



Champions of Change
Towards gender equality in Chadiza
district, Zambia
Final evaluation study

Endline Report
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by

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Preface

YES I DO. is a strategic alliance of five Dutch organizations which main aim is to enhance the decision making space of young people about if, when and whom to marry as well as if, when and with whom to have children. Funded by the sexual and reproductive health and rights policy framework of the Ministry of Foreign Affairs of the Netherlands, the alliance is a partnership between Plan Nederland, Rutgers, Amref Flying Doctors, Choice for Youth and Sexuality, and the KIT Royal Tropical Institute. Led by Plan Nederland, the alliance members committed to a five-year programme that was implemented between 2016 and 2020 in seven countries: Ethiopia, Indonesia, Kenya, Malawi, Mozambique, Pakistan and Zambia.

The YES I DO Alliance partners and the Ministry of Foreign Affairs of the Netherlands acknowledge that child marriage, teenage pregnancy and female genital mutilation/cutting are interrelated issues that involve high health risks and human rights violations of young women and impede socioeconomic development. Therefore, the YES I DO programme applied a mix of intervention strategies adapted to the specific context of the target countries. The theory of change consists of five main pathways: 1) behavioural change of community and “gatekeepers”, 2) meaningful engagement of young people in claiming for their sexual and reproductive health and rights, 3) informed actions of young people on their sexual health, 4) alternatives to the practice of child marriage, female genital mutilation/cutting and teenage pregnancy through education and economic empowerment, and 5) responsibility and political will of policy makers and duty bearers to develop and implement laws towards the eradication of these practices. The programme includes a research component to investigate the interlinkages between child marriage, female genital mutilation/cutting and teenage pregnancy and look at what works, how and why in the specific country contexts. The research focused on testing the pathways of the theory of change, underlying assumptions and interventions as well as on looking for mechanisms triggering change and enhancing programme effectiveness.

In Zambia, one of the intervention components is known as the Champions of Change (CoC). The CoC intervention aimed to reduce child marriage and teenage pregnancy in the implementing districts. The intervention focused on addressing gender inequality, one of the root causes of child marriage and teenage pregnancy. The KIT Royal Tropical Institute and the University of Zambia conducted a study for two years to assess the outcomes of the CoC intervention in Chadiza district. Specifically, the study sought to assess the challenges and opportunities that young people face in their efforts to establish a youth movement. It also aimed to explore the local context regarding the promotion of and engagement around gender equality and girls’ rights. Finally, it assessed whether the CoC intervention contributes to a youth-led movement and changes attitudes regarding gender equality and women’s rights.

The present report details the endline study conducted in Chadiza district. The report draws on literature about gender equality in Zambia, details the evaluation methodology, presents the main results and provides general recommendations for policy and practice on gender equality, child marriage and teenage pregnancy in Zambia. The findings and recommendations can be used by different stakeholders working to address gender inequality and in other programmes on sexual and reproductive health and rights of young people in general.

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Abbreviations and key terms

LIST OF ACRONYMS

FGD	Focus Group Discussion
CDF	Community Development Facilitator
CoC	Champion of Change
DC	District Commissioner
FCoC	Facilitator of Champions of Change
FDG	Focus Group Discussion
GBV	Gender-Based Violence
KIT	Royal Tropical Institute
KII	Key Informant Interview
IDI	In-Depth interview
NGO	Non-Governmental Organization
SPSS	Statistical Package for Social Sciences
SRHR	Sexual and Reproductive Health and Rights
ZDHS	Zambia Demographic and Health Survey

Executive summary

INTRODUCTION

The Champions of Change (CoC) intervention was implemented and monitored by Plan Zambia over two years (September 2017 until September 2019) in Chadiza and Petauke districts in the Eastern province of Zambia. The intervention is part of the YES I DO programme, which aims to reduce child marriage and teenage pregnancy in these districts. The intervention focused on addressing gender inequality, one of the root causes of child marriage and teenage pregnancy. Female and male facilitators of Champions of Change (FCoCs) were trained by Plan Zambia, through various modules, to lead girls' and boys' CoC groups that discuss about gender equality and girls' rights among themselves and in the community. The KIT Royal Tropical Institute and the University of Zambia conducted a study for two years. The main objective of the study was to assess the outcomes of the CoC intervention in Chadiza district. Specifically, the study sought to assess the challenges and opportunities that young people face in their efforts to establish a youth movement. It also aimed to explore the local context regarding the promotion of and engagement around gender equality and girls' rights. Finally, it assessed whether the CoC intervention contributes to a youth-led movement and changes attitudes regarding gender equality and women's rights.

OBJECTIVES

The evaluation study combined both qualitative and quantitative data collection methods. It comprised a mixed-methods baseline (November 2017), a qualitative midline (November 2018), and a mixed-methods end-line (September 2019). The base- and mid-line were undertaken in eight wards, while the end-line was undertaken in five wards in Chadiza, because of a reduction in the number of implementation wards of the YES I DO programme. Trained research assistants administered a structured questionnaire to a total of 356 and 338 respondents aged 16 to 24 years (who were all part of the CoC intervention) at base- and end-line respectively. Descriptive statistics were used to describe demographics and behavioural or attitude data, using the Statistical Package for Social Sciences (SPSS) version 22. Chi-square was used to reveal possible changes in respondent's behaviour or attitudes over time, based on their demographic characteristics. Qualitative data were collected using focus group discussions (FGDs) with FCoCs, in-depth interviews (IDIs) with CoCs and parents/ caregivers and key informant interviews (KIIs) with community leaders and representatives of Plan Zambia. Qualitative data analysis was done using content analysis.

RESULTS

Social demographic characteristics: 55% of the respondents at end-line were female compared to 53% at baseline. At both base- and end-line, most of the respondents were CoCs. The majority of the respondents both at base- and end-line were single (baseline: 83% of the females and 88% of the males versus end-line: 89% of the females and 86% of the males).

Establishment of CoC groups: There were CoC groups active in the community of Chadiza, although, at the end-line, some groups had stopped. The FCoCs had been selected and trained by Plan Zambia. Compared to the baseline, the end-line showed that CoC sessions were also conducted in schools in addition to in the communities. The CoC meetings were said to include all children, regardless of their background or level of education.

Roles of community: The quantitative end-line data confirmed that 90% of the respondents agreed with the statement that *the community leaders are aware of the Champion of Change project*. Some traditional leaders were involved in calling for general community meetings, in which FCoCs could address the community. Some churches included discussions on topics related to equal rights and gender-based violence in their services. Chiefs had come up with bylaws that included a punishment in case of early marriage. Parents' support seemed to involve not more than supporting the attendance of their son or daughter to CoC activities. Teachers encouraged attendance of school and CoC activities and some provided counselling to CoC members.

Facilitators of the CoC intervention: Factors that facilitated the intervention included capacity building of FCoCs and CoCs in issues around gender equality and rights of children, support towards children's attendance by some parents,

sensitisation through meetings and drama by FCoCs and CoCs in the community and involvement of community leaders and teachers in promoting gender equality and rights of children.

Challenges regarding the CoC intervention: Some FCoCs did not have all modules to facilitate the sessions with the CoCs, and they had difficulties in understanding the content of the modules as the modules were in English. Long distances and lack of transport for FCoCs to cover their areas also affected the implementation of the intervention. Some parents did not support their children to participate in the CoC groups. Finally, some FCoCs were looked down upon by others, mostly older or higher educated young community members. Several CoC groups stopped after following a few modules because of dropout of their FCoC.

The meaning of gender equality and attitudes towards girls, boys, women and men: There were positive changes with regard to meaning of gender equality and attitudes towards girls, boys, women and men at end-line compared to the baseline. In particular, there was a significant increase in the percentage of respondents during the end-line (97%) who agreed with the statement that *men and women should take equal responsibilities for household chores and childcare* compared to baseline (66%). With regard to the statement *Girls and boys are valued equally and enjoy the same level of respect*, which was included only at end-line, 92% of the respondents said 'yes', with more females (93.5%) than males (89.5%) agreeing to the statement.

Attitudes regarding gendered behaviour: There was a significant increase in the percentage of respondents that disagreed (58%) with the statement *It is wrong when boys behave like girls* as compared with 16% at baseline. Similarly, the proportion of respondents who disagreed with the statement *A wife should always obey her husband* significantly increased from 20% at baseline to 25% at end-line. However, it should be noted that both at base- and end-line, the majority of the respondents agreed with this statement (79% and 74% respectively). The increase in disagreement was only among males (from 7% to 21%) as the proportion of females who disagreed with the statement was 31% at baseline and 29% at end-line.

Beliefs about innate abilities: The CoC intervention seemed to have shifted some beliefs and perceptions about innate abilities. At end-line, there was a significant increase in the percentage of respondents who disagreed with the statement *Girls and women are not good leaders* (76%) compared to baseline (64%). A similar increase was noted in proportion of respondents who disagreed with the statement *Boys are better at math and sciences than girls* from 31% at baseline to 42% at end-line. The increase was only recorded among male respondents.

Decision-making: Regarding girls' ability to make decisions, the percentage of respondents that answered 'yes' to the statement *I believe that a girl should be able to decide for herself over how to use her free time* increased from 72% at baseline to 80% at end-line. However, other study findings show that some youth still felt little space to participate in decision-making at the household and community level.

Education and economic empowerment: The CoC intervention appeared to have helped in improving the appreciation of the value of education among both boys and girls, and this seemed to have translated into improved attendance and enrolment of children in schools. The percentage of survey respondents who said 'yes' to the statement that *boys have more opportunities (than girls) in the community* was 65% at baseline and 66% at end-line. The study found a gender difference in saving money with more male respondents reporting to save money at baseline (35%) than females (13%). At end-line, males still had a higher percentage (73%) than females (58%). The overall percentage of young people saying that they save money went up from 23% at baseline to 65% at end-line.

Sexual and reproductive health and rights: There were variations with regard to responses on attitudes and behaviours towards sexual and reproductive health and rights. For instance, improved decision-making on sexual health was indicative in the percentage increase of respondents who reported that they *negotiate condom use during sex to prevent pregnancy or disease* from 78% at baseline to 86% at end-line. Gender differences were noted in the increase at end-line: the proportion of females who said 'yes' to the statement increased by 12% from 71% to 83% while the increase among males was only 2% (from 86% to 88%). However, there was a reduction from 92% at baseline to 83% at end-line of respondents who agreed with the statement that they take care of their sexual health.

Child marriage and teenage pregnancy: While many study participants in the qualitative component said that child marriage and teenage pregnancy have reduced, others said the situation was still the same. From the survey, perceptions about the age at marriage in the community seemed to have changed, as a reduced percentage was seen among respondents who said ‘yes’ to the statement *I think girls marry too young in my community* from 79% at baseline to 59% at end-line.

Safety in the community: At end-line, we found increased awareness of safety issues in the community. The proportion of respondents who said they can identify safety problems for girls in their community increased from 80% at baseline to 88% at end-line. The increase was only documented among females as the percentage of males saying ‘yes’ to the statement remained the same. A similar increase was noted at end-line (78%) compared to baseline (60%) for respondents who said ‘yes’ to the statement *I think girls are safe in the community*. Like the first statement, the increase was only noted among female respondents.

Gender-based violence: While a high proportion of male respondents agreed that boys should not use violence in their relationship with others at both baseline (99%) and end-line (94%), knowledge and attitudes on gender-based violence did not improve. For instance, there was a significant decrease in the proportion of both male and female respondents at end-line (45%) that disagreed with the statement that *It is a girl’s fault if she is sexually harassed* compared to baseline (72%). Similarly, a significant decrease in disagreement was noted for the statement *A good woman tolerates violence from her husband or partner in order to keep her family together* from 37% at baseline to 34% at end-line. At both base- and end-line, the majority of respondents agreed with this statement (61.5% and 63% respectively). The acceptance of various forms of violence seemed to be higher among female than male youth.

(Intergenerational) discussions about gender equality and girls’ rights: At end-line, parents interviewed in the qualitative study component reported that boys and girls were observed to listen to their parents’ advice and take part in community activities more than previously. However, the quantitative data show that young people’s ability to discuss gender equality and girls’ rights with different people varied. Forty per cent (40%) of all respondents at baseline reported that they ‘always’ talked about gender equality and girls’ rights with girls around their age, compared to 30.5% at end-line. The percentage of respondents that indicated to ‘sometimes’ talk about gender equality and girls’ rights with girls around their age went up from 41% at baseline to 51.5% at end-line. There was a slight reduction in the percentage of respondents who reported that they ‘always’ talked about gender equality and girls’ rights with boys around their age from 35% at baseline to 30.5% at end-line, and the percentage that reported to do this ‘sometimes’ went from 49% at baseline to 47% at end-line. The recorded decline was contrary to what was anticipated. The percentage of respondents who reported to ‘always’ talk about gender equality and girls’ rights with adult women decreased from base- to end-line from 35% to 30.5%, while there was an increase observed of respondents saying the same about talking with adult men: from 10% at baseline to 19.5% at end-line. This shows that intergenerational communication about these topics is still not optimal.

CONCLUSION AND RECOMMENDATIONS

The CoC intervention has played an important role in triggering the commencement of a youth movement. This evaluation has shown changing attitudes and perceptions towards gender equality, as well as changing social norms, in particular gender roles, among the FCoCs, CoCs, other community members and leaders. However, the study also found no change and negative changes with regard to various statements on gender equality, including on sexual and reproductive health and violence, and some of those changes, which are often related to acceptance of the status quo, were found in particular among young females. To maximise the impact of the CoC intervention, enhance its sustainability and develop a youth movement, there is a need to involve more youth and other stakeholders at community and district levels during a longer period, as well as adapt the implementation of the CoC to the specific context of Chadiza.

To further promote gender equality and girls' rights, including the development of a youth movement that influences social norms on gender equality and girls' rights, Plan Zambia should consider the following recommendations:

1. Translate the CoC modules into the local language and adapt them to the local context to enable FCoCs and CoCs to effectively influence social norms on gender equality and girls' rights at the community level, through using relevant exercises and cases/ examples. It is also important to ensure a more comprehensive adoption of the intervention by the programme staff and the community kate-keepers.
2. Provide refresher training to the FCoCs on gender equality and girls' rights.
3. Provide transport for the FCoCs as some of them cover long distances to implement CoC activities.
4. Develop or provide for more spaces that will allow children and parents to come together and discuss matters on gender equality, girls' rights, and SRHR, thereby further breaking intergeneration communication barriers on such issues.
5. Develop a specific intervention, potentially as part of the CoC intervention, which provides information on gender equality and girls' /child rights to parents, so that more parents can support children to participate in activities aimed at promoting gender equality and girls' rights. Such an intervention can also help to address cases of gender-based violence that are still evident in the community.
6. Promote traditional leaders to have topics on child protection and gender equality being discussed and included on the agenda in all community meetings, including giving a platform to CoCs.
7. Disseminate the findings of this study to government stakeholders at district and provincial levels to solicit their support in developing policies and activities that promote gender equality and girls' rights at the community level.
8. Continue capacity building and collaboration with law enforcement agencies in order to enhance follow up and referral processes for cases of gender-based violence.

1. Introduction

1.1. BACKGROUND

In many countries women are not treated the same as men (Hazel and Kleyman 2019). This means that women and men do not live under equal conditions in most parts of the world. Socialization in families, among peers and other groups tends to construct gender inequalities that become a part of children as they grow up. It has been noted that gender roles and norms become intensified during the period of adolescence (Basu et al. 2017). De Meyer et al. (2017) highlight the adverse impact of gender inequalities on health and well-being, particularly in the case of adolescent sexual and reproductive health and rights (SRHR). These influence the construction of sexuality and sexual behaviour (Gupta 2007), unintended teenage pregnancies (UNFPA 2013) 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. De Meyer et al. (2017), in a multi-country study exploring how gender norms influence 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'.

These stereotypical gender norms and roles ascribe a variety of other abilities, roles and activities to men and women (Saewyc 2017). Research has established that gender inequality is a worldwide phenomenon that is not only destructive in itself, but also conveys vicious effects, especially for girls and women. Gender inequality influences the kind of skills that girls acquire to help them in life. When girls lack decision-making skills, this inhibits, for example, their ability to decide against early debut of sexual relationships and child marriage.

Research shows that the negative effects of gender inequality, such as child marriage, are manifestations of a multiplicity of factors and different types of power dynamics and vulnerabilities. Intersectionality gender theory denotes that various biological, social and cultural categories such as class and social-economic status interact on multiple and often simultaneous levels, contributing to systematic gender-based injustice and social inequality (Springer et al. 2012; Wiklund et al. 2010). The theory suggests that addressing gender inequality requires moving beyond single categories of analysis for men or women to consider the simultaneous interactions between different aspects of social identity and how these influence notions of gender in a given context (Nash 2008). Relational gender theory sees gender inequality as being triggered by the dynamic relations that involve several people, groups, communities, societies and institutions or organisations (Hagemann-White 2001). Different relationships such as economic, power, symbolic relations at intrapersonal, institutional and society-wide levels trigger different gender inequalities (Connell 2012). According to relational theory, understanding and addressing such inequalities require paying attention to the patterned relations between men and women and that this interaction shapes or defines the social structure, norms, and values regarding gender (Connell 2012).

Research suggests that young people show resilience by navigating and challenging unequal gender norms. Yu et al. (2017), in a study on the influence of gender norms on 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.

1.2 GENDER (IN)EQUALITY IN ZAMBIA: A SHORT OVERVIEW

Protecting, promoting, and fulfilling girls' rights is necessary to ensure that they grow into healthy, skilled, productive, independent and responsible adults, and yet the prevalence of child marriage in Zambia stands in the way of ensuring these rights (Population Council, UNFPA, and Government of the Republic of Zambia 2017). To protect, promote, and fulfil the rights of adolescent girls, there is a need to eradicate child marriage and reduce teenage pregnancies. Zambia has one of the highest rates of child marriage in Africa. Thirty-one per cent (31%) of women aged 20-24 years reported having been married by the age of 18 (Central Statistical Office (CSO), MoH, and ICF International 2014). The 2013-2014 Zambia Demographic and Health Survey (ZDHS) found that child marriage was more common among girls

than boys: 17% of girls aged 15-19 were married compared to 1% of boys of the same age group (CSO, MoH, and ICF International 2014).

Gender inequalities in Zambia are a product of an intersection of biological, social and cultural factors such as system inadequacies in education, adolescent health, poverty and limited opportunities, traditional, social and cultural norms as well as relationships at family and community levels (JICA and JDS 2016). When girls are faced with limited life choices, marriage offers the possibility of having a recognized, respected role in society (Jewkes et al. 2009). Girls marry for a variety of reasons – and becoming an adult is paramount among them. Traditional leaders recognize that child marriage may be partially motivated by traditional and customary practices but also by the socio-economic reality of girls' and boys' lives (Jewkes et al. 2001). It is rooted in gender inequality and the low value accorded to girls and it is exacerbated by poverty. It denies girls their rights, choice and participation, and undermines development priorities, hindering progress towards a more equal, healthy and prosperous world (Population Council, UNFPA, and Government of the Republic of Zambia 2017; Mann et al. 2015).

Apart from child marriage, girls in Zambia experience other gender-related inequalities such as teenage pregnancy or gender-based violence (GBV). Teenage pregnancy is both a cause and consequence of child marriage, though the two are not always correlated. Many of Zambia's children need protection from the risk and harm that threatens their rights and wellbeing. A recent report on the wellbeing of children has noted that Equatorial Guinea, Cameroon, Comoros, Sierra Leone, Zambia and Ethiopia have been in or around the less child-friendly group of countries. For example, 64% of Zambian children are either poor or deprived, where 54% of infants (0-4 years) and 36% of children (5-13 years) and 40% of young people (14-17 years) are deprived (Ministry of National Development Planning 2018). In addition, the 2013-2014 ZDHS showed almost 43% of women aged 15-49 had experienced physical violence at least once since the age of 15, while about 8% of adolescents aged 15-24 had experienced sexual violence.

Protecting, promoting, and fulfilling the rights of adolescent girls in Zambia has been affected by structural factors such as the law. The absence of harmonization of customary and statutory legal provisions for children increases the likelihood of exposure of children to abuse, as they are open to different interpretations (Population Council, UNFPA, and Government of the Republic of Zambia 2017; Mann et al. 2015). There is a lack of harmonisation and consistency in the definition of a child across various national instruments. For instance, the Employment of Young Person and Children's Act defines a child as anyone below the age of 15; the Education Act mentions 16 years and the National Child Policy 18 years. According to the Marriage Act, the legal age for marriage is 21 years. However, younger people can get married if written consent is provided by a parent or guardian in which both parties should be at least 16 years of age (Mushota 2005). Zambia has a dual legal system (customary and statutory legal systems). In most cultures, puberty entails that one is an adult and could be married. Meanwhile, customarily age is measured not in years but by development stages and achievements. Such inconsistencies affect the implementation of strategies aimed at ending early marriages (Population Council, UNFPA, and Government of the Republic of Zambia 2017; Mann et al. 2015).

Structural changes that have affected gender relations include historical developments such as the advent of colonialism and missionaries. These changed power dynamics between genders, forcing women further into roles of domesticity (Taylor 2006). This is notable as it was encountered by several matrilineal and/or matrilineal societies (such as Chadiza district), where women have a central position in society. 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 latter (White 2007 as cited in White et al. 2002).

In addition, structural adjustment programmes and feminization of poverty have further exacerbated the position of women (Zulu 2018). Women lag behind in health, education, economic empowerment and political participation and GBV is still a reality in Zambia. Although female labour participation is relatively high, as of 2015, only about half of the Zambian women have reached the level of secondary education. Females have lower literacy levels than males. In rural areas, females have a literacy rate of 67% and males are at 82%. Such low literacy levels and poverty affect the participation of women in leadership positions and women-headed households suffer more than men headed households. Also, women have less access to productive resources such as land and capital (Zulu 2018). A FinScope study indicated that women in the informal sector often start with less capital than men and are less skilled (FinMark and African heights 2010).

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 THE CHAMPIONS OF CHANGE INTERVENTION

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. 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 YES I DO programme is being implemented by an alliance consisting of Plan Netherlands, Amref, Rutgers, Choice for Youth and Sexuality and the Royal Tropical Institute (KIT). In Zambia, the YES I DO alliance consists of Plan Zambia and Generations Alive.

The YES I DO baseline study revealed 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 dropout, increased poverty and social exclusion, especially for girls and young women. Based on the study results, recommendations for the YES I DO intervention strategies were formulated. One of the YES I DO interventions is Champions of Change (CoC), which focuses on preventing gender inequality, one of the contributing factors of child marriage and teenage pregnancy. This report presents the final evaluation of the CoC intervention in Chadiza.

The Champions of Change (CoC) intervention focuses on addressing gender inequality, one of the root causes of child marriage and teenage pregnancy. The CoC intervention started in the second half of 2017 in Chadiza and Petauke districts. In both districts, 72 facilitators of Champions of Change (FCoCs, 36 female and 36 male youth aged 10-24 years) were trained. In each district, the intervention was implemented in 12 wards, and from each ward, six FCoCs were 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 (group members) in the same age ranges. In these groups, containing about 30 CoCs, issues around gender equality, sexuality and empowerment are discussed. The FCoCs followed modules (five for males and eight for females), which provided 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 were also part of the intervention. The intervention was implemented and monitored by Plan Zambia, and a mixed-methods operational study with a base-, mid- and end-line was conducted by KIT and the University of Zambia in Chadiza, over the period of two years (November 2017 till November 2019). The findings of the full mixed-methods operational study are presented in this report.

1.4 HYPOTHESIS

The CoC intervention aims to establish a youth-led social movement that challenges social norms and gains society-wide support for gender equality and girls' rights. The hypothesis is that the implementation of the CoC intervention will enhance SRHR of young people and will diminish problems such as child marriage and teenage pregnancy.

