) was not sure or did not want to answer the question, and 17% felt not comfortable (not shown in Table). The proportion of males (86%) who reported this was significantly higher than that of females (71%). Respondents of the youngest age group (16-17) were significantly less reporting that they negotiate condom use as compared to older respondents (67% versus 84% for those between 18 and 19 and 87% for those between 20 and 24). Furthermore, the CoCs (77%) were less likely to report that they negotiate condom use as compared to the FCoCs (87%). This was not a significant difference. With regard to education, respondents in primary school seemed also slightly less confident to negotiate condom use than those in secondary school or out of school, which is corresponding with the data regarding age of the respondents. While religion and marital status seemed not to play a role, those respondents who had children seemed more comfortable to negotiate condom use than those without children.

3.7.8 I take care of my sexual health

The majority (92%) of the respondents reported that they take care of their sexual health (Table 11(c)). There was no difference between males and females and although the youngest age group and CoCs (as opposed to FCoCs) seemed to report a bit less often they take care of their sexual health, no differences based on other demographic characteristics were found.

3.7.9 I have the confidence to encourage girls to take care of their sexual and reproductive health

A high percentage (86%) of the respondents reported that they have the confidence to encourage girls to take care of their sexual and reproductive health (Table 11(d)). The proportion of females (88%) who reported this was slightly higher than that of males (83%). Confidence seemed to increase with age. The FCoCs (93%) were slightly more likely to report that they have the confidence to encourage girls to take care of their sexual and reproductive health as compared to the CoCs (85%). Married respondents also reported more confidence (94%) than unmarried respondents (84%). Other respondents' characteristics did not significantly associate with the level of confidence. It must be noted that 6% of all respondents indicated to be not sure about this statement, and 0.6% provided no answer.

3.7.10 Girls always want boys to be romantic

The percentage of respondents who agreed that girls always want boys to be romantic was 86%, as shown in Table 11(e). The proportion of males (95%) who agreed was significantly higher than the proportion of females (79%). There was a higher proportion of respondents from the age group 18-19 (92%) and 20-24 (88%) who agreed with the statement as compared to the age group 16-17 (81%). Looking at other characteristics of respondents, no significant findings appeared, however, respondents having no children seemed to agree more often that girls always want boys to be romantic than respondents who had children.

Table 11: Respondents' attitudes/perceptions about sex and relationships – 2

Background characteristics	Percentage of respondents who reported or agreed that:					
	They express their opinions about sexual health with a sexual partner	They negotiate condom use during sex to prevent pregnancy or disease	They take care of their sexual health	They have the confidence to encourage girls to take care of their sexual and reproductive health	Girls always want boys to be romantic	n
	A	B	C	D	E	
Sex						
Female	75.1	71.4**	91.5	87.8	78.8**	189
Male	79.6	85.6	92.2	83.2	94.6	167
Age						
16-17	66.7**	66.7**	87.2*	80.1*	80.9*	141
18-19	78.2	84.2	94.1	88.1	92.1	101
20-24	89.5	86.8	95.6	90.4	87.7	114
Type of respondent						
FCoC	83.3	86.7	96.7	93.3	83.3	30
CoC	76.7	77.3	91.4	85.0	86.5	326
Religion						
Catholic	73.2	76.8	92.3	88.0	85.9	142
Reformed church	78.3	79.2	92.5	82.5	86.7	120
Pentecostal	82.0	80.3	95.1	90.2	82.0	61
Other	81.8	75.8	81.8	78.8	93.9	33
Tribe						
Chewa	79.0	80.3*	92.5	88.1*	85.1	295
Ngoni	69.4	69.4	86.1	72.2	94.4	36
Other	68.0	64.0	92.0	76.0	88.0	25
Current education level						
Primary	67.8**	72.0	90.7	83.1	83.9	118
Secondary	80.2	81.4	93.4	88.0	86.8	167
Not currently in school	85.9	80.3	90.1	84.5	88.7	71
Marital status						
Single	75.6*	77.6	91.1	84.2*	86.8	303
Married	86.8	81.1	96.2	94.3	83.0	53
Having children						
No	73.3**	74.5**	92.2	84.3	88.2*	255
Yes	87.1	87.1	91.1	89.1	81.2	101
Total	77.2	78.1	91.9	85.7	86.2	356

** Significant at $P < 0.01$; * Significant at $P < 0.05$

One statement read: 'I like my body'. The majority of the respondents agreed with this statement: 96%. Twelve respondents did not agree with the statement (3%) and one respondent was not sure. All respondents who did not agree or were not sure were females, which marks a significant difference with males.