1.5 STUDY OBJECTIVES

The main objective of this operational study was to assess the outcomes of the CoC intervention, focussed on gender equality and girls' rights, in Chadiza district, Zambia. The specific objectives were as follows:

- To assess the challenges and opportunities that young people face during the establishment of a youth movement (to 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 OF STUDY

The evaluation study employed mixed methods. This approach enabled us to focus on exploring the changes in perceptions and attitudes of young study participants regarding youth participation, gender equality and the establishment of a social movement for change since the start of the CoC intervention. The study also explored the perspectives of the youth and other community members, such as parents, caregivers, community leaders and non-governmental organization (NGO) representatives, about what they think and feel regarding gender equality and youth rights in relation to the CoC intervention. In addition, questions were asked about the implementation process of CoC intervention.

2.2 DATA COLLECTION METHODS

Table 1 contains an overview of the data collection methods at base-, mid- and end-line. At base- and end-line, a questionnaire among FCoCs and CoCs was conducted. The end-line questionnaire had more questions than the baseline questionnaire, which focused on how FCoCs and CoCs had experienced the interventions over the past two years. At base-, mid- and end-line, focus group discussions (FGDs) and in-depth interviews (IDIs) with youth were conducted, as well as IDIs with parents/ caregivers and key informant interviews (KIIs) with community leaders and NGO representatives. At end-line, two IDIs with teachers were added, because in the beginning of 2019, a CoC intervention in schools had started.

Table 1 Overview of methods and sample sizes for the whole study			
	Baseline (Nov 2017)	Midline (Nov 2018)	End-line (Sept 2019)
Quantitative component			
Questionnaire FCoCs and CoCs (15-24 years)	356	NA	337
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	3 FGDs: one with female, one with male FCoCs; and a third one with a mix of male/female FCoCs	2 FGDs: both with a mix of male/female FCoCs
IDIs young female and male participants 15-24 years	6 IDIs: 3 with female and 3 with male CoCs	6 IDIs: 3 with female and 3 with male CoCs	7 IDIs: 3 with female and 3 with male CoCs; 1 with FCoC
IDIs parents/ caregivers	2 IDIs	2 IDIs	4 IDIs
IDIs teachers	NA	1 IDI	2 IDIs
KIIs community leaders and NGO representatives	4 KIIs	3 KIIs (1 NGO, 1 health worker, 1 community leader)	4 KIIs (2 NGO, 1 religious and 1 traditional leader)

Data collection instruments were developed based on existing tools from Plan International. The tools were pre-tested and slightly modified before data collection started. During the researchers' training, key terms were translated to Chewa and translated back by others, confirming that terms were understood in the same way to ensure that questionnaires, interviews and FGDs were well administered to the study participants.

2.3 STUDY AREAS AND PERIOD

The base- and midline studies were undertaken in Chadzombe, Manje, Nsadzu, Tikondane, Kandabwako, Khumba, Chilenga and Kapachi wards in Chadiza district, Eastern Province, Zambia. The end-line study was undertaken in five out of these eight wards namely: Chadzombe, Nsadzu, Tikondane, Khumba, and Kapachi wards. The wards were selected by Plan Zambia, and the number decreased because three of the eight initial wards were not included anymore in the YES I DO intervention area by 2019. The baseline took place in November 2017, the midline in November 2018 and the end-line was conducted in September 2019. Validation and dissemination of the preliminary results took place on the 6th of December 2019 in Nsadzu ward. During the process, the community provided additional recommendations for improving CoC implementation, which have been incorporated in this report.

2.4 SAMPLING AND DATA COLLECTION

For the quantitative component, the sample size was based on the intervention size in the eight and five wards at base- and end-line, respectively. A random selection was used to recruit respondents (who were FCoCs or CoCs), and we aimed to have 50% males and 50% females, aged 16 - 24 years old. For the qualitative part, sampling of study participants was done purposefully, aiming for information-rich cases.

Recruitment of young female and male CoCs 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.

The questionnaires were administered by trained research assistants, using tablets, to minimize errors. FGDs, IDIs and KIs were also conducted by trained researchers, where young female and male participants were interviewed by a young female and male researchers, respectively. At the community level, all discussions and interviews were moderated in the local language to ensure maximum participation. Interviews and FGDs were recorded, after having obtained consent from participants. During data collection, daily review meetings were held after fieldwork 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 the Statistical Package for Social Sciences (SPSS) version 22. For statistical analysis, chi-square tests were conducted to reveal possible changes in respondent's behaviour or attitudes over time, based on their demographic characteristics ($p < 0.05$ significance 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 the identification of common patterns and trends arising from the narratives. Emerging themes were added to the matrix and used to code the transcripts. We used NVivo 12 software to support the analysis of the data. Narratives were written on main themes, and integration with findings of the quantitative study component was done where possible.

2.6 ETHICAL CONSIDERATIONS

Issues to do with gender equality are socially and culturally sensitive. We used a variety of approaches to ensure that study participants 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 given by the participants. The tools were pre-tested and were based on international evidence and experience in gender programming of Plan International. The 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 participants in this study 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.

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, the 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.

The study received ethical approval from the ERES Converge institutional Review Board in Zambia.

3. Results

3.1 DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

3.1.1 SURVEY RESPONDENTS

A total of 338 (55% female) respondents took part in the end-line survey compared to 356 (53% female) respondents at baseline. Most of the respondents both at baseline and end-line were in the age group of 16-19 years. The majority of the respondents were CoCs (92% at both base- and end-line), and the rest were FCoCs. Most of the participants belonged to the Chewa tribe (83% at baseline and 87% at end-line). In terms of education status, more females (32%) were in primary school during the end-line compared to 29% at baseline. There were more males (38%) in primary school at baseline compared to 24% at end-line. More females than males were in secondary school at both time points (49% females and 44% males at baseline; 41% females and 33% males at end-line). More people reported not going to school at end-line (25% females, 35% males) compared to the baseline (21% females, 19% males). Regarding marital status, the majority of the respondents both at base- and end-line were single (82.5% of the females, 88% of the males at baseline; 89% of the females and 86% of the males at end-line). A total of 24 (13%) females and 18 (11%) males at baseline and 10 (5%) female and 16 (10.5%) for males were married (Table 2).

Table 2 Background characteristics of the survey respondents

Characteristics		Baseline (N= 356)		End-line (N=338)	
		n	%	n	%
Sex	Male	167	46.9	153	45.3
	Female	189	53.1	185	54.7
Type of respondent	FCoC	30	8.4	27	8.0
	CoC	326	91.6	311	92.0
Age group	15-19 years	242	68.0	233	68.9
	20-24 years	113	31.7	94	27.8
	25 years and above	1	0.3	11	3.3
Tribe	Chewa	295	82.9	294	87.0
	Ngoni	36	10.1	25	7.4
	Nsenga	15	4.2	11	3.3
	Other	10	2.8	8	2.4
Marital status	Single	303	85.1	296	87.6
	Partner but not living together	3	0.8	12	3.6
	Living as a couple	1	0.3	0	0.0
	Married	42	11.8	26	7.7
	Separated	7	2.0	2	0.6
	Divorced	0	0.0	2	0.6
Current education	Vocational	1	0.3	15	4.4
	Primary school	118	33.1	96	28.4
	Secondary school	166	46.6	126	37.3
	Not currently in school	71	19.9	101	29.9
Difficulty doing any function of daily living, such as seeing, hearing, walking, using arms, using hands, talking or thinking		20	5.6	22	6.5

3.1.2 STUDY PARTICIPANTS IN THE QUALITATIVE COMPONENT

At base-, mid- and end-line, the number and types of participants in the qualitative study component are presented in Table 1. At end-line, where most qualitative data presented in this report are based on, a total of 16 FCoCs participated in the FGDs. Of these, nine were female, and seven were male FCoCs. Fifteen were aged 21-30 years while one was 50 years old. Of all the FCoCs, 12 completed Grade 12, one stopped school in Grade 11 and three stopped in Grade nine. Seven IDs with three female and three male CoCs who were in secondary as well as one FCoC who was a university student were conducted. Four IDs were conducted with two female and two male parents or caregivers aged above forty years, while two IDs were conducted with a male and a female teacher. Finally, four KIIs were conducted with two members of staff from Plan Zambia (a community development facilitator, CDF and a monitoring and evaluation officer), one religious and one traditional leader.

3.2 EXPERIENCES WITH AND OPINIONS ON THE CHAMPIONS OF CHANGE INTERVENTION

3.2.1 WHO PARTICIPATES AND DOES NOT PARTICIPATE IN THE CHAMPIONS OF CHANGE INTERVENTION?

The CoC intervention was planned to include young people aged 10 to 24 years. However, during the sampling, the research team came to know that some FCoCs were above the age of 24. The mean age of the survey respondents was 20 years old (SD=3) at end-line, with the minimum age of 16 and a maximum of 33 years (five respondents were above 25 years old). At baseline, the mean age was 19 years (SD=2), with a minimum age of 16 and a maximum age of 25 years.

At end-line, we asked FCoCs how many members their groups had. The number of individuals in the groups ranged from a minimum of eight to a maximum of 45 members (mean 25 members \pm 6SD). Dropouts were recorded as well by asking FCoCs at end-line, and the mean number of people who dropped out was reported at four with a minimum of zero and a maximum of 10 per group (SD=3). At end-line, the mean number of months that CoCs were members of the group was 20 months \pm 5 months SD, and the minimum number of months being eight and a maximum of 24 months.

During the qualitative interviews at end-line, many of the CoCs and FCoCs reported that the CoC activities were open to all community members. While at midline, some FCoCs reported that young people from poor households did not participate, at end-line, FCoCs and CoCs indicated that the CoC meetings included all children, irrespective of socio-economic background or parental education levels.

“Yes, like to those who come from poor families when we sit together with them, we encourage them to be coming for lessons.” (FGD, female FCoC, Nsadzu)

All FCoCs also reported that the CoC groups were open to children with disabilities.

“All children are free to come including those with disabilities. For my group I have one [disabled child] and I always encourage him to come so that he can also take part.” (FGD, female FCoC, Chadzombe)

However, only a few FCoCs reported interacting with children with disabilities in the CoCs meetings and explained that the limited participation by disabled youth was due to not having many disabled children in the communities. The few FCoCs who interacted with children with disabilities stated that such children require a lot of support for them to regularly attend and participate in the meetings due to stigmatisation that disabled children face in the community. One male FCoC reported visiting and providing information on child protection to a physically challenged child who could not come to the meetings due to mobility challenges.

While the CoC groups were reported to be open to all, some children did not regularly attend the meetings while others dropped out and could not complete the modules. The FCoCs reported that girls generally attended the meetings more regularly than boys. Factors that affected participation in the CoC meetings or led to frequent dropouts included young people not being able to speak or understand English, a few parents not allowing their children to participate and some young people not fully understanding the benefits of participating in the CoC intervention. These reasons for non-participation were also found at base- and midline.

3.2.2 SELECTION AND ROLES OF FACILITATORS OF CHAMPIONS OF CHANGE

The evaluation showed that the FCoCs were selected based on the perceived level of commitment towards the community and their education level; the latter considered important because the manuals were in English. While female and male FCoCs should have female and male CoC groups respectively, the evaluation showed that in a very few cases, male/ female FCoCs managed both groups due to some FCoCs having dropped out of the intervention.

In one setting, a teacher was recruited as FCoC. The justification for selecting the teacher was that he had already received training in teaching methodology and understood English very well, thus making it easy for him to facilitate the sessions. However, the teacher reported that he faced opposition from a few FCoCs as they thought that he might be too busy to work with the CoCs. The FCoCs reported that the role of FCoCs was more suitable for 'ordinary' community members who were not affiliated to any institution.

The main role of the FCoCs was to facilitate discussions about topics on gender equality and child protection to CoC groups in the communities and in schools, as well as during community meetings. During the interviews, the FCoCs reported that as part of their facilitation roles, they also identified and counselled the CoC members that were perceived to have problems. These problems included not attending school regularly, poor school performance, and not being active in the CoC sessions. Beyond the CoC sessions, the evaluation showed that the facilitators performed additional functions of following up and referring cases of child marriage and teenage pregnancy to the community leaders, and in a few instances to the police.

In both FGDs and quantitative interviews, FCoCs complained of lacking consistent support from Plan Zambia to develop and carry out regular CoC activities. In the FGDs, this lack of support was explained to include inadequate monitoring visits and mentorship support. In the survey, however, 81.5% (n=22 out of 27) FCoCs respondents agreed with the statement *I had consistent support from Plan International staff to develop and carry out the joint activities*. These joint activities brought the female and male CoC groups together.

3.2.3 TRAINING OF FACILITATORS OF CHAMPIONS OF CHANGE

Participants reported to have participated in training and workshops organised by Plan Zambia in Katete district in 2017. The training for FCoCs covered eight modules for female facilitators and five for male facilitators. The training content, as reported by FCoCs, included topics such as gender equality, prevention of child marriage and teenage pregnancy, solidarity and assertiveness.

"We learnt to be assertive when talking to people, when you want to convey a message you need to be assertive so that people may get to understand what you are going to talk to them about especially on the issues of gender equality and being responsible regarding sexuality." (IDI, female FCoC, Tikondane)

While some of the FCoCs indicated to have attended the initial training in 2017, many others in some of the targeted wards reported participating in training or other awareness-raising meetings for the first time in 2018 or 2019. In response to a the statement that was only included in the end-line questionnaire *Have you attended all Champions of Change training offered?*, only six out of the 27 FCoCs agreed, 13 disagreed, two were not sure and six FCoCs did not provide an answer.

The reported duration of initial and roll-out training for FCoCs varied. A CDF from Plan Zambia stated that the initial training was held for three weeks, but some FCoCs indicated attending the initial training for one week and in Kapachi ward, the FCoCs reported that the training was held for only one day. Two other FCoCs who were recruited mid-way into the programme reported attending training for two hours. In Chadzombe, there was variation in the duration of training that was offered to the FCoCs, with one FCoC reporting not attending any training as outlined below:

I: And how long was the training?

R1: It was one week

I: How many days or hours did the same training take?

R2: It was just for a day. And I think it took just two hours then we were done.

I: So you were not invited to go and attend any training or workshop just here or somewhere else?

R2: I have not gone anywhere to receive the training

3.2.3.1. PERCEPTIONS OF FACILITATORS OF CHAMPIONS OF CHANGE ON TRAININGS RECEIVED BY PLAN ZAMBIA

During FGDs, the FCoCs reported that they benefited from the training that was provided by Plan Zambia in terms of knowledge gain, which they believed led to behaviour change. Similarly, in the quantitative end-line interviews, all 27 FCoCs agreed with the statement *The training I received gave me the knowledge and skills I needed to become a change agent for gender equality and girls' rights.*

During FGDs, FCoCs provided examples of how they have benefitted from the training. One female FCoC reported that she had learned how to engage others without resorting to violence when there is a disagreement. Two male FCoCs reported that they started helping out with household chores after learning about gender roles. The FCoCs reported having learnt a lot about GBV, explaining that it takes different forms, apart from physical and sexual abuse. As part of their enhanced understanding of GBV some mentioned that the use of abusive language towards females is also a form of GBV. One FCoC narrated a perceived change in attitude as follows:

"[Laughter] okay, to me when we go to the modules, there is module 4 that is for boys and it talks about GBV. Yeah so when we go on to GBV, there are physical, psychology abuses etc. So in the past what I used to do when I reached home, any slight mistake that is going to be made, I would get upset as I had a short temper. So after joining this programme, I learnt that if am provoking a human being like my wife when I reach home, they also keep things in their heart and they get affected,... so I saw it that when you get annoyed, it makes another person to think a lot of things. So the first step I took was to change the behaviour, up to now when I reach home we just smile to each other." (FGD, male FCoC, Chadzombe and Nsadzu)

During FGDs with FCoCs, participants reported that they had become advocates for the rights of others, especially girls, after getting a better understanding that girls need to be valued in the same way as boys in the community:

"And also, at my personal level. I have I improved relationships with ladies, yes, and I often talk about their rights when they feel they are not as worth as boys are. So, I usually bring and explain things to them and that brings joy to me as someone who has received training." (FGD, male FCoC, Tikondane)

Many FCoCs reported that the training helped them to gain confidence to present gender and child protection issues to the CoCs and the public. They reported that they can now freely speak and discuss such matters without any fear or shyness:

"The good part is that I learnt how to look straight in your face, it shows that you have self-confidence, you have no fear and what you are saying is the truth... when you look down it means that you don't know whether what you are saying is the truth or not..." (FGD, female FCoC, Chadzombe and Nsadzu)

Almost all FCoCs reported that the training had helped them to know about the negative impact of early marriage and pregnancy. They reported that this awareness had made them to actively talk against the practices of child marriage and teenage pregnancy and help youth on how to prevent teenage pregnancy. During FGDs, some female FCoCs explained how sharing their personal stories helped other girls to prevent teenage pregnancy, get motivated to find employment (including being a household maid) to raise funds and in some cases go back to school to complete their education.

3.2.4 CHAMPIONS OF CHANGE GROUP ACTIVITIES

The CoC intervention provides specific modular-based training to participants in groups (the CoCs), facilitated by the FCoCs. The modules were reported to address topics such as child protection and gender issues. In both the qualitative and quantitative interviews, the CoCs reported being happy with the training. Among the survey respondents at end-line, 93% of the CoCs agreed with the statement *the Training I received gave me the knowledge and skills I needed to become a change agent for gender equality and girls' rights.*

In the school setting, where the CoC intervention was introduced in the beginning of 2019, both the FCoCs and the CoCs reported that the main objective of participating in the CoC training was to sensitize their peers on different child protection issues such as early marriage and pregnancy, GBV, and rights of children. The meetings in the schools were on average conducted twice in a week and for a period of about one hour and 30 minutes to two hours. The meetings were held in the afternoon to create enough time for CoCs to attend the meetings. In the school setting, the sensitisation was done through drama performances, sports activities and debates, which sometimes involved parents, as well as presentations during the school assembly. Debates between CoC members and parents were organized to trigger conversations that would help to address intergenerational communication barriers.

While the normal period for delivering all the modules was two years, participants reported varying periods of implementation across schools. Some of the schools conducted the sessions within three to six months. One school reported delivering the content of all manuals within a period of one month, a process which was referred to by one FCoC as a 'fast track' approach (IDI, male FCoC, Khumba). The CoCs reported that in the community, they conducted door-to-door visits to provide information on child protection and related problems and organized activities, including visiting parents who did not observe the rights of children. The CoCs also reported having attended meetings and sensitised the community using sketches, songs, poems on different child protection matters such as the dangers of early marriage and pregnancies, prevention of abuse and promotion of rights. While implementing these activities, the FCoCs and CoCs also challenged social norms that infringed on child rights.

“When we see physical abuse where you find a child has been given heavy loads to carry, when we find them [referring to the parents/guardians] we tell them that stop this, and you as an elder person should carry this.” (IDI, male CoC, Nsadzu)

The NGO staff who participated in the qualitative interviews explained that one of the objectives of the CoC intervention was to form a social movement or platform where boys and girls can come together to challenge some of the social norms affecting their development. The NGO staff explained that to form a social movement, the CoCs needed to conduct 16 initiatives, with nine of these initiatives being drama events and the other seven being general sensitizations. The staff from Plan Zambia also reported that forming such social movements has been challenging due to the lack of translated modules and the dropout of FCoCs.

3.2.5 ROLES OF COMMUNITY LEADERS AND OTHER COMMUNITY MEMBERS

The traditional leader who was interviewed at end-line reported that community leaders were involved in calling for general community meetings where the CoCs were allowed to talk. During FGDs and IDIs, male FCoCs and CoCs confirmed attending the meetings organized by chiefs or headmen, where they were given the opportunity to spread their messages about human rights, prevention of child marriage and teenage pregnancy and promotion of gender equality. However, the perceptions on how community leaders participated differed among the FCoCs and CoCs. In the IDIs and FGDs, more of the male CoCs reported receiving support from community leaders as compared to female CoCs. Further, one Christian leader indicated that the Church does include the topics on equal rights and GBV in their services, but this was not particularly connected to the CoC intervention.

During an IDI, a male CoC (23 years) reported that the headmen in collaboration with the District Commissioner (DC) and chiefs came up with a bylaw that included punishment for child marriage. Parents who married off their children before the age of 18 years were required to pay a cow to the chief while the married child was required to make 5,000 bricks. A CDF confirmed that such bylaws were established in Chadiza and that all chiefs in the district were involved in promoting the CoC intervention. The two community leaders who were interviewed during the end-line also reported being involved in enforcing the bylaws. The traditional leaders were also reported to have played a role in changing the time of Nyau dances, from night to late afternoon, to reduce the chance of young people having unprotected sexual intercourse in the dark as under cover of the Nyau dance.

The survey data confirmed that community leaders were aware of the CoC intervention, with 90% of the end-line respondents agreeing with the statement that *The community leaders are aware of the Champion of Change project.*

Eight percent (8%) were not sure about this and 2% disagreed with the statement. Similarly, the majority of the end-line survey respondents (88%) agreed with the statement that *Community leaders approve young people's activities on gender equality and girls' rights*, while 6.5% were not sure about this and 4% disagreed with the statement. Similar proportions of female (88%) and male (89%) respondents agreed with the statement. Regarding the ability to freely talk to community leaders about gender equality and girls' rights, 84% of the FCoCs and CoCs who responded to the end-line survey agreed that they can more easily now than in the past talk with the community leaders about gender equality and girls' rights. Female respondents had a higher percentage (91%) agreeing with the statement compared to the male respondents (76%). Almost all the FCoCs (26 out of the 27 FCoCs) agreed that they can talk more easily with community leaders.

Regarding the role of other community members, while active support of community members was not apparent in the narratives, community members did participate in activities organized by CoCs. During an IDI, a 23-year-old male CoC reported how songs, poems and drama were used to sensitize community members on issues related to violence.

"...When we perform those sketches, many people come like women and others... they [referring to community members] begin to open up and explain what they saw in the sketches... when they go home they tell others that we were at school where we learn a lot of things..." (IDI, male CoC, Nsadzu)

On the contrary, during an IDI, a 16-year-old female CoC said she did not know how community members participated in the intervention or supported the CoCs.

3.2.6 ROLES OF PARENTS

At end-line, parents' support seemed to involve not much more than supporting attendance of their son or daughter to CoC activities. Two CoCs, a male of 17 years and a female of 16 years, reported that their parents supported their attendance to the CoC groups because they saw change at home or in the community (in particular: reduction of teenage pregnancies). Some CoCs reported that parents stressed the importance of education, and tried to meet the needs of their children, but they did not refer to specific support from parents to the CoC intervention. One mother, whose daughter dropped out of school after having had two children, was not able to explain well what the CoC intervention entails and whether she had a role in it, despite her daughter being (officially) part of the intervention. She also said that she did not take part in community meetings on gender equality.

One interviewed father reported to be involved in meetings on the importance of education and prevention of child marriage and teenage pregnancy in schools, churches and during funerals. He also mentioned that parents make sure that young people can input into household decisions, and that the chores are divided well so that girls can report to school early. He reported that parents are now more supportive of school and that young people are not so shy anymore to request their parents for books or uniforms.

"The good part that I have first found is that some way back children never had chance to speak in the families. But this time children have chance to take part [in decision making]. Sometimes as a parent you can forget something which is important for example when planning, but the child will remember such [important] things, and discuss them [with you] and move together."
(IDI, male parent, Chadzomwe)

One female teacher said that some parents still have the opinion that 'child rights brought more harm than good'. As indicated in the midline study, it seems that there is still room for improvement on parents' involvement and support in the CoC intervention.

The end-line survey findings confirm that parents/caregivers were aware of the activities on gender equality and girls' rights. The overall percentage of the respondents who agreed with the statement that their parents know about their activities on gender equality and girls' rights was 94%, while the percentage who said their parents approved these

activities was 93%. The percentage of female respondents who said their parents approved their activities (97%) was significantly higher than that of the male (88%) respondents. All the FCoCs who were surveyed agreed with this statement on parent approval, while 92% of the CoCs agreed to this statement.

3.2.7 ROLES OF PEERS

Regarding the roles of peers, participants explained that the CoCs spread what they had learned at their meetings to other youth, and while some of their peers welcomed discussions on topics of the CoC modules, others declined to participate in such discussions. When asked why some peers refused to discuss the CoC topics, participants reported mixed reactions from other youth, including some youth claiming that the CoC topics were ‘destroying the culture’ and FCoCs benefiting ‘on top of the heads of CoCs’.

During an IDI, a 17-years-old male CoC explained that through peer-to-peer discussions on the topics of the CoC modules, a friend who dropped out of school was able to go back to school, and another who wanted to get married abandoned the idea and went back to school as well. An unmarried 23-year-old male CoC reported that CoCs advised parents to monitor their daughters, but parents say this is very difficult because their daughters are in and around school with their friends.

Apart from the two CoCs above, this study did not find other responses and examples regarding the involvement and support of peers in the CoC intervention. It seems that a full youth movement has not yet been established, a finding which supports the views of the staff from Plan Zambia.

Despite this, at end-line, the quantitative data show a high perceived approval of friends of activities on gender equality and girls’ rights by the FCoCs and CoCs. Overall, 86% agreed that their closest friends approve their activities on gender equality and girls’ rights. All the FCoCs agreed with this statement on friends’ approval, while 85% of the CoCs agreed with this statement.

3.2.8 ROLES OF TEACHERS

During FGDs with FCoCs, participants narrated that some teachers provided mentorship to the facilitators as well as the CoCs. They explained that the teachers also counselled some students who were perceived having problems related to teenage pregnancy, irregular school and CoC intervention attendance. The mentorship roles of teachers were reported to include helping facilitators to translate certain difficult words from English into the local language and providing teaching and learning materials such as chalk, and meeting venues for CoCs to use. Others spoke about how teachers supported them by explaining certain concepts that were difficult to understand:

“Even the teachers they help us yeah when we go in school, even us when we face problems we go and meet the teachers. And to the teacher, we say that sir on such a part I have problems, I can’t understand then, and they explain to us in local language then we present our lesson to the children and the teacher sits us aside to discuss the language problem and how to translate. When we teach the children then at the end, the teacher comes and also gives comments on the topics.” (FGD, male FCoCs, Chadzombe and Nsadzu)

3.2.9 HOW CHAMPIONS OF CHANGE BROUGHT ABOUT CHANGES REGARDING GENDER EQUALITY AND RIGHTS

During the qualitative interviews, participants narrated on how the CoCs brought about changes. While some spoke about the youth forming groups and moving together to spread messages on prevention of child marriage and teenage pregnancy, others referred to the involvement of the chiefs and headmen in the CoC activities as catalytic to change. Besides the prevention of child marriage and teenage pregnancy, GBV and child rights were frequently mentioned as topics that were discussed during the group meetings. CoCs spread messages in the wider community, and some participants referred to CoCs spreading the messages in their households, among their friends or their

friends' parents. These messages mainly focused on treating males and females equally, and one male CoC referred to being able to say something about child labour.

“So when they [the parents] are ready, they will tell you that you can come on such a day I will be free and when we go there we start the discussion. Sometimes, you can be asked that who told you that I am abusing the children. Then we say it’s not that we heard about this no, but we just want to remind one another. Because we sometimes just see the way she [child] works or sometimes the girl does not even go out to play with friends and also when it is time to go back to school and it is at lunch hour, she first works at home and goes back to school late and again that negatively affects the child’s performance at school.”
(IDI, male CoC, Nsadzu)

One CDF spoke about safe spaces (in reference to tents provided by Plan), where youth could talk freely about any subject of their interest. However, such safe spaces were not often mentioned by the youth themselves.

The total percentage of end-line respondents who agreed with the statement *I lead activities in my community on gender and girls’ rights* was 74%. Fifteen percent (15%) of the respondents disagreed with this statement, and 9% and 2% were not sure or provided no answer respectively. This shows that there is still room for improvement in active facilitation of activities among CoCs. All FCoCs agreed with the statement. Those in the age category 15 to 19 years had the lowest percentage of those agreeing with the statement (67%), whereas respondents with secondary education had the highest percentage of agreement with the statement (80%).

Eighty-nine percent (89%) of the end-line respondents agreed with the statement *I know how to mentor new youth Champions of Change*, while 3% disagreed, 7% were not sure and 1% did not give a response. Twenty-six (26) out of the 27 FCoCs agreed with the statement and one FCoC indicated not to be sure.

With regard to the statement *I see myself as someone who sets new trends at school or in the community on gender equality and girls’ rights*, 80.5% of all end-line survey respondents agreed with this. Again, all FCoCs agreed with this statement, while 13.5% of the CoCs were not sure and 6% of the CoCs disagreed.

Of the total number of respondents at end-line, 79% agreed with the statement *Over the past year, joint activities between girls and boys about gender equality and girls’ rights have gone well*. All of the 27 FCoCs interviewed agreed with the statement. In terms of education, those who were not currently in school had the highest percentage of respondents (87%) who agreed with the statement.

3.2.10 CHALLENGES EXPERIENCED BY CHAMPIONS OF CHANGE

3.2.10.1 CHALLENGES RELATED TO ORGANIZING AND IMPLEMENTING THE CHAMPIONS OF CHANGE INTERVENTION

The inability of Plan Zambia to provide the modules to all FCoCs made it difficult for the FCoCs to facilitate the sessions with the CoCs as they had to borrow the modules from others. However, the CDF had a different opinion than the FCoCs, explaining that those FCoCs who complained of not having access to modules were not committed to the project.

Difficulties in understanding the content of the modules because of the ‘difficult’ English used was another challenge. The FCoCs and CoCs indicated that they would have preferred that the modules were translated into the local language (Chewa) from the beginning of the CoC intervention¹. As one participant explained:

“The main challenges that we face is sharing the modules that we have, providing the information to the CoCs is very difficult, because the English which is there in the manual is difficult in a way that sometimes we don’t even understand – so that is the biggest challenge that we normally face.”
(FGD, female FCoC, Kapachi and Nkhumba)

1 The translation of the modules only started in the final year of the evaluated intervention.

A staff member of Plan Zambia explained that the translation was delayed because of fear of losing the meaning of the concepts in the module.

The FCoCs also highlighted that some words in the module were too faint to be seen. In addition, some of the exercises suggested in the modules needed specific teaching aids, which were never provided. Some FCoCs also reported that the manuals were too technical and needed to be tailored/ adapted to the local context before implementation. The CDF also shared similar sentiments regarding the challenge with adapting the modules in the local context.

“The modules were received the way they are... but probably at the design stage of modules, somebody from the country should have been sitting with a team that was designing the modules to help contextualize the modules [to the local context],... but that never happened.” (KII, male CDF, Chadiza)

The difficulties with manuals coupled with lack of incentives for FCoCs (the facilitators were volunteers and not paid staff) made some FCoCs to drop out of the intervention. This resulted in some of the CoCs not having facilitators to manage their meetings, again contributing to dropout of CoCs. The conversation below from an FGD with FCoCs from Khumba and Kapachi provides more information on dropout.

I: ... at Kapachi how many were you when you started?

R1: 10.

I: And how many are you remaining now? How many groups are now remaining?

R1: They are four groups now.

I: What about here at Nkhumba, how many groups did you have at first.

R7: 10 groups.

I: And how many are remaining now?

R7: Six groups.

It was also challenging getting CoCs to attend the meetings in the morning, as some expected lunch to be provided. To address this challenge, the FCoCs decided to hold the CoC meetings in the afternoon (after lunch). The CoCs also shared that during the harvesting period, CoCs stopped attending meetings. Other challenges were limited consultations in the selection and identification of FCoCs, especially the teachers, by Plan Zambia, which caused some conflict. Delayed graduation for those that had completed the modules also demoralized others from participating².

Most participants attributed challenges related to CoCs with how the CoC intervention got started in 2017, describing that the process was done in a rush. The religious leader added that headmen and religious leaders got involved in the intervention too late. Further, the lack of proper adoption of the CoC intervention at the start of implementation as explained by a Plan Zambia staff member also affected the implementation process:

“The problem I would say started from the beginning... those who were there didn’t fully understand how the components of Champions of Change were supposed to be rolled out... Like how you select the facilitators, what qualifications the [facilitators] should have, then also the issue of groupings [like] how many [CoCs] are you supposed to have in a group, the number of people [to be recruited] per ward... that mixed up of starting,.. has also contributed to us not to do better.” (KII, Plan Zambia staff member, Chipata)

3.2.10.2 PRACTICAL CHALLENGES

The lack of transport for FCoCs disturbed mobilization as some of the areas that the FCoCs covered were too vast for one FCoC to effectively facilitate the CoC meetings and other activities by travelling on foot. Some dedicated FCoCs hired bicycles whenever they needed to organize activities or even just attend meetings. During an FGD in Chadzombe, three of the FCoCs indicated they had used hired bicycles on the day of attending the discussion.

² Plan Zambia recently gave out certificates for FCoCs and CoCs who completed all modules.

The challenge of not providing bicycles to all FCoCs was explained to have resulted from a strategic decision to not provide them, because it was thought that it might demotivate other community-based volunteers working for similar projects and without bicycles:

“We have got other groups of people on the project and we thought, if we can just say the Champions of Change they have this package, maybe bicycles and the like, it would affect the performance for other people, for example the village agents.” (KII, male CDF, Chadiza)

Regarding far distances, the CDF explained that the FCoCs had been advised to address this challenge by drawing CoC membership from within the community where they lived. Meanwhile, the FCoCs suggested that the problem of limited coverage of the intervention should be addressed by recruiting and training more FCoCs such that each section of the community can have CoC groups.

Other participants mentioned the lack of tools such as drums, footballs, jerseys as barriers to implementing CoC activities. Young people reported that when the playing materials got finished, most CoCs stopped attending the meetings. A few FCoCs pointed out the lack of dedicated spaces for holding of meetings as another logistical barrier. Those that were holding their meetings in schools had difficulties during times when classrooms were busy. These FCoCs would cancel meetings and therefore were not consistent in holding CoC activities.

“Again, where to meet, sometimes maybe it is at a school, sometimes it happens that the classrooms are busy, so you find that we just meet maybe under the tree. So where to meet is also a challenge.” (FGD, male FCoC, Kapachi and Nkumba)

Combining of in- and out-of-school CoCs proved to be a challenge that led to inconsistencies in undertaking activities. Some of the participants indicated that in-school girls and boys would be in class during some of the days selected for CoC activities, while those who are out-of-school would be available most of the time. This brought about confusion.

3.2.10.3 CHALLENGES RELATED TO COMMUNITY RESPONSE TO THE INTERVENTION

Commenting on community reactions to the CoC intervention, participants of FGDs and interviews mentioned that some parents never attended the sensitization meetings and thus remained reluctant to support their children’s participation. By not participating, they never understood the intervention and also never saw any benefits of the intervention. Coupled with missing meetings, some participants also shared that some parents’ strong attitude towards marrying their daughters off was an impediment to young peoples’ participation in the CoC intervention.

Challenges regarding inter-generational communication were also reported at community level, although improvement regarding this was also reported. Both key informants and CoCs indicated that young people faced difficulties speaking to their parents on what they learned from the CoCs and that parents also considered young people talking to them as a sign of disrespect:

“Some were saying like it is very difficult to confront your father like in our culture they say I cannot talk to my father directly maybe I can use my grandparents,.. you find that it is very difficult to talk to your father, like there is a certain topic in Champions of Change like how can you talk to your father, they say hmmm it is very difficult they can even beat you. In terms of cultural norms they say that for the girl child it is even more difficult to talk directly to the father. Yeah so, they say hmmm my father maybe mum.” (IDI, male teacher, Kapachi)

Some FCoCs were stigmatised and labelled because of the role that they performed. A female FCoC reported that some community members were negative towards the female FCoCs by telling them that they would soon become pregnant against their wish and also that she was being jealous of the married girls. Others called the FCoCs prostitutes. Especially when female CoCs got pregnant, parents could blame the FCoCs, because ‘they have been with the child for a year’.

“We are prostitutes, we are the ones teaching the children prostitution, they say that before the children started Champions of Change, they were okay, but this time when the children started learning from us, the children have started prostitution.” (FGD, female FCoC, Nsadzu and Chazombe)

3.2.10.4 CHALLENGES RELATED TO MONITORING AND EVALUATION

The FCoCs reported that Plan Zambia staff did not regularly monitor or visit the implementation sites, a situation which demotivated some FCoCs. The staff explained that this limited monitoring was due to inadequate planning of funds. Despite several sentiments indicating that there were not enough resources for monitoring the CoC intervention, one staff member explained that a CoC monitoring tool was used to collect data on a monthly basis. The tool captured the dropout rate (mentioning that *“on average, seven people dropped out per group”* without time dimension).

“Okay, we have got a tool that we say Champions of Change monitoring tool or data capturing tool. The tool is provided to CDFs each month, as they go and check on the groups to give us the progress in terms of where they are on the modules and how many members are still coming for sessions.”
(KII, male Plan Zambia staff member, Chipata)

The staff member recognized some of the challenges that were experienced during the implementation process. When asked how the challenges were identified and addressed, the staff explained that the challenges were identified when new staff were employed specifically for the YES I DO project. The response to the challenges included calling a meeting of the project team to discuss the challenges and reallocating money to improve monitoring:

“We have had meetings and that is how we reached a point to say it is better we use some money for activities just to monitor... and having a discussion on how we can make sure we monitor and also assign the monitoring role to people on the ground.” (KII, male Plan Zambia staff member, Chipata)

3.3 THE MEANING OF GENDER EQUALITY AND ATTITUDES TOWARDS GIRLS, BOYS, WOMEN AND MEN

3.3.1 THE MEANING OF GENDER EQUALITY

Annex 1 summarises the overall findings of the analysis to the statement *Girls and boys are valued equally and enjoy the same level of respect in the community*. This statement was only included in the end-line survey. Overall, 92% of the respondents said ‘yes’ to this statement, with significantly more females (93.5%) than males (89.5%) saying ‘yes’ to the statement.

The statement *Boys have more privileges than girls* was also asked only at end-line. Overall, 79% of the respondents said ‘yes’ to this statement. Although the proportion of females (81%) who said ‘yes’ to this statement was higher than that of the males (76.5%), this difference was not significant (Annex 2).

At baseline, 83% of the respondents said ‘yes’ to the statement *I believe that girls are as important as boys*, while at end-line, 87% of the respondents agreed with this statement. The increase was not significant. However, there was a significant increase among females who answered ‘yes’, from 71% at baseline to 83% at end-line (Annex 3).

3.3.2 CHANGES IN GENDER ROLES

It seems that following the CoC intervention, many study participants (FCoCs and CoCs) stated that they knew what gender roles are and reported to have come to the realisation that girls too have the right and should be given equal opportunities to achieve their dreams and aspirations, just like boys and men.

“For example, if we are at church, what they want [CoC intervention], if it is choir, they do not only want a man to be conducting the choir. We can also choose a woman and say today a woman should conduct choir or maybe a woman can be preaching or conducting choir, so they know that there is gender balance.”
 (IDI, female CoC, Kapachi)

Most participants at mid- and end-line reported that community members were beginning to appreciate the need for domestic chores to be more equally divided between females and males. In particular, FCoCs and CoCs reported that household chores such as washing dishes and cleaning, which were in many instances previously being handled by girls only, were now frequently shared with boys. They seemed to have understood that helping one another with household chores would give them enough time to prepare for school and also to study as brothers and sisters and perform well in class.

“But after we have received the education thus when I realized that we need to help each other, that this is about gender roles, so that after helping one another, you could find time to read as brothers and sisters and then perform well at school.” (IDI, male CoC, Nkumba)

One teacher gave an example of girls performing better by scoring higher marks in class in comparison to boys and attributed it partly to girls having more time to focus on school and partly to motivation from the CoC sessions. A parent explained that girls were able to report to school early, because parents had also taken up some of the household chores.

The quantitative data confirmed the perceived changes in gender roles. When the statement *I believe that men and women should take equal responsibility for household chores and childcare* was read to survey respondents, there was a significant increase in the percentage of respondents who said ‘yes’ at end-line (97%) compared to baseline (66%). The percentage increase can be attributed to significantly more female respondents saying ‘yes’ to the statement at end-line (97% female and 97% males) compared to baseline (43% females and 92% males); see Figure 1 and Annex 4. The quantitative and qualitative results show a potential effect of the CoC intervention on beliefs related to gender roles, in particular the beliefs of young women.

Figure 1 Percentage of respondents who said ‘yes’ to the statement ‘I believe that men and women should take equal responsibility for household chores and childcare’



During qualitative interviews, some key informants reported that changes regarding gender norms were being noticed, but they felt that change is slow, because some community members are stuck in their customary and traditional practices. It was reported that some community members are opposed to new concepts and ideas that appear as invasive to their age-old traditions.

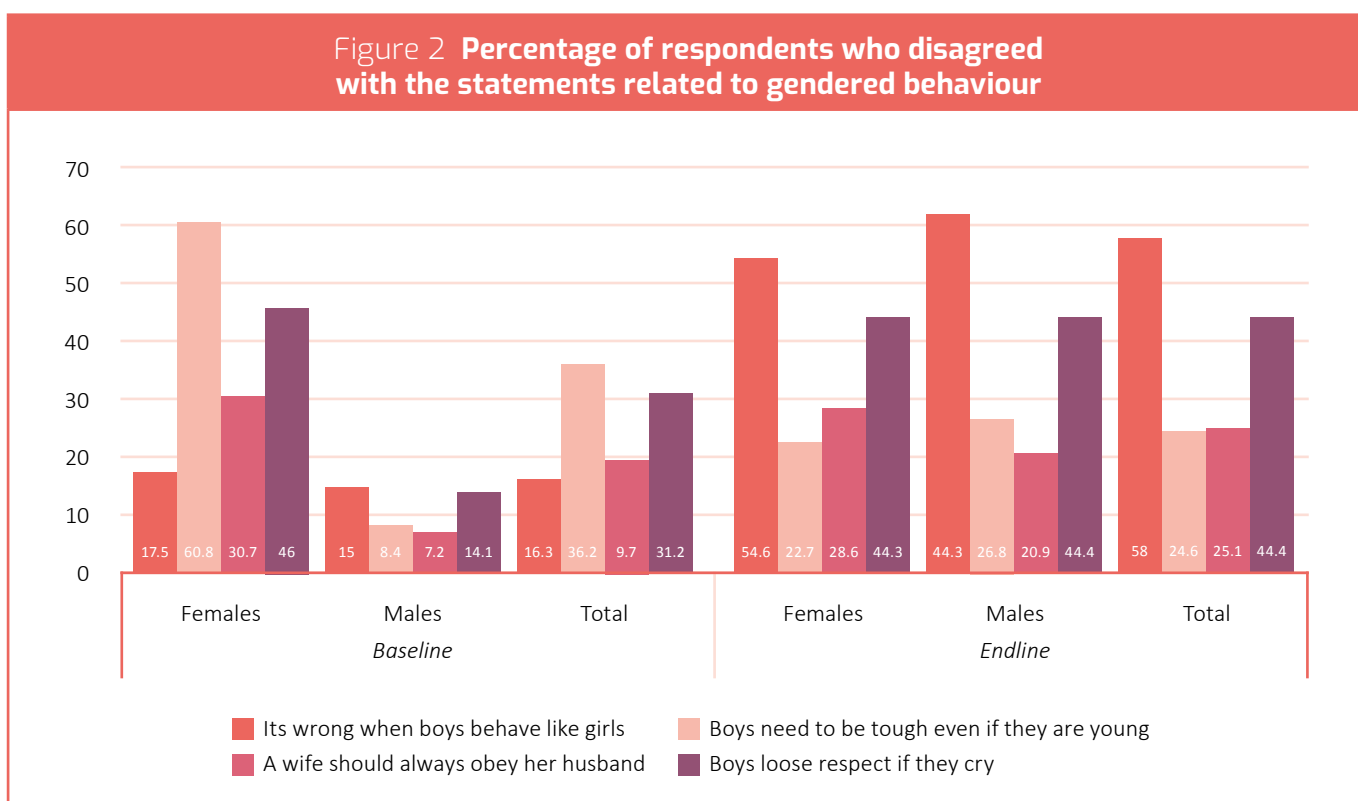
3.3.3 YOUNG MEN'S ATTITUDES TOWARDS TREATING GIRLS FAIRLY

Two statements specifically focused on young men’s attitudes regarding treating girls fairly. There was a slight decrease among male respondents who indicated they thought that they treated girls fairly from 95% at baseline to 90% at end-line. This decrease was not significant (Annex 5). The second statement on young men’s attitudes regarding treating girls fairly read *I feel that boys should support other boys who challenge unfair attitudes towards girls*. There was a one percent drop from the baseline to the end-line, as 83% of males said ‘yes’ at baseline compared to 82% at end-line (Annex 6).

When asked to respond to the statement *If I hear someone saying something unfair against girls, I feel I have the confidence to challenge him or her*, at baseline, 39% of the respondents reported they ‘always’ had the confidence, while 49% reported ‘sometimes’ and 12% ‘never’. At end-line, 33% of the respondents reported they ‘always’ had the confidence, while 45% reported ‘sometimes’ and 19% ‘never’. The differences observed between base- and end-line were significant (Annex 7). In particular, the female respondents seemed to have become less confident. Percentage of males that said ‘never’ did not change much over time, but for females it significantly increased from 4% to 17%.

3.4 ATTITUDES REGARDING GENDERED BEHAVIOUR

To assess the attitudes of the respondents towards gendered behaviour, four statements were asked to all the participants at both baseline and end-line. The first one was: *It is wrong when boys behave like girls*. Overall, significantly more respondents at end-line (58%) disagreed with the statement compared to baseline (16%). The proportion of male respondents who disagreed with this statement significantly increased from 15% at baseline to 62% at end-line. A similar significant increase was noted among the female respondents disagreeing: from 17.5% at baseline to 55% at end-line (Annex 8 and Figure 2).



On the contrary, there was a significant decrease in the proportion of respondents who disagreed with the statement *Boys need to be tough even if they are young* from 36% at baseline to 25% at end-line. This significant decrease in disagreement was found among females: it went down from 61% at baseline to 23% at end-line. At the same time, the proportion of males who disagreed with the statement significantly increased from 8% at baseline to 27% at end-line (Figure 2). Overall, 73% of all respondents agreed with this statement at end-line (Annex 9).

With regard to the statement *A wife should always obey her husband*, the proportion of respondents who disagreed with the statement increased from 20% at baseline to 25% at end-line, however, this change over time was not significant. The increase was more pronounced among males as more males disagreed with the statement at end-line (21%) compared to baseline (7%), a finding which indicates a positive and significant change. For female respondents, the proportion of those who disagreed with the statement reduced by about 2% at end-line (29%) compared to baseline (31%); as non-significant change (Figure 2, Annex 10). Despite the change observed over time for male respondents, the majority of the male (78%) and female (70%) respondents agreed with this statement at end-line.

Finally, the overall proportion of respondents who disagreed with the statement *Boys lose respect if they cry* significantly increased from 31% at baseline to 44% at end-line (Figure 2, Annex 11). A significant increase was seen among male respondents who disagreed with the statement (from 14% at baseline to 44% at end-line). For females, while there was a slight decrease in disagreement (46% baseline to 44% at end-line), the proportion that agreed with the statement went down significantly (from 50% at baseline to 43% at end-line) and more females were not sure at end-line (10%) compared to at baseline (3%) (Annex 11).

In general, it seems that the CoC intervention could have influenced males more positively than females with regard to attitudes related to gendered behaviour.