3.7.11 It is okay for a boy to...

A number of statements were read to respondents, both males and females, whether it was okay for a boy to do the following things as depicted in Figure 2: make negative comments about a girl's appearance, make negative comments directly to a girl, make sexist jokes, sexually assault a girl, spread sexual rumours about a girl and send naked pictures of a girl without her consent.

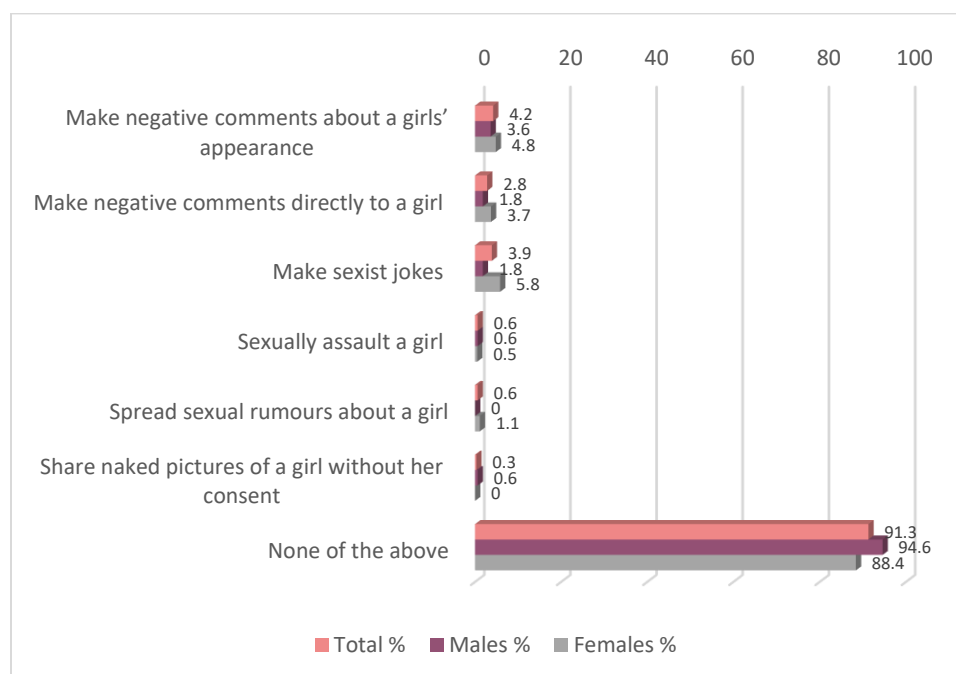


Figure 2: Perceptions about whether it is okay for a boy to do the following (n=356)

Most respondents (91%) said that it was not okay for a boy to do any of the things listed above: there were more males (95%) than females (88%) who said this. About 6% of the females thought it is okay for a boy to make sexist jokes.

3.8 Perceptions about marriage and family life

3.8.1 I think that girls marry too young in my community

The percentage of respondents who reported that girls marry too young in their community is shown in Table 12(a). Seventy-nine percent (79%) of the respondents agreed with the statement. The proportion of males (87%) who reported that girls marry too young in their community was significantly higher than that of females (71%). The findings also reveal that there was a higher proportion of respondents from the age group 20-24 (87%) who reported that girls marry too young in their community, followed by those aged

18-19 (82%) and 16-17 (69.5%, which was significantly lower than the other two age groups). There were in proportion less CoCs (78%) who reported that girls marry too young in their community as compared to the proportion of FCoCs (87%), but this difference was not significant. Respondents from the Pentecostal church (92%) were more likely to report that girls marry too young as compared to respondents from the Catholic (83%) and Reformed Church (71%). Education, marital status and having children or not did not show significant associations with respondents' perceptions on the statement.

3.8.2 A wife should always obey her husband

Seventy-nine percent (79%) of the respondents agreed that a wife should always obey her husband (Table 12(b)). The proportion of males (92%) who agreed with this statement was significantly higher than that of females (67%). Furthermore, the CoCs were significantly more likely to agree with the statement than the FCoCs: 80% versus 67%. Age, religion, education, marital status and having children or not did not significantly associate with the level of agreement with this statement, but those respondents who were unmarried and/or had no children seemed to agree more often than married respondents or respondents having children.

3.8.3 A good woman tolerates violence from her husband or partner in order to keep her family together

More than half (61.5%) of all respondents agreed that a good woman tolerates violence from her husband or partner in order to keep her family together (Table 12(c)). The proportion of males (85%) who agreed was significantly higher than the proportion of females (41%). Younger respondents reported significantly less often (50%) to agree with this statement than older respondents (age group 18-19 (74%) and 20-24 (64%)). The CoCs were slightly more likely to agree that a good woman tolerates violence from her husband or partner than FCoCs: 62% for CoCs and 53% for the FCoCs. With regard to education, the significant highest proportion of respondents who agreed was among those in primary school (69.5%) and those in secondary school (60%) and those currently not in schools (53%) followed this. While religion and marital status did not seem to have an influence of the level of agreement, the respondents who had no children (66%) were significantly more likely to agree with the statement that a good woman tolerates violence from her husband or partner, as compared to those who had children (49.5%).

Table 12: Respondents' perceptions about marriage and family life

Background characteristics	Percentage of respondents who agreed that:			
	Girls marry too young in their community	A wife should always obey her husband	A good woman tolerates violence from her husband or partner in order to keep her family together	n
	A	B	C	
Sex				
Female	71.4**	67.2**	40.7**	189
Male	86.8	92.2	85.0	167
Age				
16-17	69.5**	75.9	50.4**	141
18-19	82.2	82.2	74.3	101
20-24	86.8	79.8	64.0	114
Type of respondent				
FCoC	86.7	66.7*	53.3	30
CoC	77.9	80.1	62.3	326
Religion				
Catholic	83.1**	78.2	59.2	142
Reformed church	70.8	81.7	65.0	120
Pentecostal	91.8	77.0	57.4	61
Other	63.6	75.8	66.7	33
Tribe				
Chewa	79.0	78.6	60.7	295
Ngoni	75.0	86.1	69.4	36
Other	80.0	72.0	60.0	25
Current education level				
Primary	80.5	81.4	69.5**	118
Secondary	80.8	77.2	59.9	167
Not currently in school	70.4	78.9	52.1	71
Marital status				
Single	78.2	79.9	61.1	303
Married	81.1	73.6	64.2	53
Having children				
No	78.4	80.4	66.3**	255
Yes	79.2	75.2	49.5	101
Total	78.7	78.9	61.5	356

** Significant at $P < 0.01$; * Significant at $P < 0.05$

3.9 Safety and violence

3.9.1 I can identify safety problems for girls in my community

The percentage of respondents who reported that they could identify safety problems for girls in their community is shown was 79.5% (Table 13(a)), although 6% responded they were not sure (not shown in Table). The proportion of males (84%) who reported this was significantly higher than that of females (76%). There was a significant higher proportion of respondents from the age group 20-24 (87%) who reported that they could identify safety problems for girls, followed by those aged 18-19 (77%) and 16-17 (75%). The CoCs (78%) were significantly less likely to report that they can identify safety problems for girls compared

to the FCoCs (97%). With regard to education, the highest proportion of respondents who reported to be able to identify safety problems was among those currently not in schools (89%). This was followed by respondents in secondary school (81%) and primary school (71%). Religion, marital status and having children or not were not associated with respondents' answers regarding this statement.

3.9.2 I think that girls are safe in this community

In Table 13(b), the percentage of respondents who reported that girls are safe in the community is shown. Sixty-one percent (61%) of the respondents reported that girls are safe in the community, however, 4% said they were not sure (not shown in Table). The proportion of males (74%) who reported that girls are safe in the community was significantly higher than that of females (48%). Many other characteristics of respondents did not seem to be associated with perceptions on safety. With regard to education, respondents who were in secondary school seemed to slightly less often agree that girls are safe in the community. The respondents who had no children (65%) were significantly more likely to report that girls are safe in this community compared to those who had children (47.5%).

3.9.3 I know ways to help keep myself safe from violence

Ninety-four percent (94%) of the respondents reported that they know ways to help keep themselves safe from violence (Table 13(c)). Three percent (3%) were not sure, and 3% said they did not know how to keep themselves safe (not shown in Table). This proportion was not significantly associated with any of the background characteristics of respondents, except sex: males said they knew how to keep themselves safe from violence more often than female: 96% versus 92%.

3.9.4 It is a girl's fault if she is sexually harassed

Twenty-five percent (25%) of the respondents agreed that it is a girl's fault if she is sexually harassed (Table 13(d)). The proportion of females (35%) who agreed was significantly higher than that of males (14%). The FCoCs (37%) seemed more likely to agree than CoCs (24%), this difference was not significant. Respondents from the Pentecostal Church (31%) seemed to slightly more often agree than respondents from other denominations. Furthermore, respondents in primary school (30.5%) agreed significantly more often with the statement that it is a girl's fault if she is sexually harassed than those in secondary school (27.5%) and currently not in schools (11%). Married respondents (34%) agreed significantly less often as compared to those who are single (24%) and respondents who had no children (24%) were slightly less likely to agree as compared to those who had children (29%).