3.5 BELIEFS ABOUT INNATE ABILITIES

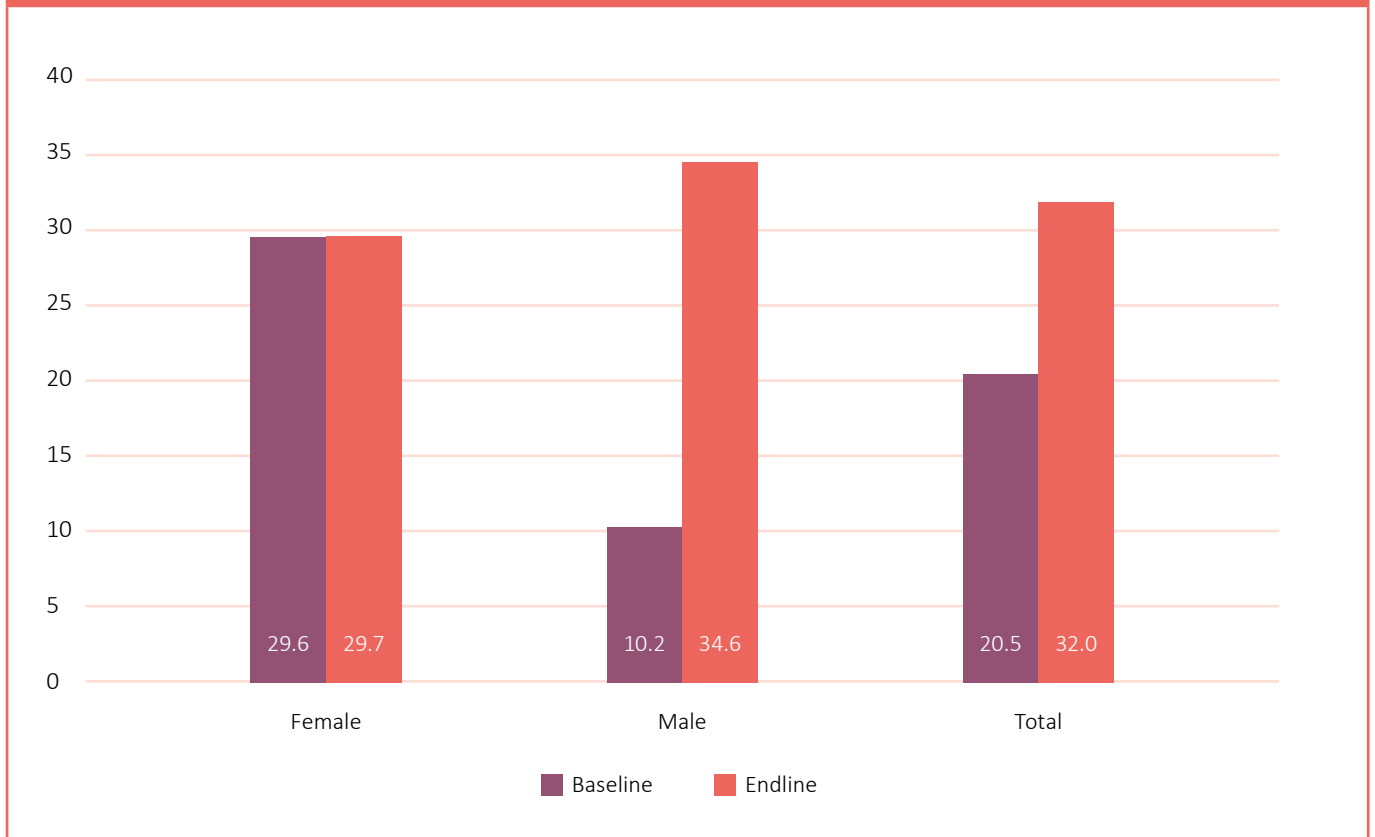
Using a set of four statements, the survey assessed respondents' beliefs about innate abilities of young people. At both baseline and end-line, all the respondents were asked if they agreed or disagreed with the statement *Boys are better at math and sciences than girls*. At end-line, significantly more respondents (42%) said they disagreed with the statement compared to at baseline (31%). Segregated by sex, there was a significant increase in the proportion of males who disagreed with the statement from 20% at baseline to 43% at end-line (Annex 12). Meanwhile, the proportion of females who disagreed with the statement remained the same (41%) at both time points. It should be noted that for both male and female respondents, the majority (more than 50%) agreed to the statement at end-line.

Similarly, there was a significant increase in the proportion of respondents who disagreed with the statement *Boys are better at sports than girls* (20.5% at baseline compared to 32% at end-line- Annex 13). The sex-aggregated data show that the increase in the proportion who disagreed with the statement largely occurred among males from 10% at baseline to 35% at end-line. The proportion of female respondents who disagreed with the statement remained the same at both time points (30%) (Figure 3). Again, while a change in responses among male respondents was overserved for this statement, at end-line, 62% of the male and 67% of the female respondents agreed that boys are better at sports than girls.

Also, at end-line, there was a significant increase in the percentage of respondents who disagreed with the statement *Girls and women are not good leaders* (76%) compared to baseline (64%). The increase was largely due to more male respondents saying they disagreed to the statement at end-line (75% among males versus 77% among females) compared to baseline (56% among males versus 71% among females). The differences between the base- and end-line in the agreement with regard to this statement were significant for both males and females (Annex 14).

In response to the statement *Girls do not need to go to the university*, there was a significant decrease in the percentage of respondents who disagreed: from 89% at baseline to 84% at end-line. The decrease among females was from 88% at baseline to 82% at end-line, which was significant. For males, the decrease was from 91% at baseline to 88% at end-line. However, this result was not significant (Annex 15).

Figure 3 Percentage of respondents who disagreed with the statement 'Boys are better at sports than girls'



3.6 PERCEPTIONS ABOUT DECISION-MAKING

3.6.1 INCREASED AWARENESS OF GIRLS' AND WOMEN'S RIGHTS, WITH A FOCUS ON DECISION-MAKING

The CoC intervention seems to have led to an increased awareness of rights among community members in general. In FGDs and interviews, some end-line study participants indicated that many people in the community were becoming aware of the rights of young people. This enhanced awareness seemed to have triggered changes at community level. For example, it was reported that more parents were involving children, (including girls) in decision-making at household level than they did previously and that some CoCs were able to negotiate with their parents or guardians on the need to be involved in decision-making processes at home.

“After we acquired this education, we would say to parents, we have freedom you need to involve us also in the programmes, and after telling them nowadays they invite us.” (IDI, male CoC, Kapachi)

One male parent explained that they were now able to make a family budget in consultation with the children, unlike in the past when the children *“would just see things moving without their views being taken into account”*. A CoC member confirmed that he and his two sisters now participate in the budgeting process at home. A religious leader also believed that the youth were beginning to have a say regarding household decision-making processes in their different settings:

“Maybe let’s say they do farm and they want now to make a budget; we have been taught that we should make the budget together with the children not children just seeing things happening without asking them. It is important to tell them that after harvesting we made so much, and we have to do this. You find a child will suggest how things can be done better. So, by so doing it helps.” (IDI, male religious leader, Chadzombe)

A male parent also indicated that women were reporting more freedom of expressing themselves and participating in decision-making at the household level unlike in the past when all decisions were made by the husband. Most participants in the qualitative interviews indicated that CoCs, after acquiring knowledge from the intervention, were able to express their views in public.

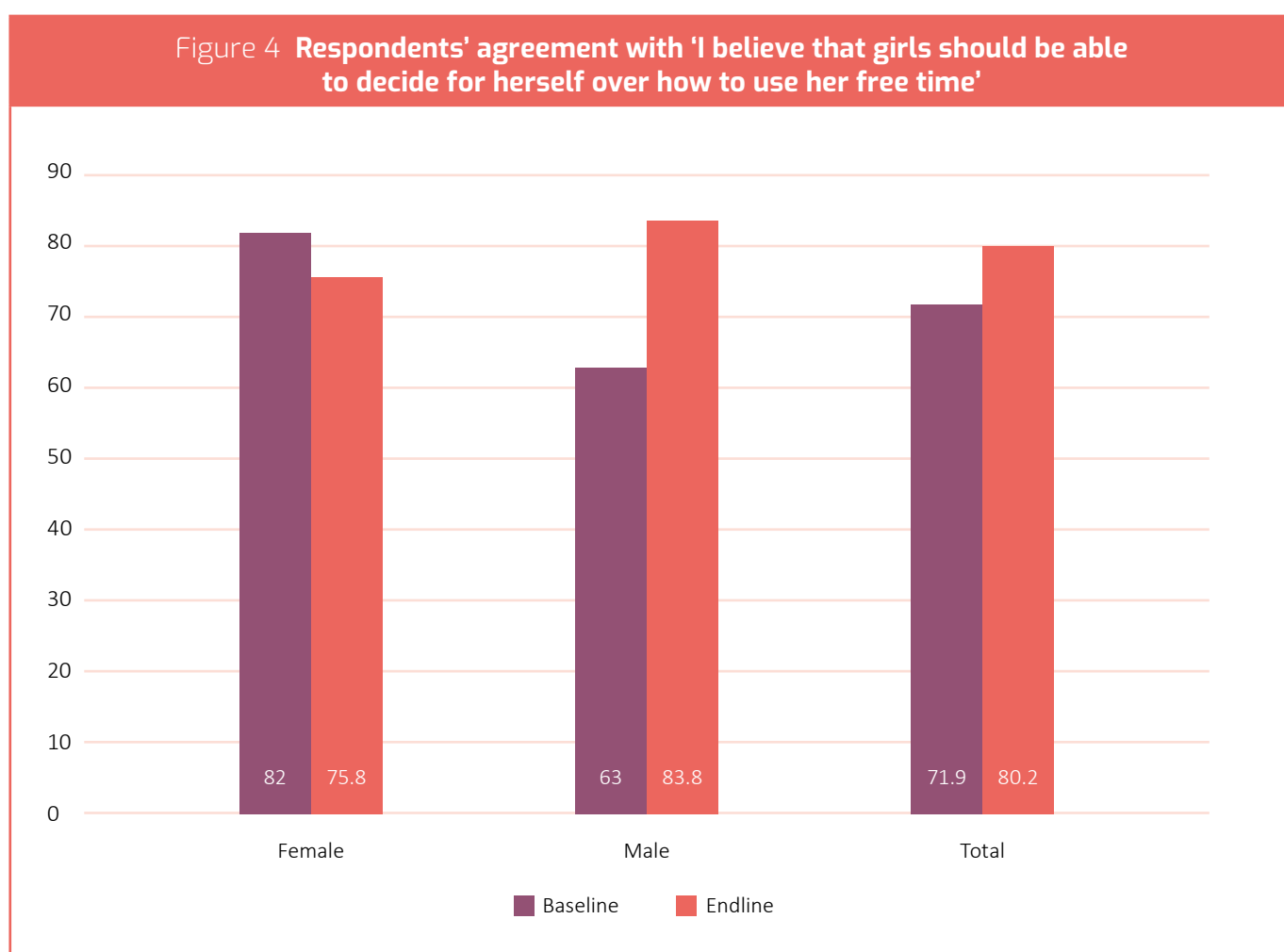
However, some participants stated that there are still challenges with freedom of expression. One village headman indicated that most married females have no say as they are sometimes threatened if they freely express their views. One female FCoCs of 25 years also said that freedom of expression and participation in decision-making were still limited for young women:

“Ok, change can be there, but to the other side we are still behind, mainly to the girl’s side. I will give an example of taking part in decision-making, as females in homes, we are still hindered... we don’t have any say, even a little. To the girls, let us say there is a meeting in a community like just the way we are here, for me to stand or even being given power to speak during the meeting, still there is nothing, we don’t have chance where we can stand on a meeting as females and speak what we want.”

(FGD, female FCoC, Nsadzu and Chazombe)

However, the quantitative data show a change in belief towards the agency of girls in decision-making. At both base- and end-line, the respondents were asked whether they *believed that a girl should be able to decide for herself how to use her free time*. The percentage of respondents who said ‘yes’ to the statement significantly increased from 72% at baseline to 80% at end-line (Figure 4). The sex-aggregated data show that this increase in saying ‘yes’ to the statement occurred only among females (63% at baseline to 84% at end-line). Among males, the percentage of respondents who said ‘yes’ to this statement decreased from 82% at baseline to 76% at end-line. This decrease was not significant (Annex 16).

Figure 4 Respondents’ agreement with ‘I believe that girls should be able to decide for herself over how to use her free time’



In response to the statement *I know how to make important decisions about my own life*, there was a (not significant) increase in the proportion of respondents who said ‘yes’ from 90% at baseline to 92% at end-line. The proportion of females who said ‘yes’ to the statement increased from 83% at baseline to 91% at end-line, while the proportion of males who said ‘yes’ to the statement decreased from 98% at end-line to 93.5% at end-line (93.5%). The difference observed between the base- and end-line were not significant (Annex 17).

3.6.2 DECISION-MAKING ON MARRIAGE

With regard to the statement *It is not for a girl to decide whom she marries*, the proportion of respondents who disagreed significantly increased from 67% at baseline to 76% at end-line (Table 3). The increase was largely observed among male respondents: the proportion who disagreed went from 52% at baseline to 81% at end-line. Among female respondents, the proportion who disagreed with the statement reduced from 80% at baseline to 71% at end-line, but this difference was not significant. Table 3 also shows that positive changes over time were observed for the 20-24 years age group.

Table 3 It is not for a girl to decide whom she marries

Characteristics		Disagree		Not sure		Agree		No response	
		Baseline n (%)	End-line n (%)	Baseline n (%)	End-line n (%)	Baseline n (%)	End-line n (%)	Baseline n (%)	End-line n (%)
Sex	Female	151 (79.9)	132 (71.4)	1 (0.5)	5 (2.7)	37 (19.6)	47 (25.4)	0 (0.0)	1 (0.5)
	Male	87 (52.1)	124 (81.0)	3 (1.8)	4 (2.6)	77 (46.1)	24 (15.7)	0 (0.0)	1 (0.7)
Age	15-19	171 (70.7)	172 (73.8)	3 (1.2)	5 (2.2)	68 (28.1)	55 (23.6)	0 (0.0)	1 (0.4)
	20-24*	66 (58.4)	74 (78.7)	1 (0.9)	4 (4.3)	46 (40.7)	15 (16.0)	0 (0.0)	1 (1.1)
	25 and above	1 (100)	10 (90.9)	0 (0.0)	0 (0.0)	0 (0.0)	1 (9.1)	0 (0.0)	0 (0.0)
Type of respondent	FCoC	25 (83.3)	23 (85.2)	0 (0.0)	1 (3.7)	5 (16.7)	2 (7.4)	0 (0.0)	1 (3.7)
	CoC*	213 (65.3)	233 (74.9)	4 (1.2)	8 (2.6)	109 (33.4)	69 (22.2)	0 (0.0)	1 (0.3)
Current education	Primary school	64 (54.2)	65 (67.7)	2 (1.7)	3 (3.1)	52 (44.1)	28 (29.2)	0 (0.0)	0 (0.0)
	Secondary school	121 (72.9)	99 (78.6)	2 (1.2)	2 (1.6)	43 (25.9)	24 (19.0)	0 (0.0)	1 (0.8)
	Vocational training	1 (100)	0 (0.0)	0 (0.0)	0 (0.0)	0 (0.00)	1 (100)	0 (0.0)	0 (0.0)
	Not currently in school	52 (73.2)	81 (80.2)	0 (0.0)	3 (3.0)	19 (26.8)	17 (16.8)	0 (0.0)	0 (0.0)
	Other	-	11 (78.6)	-	1 (7.1)	-	1 (7.1)	-	1 (7.1)
Total*		238 (66.9)	256 (75.7)	4 (1.1)	9 (2.7)	114 (32.0)	71 (21.0)	0 (0.0)	2 (0.6)

* significant difference between base- and end-line, p<0.05.

3.6.3 BOYS PRESCRIBING GIRLS WHAT TO DO OR NOT TO DO

At both base- and end-line, we asked the respondents six statements to assess their perception on what a boy is justified to do towards a girl. Figure 5 show the proportion of respondents who agreed to these statements, that are all related to decision-making, at base- and end-line respectively.

The proportion of respondents who agreed to the first statement *A boy is justified in trying to convince a girl to have sex* significantly decreased from 9% at baseline to 4% at end-line. This significant decrease was seen only among female respondents (from 14% at baseline to 5% at end-line) and not among male respondents (from 2% at baseline to 3% at end-line).

On the contrary, the proportion of participants who thought that *a boy is justified in telling a girl what to do all the time* significantly increased from 14% at baseline to 29% at end-line. The increase was significant among both the male and female respondents.

Similarly, the proportion of respondents who indicated that *a boy is justified in telling a girl what kind of clothing she can or cannot wear* increased from 37% at baseline to 41% at end-line, with an increase among both the female and male respondents. However, the increases over time were not significant.

The fourth statement read *A boy is justified in pressuring a girl not to break up*. Overall, the proportion of the respondents who agreed to the statement significantly increased from 4% at baseline to 10% at end-line.. While the increase between end-line and baseline was seen among both sexes, only the increase among females was found to be significant.

The proportion of respondents who indicated that *a boy is justified in not allowing a girl to go outside alone* decreased from 29% at baseline to 24% at end-line. The decrease was not significant. A significant decrease was found among male respondents, where 32% agreed at baseline and 16% agreed at end-line. Among female respondent, an increase in agreement was observed (from 26% at baseline to 31% at end-line), however, this increase was not significant.

Lastly, with regard to the statement *A boy is justified in telling a girl which friends she can or cannot talk to or see*, the proportion of respondents who agreed went up significantly from 17% at baseline to 27% at end-line.. The increase was observed among females: from 8% at baseline to 31% at end-line. The proportion of males that agreed to this statement went down from 27% at baseline to 22% at end-line, however, the decrease was not significant.

In summary, of the four statements that showed a significant change over time, three were increases. This shows that some of the young respondents think that a boy is justified to prescribing girls what to do or not to do in various circumstances. For some of the statements, female respondents, more than male respondents, thought so.

3.7 PERCEPTIONS ABOUT AGE AT MARRIAGE IN THE COMMUNITY

There was a significant reduction observed in the percentage of respondents who said 'yes' to the statement *I think girls marry too young in my community*: from 79% at baseline to 59% at end-line (Figure 6). Segregated by sex, 71% of the females at baseline compared to 59% at end-line agreed to this statement. The reduction was more profound among males than females as the proportion of males who agreed to the statement reduced from 87% at baseline to 58% at end-line.

Figure 5 Percentage of respondents who indicated that a boy is justified to... at baseline and end-line

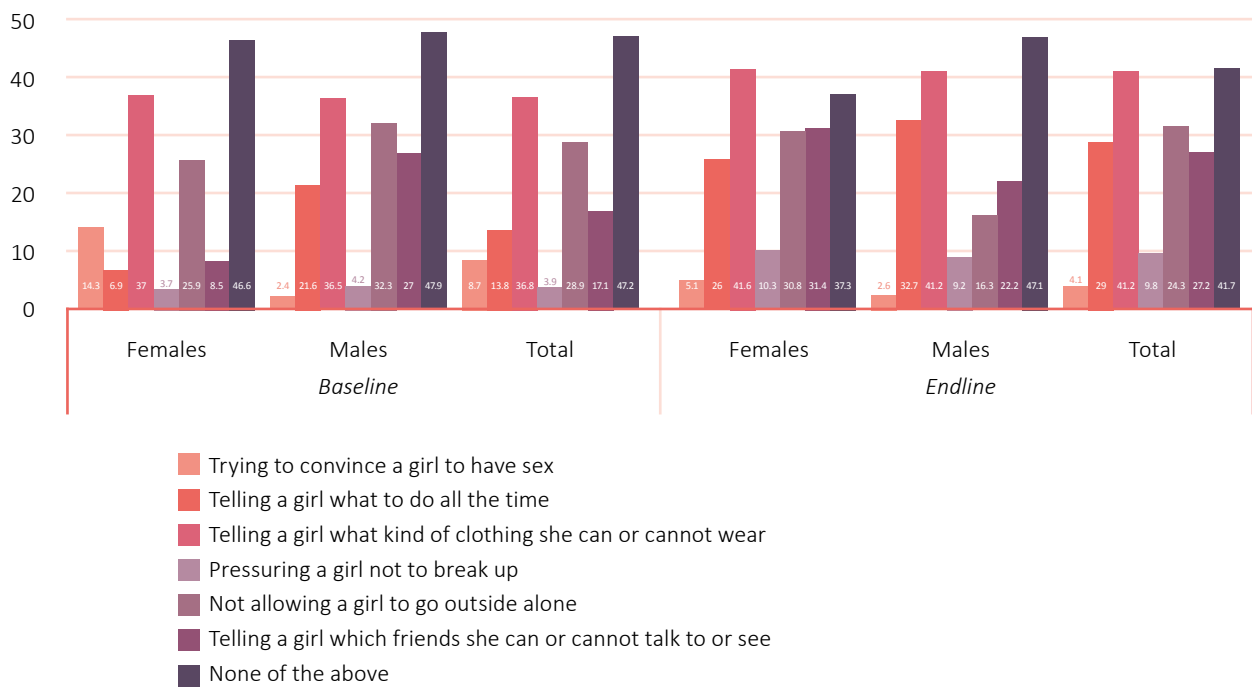
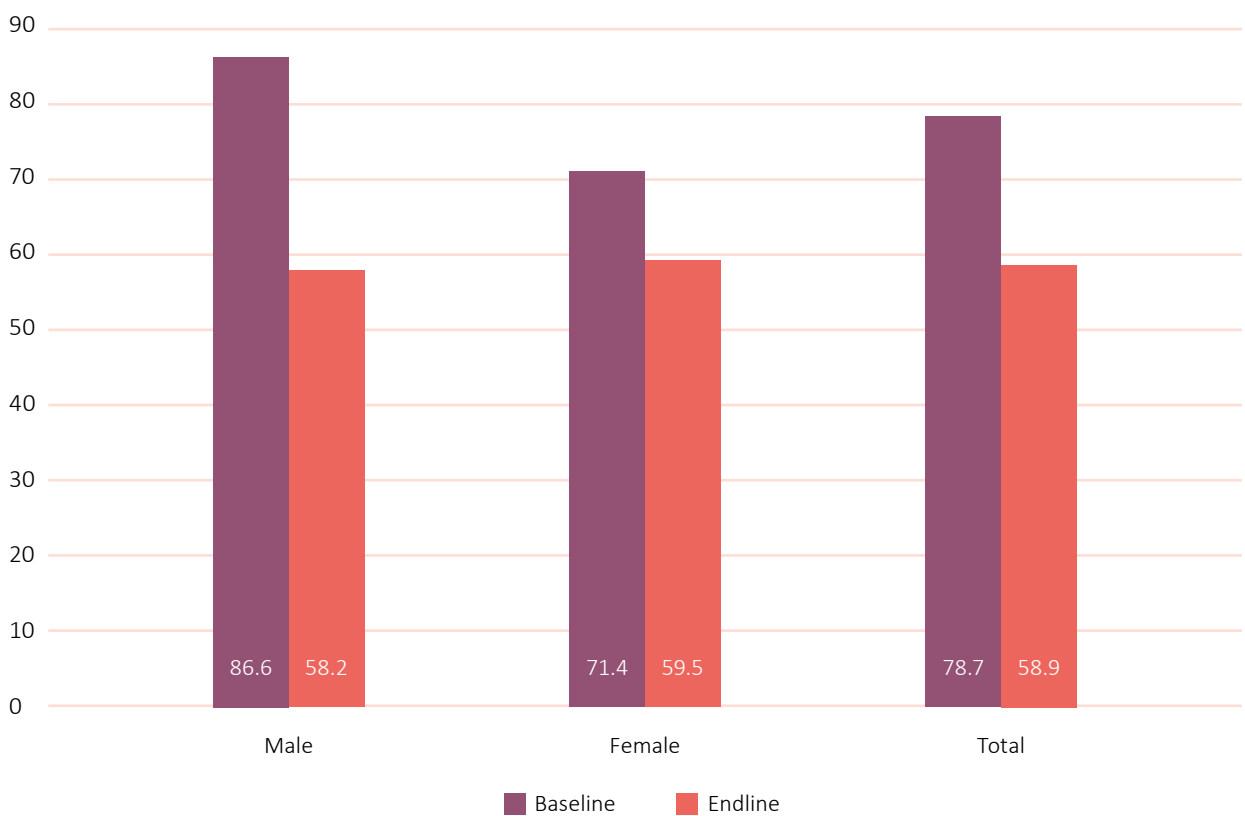


Figure 6 Percentage of respondents who agreed to the statement 'I think girls marry too young in my community'



3.8 EDUCATION AND ECONOMIC EMPOWERMENT

3.8.1 IMPROVED UNDERSTANDING OF THE VALUE OF EDUCATION

The CoC intervention appears to have helped in improving the understanding and appreciation of the value of education among young males and females. During FGDs with FCoCs, the participants asserted that ‘ignorance is ending’, meaning that many youths now go to school following the CoC intervention. Some male CoCs believed that the trainings made them realize that education should be prioritized above having girlfriends.

The increased understanding of the value of education seems to have translated into improved attendance and enrolment of children in schools in most parts of Chadiza district. A female CoC reported that the number of girls that were re-entering schools (following pregnancy and delivery) had also increased as a result of sensitisation of the school re-entry policy through the CoC intervention. One traditional leader emphasised that the wider community was now aware that providing education to children is one of best ways of reducing poverty. A parent explained this value of education as follows:

“A lot of children have been taken to school such that the space is not enough, classes are few, people have understood the importance of taking children to school. Children have also that heart of going to school freely because of the support from the parents and freedom to talk about school needs such as books and uniform to the parents, of which in the past children had no chance to say I don’t have such a thing for school, there was nothing like that.” (KII, male parent, Chadzombe)

3.8.2 ECONOMIC EMPOWERMENT

There was a 1% increase in the percentage of respondents who said ‘yes’ to the statement *I think boys have more opportunities in this community* (at end line 66%, compared to 65% at baseline. While an increase in saying ‘yes’ among female respondents was observed (57% at baseline versus 64% at end-line), the opposite was observed for male respondents (from 75% at baseline to 68% at end-line) (Annex 18).

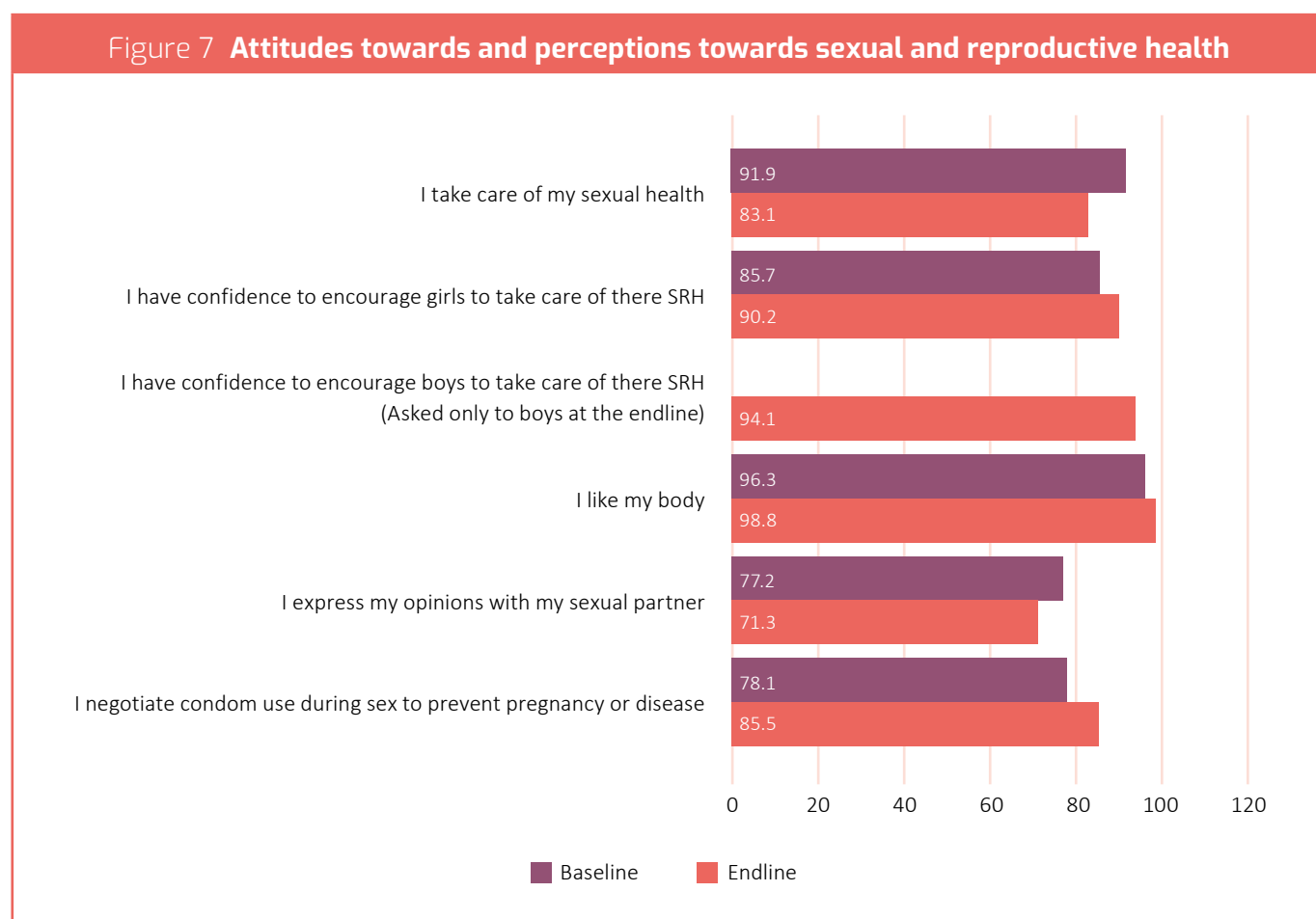
At both base- and end-line, all the respondents were asked whether they save money. Overall, the percentage of respondents that indicated to save money significantly increased from 23% at baseline to 65% at end-line. The sex-aggregated data also show significant increases in saving practices; from 35% at baseline to 73% at end-line among males and from 13% at baseline to 58% at end-line among females (Annex 19).

In the qualitative study component, it was frequently mentioned that there had been a reduction in child labour in most parts of Chadiza district. In the past, many people in the community would give children work which was not appropriate for their age. For example, people would send children to look after cattle instead of being in school. In separate interviews, community leaders, FCoCs and CoCs reported that there was a good response from community members to the CoC intervention and that many of them seemed to have changed their attitudes towards child labour. A headman explained this change as follows:

“...after being taught by Plan these things [referring to child labour] have reduced, we give the children the work according to their age,”
(IDI, headman, Chadzombe)

3.9 ATTITUDES AND PERCEPTIONS TOWARDS SEXUAL AND REPRODUCTIVE HEALTH

The base- and end-line questionnaire included several statements on sexual and reproductive health. Some of these statements referred to sexual relationships. However, there was no question on actual sexual activity in the questionnaire. This should be noted when interpreting the results. Figure 7 provides an overall summary of the responses to the six statements described below.



When asked to respond to the statement *I take care of my sexual health*, the proportion of respondents who said 'yes' to the statement significantly decreased from 92% at baseline to 83% at end-line, which seems not a positive development. Among both male and female respondents, there was a decrease in the proportion of respondents who said 'yes' to this statement, however, only the decrease among female respondents was significant (from 91.5% at baseline to 80% at end-line) (Annex 20).

The statement *I have confidence to encourage girls to take care of their sexual and reproductive health* saw a significant increase in the proportion of respondents who said 'yes': from 86% at baseline to 90% at end-line. While this increase was found among female and male respondents, only the increase in the proportion of male respondents that said 'yes' to this statement was significant (Annex 21). Also at end-line, we asked all the male respondents whether they *had confidence to encourage boys to take care of their sexual health*. Overall, 94% said 'yes' to the statement while 3% said 'no' and 1% were not sure or did not provide an answer (Annex 22).

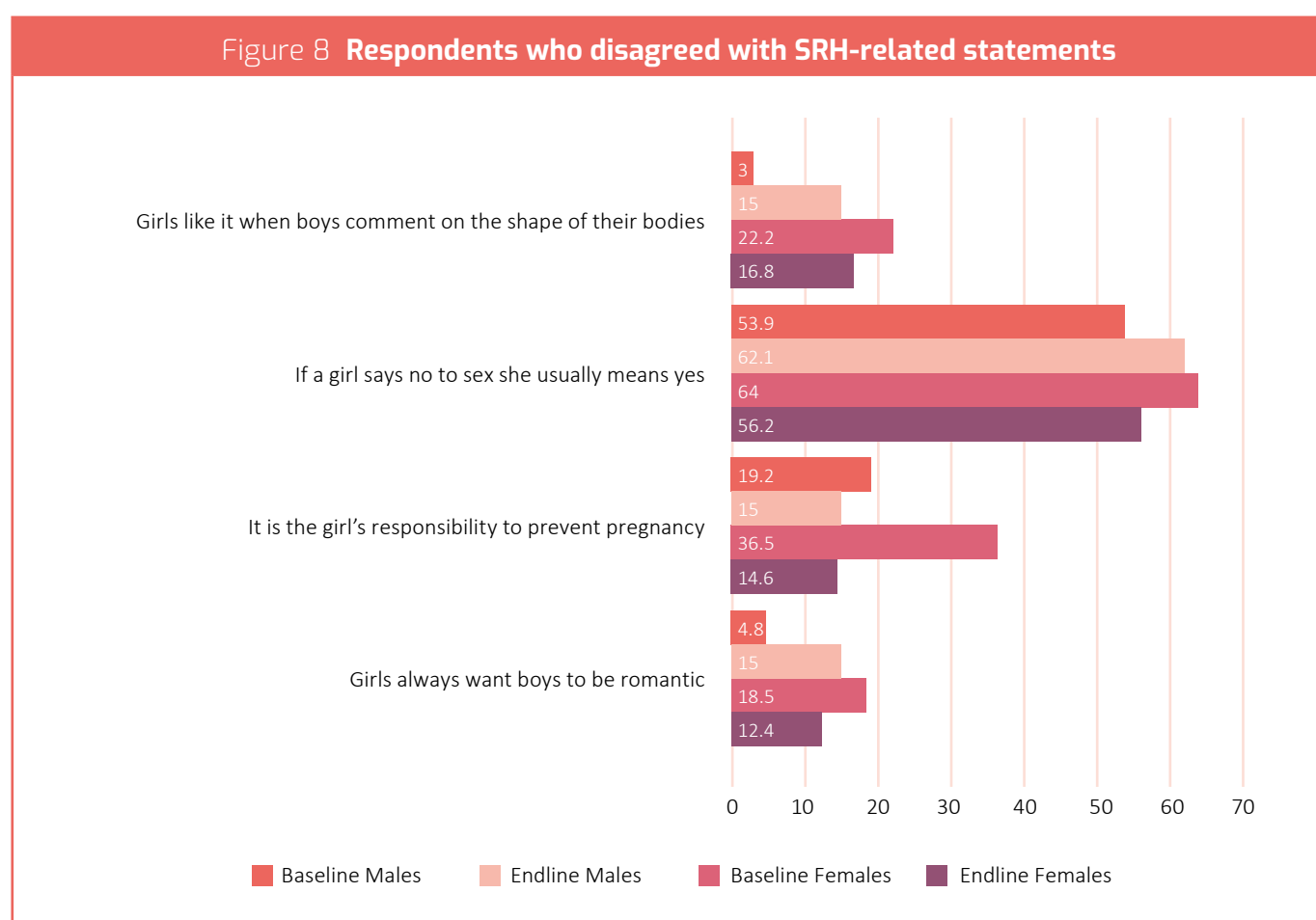
Respondents were also asked whether they liked their bodies (*I like my body*). Overall, the proportion of respondents who said 'yes' significantly increased by 3% (baseline 96% versus end line 99%). Segregated by sex, all male respondents (100%) at baseline said they like their body compared to 98% at end-line, registering a marginal reduction. However,

a positive and significant change was noted among females as while 93% at baseline stated that they liked their body, the proportion increased to 100% at end-line (Annex 23).

Communication about sexual health was measured with the statement *I express my opinion about sexual health with a sexual partner*. The proportion of respondents who said ‘yes’ to the statement decreased from 77% at baseline to 71% at end-line. This decrease over time was not significant. While the proportion of both male and female respondents who said ‘yes’ to the statement decreased between base- and end-line, only the decrease among females was found to be significant (from 75% at baseline to 67% at end-line) (Annex 24).

Regarding condom use negotiation, there was a significant increase in the proportion of respondents who said ‘yes’ to the statement *I negotiate condom use during sex to prevent pregnancy or diseases* from 78% at baseline to 85.5% at end line. At end-line, the proportion of females who said ‘yes’ to the statement significantly increased by 12%, from 71% at baseline to 83% at end-line, while the increase among male respondents was only 2%, from 86% at baseline to 88% at end-line. The high percentage increase among females could suggest that the CoC intervention had more effect on female than male respondents’ ability to negotiate for condom use (Annex 25).

Other statements with regard to sexual and reproductive health were phrased differently, so that results should focus on those respondents who disagreed with them. These statements are presented in more detail in Figure 8.



When asked whether *Girls like it when boys comment on the shape of their bodies*, the proportion of respondents who said they disagreed with the statement increased from 13% at baseline to 16% at end-line. This increase was not significant. Male respondents contributed more to this increase than females, as 15% of the males at end-line disagreed with the statement compared to 3% at baseline: a significant difference. The proportion of female respondents who said they disagreed (not significantly) decreased from 22% at baseline to 17% at end-line (Annex 26).

When asked about the normative belief that *If a girl says no to sex she usually means yes*, the proportion of respondents who disagreed with the statement remained the same at end-line compared to baseline (59%). The percentage of females who disagreed with the statement significantly decreased from 64% at baseline to 56% at end-line. However, for males, the percentage of those who disagreed with the statement increased, but not significantly, from 54% at baseline to 62% at end-line (Annex 27).

Attitudes towards taking responsibility for pregnancy prevention were assessed by the statement *It is the girl's responsibility to prevent pregnancy*³. Overall, there was a significant decrease in the proportion of respondents who said they disagreed with the statement from 28% at baseline to 15% at end-line. The decrease in disagreement was seen among both female and male respondents (baseline: 37% for females and 19% for males versus end-line: 15% for females and 15% for males, only the decrease among females was found to be significant). Overall, the proportion of respondents who agreed with the statement at end-line remained high at 85% (Annex 28).

A subjective gender norm towards romance was assessed with the statement *Girls always want boys to be romantic* and the proportion of respondents who disagreed with the statement significantly increased from 12% at baseline to 14% at end-line. The majority of the respondents agreed to this statement (86% at baseline and 81% at end-line). The increase in disagreement with the statement was because more male respondents at end-line (15%) said they disagreed with the statement compared to at baseline (5%). Among females there was a significant decrease in the proportion of respondents who said they disagreed with the statement (18.5% at baseline compared to 12% at end-line; Annex 29).

When looking at Figure 9, it can be observed that female respondents showed less positive changes over time than those of male respondents with regard to these SRH-related statements.

Gendered views on relationship fidelity were assessed with the statement *Boys do not remain faithful to their girlfriends for long* and 76% of the respondents at baseline agreed to the statement, compared to 81% at end-line, while levels of disagreement went from 21% at baseline to 15% at end-line. These differences in percentages were not significant (Table 4). While the proportion of females who agreed with the statement significantly increased from 71% at baseline to 85% at end-line, that of males reduced from 81% at baseline to 77% at end-line (no significant change over time). An additional statement *If a boyfriend is unfaithful, it is because his girlfriend did not take care of him* recorded a significant increase in the percentage of respondents who agreed from 51% at baseline to 54% at end-line (Table 4). The increase can be attributed to female respondents, as the proportion of females who agreed with the statement doubled from 25% at baseline to 53% at end-line, while that of males significantly reduced from 80% at baseline to 56% at end-line.

3 It should be noted that this statement could have been misinterpreted, because there is no mention about boys in the statement.

Table 4 Percentage of respondent who agreed that:

Characteristics		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			
		Baseline n (%)	End-line n (%)	Baseline n (%)	End-line n (%)	Baseline n (%)	End-line n (%)	Baseline n (%)	End-line n (%)
Sex	Female	135 (71.4)*	157 (84.9)*	48 (25.4)*	98 (53.0)*	37 (19.6)	47 (25.4)	0 (0.0)	1 (0.5)
	Male	136 (81.4)	117 (76.5)	133 (79.6)*	85 (55.6)*	77 (46.1)	24 (15.7)	0 (0.0)	1 (0.7)
Age	15-19	176 (72.7)*	192 (82.4)*	119 (49.2)*	128 (54.9)*	68 (28.1)	55 (23.6)	0 (0.0)	1 (0.4)
	20-24	94 (83.2)	72 (76.6)	62 (54.9)	51 (54.3)	46 (40.7)	15 (16.0)	0 (0.0)	1 (1.1)
	25 and above	1 (100.0)	10 (90.0)	0 (0.0)	4 (36.4)	0 (0.0)	1 (9.1)	0 (0.0)	0 (0.0)
Type of respondent	FCoC	27 (90.0)	19 (70.4)	15 (50.0)	10 (37.0)	5 (16.7)	2 (7.4)	0 (0.0)	1 (3.7)
	CoC	244 (74.9)*	255 (82.0)*	166 (50.9)*	173 (55.6)*	109 (33.4)	69 (22.2)	0 (0.0)	1 (0.3)
Current education	Primary school	84 (71.2)	76 (79.2)	63 (53.4)	58 (60.4)	52 (44.1)	28 (29.2)	0 (0.0)	0 (0.0)
	Secondary school	131 (78.9)*	108 (85.7)*	82 (49.4)*	63 (50.0)*	43 (25.9)	24 (19.0)	0 (0.0)	1 (0.8)
	Vocational training	1 (100.0)	1 (100)	0 (0.0)	0 (0.0)	0 (0.00)	1 (100)	0 (0.0)	0 (0.0)
	Not currently in school	55 (77.5)	80 (79.2)	36 (50.7)	54 (53.5)	19 (26.8)	17 (16.8)	0 (0.0)	0 (0.0)
	Other	-	9 (64.3)	-	8 (57.1)	-	1 (7.1)	-	1 (7.1)
Total		271 (76.1)	274 (81.1)	181 (50.8)*	183 (54.1)*	114 (32.0)	71 (21.0)	0 (0.0)	2 (0.6)

* significant difference between base- and end-line, p<0.05.

With a series of related statements, we assessed verbal abuse, partly related to sexuality. The statements that showed an increase in the proportion of respondents who agreed from base- to end-line were: *It is okay for a boy to: Make negative comments about a girl's appearance; Make negative comments directly to a girl; and sexually assault a girl* (Table 5). A reduction in agreement was noted for the following statements: *It is okay for a boy to: Make sexist jokes and Spread sexual rumours about a girl*. No change was noticed in agreement between baseline and end-line for the statement *It is okay for a boy to: Share naked pictures of a girl without her consent* (Table 5).

Table 5 Percentage of respondent who agreed that 'It is okay for a boy to...'

It is okay for a boy to...	Baselline (N=356)			Endline (N=338)		
	Females n (%)	Males n (%)	Total n (%)	Females n (%)	Males n (%)	Total n (%)
Make negative comments about a girl's appearance	9 (4.8)	6 (3.6)	15 (4.2)	16 (8.7)	14 (9.1)	30 (8.9)
Make negative comments directly to a girl	7 (3.7)	3 (1.8)	10 (2.8)	19 (10.3)	17 (11.1)	36 (10.6)
Sexually assault a girl	1 (0.5)	1 (0.6)	2 (0.6)	7 (3.8)	1 (0.6)	8 (2.4)
Make sexist jokes	11 (5.8)	3 (1.8)	14 (3.9)	0 (0.0)	2 (1.3)	2 (0.6)
Spread sexual rumours about a girl	2 (1.1)	0 (0.0)	2 (0.6)	1 (0.5)	0 (0.0)	1 (0.3)
Share naked pictures of a girl without her consent	0 (0.0)	1 (0.6)	1 (0.3)	0 (0.0)	1 (0.6)	1 (0.3)
None of the above	167 (88.4)	158 (94.6)	325 (91.3)	157 (84.7)	130 (85.0)	287 (84.9)

3.10 CHILD MARRIAGE AND TEENAGE PREGNANCY

Many participants of the qualitative interviews reported that teenage pregnancies and child marriages had reduced, and they attributed it to the education and awareness as part of the CoC intervention. A male CoC reported that by participating in CoC activities, he learned that one should not combine basic schooling with having sexual relationships with girls and that he could have a girlfriend after finishing school. During FGDs, FCoCs expressed a general perception that child marriage and teenage pregnancy were going down. They cited an example where a CoC had decided not to get married at age 19 after talking to FCoCs. They also reported to advise children and their parents to wait with marriage after having undergone initiation ceremonies. One 16-year-old female CoC summarized the effect of the intervention on the prevalence of teenage pregnancy as follows:

"... early marriages have reduced here in Kapachi ward. People don't live the way they used to live in the past. When I was learning here in grade six, in our class we were many who had pregnancies but where am learning now, there is nothing like that because things have changed now." (IDI, female CoC, Kapachi).

A teacher attributed reduction in child marriage and teenage pregnancy to the ability of some children to control their sexual feelings, which could be related to being able to freely discuss sexuality issues with fellow peers and sometimes with parents. He indicated that following the CoC intervention, the school's guidance section started receiving fewer cases of teenage pregnancy. The teacher also explained there was a boy who admitted that he is now able to control his sexual feelings after attending the CoC training. She added that it was through these meetings that the young boys and girls were taught not to indulge in sexual activities and to understand that if a girl says 'no', she means 'no'. She said:

"Yes, we have a boy, he is just outside he said with the coming of 'Yes I do' at least I have been able to control my sexual feelings, he was free to speak like that when we were in Katete district for the a meeting... that personally I have learnt, am able to control my sexual feelings because of the teachings that we have had in our meetings about puberty and also discussions about sexuality and respect for girls." (IDI, female teacher, Tikondane)

Community leaders, FCoCs and CoCs in separate interviews seemed to agree that participation by CoCs in meetings organised by the community leaders also helped in reducing child marriage, as many people received information on the dangers of teenage pregnancy and child marriage. One male CoC believed that the decrease in teenage pregnancy

was due to the laws, which were put in place by the chief and other community leaders, as people feared being punished for marrying off their children.

“...finally the signing was done in 2018 in December, and the booklet was launched. It (booklet) strengthens registration at community level and it also empowers the headmen and the chiefs to get parents who are marrying the girls at a tender age responsible, and there is a fine to it and that has kind of helped to put some kind of checks and balances at community level...” (KII, male CDF, Chadiza)

Despite these seemingly positive changes, one participant narrated that some parents come to meetings and pretend to have changed their ways of thinking regarding child marriage but in reality, they will support the practice as a way of preserving the culture. Some FCoCs also mentioned that some parents had some critical views regarding young people’s sexual and reproductive health rights, especially regarding preventing pregnancies using contraceptives. They believed that the use of contraceptives somehow contributed to increase in teenage pregnancies and marriages by making children not to abstain from sex.