3.9.5 If someone insulted a boy, he would be right to defend his honour by hitting that person

Thirteen percent (13%) of all respondents agreed that if someone insults a boy, he would be right to defend his honour by hitting that person (Table 13(e)). Not many significant associations were found based on respondents' characteristics, however, it seemed that older respondents tended to agree more often than younger participants (17.5% for the age group of 20-24, 14% of the age group of 18-19 and 9% for those 16 or 17 years).

Table 13: Safety and violence

Background characteristics	Percentage of respondents who reported that:					
	They can identify safety problems for girls in the community	Girls are safe in the community	They know ways to help keep themselves from violence	They agree that it is a girl's fault if she is sexually harassed	If someone insulted a boy, he would be right to defend his honour by hitting that person	n
	A	B	C	D	E	
Sex						
Female	75.7*	48.1**	92.1*	34.9**	10.6	189
Male	83.8	73.7	96.4	14.4	16.2	167
Age						
16-17	75.2*	60.3	92.9	27.0	9.2	141
18-19	77.2	60.4	97.0	22.8	13.9	101
20-24	86.8	59.6	93.0	25.4	17.5*	114
Type of respondent						
FCoC	96.7**	60.0	96.7	36.7	13.3	30
CoC	77.9	60.1	93.9	24.2	13.2	326
Religion						
Catholic	78.2	64.8	95.1	24.6	14.1	142
Reformed church	80.0	57.5	94.2	23.3	15.8	120
Pentecostal	80.3	54.1	90.2	31.1	11.5	61
Other	81.8	60.6	97.0	24.2	3.0	33
Tribe						
Chewa	79.7	58.3	93.9	26.8	13.2	295
Ngoni	75.0	72.2	97.2	22.2	19.4	36
Other	84.0	64.0	92.0	12.0	4.0	25
Current education level						
Primary	71.2**	63.6	91.5	30.5**	17.8	118
Secondary	81.4	55.1	95.2	27.5	11.4	167
Not currently in school	88.7	66.2	95.8	11.3	9.9	71
Marital status						
Single	79.5	60.4	94.4	23.8*	13.5	303
Married	79.2	58.5	92.5	34.0	11.3	53
Having children						
No	78.4	65.1**	94.5	23.9	13.7	255
Yes	82.2	47.5	93.1	28.7	11.9	101
Total	79.5	61.1	94.1	25.3	13.2	356

** Significant at $P < 0.01$; * Significant at $P < 0.05$

There was one statement on violence that was only read out to male respondents: 'I think that boys should not use violence in their relationships with others'. Ninety-nine percent (99%) of the males agreed, and 1% disagreed with this statement.

3.9.6 Physical violence to boys and girls

In addition to the above forms of violence, respondents were also asked whether girls and boys are supposed to be hit when they do the following things as shown in Figures 3 and 4.

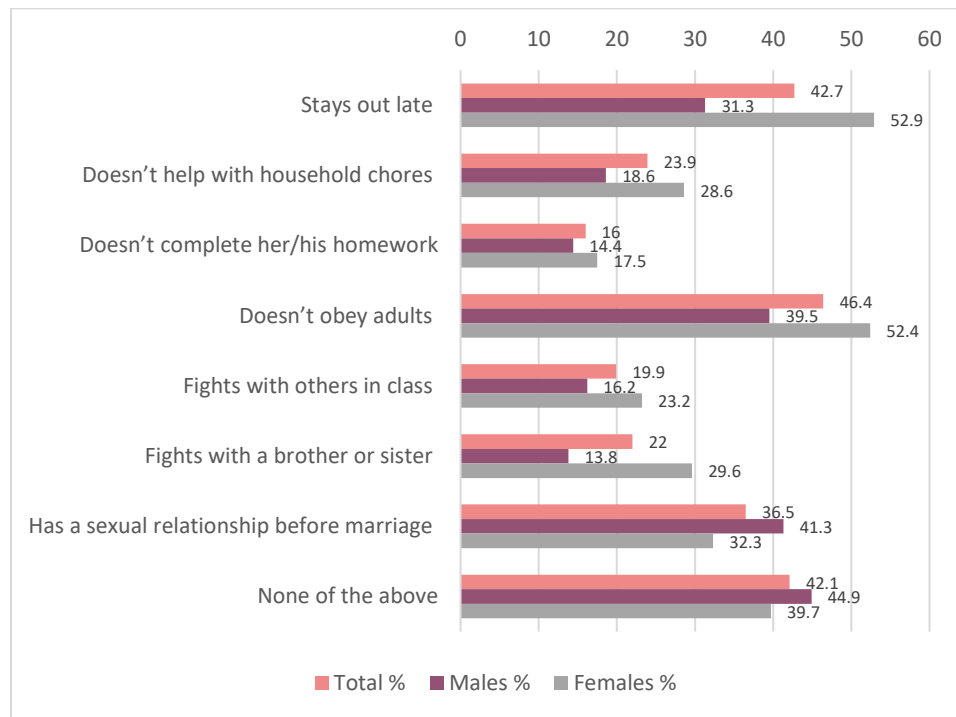


Figure 3: A girl deserves to be hit when she does the following things... (n=356)

On the things respondents were asked whether a girl should be hit, the highest proportion of respondents said when she does not obey adults (46%) or stays out late (43%). This was followed by having a sexual relationship before marriage (36.5%). For all these things, it can be observed that there were more females who mentioned that a girl should be hit when she does any of these things than males, except for having a relationship before marriage. Overall, 42% of the respondents said that a girl should not be hit when she does any of the things in Figure 3: there were more males who (45%) who said this compared to females (40%).

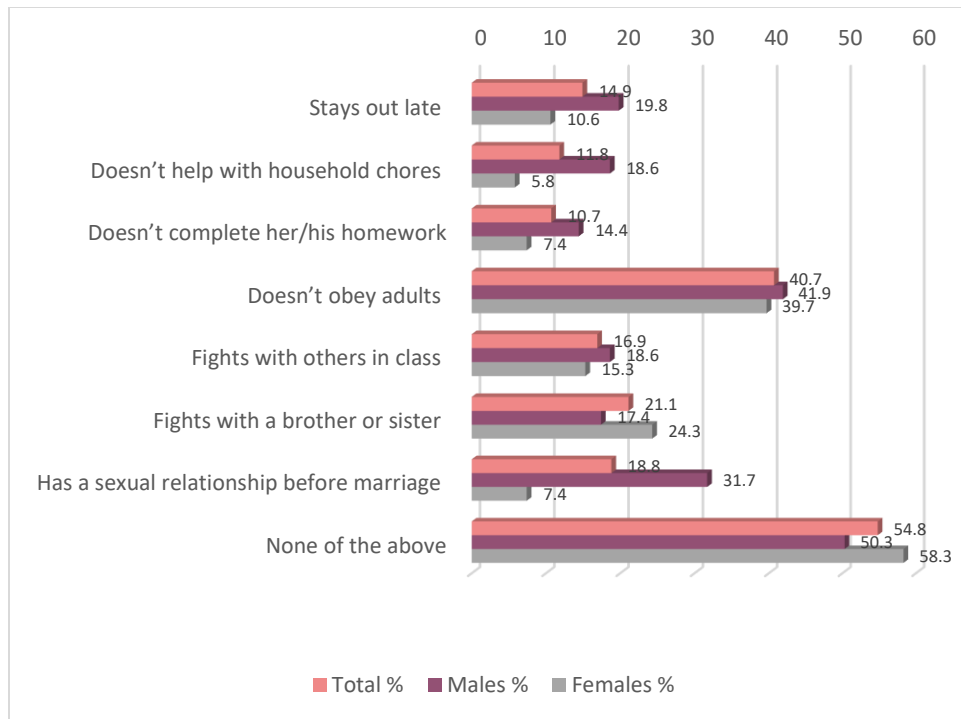


Figure 4: A boy deserves to be hit when she does the following things... (n=356)

Most respondents (41%) said that a boy should be hit when he does not obey adults and this was followed by those who said that he should be hit when he fights with his brother or sister (21%) or has a sexual relationship before marriage (19%). For most things mentioned in Figure 4, there were more males who mentioned that a boy should be hit when he does those things, with an exception of fighting with a brother or sister when there were more females (21%) than males (17%) who said boys should be hit. When comparing Figure 3 and 4, it seems that generally, young people think that it is more justified to hit a girl when she does something 'wrong' than a boy.

3.9.7 Responding to incidences of sexual harassment

Figure 5 shows how respondents would respond when they see cases sexual harassment. Forty-three percent (43%) of the respondents reported that they would report it to their teacher and this was followed by those who reported that they would tell their parents about it (33%), and 27% said that they would talk to the harasser about why sexual harassment is wrong.