“I remember last time I attended a meeting together with the parents, so there was another part which touched on the issue of family planning, so the parents were criticizing the family planning which they thought is the thing that encourages the children to get pregnancies. So, it is like them they don’t know the benefits.” (FGD, male FCoC, Chadzombe)

3.11 ATTITUDES TOWARDS HOMOSEXUALITY

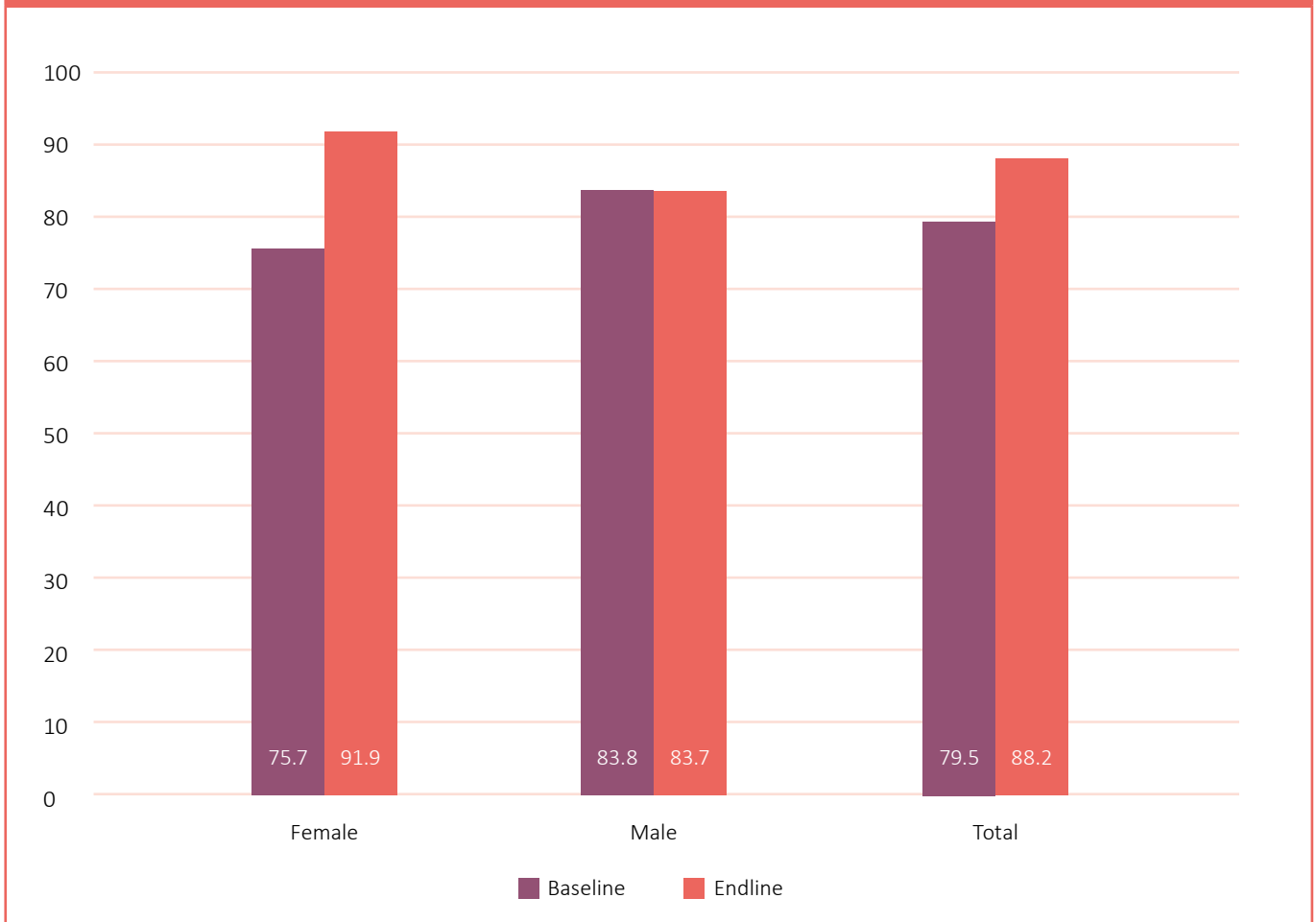
At both base- and end-line, we asked the respondents whether they think *homosexual people have equal rights and should be treated with respect*. Overall, the proportion of respondents who said ‘yes’ to the statement significantly increased from 6% at baseline to 18% at end-line. The increase was seen among both the males (from 4% at baseline to 27% at end-line) and female respondents (from 8% at baseline to 11% at end-line) (Annex 30).

3.12 PERCEPTIONS ABOUT SAFETY AND VIOLENCE IN THE COMMUNITY

3.12.1 SAFETY IN THE COMMUNITY

When asked whether the respondents *can identify safety problems for girls in their community*, there was a significant increase in the proportion of respondents who answered ‘yes’ from 79.5% at baseline to 88% at end-line. The increase was because of significantly more female respondents at end-line (92%) saying ‘yes’ to the statement as compared to baseline (76%). The proportion of male respondents who said ‘yes’ was the same at base- and end-line (84%) (Annex 31, Figure 9).

Figure 9 Percentage of the respondents who agreed to the statement 'I can identify safety problems for girls in my community'



The proportion of respondents who said 'yes' to the statement *I know ways to keep myself safe from violence* increased marginally by 1% at end-line (95%) compared to baseline (94%). Compared to the baseline (92%), the percentage of females who agreed with statement increased to 95% at end-line. There was a slight decrease in those saying 'yes' among males from 96% at baseline to 94% at end-line. The differences between base- and end-line were not significant (Annex 32).

When asked to respond to the statement *I think that girls are safe in this community*, significantly more respondents at end line (78%) compared to baseline (60%) answered 'yes'. The increase can be attributed to the increase in the proportion of female respondents who said 'yes' (that girls are safe in the community) at end-line (81%) compared to baseline (48%). Among males, the proportion of respondents who said 'yes' to the statement remained the same at between base- and end-line (74%; Annex 33).

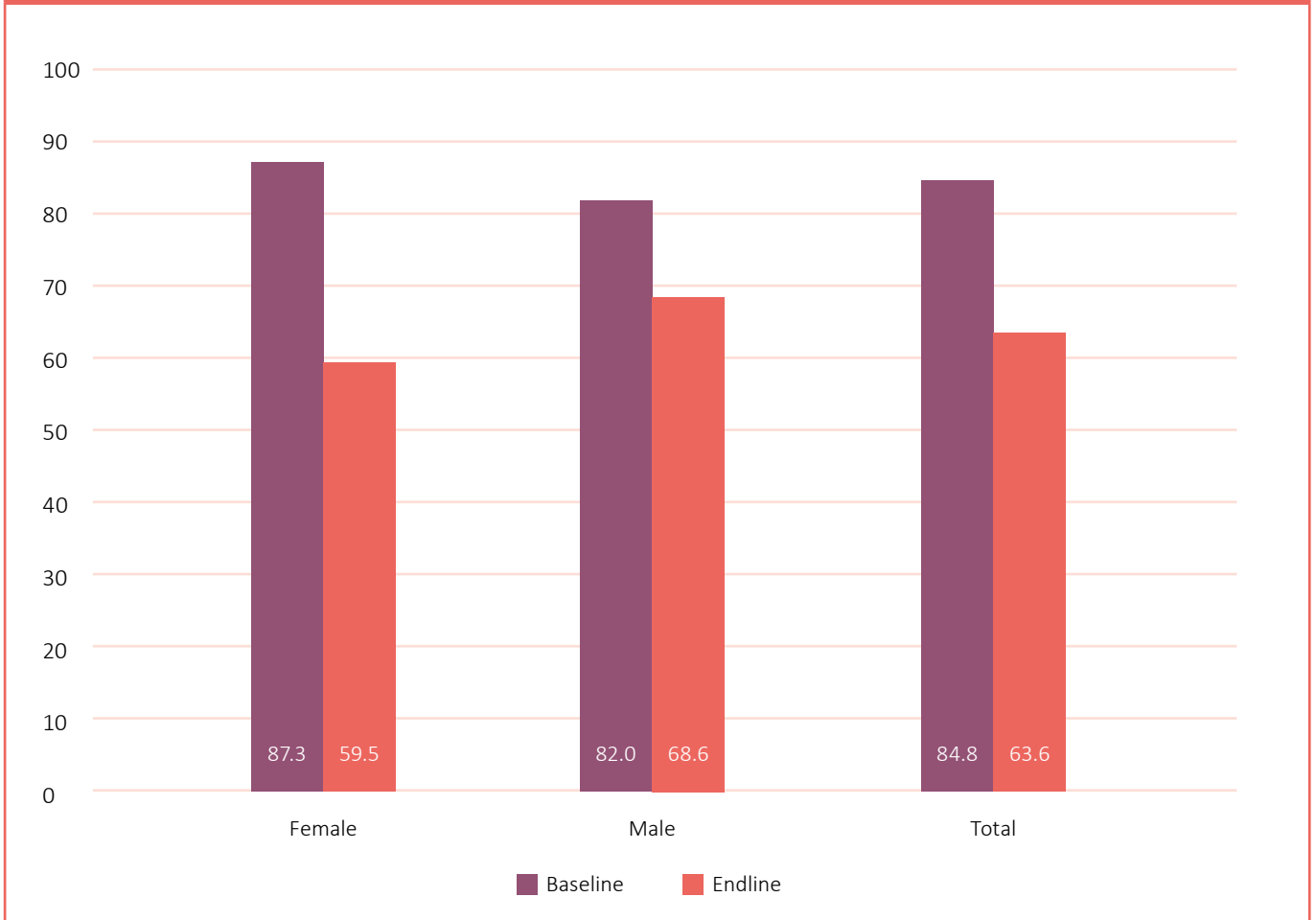
The CoC intervention seemed to have triggered positive changes in self-efficacy among female respondents towards identifying safety problems, keeping themselves safe and feeling safe for young women in the community.

3.12.2 PERCEPTIONS AROUND VIOLENCE PERPETUATED BY BOYS

With regard to the statement *I think that boys should not use violence in their relationship with others* (only asked to male respondents), the proportion of respondents who said 'yes' to the statement significantly decreased from 99% at baseline to 94% at end-line (Annex 34).

Also when responding to the statement *If someone insults a boy, he would be right to defend his honour by hitting that person*, the proportion of respondents who said they disagreed with the statement significantly decreased from 85% at baseline to 64% at end line. The significant decrease in disagreement was seen among both male and female respondents: the proportion of males disagreeing went from 82% at baseline to 67% at end-line, and the proportion of females disagreeing went from 87% at baseline to 59.5% at end-line (Annex 35, Figure 10).

Figure 10 Percentage of respondents who disagreed to the statement 'If someone insults a boy, he would be right to defend his honour by hitting that person'



3.12.3 ATTITUDE AND PERCEPTIONS TOWARDS GENDER-BASED AND SEXUAL VIOLENCE

It was reported that there was increased awareness on the occurrence and implications of GBV in the community. The lessons on GBV shared to the community by FCoCs and CoCs were reported to have had a wider bearing on community members’ attitude towards violence in general, which seems to have contributed towards reduction in GBV.

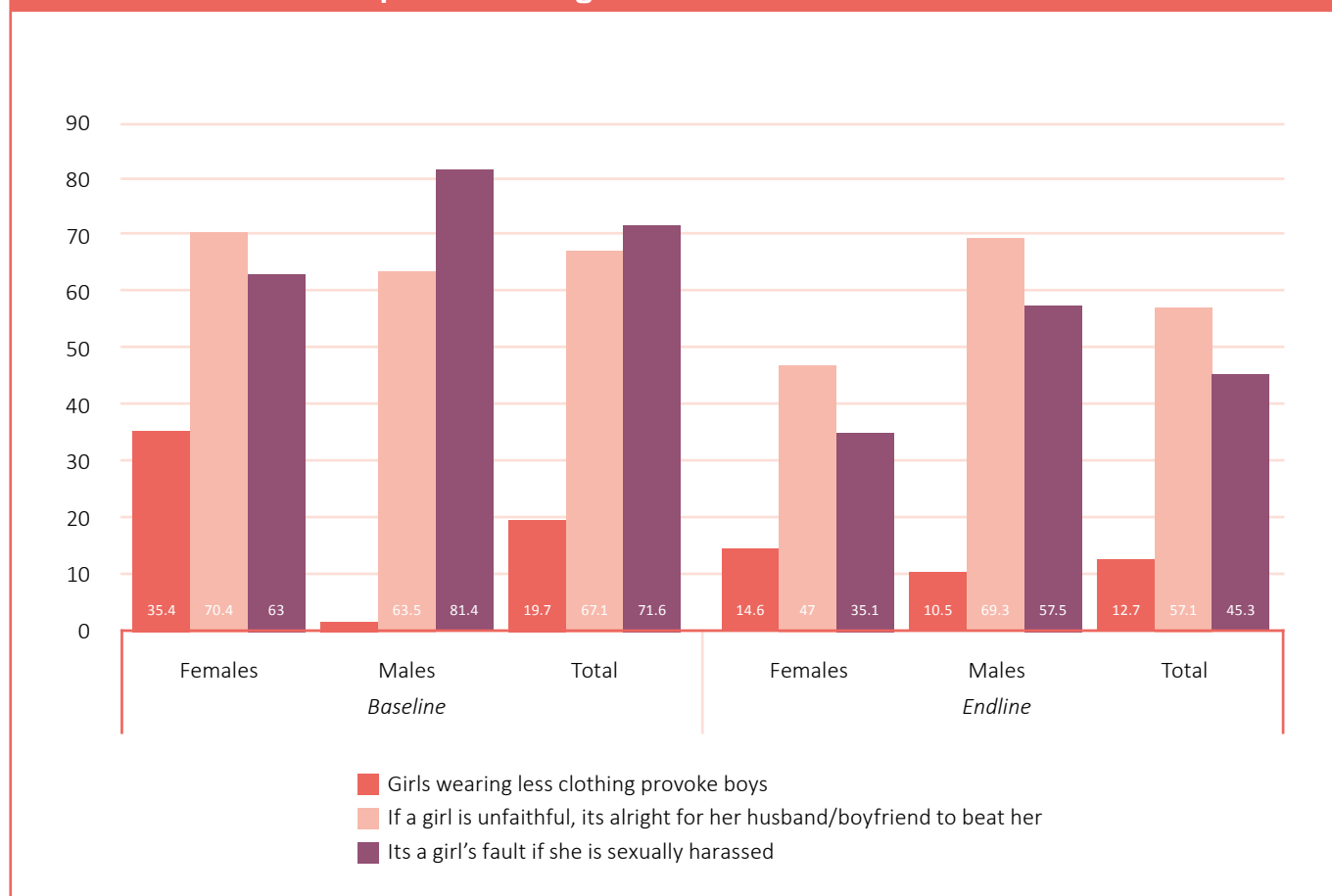
“Because of the education given by Plan, people have been sitting them [community members] down to discuss problems when there is challenge, because way back people were heartless, they could fight each other husband and wife, and also insult one another...” (KII, headman, Chadzombe)

A CDF confirmed that there was a positive change in the way boys and girls or men and women resolved differences in society without being involved in fights and insults:

“We had a lot of gender-based violence where women would be battered, but this time, I think men understand that women are equal partners. Young girls and young boys interact in safe spaces and talk about their individual needs openly with each other. Boys now are supportive to girls and they offer solidarity when the girl is in need.” (KII, male CDF, Chadiza)

In a series of related items, we measured survey respondents’ perceptions towards sexual and gender-based violence. The quantitative findings are not fully in line with the above presented qualitative findings (Figure 11).

Figure 11 Attitudes around sexual and gender-based violence: respondents' disagreement with three statements



Overall, the proportion of respondents who disagreed with the statement that *Girls wearing less clothes provokes boys* decrease from 20% at baseline to 13% at end-line, however, this change over time was not significant (Annex 36). A large majority at base- and end-line agreed with the statement (78% versus 85%). While the proportion of females who disagreed with the statement significantly decreased from 35% at baseline to 15% at end-line, the proportion of male respondents who disagreed with the statement significantly increased (from 2% at baseline to 10% at end line). A headman who was interviewed as part of the qualitative study component suggested that girls wearing short dresses contributes to child marriage and teenage pregnancy, as the dresses tempt some men to engage these girls in sexual relationships. Both male and female parents, FCoCs and CoCs gave examples of girls wearing short dresses and boys drinking too much and telling their parents that they can do this because of their rights. A male CoC narrated the potential challenge of the rights discourse as follows:

“So these rights that allow everyone to do what he wants. This sometimes makes young children not to listen when their parents are talking because they like saying ‘I have the right’. So this seems to be one of the things that is causing problems in our communities where we live. They [referring to young people] say I have the right to choose what do to do, so when making such choices, a youth ends up making wrong decisions and when the parents talk about it, they say leave me alone I have the right. So to me... I think now this is spoiling us.” (IDI, male CoC, Chadzombe)

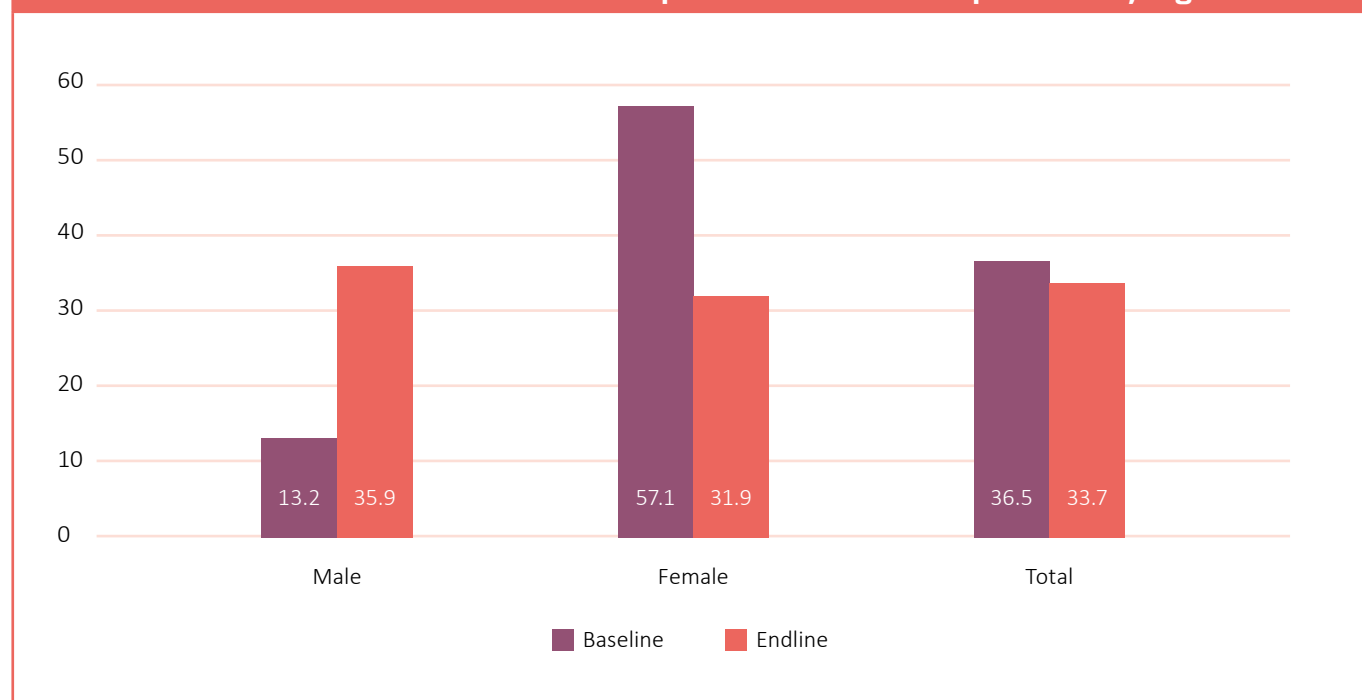
In responding to the statement *If a girl is unfaithful, it is alright for her husband/boyfriend to beat her*, there was a 10% significant decrease in the overall proportion of respondents who disagreed with the statement (67% at baseline to 57% at end-line). The significant decrease was among female respondents (70% disagreement at baseline to 47% end-line). Contrarily, among males, the proportion of respondents who disagreed with the statement slightly increased from 64% at baseline to 69% at end-line, however, the increase was not significant (Annex 37). The results show that female respondents were more accepting towards beating of girls when unfaithful than male respondents.

Respondents were also asked whether they thought that *it is a girl's fault if she is sexually harassed*. Overall, there was a significant decrease, where 72% of the respondents at baseline and 45% at end-line disagreed with the statement.

The decrease was significant among both male and female respondents. At both base- and end-line, more males disagreed with the statement than females (end-line: 58% of the males and 35% of the females; baseline: 81% of the males and 63% females) (Annex 38).

Finally, attitudes towards tolerance to sexual violence was measured with the statement *A good woman tolerates violence from her husband or partner in order to keep her family together*. The overall proportion of respondents who said they disagreed with the statement decreased from 37% at baseline to 34% at end-line. The proportion of male respondents who disagreed with the statement significantly increased from 13% at baseline to 36% at end-line (at end-line, 60% of the males agreed with the statement). For female respondents, the opposite was observed: the proportion of females who disagreed with the statement significantly decreased from 57% at baseline to 32% at end-line (at end-line, 66% of the females agreed with the statement). (Figure 12 and Annex 39). A comment in the qualitative narrative suggests that sexual violence remains an issue in the visited communities. During an interview, there was one female parent who complained of what was perceived to be marital rape. She narrated that there are times when she would not be feeling well but the husband would always force her into having sex.

Figure 12 Percentage of the respondents who disagreed to the statement 'A good woman tolerates violence from her husband or partner in order to keep her family together'



3.13 RESPONDING TO INCIDENCES OF SEXUAL HARASSMENT

We asked the respondents how they would respond to incidences of sexual harassment (Table 6). It is remarkable that actions such as intervening and stopping the act in the moment, talking with peers, and reporting to teachers or parents were less reported at end-line as compared to baseline.

Table 6 Percentage of respondents who indicated the things they would do in case of seeing sexual harassment

If you saw sexual harassment, what would you do?		Baselline (N=356)			Endline (N=338)		
		Females n (%)	Males n (%)	Total n (%)	Females n (%)	Males n (%)	Total n (%)
1	I would laugh, knowing it was only meant as a joke.	47 (14.3)	12 (7.2)	39 (11.0)	143 (77.3)	97 (63.4)	42 (71.0)
2	I would do nothing. This is normal, it happens all the time.	12 (6.4)	3 (1.8)	15(4.2)	1 (0.5)	2 (1.3)	3 (0.9)
3	I would talk to the harasser(s) about how sexual harassment is wrong.	27 (14.3)	69 (41.3)	96 (27.0)	48 (26.0)	53 (34.6)	101 (29.9)
4	I would talk to the person(s) being harassed about why sexual harassment is wrong.	20 (10.6)	48 (28.7)	68 (19.1)	25 (13.5)	41 (26.8)	66 (19.5)
5	I would feel really bad and intervene to stop the act in the moment.	63 (33.3)	22 (13.2)	85 (23.9)	50 (27.0)	3 (2.0)	53 (15.7)
6	I would talk with my peers about why sexual harassment is wrong.	38 (20.1)	24 (14.4)	62 (17.4)	13 (7.0)	21 (13.7)	34 (10.1)
7	I would feel bad, but would not do anything.	12 (6.3)	5 (3.0)	17 (4.8)	4 (2.2)	0 (0.0)	4 (1.2)
8	I would report it to my teacher.	46 (24.3)	107 (64.1)	153 (43.0)	10 (5.4)	3 (2.0)	13 (3.9)
9	I would tell my parents about it.	71 (37.6)	47 (28.1)	118 (33.2)	25 (13.5)	2 (1.3)	27 (8.0)
10	I believe this should never happen and will work to stop it whether I see it or not.	26 (13.8)	12 (7.2)	38 (10.7)	3 (1.6)	0 (0.0)	3 (0.9)
11	I would report it to the police.	25 (13.2)	12 (7.2)	37 (10.4)	84 (45.4)	71 (46.4)	155 (45.9)
12	I would report it to NGOs.	0 (0.0)	0 (0.0)	0 (0.0)	29 (15.7)	27 (17.7)	56 (16.6)
13	I would report it to the community leader/ village head.	9 (4.8)	6 (3.6)	15 (4.2)	56 (30.3)	37 (24.2)	93 (27.5)
14	I would report it to community elders.	5 (2.6)	0 (0.0)	5 (1.4)	77 (41.6)	34 (22.2)	111 (32.8)
15	I would beat them up myself.	0 (0.0)	0 (0.0)	0 (0.0)	4 (2.2)	1 (0.7)	5 (1.5)

Note: the five last things were added as answer options at end-line.

3.14 INTERGENERATIONAL RESPECT AND RELATIONSHIPS, AND DISCUSSIONS ABOUT GENDER EQUALITY AND GIRLS' RIGHTS

Some participants in FGDs and interviews mentioned that following the CoC training, boys and girls were observed to listen to their parents' advice and more often took part in community activities than previously. A female parent was positive about the CoC intervention because of observed changes in her daughter's behaviour in terms of being able to follow advice following her participation in the CoC training:

"What I would say is that in the past my child was a problem, was not listening to what I used to explain and advise. When I say my child go and draw water, she used to refuse,... Then when they started receiving the teachings from here [referring to the CoC intervention], I have seen change in my child. There is an improvement and I would say she is much better." (IDI, female parent, Nsadzu)

Perceived behaviour change was also noted in the perception that many young people were showing respect to elders in the community.