Other actions which were mentioned by respondents in the 'other' option were: calling the police (19 respondents), calling village elders or leaders (17 respondents), calling people in the community (14 respondents), go to the victim support unit (five respondents), report the harasser to his/her parents (four respondents), call the FCoC (three respondents), call the child protection group (three respondents) and the neighbourhood watch (one respondent).

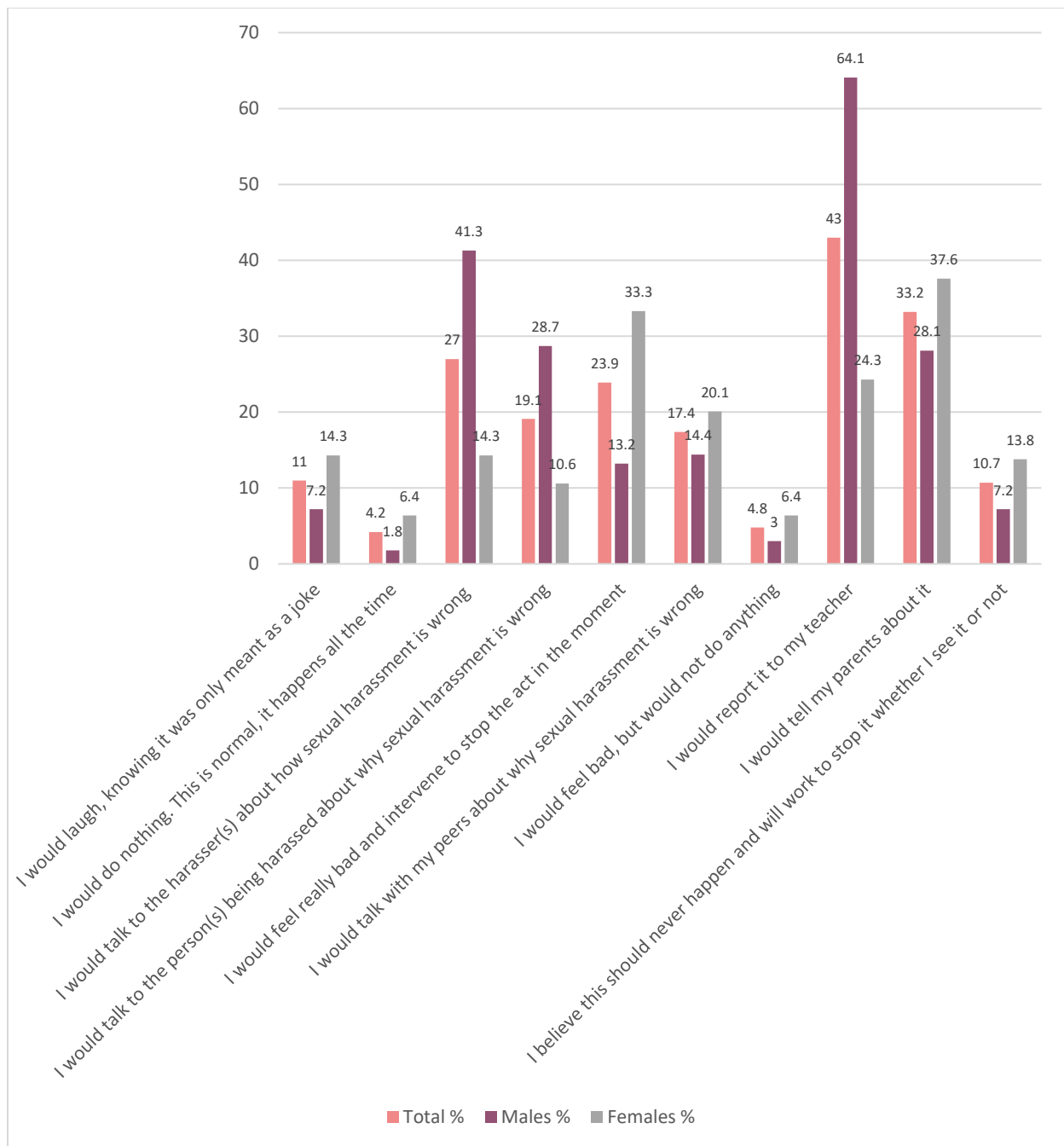


Figure 5: How respondents would respond if they saw sexual harassment (n=356)

4 DISCUSSION, CONCLUSION AND RECOMMENDATIONS

This operational study assessed the baseline situation of the CoC intervention focused on gender equality and girl's rights in Chadiza District of Eastern Zambia. The study took place just after the CoC intervention had been started: FCoCs received two modules and formed their groups already. The discussion is organized according to the main objectives of the study.

Challenges and opportunities regarding the establishment of a youth movement

Selection of FCoCs was reported to have been conducted by Plan Zambia, with community leaders' involvement, based on the criteria of the CoC intervention. Although community leaders and parents seemed to know about the intervention, it is needed to put more focus on communication between them and the youth. Although one study participant reported that the FCoCs had been able to talk to some community leaders, after which they limited *Nyau* drums and dances, the leaders seemed not much involved and were reported to often play a directive role in the community.

The study revealed that discussions about gender equality and girls' rights were more preferred between same age peers as compared to adults. Discussions about gender and rights with adult men were rare. The older the youth, the more likely they were to at least engage in such conversations, however it became clear that young people have limited decision making power at community level (and a bit more at household level).

The current preference for same age peer conversations regarding gender equality presents an opportunity for the CoC intervention, but it also confirms the need for involving parents and other adults, such as community leaders, in supporting the youth movement to be established. While regulation of the *Nyau* male initiation activities and performances was done, and emphasis on the importance of education was made, community leaders also resisted change. For example, there was no evidence that adjustments have been made to the female initiations ceremonies in Chadiza.

FCoCs were able to talk about their roles, but it was remarkable to many reported their role to be of 'reporting' nature: when a teenage pregnancy, child marriage, or harassment/ defilement case is found, they would report them to community leaders or other authorities. One study participant mentioned that caution should be taken in this work, as some cases were sensitive, and FCoCs need to be sure all information is right. Plan Zambia should reflect on this and think about ways to assist and protect FCoCs, while at the same time intensifying the broader roles of FCoCs, in discussion gender and rights with fellow youth and adults in the community.

The FCoCs suggested that more content on rights of young people and entrepreneurship skills would be useful, as that would support their empowering further. Some of these topics will be covered in later modules of the intervention. Some study participants, especially females, felt that there should be more content focusing on the 'girl child', which was validated in the quantitative component, which found that especially girls had a low self-worth. There was generally a positive feedback regarding the trainings received. It provided information as well as imparted skills to the FCoCs. During FGDs, it was reported that the intervention had been able to bring a positive change in the community, by reducing the number of cases of teenage pregnancy and child marriage. However, this needs to be taken with caution, as this study

did not focus on measuring change in that regard and there are other interventions taking place in the community that specifically focus on preventing teenage pregnancy and child marriage. As stated above, during FGDs and interviews, many participants talked about reporting cases of child marriage, for example, and less about what gender equality and youth participation meant to them. In the next modules, facilitators should focus on this broader aim of creating space to talk about gender and increasing the voice of young people in the community.

Difficulties in the capacity to manage necessary logistics and mobilization of other youth presented a challenge for the FCoCs. There seemed to be a communication breakdown among FCoCs located in distant places and there was a lack of bicycles to cover distance between youth in the community. This was limiting the FCoCs, as they reported that they would like to meet among the facilitators to learn from each other. Another reported practical challenge stemmed from a lack of meeting shelters. This challenge became more problematic during rainy season. CoC groups have been formed and varied in size. All surveyed CoCs knew the name of their FCoC. From the initial list of FCoCs that the research team received from Plan Zambia, it appeared that quite some of them were above the age of 25 years. This should be monitored, because this might limit the free discussion between FCoCs and CoCs.

Contextual factors regarding the promotion of gender equality and girls' rights

While the CoC intervention had just started, the baseline study showed that Plan Zambia, the local government, some parents and community leaders and the youth worked together with FCoCs in bringing about positive change in the community. Parents were perceived to have a major role in guidance and discipline of their children. Community leaders sometimes played a role in mobilizing youth to meet and also in sensitizing the community. As indicated above, community leaders are instrumental to take along in the intervention, also because they play an important role in setting community rules.

It is clear from the findings that youth participation and gender equality are issues that are not supported by all community members. Therefore, the CoC intervention needs to put emphasis on the context, and increase community members' understanding about the CoC intervention and the issues that it tries to address. The study found that the safety in the community was compromised and that there was a general infringement of the rights of young people, especially women (see below), suggesting that more advocacy is needed with regard to gender equality, young people's rights and safety.