"On the issue of respect, it wasn't properly done [by children], like when an elderly person told you to do something, it's more like we used to refuse and exchanging words with him/her but after this programme came we have respect now and whatever they told to do, we just to do it now without any argument." (IDI, male CoC, Kapachi)

In an IDI, one parent appreciated the impact that the intervention had brought in the community where a certain girl child had positively changed her attitude towards her parents after being talked to by the FCoC. One parent also mentioned that there is great change regarding boys' and girls' habits of going home late in the night after receiving the training:

"The change that I have seen when they started this programme, boys they don't really pose a problem; they sleep in good time, they come home on time as long as food is prepared, they eat then they go and sleep then we are able to say okay, because of the teachings they receive it is entering the ears and there is change." (IDI, female parent, Chadzombe)

In general, improved youth participation and expression in school, household, community and CoC activities and were seen as a result of the CoC intervention. For example, a 17-years-old male CoC said that he was able to speak to his father on the need to be involved in decision-making in the house, something he could not do prior to joining the CoCs. A teacher and a religious leader also pointed towards youth being better able to express themselves on child rights and matters regarding to preventing pregnancy.

The base- and end-line survey included four questions on discussing gender equality and girls' rights, two among peers and to with adults. Results are shown in Figures 13 and 14.

Peer-to-peer communication on gender equality was assessed with the statement *I talk about gender equality and girls' rights with girls around my age*. Forty percent (40%) of the respondents said they 'always' talked with girls while 41% reported 'sometimes' and 18% 'never' at baseline. At end-line, 30.5% reported they 'always' talked with other girls while 51.5% reported 'sometimes' and 16% 'never'. The differences observed between end-line and baseline were significant, implying that more participants talked to girls their age about gender equality and girl rights (at least sometimes), following the CoC intervention (Annex 40).

A similar peer-to-peer communication on gender equality directed at boys was asked about through the statement *I talk about gender equality and girls' rights with boys around my age*. Overall, 35% of the respondents reported that they 'always' talked about gender equality with boys around their age, while 49% reported 'sometimes' and 16% reported 'never' at baseline. At end-line, 31% reported to 'always' talk with boys their age, while 47% reported 'sometimes' and 21% 'never'. The overall differences between base- and end-line were not significant (Annex 41). It is

Figure 13 Percentage of respondents who 'always' discussed gender equality and girls' rights with the four groups indicated

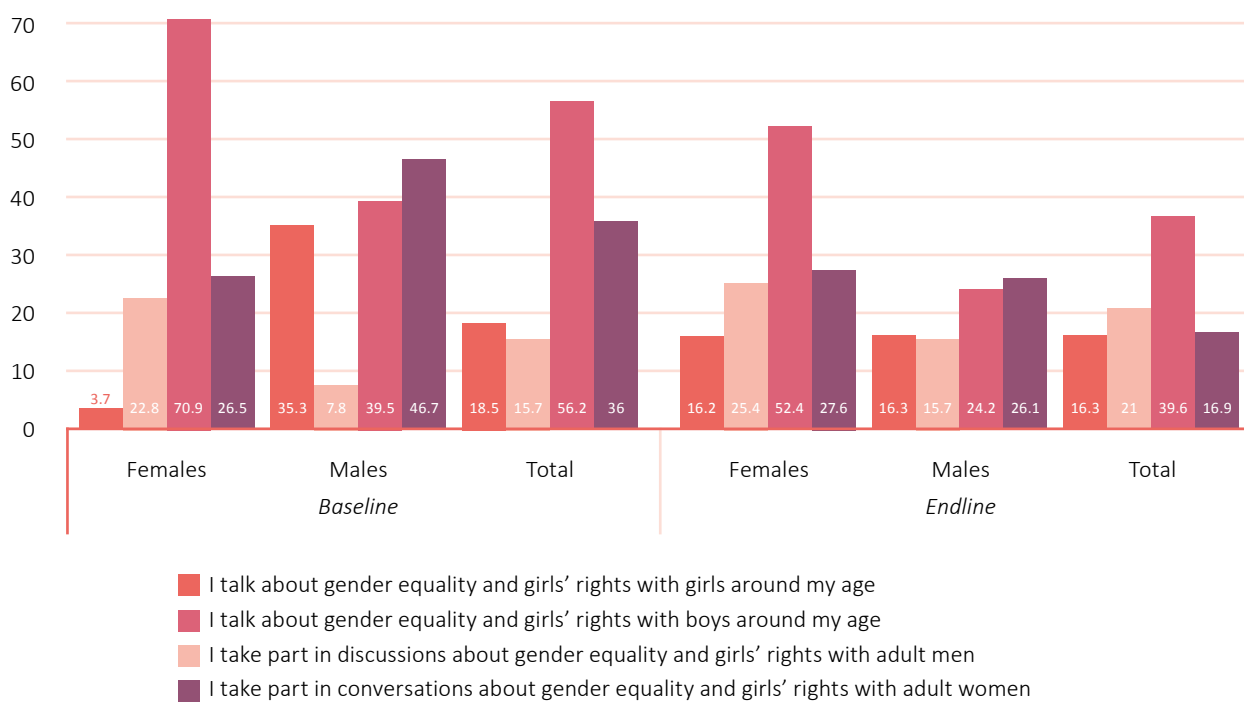


important to observe that the proportion of female respondents who reported to 'always' talk with boys significantly increased from 9.5% at baseline to 24% at end-line, while the same proportion of male respondents decreased over time: from 65% to 38%.

The communication on gender equality was also assessed at the intergenerational level with two statements: *I take part in discussions about gender equality and girls' rights with adult men* and *I take part in conversations about gender equality and girls' rights with adult women*. Regarding the discussions with men, only 10% reported 'always' taking part in conversations about these topics with adult men, while 32% reported 'sometimes' and 56% reported 'never' at baseline. At end-line, the proportion of respondents who reported 'always' taking part in these discussions increased to 20%, 39% reported 'sometimes' and 40% 'never'. These differences between base- and end-line were significant, implying that the CoC intervention could have motivated the respondents to take part in a discussion about gender equality with adult men (Annex 42). The increase of respondents who reported to 'always' take part in discussions about gender equality and girls' rights with adult men was observed for both females and males. While males seemed more comfortable than females to talk with adult men, the proportion of females who reported 'always' went from 2% at baseline to 15% at end-line.

With regard to the statement about discussions on gender equality and girls' rights with adult women, 17% of the respondents reported 'always', 46% reported 'sometimes' and 36% 'never' at baseline. At end-line, the proportion of respondents who reported 'always' taking part in discussions about gender equality and girls' rights with adult women significantly increased to 27%, while 46% reported 'sometimes' and 27% 'never.' The differences between base- and end-line were significant, suggesting that more respondents started taking part in the discussion about gender equality and girls' rights with adult women after participating in the CoC intervention and this was the case for females as well as males (Annex 43).

Figure 14 Percentage of respondents who 'never' discussed gender equality and girls' rights with the four groups indicated



4 DISCUSSION

In this section, we discuss the key findings of the study which aimed to assess the outcomes of the CoC intervention on promoting gender equality and girls' rights in Chadiza district, Zambia. The results of the study are discussed under each of the three specific study objectives.

CHALLENGES AND OPPORTUNITIES REGARDING THE ESTABLISHMENT OF A YOUTH MOVEMENT

Over the past two years, progress has been made towards forming a youth movement. The progress has taken several forms; and includes FCoCs and CoCs actively reaching out to family, peers and other community members on the importance of gender equality and girls' rights. In addition, some FCoCs and CoC continue to challenge or confront parents and community members who are perceived to hinder gender equality and girl's rights (including issues around child labour and child marriage). In some communities, traditional leaders support the CoC intervention and generally, parents seem supportive of it. Despite this, some CoC groups have ceased their activities, and not all youth involved can share their knowledge and express their opinions at the household or community level, including to their peers. Therefore, we conclude that a youth movement is not yet established, but is beginning to get established, provided young people keep on being supported and adults are further sensitized on the importance and their supportive role in the CoC intervention.

Despite this optimistic view about establishing a youth movement, challenges that were faced during the past two years need to be taken into account. There have been challenges with regard to training. The FCoCs had different views on how many pieces of training and modules they were supposed to receive, and they reported different numbers and duration of training attended. Dropout among FCoCs resulted in several CoC groups being disbanded or being inactive. The selection of FCoCs should go as much as possible to take into account the future availability of these facilitators, and FCoCs should receive regular follow-up (visits) and refreshers, especially in the beginning, to maintain motivation. The project's inception was reported to be a rushed process with limited involvement of the community. This needs attention in the future because it could have contributed to inadequate support from adults, for example, parents refusing their children to attend CoC meetings. While the involvement of community leaders seems to have improved over the past two years, the building of a youth movement does need more activities targeting different adult groups in the community. The rushed project inception is also related to the observed problem of the CoC modules being inadequately adapted to the local context and being translated into the local language at a very late stage. It is assumed that these challenges have affected the uptake of the CoC intervention across the community. To mitigate these challenges, there is a need for Plan International/ Zambia to develop an adoption strategy for each context where the CoC intervention is to be implemented. Adapting of interventions is key to successful implementation processes as it fosters acceptability and adoption of interventions by making them compatible with local realities (Zulu et al. 2015, Zulu et al. 2018, Proctor, et al. 2011, Banda et al. 2019).

CONTEXTUAL FACTORS REGARDING THE PROMOTION OF GENDER EQUALITY AND GIRLS' RIGHTS

The second specific objective of the study was 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. The study results show that the CoC intervention engaged various stakeholders: young people, community members – in particular parents, teachers, community and (to a less extent) religious leaders and Plan Zambia staff. At the beginning of the CoC intervention, there were no established youth clubs in Chadiza, which made the concept of having CoC groups new in the community. Some (but not all) community leaders supported at the community level, especially by providing space for FCoCs and CoCs in their regular meetings and by the development and implementation of bylaws. Support from community leaders towards the CoCs enhanced the credibility of the intervention. Bylaws in Chadiza aim to stop child marriage, initiation ceremonies involving girls before completing school and conducting the traditional Nyau ceremony at night. The adoption of the bylaws seems to have contributed to creating a conducive environment for the FCoCs and CoCs to promote gender equality. Teachers offered support for the school-based CoC intervention, but also for community-based FCoCs. This was helpful because of the English modules that posed difficulties in CoC group sessions. Plan Zambia played its role in providing overall coordination, training and supervision of FCoCs; however, the latter was found to be too limited by some of the FCoCs. Having support from different stakeholders contributed to making the CoC intervention to work well for most of the groups, but not for all of them.

Addressing gender equality and girls' rights, as well as sexual and reproductive health challenges, require a multi-sectorial approach through engaging different stakeholders (Sychareun et al. 2018, Zulu et al. 2019). Broad stakeholder engagement is vital because the issues that trigger gender inequality and violation of girls' rights emanate from different socio-cultural norms and practices, which are under different institutions such as religion and education (Tannenbaum et al. 2016). Therefore, awareness-raising activities and activities that promote intergenerational communication are needed, including with religious leaders, to support young people and the community at large to facilitate the attainment of gender equality and girls' rights.

Some study participants and many participants of the validation and dissemination meeting at the community level recognised that there is still limited engagement of some stakeholders, including parents. This limited involvement of some stakeholders could have contributed to the low uptake of some aspects of the intervention. While most parents realised the importance of the CoC intervention and its positive effect on children, the role of parents in the CoC intervention was mainly limited to supporting their children to attend the CoC groups. A few parents remained resistant to the idea of promoting child rights at both base- and end-line. Qualitative data also show that some parents were skeptical that promotion of contraceptives would contribute to teenage pregnancies and child marriage, by making children not to abstain from sex. The visibility of health workers in the CoC intervention, including community health workers, seems limited, while their role in sharing information and enhancing the uptake of SRH services is instrumental.

CONTRIBUTION OF THE CHAMPIONS OF CHANGE INTERVENTION TO YOUTH-LED MOVEMENT AND CHANGES IN ATTITUDES

The final objective of the study was to assess whether the CoC intervention contributes to a youth-led movement and changes attitudes regarding gender equality and women's rights. This study showed that the CoC intervention contributed to changes among many of the FCoCs and CoCs through building or improving assertiveness, confidence, and raising awareness of gender equality and child rights. The youth who participated together with community members seem to have a change in attitude towards gender roles and responsibilities at end-line compared to baseline. This was evident from both the qualitative and quantitative data. For example, at end-line, 97% of the respondents agreed with the statement that men and women should take equal responsibilities for household chores and childcare compared to 66% at baseline.

While some of the study results show improvement in attitudes towards gender behaviour, at end-line, many respondents provided answers representing unequal gender attitudes. Where positive changes were observed, they were more often among male than female respondents. The results show a similar picture for statements related to the innate abilities of men and women.

Some study participants reported participating more in household decisions and community meetings, but others reported that they still had no say in community meetings. During data collection and the dissemination and validation of preliminary findings at the community level, some people strongly felt that females are sometimes excluded from key meetings in the community, and at other times not given the platform to speak in the meetings. A significant potential contribution of the CoC intervention was the increased value of girls' education, including the sharing of roles at the household level between boys and girls that resulted in better performance of girls at school. Saving practices among youth also increased between base- and end-line, where more male respondents indicated to save money than female respondents.

The CoC intervention seems to have contributed to the youth being more able to negotiate condom use. The percentage of respondents who reported that they negotiate condom use during sex to prevent pregnancy or disease went up from 78% at baseline to 86% at end-line, and the increase was mainly among female respondents. While this indicator on sexual and reproductive health improved, the study observed a reduction from 92% at base- to 83% at end-line of respondents who agreed with the statement that they take care of their sexual health. With regard to child marriage and teenage pregnancy, the focus on the YES I DO programme, some study participants said that child marriage and teenage pregnancy have significantly reduced, others said the situation has not changed.

While this study observed improved awareness on safety issues, particularly among female youth, attitudes towards violence against girls and women have not improved. For example, the overall proportion of respondents who said they ‘disagree’ with the statement *A good woman tolerates violence from her husband or partner in order to keep her family together* significantly decreased from 37% at baseline to 34% at end-line. Female respondents provided more often responses that justified violence against girls and women than male respondents, and for several statements more so at end-line than at baseline. For example, many female respondents thought that it is a girls’ fault if she is sexually harassed, or that if a girl is unfaithful, the boyfriend or husband has the right to beat her up.

LIMITATIONS

The selection of study participants, in particular CoCs, was conducted by the research team with the assistance of FCoCs and Plan Zambia. Data collection at end-line coincided with a cultural festival, and therefore, the team might have missed some CoCs. The above could have resulted in selection bias. In a few cases, at end-line, the research team noticed that study participants received some instructions before they were visited by staff involved in the CoC intervention, which could have influenced study results. However, looking at both the qualitative and quantitative study findings, the research team is confident that they represent a good picture of the outcomes of the CoC intervention after two years of implementation.

CONCLUSIONS

The CoC intervention has played an important role in triggering the commencement of a youth movement. This evaluation has shown changing attitudes and perceptions towards gender equality, as well as changing social norms, in particular gender roles, among the FCoCs, CoCs, other community members and leaders. However, the study also found no change and negative changes with regard to various statements on gender equality, including on sexual and reproductive health and violence, and some of those changes, which are often related to acceptance of the status quo, were found in particular among young females. To maximize the impact of the CoC intervention, enhance its sustainability and develop a youth movement, there is a need to involve more youth and other stakeholders at community and district levels during a longer period, as well as ensure a comprehensive adoption and implementation of the CoC to the specific context of Chadiza.

RECOMMENDATIONS

To further promote gender equality and girls’ rights, including the development of a youth movement that influences social norms on gender equality and girls’ rights, Plan Zambia should consider the following recommendations:

1. Translate the CoC modules into the local language and adapt them to the local context to enable FCoCs and CoCs to effectively influence social norms on gender equality and girls’ rights at community level, through using relevant exercises and cases/ examples. It is also important to ensure a more comprehensive adoption of the intervention by the programme staff and the community kate-keepers.
2. Provide refresher trainings to the FCoCs on gender equality and girls’ rights.
3. Provide transport for the FCoCs as some of them cover long distances to implement CoC activities.
4. Develop or provide for more spaces that will allow children and parents to come together and discuss matters on gender equality, girls’ rights and SRHR thereby further breaking intergeneration communication barriers on such issues.
5. Develop a specific intervention, potentially as part of the CoC intervention, which provides information on gender equality and girls’ /child rights to parents, so that more parents can support children to participate in activities aimed at promoting gender equality and girls’ rights. Such an intervention can also help to address cases of gender-based violence that are still evident in the community.
6. Promote traditional leaders to have topics on child protection and gender equality being discussed and included on the agenda in all community meetings, including giving a platform to CoCs.
7. Disseminate the findings of this study to government stakeholders at district and provincial levels to solicit their support in developing policies and activities that promote gender equality and girls’ rights at community level.
8. Continue capacity building and collaboration with law enforcement agencies in order to enhance follow up and referral processes for cases of gender-based violence.

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Champions of Change
Towards gender equality in Chadiza
district, Zambia
Final evaluation study

Annexes
March 2020

by

Joseph M Zulu
John K Krugu
Maryse C Kok

Characteristics	End-line										
	N	Yes	No	Not sure	No response	Total					
Sex											
Male	153	89.5	3.9	6.5	0.0	100					
Female	185	93.5	5.4	0.5	0.5	100					
Type of respondent											
FCoC	27	100	0.0	0.0	0.0	100					
CoC	311	91.0	5.1	3.5	0.3	100					
Age group											
15-19	233	90.1	6.0	3.4	0.4	100					
20-24	94	94.7	2.1	3.2	0.0	100					
24 years and above	11	100	0.0	0.0	0.0	100					
Religion											
Catholic	58	94.8	1.7	3.5	0.0	100					
Reformed Church	142	93.0	4.2	2.8	0.0	100					
Pentecostal	76	88.2	7.9	4.0	0.0	100					
Other	62	90.3	4.8	3.2	1.6	100					
Current education											
Primary	96	85.4	8.3	5.2	1.0	100					
Secondary	126	96.0	0.8	3.2	0.0	100					
Vocational training	1	100	0.0	0.0	0.0	100					
Not currently in school	101	97.0	3.0	0.0	0.0	100					
Other	14	57.1	28.6	14.3	0.0	100					
Tribe											
Chewa	294	90.8	5.4	3.4	0.3	100					
Ngoni	25	96.0	0.0	4.0	0.0	100					
Nsenga	11	100	0.0	0.0	0.0	100					
Other	8	100	0.0	0.0	0.0	100					
Marital status											
Single	296	91.2	4.7	3.7	0.3	100					
Partner but not living together	12	91.7	8.3	0.0	0.0	100					
Married	26	96.2	3.8	0.0	0.0	100					
Separated	2	100	0.0	0.0	0.0	100					
Divorced	2	100	0.0	0.0	0.0	100					
Total	338	91.7	4.7	3.3	0.3	100					

Annex 2

Boys have more privileges than girls

Characteristics	End-line										
	N	Yes	Not sure	No	No response	Total					
Sex of respondent											
Male	153	76.5	9.8	13.7	0.0	100					
Female	185	81.1	4.3	12.4	2.2	100					
Type of respondent											
FCoC	27	85.2	3.7	7.4	3.7	100					
CoC	311	78.5	7.1	13.5	1.0	100					
Religion											
Catholic	58	70.7	6.9	22.4	0.0	100					
Reformed Church	142	80.3	6.3	12.0	1.4	100					
Pentecostal	76	84.2	7.9	6.6	1.3	100					
Other	62	77.4	6.5	14.5	1.6	100					
Age of respondent											
15-19	233	78.1	6.4	13.7	1.7	100					
20-24	94	78.7	8.5	12.8	0.0	100					
>24	11	100	0.0	0.0	0.0	100					
Current education											
Primary	96	75.0	5.2	18.8	1.0	100					
Secondary	126	77.8	11.1	10.3	0.8	100					
Vocational training	1	100	0.0	0.0	0.0	100					
Not currently in school	101	83.2	2.0	12.9	2.0	100					
Other	14	85.7	0.0	14.3	0.0	100					
Marital status											
Single	296	76.7	7.8	14.2	1.4	100					
Partner but not living together	12	100	0.0	0.0	0.0	100					
Married	26	96.2	0.0	3.8	0.0	100					
Separated	2	50.0	0.0	50.0	0.0	100					
Divorced	2	100	0.0	0.0	0.0	100					
Tribe											
Chewa	294	78.2	6.5	13.9	1.4	100					
Ngoni	25	84.0	12.0	4.0	0.0	100					
Nsenga	11	90.9	9.1	0.0	0.0	100					
Other	8	75.0	0.0	25.0	0.0	100					
Total	338	79.0	6.8	13.0	1.2	100					

Annex 3

I believe girls are as important as boys

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	4.8	95.2	0.0	0.0	153	5.9	91.5	2.6	0.0	100
Female*	189	26.5	71.4	2.1	0.0	185	15.7	82.7	0.5	1.1	100
Type of respondent											
FCoC	30	6.7	93.3	0.0	0.0	27	3.7	92.6	3.7	0.0	100
CoC	326	17.2	81.6	1.2	0.0	311	11.9	86.2	1.3	0.6	100
Age Group											
15-19	242	16.1	83.5	0.4	0.0	233	13.7	83.7	1.7	0.9	100
20-24*	113	16.8	80.5	2.7	0.0	94	5.3	93.6	1.1	0.0	100
25 years and above	1	0.0	100	0.0	0.0	12	9.1	90.9	0.0	0.0	100
Religion											
Catholic	142	19.0	80.3	0.7	0.0	58	6.9	93.1	0.0	0.0	100
Reformed Church	120	19.2	80.0	0.8	0.0	142	13.4	86.6	0.0	0.0	100
Pentecostal	69	11.6	85.5	2.9	0.0	76	9.2	88.2	1.3	1.3	100
Other	25	0.0	100	0.0	0.0	62	12.9	79.0	6.5	1.6	100
Current education											
Primary school	118	16.1	81.4	2.5	0.0	96	20.8	76.0	1.0	2.1	100
Secondary school	166	16.3	83.1	0.6	0.0	126	8.7	91.3	0.0	0.0	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not Currently in School	71	16.9	83.1	0.0	0.0	101	6.9	91.1	2.0	0.0	100
Other	-	-	-	-	-	14	0.0	85.7	14.3	0.0	100
Tribe											
Chewa	295	15.6	83.1	1.4	0.0	294	11.6	86.1	1.7	0.7	100
Ngoni	36	16.7	83.3	0.0	0.0	25	8.0	92.0	0.0	0.0	100
Nsenga	15	20.0	80.0	0.0	0.0	11	9.1	90.9	0.0	0.0	100
Other	10	30.0	70.0	0.0	0.0	8	12.5	87.5	0.0	0.0	100
Marital status											
Single	303	15.8	83.5	0.7	0.0	296	12.5	85.5	1.4	0.7	100
Partner but not living together	3	0.0	100	0.0	0.0	12	0.0	91.7	8.3	0.0	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	19.0	76.2	4.8	0.0	26	3.8	96.2	0.0	0.0	100
Separated	7	28.6	71.4	0.0	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total	356	16.3	82.6	1.1	0.0	338	11.2	86.7	1.5	0.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	3.6	92.2	4.2	0.0	153	1.3	96.7	1.3	0.7	100
Female*	189	56.6	42.9	0.5	0.0	185	3.2	96.8	0.0	0.0	100
Type of respondent											
FCoC*	30	26.7	73.3	0.0	0.0	27	3.7	96.3	0.0	0.0	100
CoC*	326	32.2	65.3	2.5	0.0	311	2.3	96.8	0.6	0.3	100
Age group											
15-19*	242	34.7	62.8	2.5	0.0	233	3.0	95.7	0.9	0.4	100
20-24*	113	25.7	72.6	1.8	0.0	94	0.0	100	0.0	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	9.1	90.9	0.0	0.0	100
Religion											
Catholic*	142	31.7	66.2	2.1	0.0	58	0.0	98.3	1.7	0.0	100
Reformed Church*	120	35.0	61.7	3.3	0.0	142	2.1	97.2	0.0	0.7	100
Pentecostal*	69	26.1	73.9	0.0	0.0	76	4.0	94.7	1.3	0.0	100
Other*	25	32.0	64.0	4.0	0.0	62	3.2	96.8	0.0	0.0	100
Current education											
Primary school*	118	29.7	68.6	1.7	0.0	96	3.1	95.8	0.0	1.0	100
Secondary school*	166	31.3	67.5	1.2	0.0	126	1.6	97.6	0.8	0.0	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school*	71	36.6	57.7	5.6	0.0	101	2.0	98.0	0.0	0.0	100
Other	-	-	-	-	-	14	7.1	85.7	7.1	0.0	100
Tribe											
Chewa*	295	33.6	63.7	2.7	0.0	294	2.0	97.3	0.3	0.3	100
Ngoni	36	22.2	77.8	0.0	0.0	25	4.0	92.0	4.0	0.0	100
Nsenga	15	6.7	93.3	0.0	0.0	11	0.0	100	0.0	0.0	100
Other	10	50.0	50.0	0.0	0.0	8	12.5	87.5	0.0	0.0	100
Marital status											
Single*	303	31.4	66.3	2.3	0.0	296	2.7	96.3	0.7	0.3	100
Partner but not living together*	3	33.3	66.7	0.0	0.0	12	0.0	100	0.0	0.0	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married*	42	31.0	66.7	2.4	0.0	26	0.0	100	0.0	0.0	100
Separated	7	57.1	42.9	0.0	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	31.7	66.0	2.3	0.0	338	2.4	96.7	0.3	0.6	100