Contribution of the Champions of Change intervention to youth-led movement

This study served as a baseline, and therefore specific objective 3 cannot be addressed. However, the study provides a good picture of current perceptions about gender equality and youth rights of young people who are involved in the CoC intervention. Furthermore, there was some evidence that the programme is reducing the discrepancy between information regarding child marriage and teenage pregnancy given at school and the information available at home. This finding is an indication of increased awareness and a step towards positive change.

The study revealed that gender stereotyping is currently dominant in the community. Quantitative data show that there were gender specific expectations among the youth. For instance, the majority found that boys were not expected to behave like girls or to cry. More than half of the young people who participated

in the survey believed that a boy must be tough, regardless of age. In addition, about three quarters believed that boys are better at sports than girls. Data also showed mixed results regarding expectations from boys and girls on household chores. Interestingly, the study also showed that a majority of the respondents believed that girls are as important as boys (with more males saying this than females). Almost all the respondents believed that boys and girls should have equal access to education and very few respondents believed that girls were not capable good leaders. These and other more gender sensitive findings show that the CoC intervention has a basis to work on. The fact that for many, but not all, gender-related statements, the FCoCs showed more gender-equal perceptions, is promising, and some of the information in this report could provide Plan Zambia a direction for the intervention in the coming years. For example, FCoCs significantly agreed more often that if a girlfriend is unfaithful, it is all right for her boyfriend to beat her (40% versus 28% among CoCs).

Despite the fact that some survey statements indicated that respondent had the opinion that boys and girls should have equal rights, the many respondents also reported that young males and females do not have equal opportunities in the intervention areas. Fifty-seven percent (57%) of the female respondents agreed that boys have more opportunities in the community than girls, compared to 75% of the male respondents.

The findings strongly suggest that homosexuality was not welcome in the communities of Chadiza, as the majority of the respondents did not think homosexual people deserved equal rights as everybody else. The findings also suggest that comments regarding body image were generally important for girls, as both males and females agreed that girls felt good when compliments directed towards their body shape came from boys. These findings show that physical appearance was generally part of the girl's self-concept.

Traditional beliefs about tolerance of partner violence seemed to be still strong in the communities. In addition, young people, especially females, thought that in certain circumstances, it was okay for them to be beaten, showing a low self-worth, which needs to receive attention. A worrisome finding was that 25% believed it is the girl's fault if she is sexually harassed (35% of the females thought so, and 14% of the males).

This is also reflected in the low decision making power of young people, especially females. On the statement 'A girl should be able to decide for herself over how to use her free time', 63% of the females and 82% agreed. When asked about decision making regarding marriage, 20% of the female respondents agreed that it is not for a girl to decide whom she marries, while 46% of the male respondents agreed with this. While the majority of the youth indicated to be able to take care of their sexual health (91.5% of the females and 92% of the males), 71% of the female respondents versus 86% of the male respondents indicated to be able to negotiate condom use. Empowerment of young women, to be able to make decisions and speak up (in the community, but also in their relationships), needs to be strengthened.

Conclusion

It is certain that the CoC intervention is highly relevant in Chadiza and that some of the first activities have likely already contributed to change in attitudes and perceptions regarding gender equality and young people's, especially girls, rights. Nevertheless, gender-unequal perceptions are still strong among the youth and other stakeholders in the community. In quite many cases, females had higher agreement with current stereotypical gender roles and norms than males, even though these norms put them in a disadvantaged

position. The CoC intervention, when embedded in efforts targeting adults in the community, such as leaders, parents and teachers, should continue to work on addressing the current infringement of the rights of young people, especially women.

To be able to create a youth movement in Chadiza district, some operational challenges of the CoC intervention should be tackled, and FCoCs should be further enlightened on their broader role in discussing and sensitizing other youth and community members on gender equality and youth rights.

Recommendations

To be able to yield a community that is more gender sensitive, which can contribute to enhance young people's SRHR and prevent teenage pregnancy and child marriage, Plan Zambia could the following specific recommendations:

1. Intensify collaboration among a wider variety of stakeholders in the community, such as parents, community leader and teacher, in the promotion of gender equality and youth rights
2. Focus, as planned, on what gender and gender equality means in the next modules for the FCoCs, and mentor FCoCs in their group meetings and other activities, to become agents of change (and less reporters of negative issues or events)
3. Provide transport as well as identifiers for the FCoCs; this could make the intervention more attractive and influential in the communities of Chadiza
4. Break the communication barriers between adults and young people through extra meetings stressing gender equality and youth SRHR at a later stage in the intervention
5. Together with community stakeholders, put emphasis on increasing safety in the community

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