* Significant difference between base- and end-line (p<0.05)

Annex 5

I think that I treat girls fairly

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex of respondent											
Male	167	5.4	94.6	0.0	0.0	153	6.5	89.5	3.3	0.7	100
Female	-	-	-	-	-	-	-	-	-	-	-
Type of respondent											
FCoC	13	7.7	92.3	0.0	0.0	13	0.0	100	0.0	0.0	100
CoC	154	5.2	94.8	0.0	0.0	140	7.1	88.6	3.6	0.7	100
Religion											
Catholics	64	7.8	92.2	0.0	0.0	28	3.6	96.4	0.0	0.0	100
Reformed church	56	7.1	92.9	0.0	0.0	67	6.0	89.6	4.5	0.0	100
Pentecostal*	36	0.0	100	0.0	0.0	32	12.5	87.5	0.0	0.0	100
Other	11	0.0	100	0.0	0.0	26	3.8	84.6	7.7	3.8	100
Age of respondent											
15-19	110	7.3	92.7	0.0	0.0	88	6.8	86.4	5.7	1.1	100
20-24	56	1.8	98.2	0.0	0.0	61	6.6	93.4	0.0	0.0	100
>24	1	0.0	100	0.0	0.0	4	0.0	100	0.0	0.0	100
Current education											
Primary school	63	4.8	95.2	0.0	0.0	37	8.1	83.8	8.1	0.0	100
Secondary school	73	5.5	94.5	0.0	0.0	50	4.0	90.0	4.0	2.0	100
Not currently in school	31	6.5	93.5	0.0	0.0	54	7.4	92.6	0.0	0.0	100
Vocational training	-	-	-	-	-	-	-	-	-	-	-
Other	-	-	-	-	-	12	8.3	91.7	0.0	0.0	100
Marital status											
Single	147	6.1	93.9	0.0	0.0	131	7.6	87.8	3.8	0.8	100
Have partner but not live together	2	0.0	100	0.0	0.0	5	0.0	100	0.0	0.0	100
Married	18	0.0	100	0.0	0.0	16	0.0	100	0.0	0.0	100
Separated	-	-	-	-	-	1	0.0	100	0.0	0.0	100
Tribe											
Chewa	130	6.2	93.8	0.0	0.0	130	5.4	90.8	3.1	0.8	100
Ngoni*	20	0.0	100.0	0.0	0.0	11	27.3	72.7	0.0	0.0	100-
Nsenga	14	7.1	92.9	0.0	0.0	8	0.0	87.5	12.5	0.0	100
Other	3	0.0	100.0	0.0	0.0	4	0.0	100.0	0.0	0.0	100
Total	167	5.4	94.6	0.0	0.0	153	6.5	89.5	3.3	0.7	100

* Significant difference between base- and end-line (p<0.05)

Annex 6

I feel that boys should support the boys who challenge unfair attitudes towards girls

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex of respondent											
Female		-	-	-	-	-	-	-	-	-	-
Male*	167	6.6	82.6	10.8	0.0	153	15.0	82.4	2.6	0.0	100
Type of respondent											
FCoC	13	7.7	92.3	0.0	0.0	13	7.7	92.3	0.0	0.0	100
CoC*	154	6.5	81.8	11.7	0.0	140	15.7	81.4	2.9	0.0	100
Religion											
Catholics	64	6.3	89.1	4.7	0.0	28	10.7	85.7	3.6	0.0	100
Reformed church*	56	3.6	83.9	12.5	0.0	67	14.9	83.6	1.5	0.0	100
Pentecostal*	36	8.3	72.2	19.4	0.0	32	9.4	90.6	0.0	0.0	100
Other	11	18.2	72.7	9.1	0.0	26	26.9	65.4	7.7	0.0	100
Age of respondent											
15-19*	110	6.4	87.3	6.4	0.0	88	17.1	79.5	3.4	0.0	100
20-24*	56	7.1	73.2	19.6	0.0	61	13.1	85.1	1.6	0.0	100
>24	1	0	100	0.0	0.0	4	0.0	100	0.0	0.0	100
Current education											
Primary school	63	9.5	82.5	7.9	0.0	37	18.9	81.1	0.0	0.0	100
Secondary school	73	2.7	84.9	12.3	0.0	50	10.0	84.0	6.0	0.0	100
Vocational training	-	-	-	-	-	-	-	-	-	-	-
Not currently in school	31	9.7	77.4	12.9	0.0	54	11.1	87.0	1.9	0.0	100
Other	-	-	-	-	-	12	41.7	58.3	0.0	0.0	100
Marital status											
Single*	147	4.8	84.4	10.9	0.0	131	15.3	81.7	3.1	0.0	100
Partner but not living together	2	50.0	50.0	0.0	0.0	5	40.0	60.0	0.0	0.0	100
Married	18	16.7	72.2	11.1	0.0	16	6.3	93.8	0.0	0.0	100
Separated	-	-	-	-	-	1	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	-	-	-	-	-	-
Tribe*											
Chewa*	130	6.9	83.1	10.0	0.0	130	15.4	82.3	2.3	0.0	100
Ngoni	20	5.0	70.0	25.0	0.0	11	9.1	81.8	9.1	0.0	100
Nsenga	14	7.1	92.9	0.0	0.0	8	25.0	75.0	0.0	0.0	100
Other	3	0.0	100	0.0	0.0	4	0.0	100	0.0	0.0	100
Total*	167	6.6	82.6	10.8	0.0	153	15.0	82.4	2.6	0.0	100

* Significant difference between base- and end-line (p<0.05)

Annex 7

How often would you say that you experienced: if I hear someone saying something unfair against girls, I feel I have the confidence to challenge him or her

Characteristics	Baseline					End-line					
	N	Never	Sometimes	Always	No response	N	Never	Sometimes	Always	No response	Total
Sex											
Male	167	21.0	38.9	40.1	0.0	153	22.2	39.2	34.6	3.9	100
Female*	189	3.7	57.7	38.1	0.5	185	16.8	49.7	32.4	1.1	100
Type of respondent											
FCoC*	30	3.3	46.7	50.0	0.0	27	14.8	14.8	66.7	3.7	100
CoC*	326	12.6	49.1	38.0	0.3	311	19.6	47.6	30.5	2.3	100
Age group											
15-19*	242	12.8	50.4	36.4	0.4	233	23.2	47.2	27.5	2.1	100
20-24	113	9.7	46.0	44.3	0.0	94	10.6	39.4	46.8	3.2	100
25 years and above	1	0.0	0.0	100	0.0	11	9.1	45.5	45.5	0.0	100
Religion											
Catholic	142	15.5	44.4	39.4	0.7	58	8.6	51.7	39.7	0.0	100
Reformed Church*	120	11.7	50.8	37.5	0.0	142	21.1	43.0	33.1	2.8	100
Pentecostal	69	8.7	55.1	36.2	0.0	76	18.4	46.1	34.2	1.3	
Other*	25	0.0	48.0	52.0	0.0	62	25.8	41.9	27.4	4.8	100
Current education											
Primary school*	118	18.6	50.0	31.4	0.0	96	31.3	55.2	11.5	2.1	100
Secondary school	166	10.8	50.6	38.0	0.6	126	5.6	49.2	42.9	2.4	100
Vocational training	1	0.0	0.0	100	0.0	1	100	0.0	0.0	0.0	100
Not currently in school*	71	2.8	43.7	53.5	0.0	101	19.8	35.6	42.6	2.0	100
Other	-	-	-	-	-	14	50.0	7.1	35.7	7.1	100
Tribe											
Chewa*	295	11.2	47.1	41.7	0.0	294	18.7	46.6	32.7	2.0	100
Ngoni	36	11.1	63.9	22.2	2.8	25	20.0	32.0	44.0	4.0	100
Nsenga	15	26.7	33.3	40.0	0.0	11	36.4	36.4	27.3	0.0	100
Other	10	10.0	70.0	20.0	0.0	8	12.5	37.5	37.5	12.5	100
Marital status											
Single*	303	12.5	49.2	38.0	0.3	296	19.6	46.3	31.4	2.7	100
Partner but not living together	3	33.3	33.3	33.3	0.0	12	41.7	25.0	33.3	0.0	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	7.1	47.6	45.2	0.0	26	7.7	42.3	50.0	0.0	100
Separated	7	0.0	42.9	57.1	0.0	2	0.0	50.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	0.0	100	0.0	100
Total*	356	11.8	48.9	39.0	0.3	338	19.2	45.0	33.4	2.4	100

* Significant difference between base- and end-line (p<0.05)

Annex 8

It is wrong when boys behave like girls

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	15.0	0.6	84.4	0.0	153	62.1	3.3	31.4	3.3	100
Female*	189	17.5	1.6	79.9	1.1	185	54.6	5.4	39.5	0.5	100
Type of respondent											
FCoC	30	30.0	6.7	63.3	0.0	27	51.9	7.4	37.0	3.7	100
CoC*	326	15.0	0.6	83.7	0.6	311	58.5	4.2	35.7	1.6	100
Age group											
15-19*	242	16.9	1.2	81.4	0.4	233	58.4	5.2	35.2	1.3	100
20-24*	113	15.0	0.9	83.2	0.9	94	58.5	3.2	35.1	3.2	100
25 years and above	1	0.0	0.0	100	0.0	11	45.5	0.0	54.5	0.0	100
Religion											
Catholic*	142	17.6	0.0	81.7	0.7	58	53.4	6.9	36.2	3.5	100
Reformed Church*	120	14.2	2.5	83.3	0.0	142	57.8	4.2	36.6	1.4	100
Pentecostal*	69	17.4	1.5	79.7	1.4	76	63.2	1.3	35.5	0.0	100
Other*	25	16.0	0.0	84.0	0.0	62	56.5	6.5	33.9	3.2	100
Current education											
Primary school*	118	18.6	1.7	78.8	0.8	96	54.2	2.1	42.7	1.0	100
Secondary school*	166	12.7	1.2	85.5	0.6	126	60.3	4.8	33.3	1.6	100
Vocational training	1	0.0	0.0	100	0.0	1	0.0	0.0	100	0.0	100
Not currently in school*	71	21.1	0.0	78.9	0.0	101	61.4	5.0	31.7	2.0	100
Other	-	-	-	-	-	14	42.9	14.3	35.7	7.1	100
Tribe											
Chewa*	295	16.3	1.4	82.0	0.3	294	56.5	4.8	37.1	1.7	100
Ngoni*	36	11.1	0.0	86.1	2.8	25	80.0	4.0	16.0	0.0	100
Nsenga	15	20.0	0.0	80.0	0.0	11	54.5	0.0	36.4	9.1	100
Other	10	30.0	0.0	70.0	0.0	8	50.0	0.0	50.0	0.0	100
Marital status											
Single*	303	14.9	1.3	83.2	0.7	296	58.1	5.1	34.8	2.0	100
Partner but not living together	3	33.3	0.0	66.7	0.0	12	66.7	0.0	33.3	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married*	42	16.7	0.0	83.3	0.0	26	61.5	0.0	38.5	0.0	100
Separated	7	57.1	0.0	42.9	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	0.0	0.0	100	0.0	100
Total*	356	16.3	1.1	82.0	0.6	338	58.0	4.4	35.8	1.8	100

* Significant difference between base- and end-line (p<0.05)

Annex 9

Boys need to be tough even if they are young

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	8.4	1.8	89.8	0.0	153	26.8	0.0	72.5	0.7	100
Female*	189	60.8	2.6	36.0	0.5	185	22.7	2.7	74.1	0.5	100
Type of respondent											
FCoC	30	40.0	3.3	56.7	0.0	27	29.6	3.7	66.7	0.0	100
CoC*	326	35.9	2.1	61.7	0.3	311	24.1	1.3	74.0	0.6	100
Age group											
15-19*	242	37.6	2.1	59.9	0.4	233	24.5	1.3	73.4	0.9	100
20-24	113	33.6	2.7	63.7	0.0	94	22.3	2.1	75.5	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	45.5	0.0	54.5	0.0	100
Religion											
Catholic*	142	38.0	2.1	59.9	0.0	58	19.0	1.7	77.6	1.7	100
Reformed Church	120	35.8	1.7	61.7	0.8	142	23.9	0.7	74.6	0.7	100
Pentecostal	69	30.4	4.4	65.2	0.0	76	31.6	1.3	67.1	0.0	100
Other	25	44.0	0.0	56.0	0.0	62	22.6	3.2	74.2	0.0	100
Current education											
Primary school	118	28.0	3.4	67.8	0.8	96	17.7	2.1	79.2	1.0	100
Secondary school	166	35.5	1.8	62.7	0.0	126	31.7	0.0	67.5	0.8	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school*	71	50.7	1.4	47.9	0.0	101	21.8	2.0	76.2	0.0	100
Other	-	-	-	-	-	14	21.4	7.1	71.4	0.0	100
Tribe											
Chewa*	295	37.3	2.4	60.0	0.3	294	23.5	1.4	74.5	0.7	100
Ngoni	36	33.3	2.8	63.9	0.0	25	20.0	4.0	76.0	0.0	100
Nsenga	15	13.3	0.0	86.7	0.0	11	36.4	0.0	63.6	0.0	100
Other	10	50.0	0.0	50.0	0.0	8	62.5	0.0	37.5	0.0	100
Marital status											
Single*	303	34.7	2.3	62.7	0.3	296	24.3	1.7	73.3	0.7	100
Partner but not living together	3	33.3	0.0	66.7	0.0	12	25.0	0.0	75.0	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	42.9	2.4	54.8	0.0	26	26.9	0.0	73.1	0.0	100
Separated	7	57.1	0.0	42.9	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	50.0	0.0	50.0	0.0	100
Total *	356	36.2	2.2	61.2	0.3	338	24.6	1.5	73.4	0.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	7.2	0.6	92.2	0.0	153	20.9	0.7	78.4	0.0	100
Female	189	30.7	2.1	67.2	0.0	185	28.6	0.5	70.3	0.5	100
Type of respondent											
FCoC	30	33.3	0.0	66.7	0.0	27	48.1	3.7	48.1	0.0	100
CoC	326	18.4	1.5	80.1	0.0	311	23.2	0.3	76.2	0.3	100
Age group											
15-19	242	19.4	2.1	78.5	0.0	233	22.3	0.4	76.8	0.4	100
20-24	113	19.5	0.0	80.5	0.0	94	28.7	1.1	70.2	0.0	100
25 years and above	1	100	0.0	0.0	0.0	11	54.5	0.0	45.5	0.0	100
Religion											
Catholic	142	20.4	1.4	78.2	0.0	58	22.4	1.7	75.9	0.0	100
Reformed Church	120	17.5	0.8	81.7	0.0	142	23.2	0.7	76.1	0.0	100
Pentecostal	69	21.7	2.9	75.4	0.0	76	26.3	0.0	72.4	1.3	100
Other	25	20.0	0.0	80.0	0.0	62	30.7	0.0	69.3	0.0	100
Current education											
Primary school	118	17.8	0.8	81.4	0.0	96	17.7	1.0	81.3	0.0	100
Secondary school	166	20.5	2.4	77.1	0.0	126	29.4	0.0	69.8	0.8	100
Vocational training	1	0.0	0.0	100	0.0	1	0.0	0.0	100	0.0	100
Not currently in school	71	21.1	0.0	78.9	0.0	101	28.7	0.0	71.3	0.0	100
Other	-	-	-	-	-	14	14.3	7.1	78.6	0.0	100
Tribe											
Chewa	295	20.0	1.4	78.6	0.0	294	25.5	0.7	73.5	0.3	100
Ngoni*	36	13.9	0.0	86.1	0.0	25	36.0	0.0	64.0	0.0	100
Nsenga	15	13.3	0.0	86.7	0.0	11	0.0	0.0	100	0.0	100
Other	10	40.0	10.0	50.0	0.0	8	12.5	0.0	87.5	0.0	100
Marital status											
Single	303	18.5	1.7	79.9	0.0	296	23.0	0.7	76.0	0.3	100
Partner but not living together	3	33.3	0.0	66.7	0.0	12	41.7	0.0	58.3	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	23.8	0.0	76.2	0.0	26	38.5	0.0	61.5	0.0	100
Separated	7	42.9	0.0	57.1	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total	356	19.7	1.4	78.9	0.0	338	25.1	0.6	74.0	0.3	100

* Significant difference between base- and end-line (p<0.05)

Annex 11

Boys lose respect if they cry

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	14.4	1.8	83.8	0.0	153	44.4	7.2	45.1	3.3	100
Female*	189	46.0	2.6	49.7	1.6	185	44.3	10.3	43.2	2.2	100
Type of respondent											
FCoC*	30	30.0	6.7	63.3	0.0	27	66.7	7.4	22.2	3.7	100
CoC*	326	31.3	1.8	66.0	0.9	311	42.4	9.0	46.0	2.6	100
Age group											
15-19*	242	31.8	2.5	64.9	0.8	233	40.3	9.9	47.2	2.6	100
20-24*	113	30.1	1.8	67.3	0.9	94	50.0	7.4	39.4	3.2	100
25 years and above	1	0.0	0.0	100	0.0	11	81.8	0.0	18.2	0.0	100
Religion											
Catholic*	142	26.8	2.8	69.7	0.7	58	41.4	17.2	39.7	1.7	100
Reformed Church	120	33.3	2.5	63.3	0.8	142	40.8	6.3	50.7	2.1	100
Pentecostal*	69	33.3	1.4	63.8	1.4	76	50.0	7.9	39.5	2.6	100
Other	25	40.0	0.0	60.0	0.0	62	48.4	8.1	38.7	4.8	100
Current education											
Primary school	118	23.7	2.5	72.9	0.8	96	34.4	7.3	57.3	1.0	100
Secondary school*	166	33.7	2.4	62.7	1.2	126	49.2	12.7	34.9	3.2	100
Vocational training	1	0.0	0.0	100	0.0	1	100	0.0	0.0	0.0	100
Not currently in school	71	38.0	1.4	60.6	0.0	101	45.5	5.0	46.5	3.0	100
Other	-	-	-	-	-	14	57.1	14.3	21.4	7.1	100
Tribe											
Chewa*	295	31.5	2.4	65.1	1.0	294	43.2	8.5	45.2	3.1	100
Ngoni*	36	33.3	2.8	63.9	0.0	25	56.0	16.0	28.0	0.0	100
Nsenga	15	20.0	0.0	80.0	0.0	11	45.5	9.1	45.5	0.0	100
Other	10	30.0	0.0	70.0	0.0	8	50.0	0.0	50.0	0.0	100
Marital status											
Single*	303	29.4	2.0	67.7	1.0	296	42.2	9.8	44.9	3.0	100
Partner but not living together	3	66.7	0.0	33.3	0.0	12	58.3	0.0	41.7	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	38.1	4.8	57.1	0.0	26	61.5	3.8	34.6	0.0	100
Separated	7	42.9	0.0	57.1	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total*	356	31.2	2.2	65.7	0.8	338	44.4	8.9	44.1	2.7	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	19.8	6.6	73.7	0.0	153	42.5	4.6	51.0	2.0	100
Female	189	41.3	5.8	52.9	0.0	185	41.1	5.9	52.4	0.5	100
Type of respondent											
FCoC	30	40.0	6.7	53.3	0.0	27	55.6	3.7	40.7	0.0	100
CoC*	326	30.4	6.1	63.5	0.0	311	40.5	5.5	52.7	1.3	100
Age group											
15-19	242	33.5	6.2	60.3	0.0	233	39.5	6.0	53.2	1.3	100
20-24*	113	25.7	6.2	68.1	0.0	94	45.7	3.2	50.0	1.1	100
25 years and above	1	100	0.0	0.0	0.0	11	54.5	9.1	36.4	0.0	100
Religion											
Catholic	142	35.9	7.0	57.0	0.0	58	41.4	10.3	44.8	3.4	100
Reformed Church	120	31.7	4.2	64.2	0.0	142	37.3	4.9	57.7	0.0	100
Pentecostal	69	24.6	5.8	69.6	0.0	76	43.4	2.6	52.6	1.3	100
Other	25	20.0	12.0	68.0	0.0	62	50.0	4.8	43.5	1.6	100
Current education											
Primary school	118	25.4	7.6	66.9	0.0	96	35.4	4.2	59.4	1.0	100
Secondary school*	166	35.5	3.0	61.4	0.0	126	49.2	7.1	42.9	0.8	100
Vocational training	1	0.0	0.0	100	0.0	1	0.0	0.0	100	0.0	100
Not currently in school	71	31.0	11.3	57.7	0.0	101	37.6	4.0	56.4	2.0	100
Other	-	-	-	-	-	14	50.0	7.1	42.9	0.0	100
Tribe											
Chewa*	295	32.9	6.8	60.3	0.0	294	41.2	5.1	52.4	1.4	100
Ngoni	36	22.2	5.6	72.2	0.0	25	40.0	12.0	48.0	0.0	100
Nsenga	15	20.0	0.0	80.0	0.0	11	45.5	0.0	54.5	0.0	100
Other	10	30.0	0.0	70.0	0.0	8	62.5	0.0	37.5	0.0	100
Marital status											
Single*	303	31.7	5.9	62.4	0.0	296	40.2	5.4	53.0	1.4	100
Partner but not living together	3	0.0	0.0	100	0.0	12	50.0	8.3	41.7	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married*	42	26.2	7.1	66.7	0.0	26	57.7	3.8	38.5	0.0	100
Separated	7	42.9	14.3	42.9	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	50.0	0.0	50.0	0.0	100
Total*	356	31.2	6.2	62.6	0.0	338	41.7	5.3	51.8	1.2	100

* Significant difference between base- and end-line ($p < 0.05$)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	10.2	0.6	89.2	0.0	153	34.6	3.3	62.1	0.0	100
Female	189	29.6	1.1	69.3	0.0	185	29.7	3.2	67.0	0.0	100
Type of respondent											
FCoC	30	26.7	0.0	73.3	0.0	27	44.4	3.7	51.9	0.0	100
CoC*	326	19.9	0.9	79.1	0.0	311	30.9	3.2	65.9	0.0	100
Age group											
15-19*	242	22.3	0.4	77.3	0.0	233	29.6	3.4	67.0	0.0	100
20-24*	113	16.8	1.8	81.4	0.0	94	36.2	3.2	60.6	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	45.5	0.0	54.5	0.0	100
Religion											
Catholic	142	19.7	0.7	79.6	0.0	58	24.1	3.4	72.4	0.0	100
Reformed Church*	120	17.5	0.8	81.7	0.0	142	28.9	4.2	66.9	0.0	100
Pentecostal	69	21.7	1.5	76.8	0.0	76	39.5	1.3	59.2	0.0	100
Other	25	36.0	0.0	64.0	0.0	62	37.1	3.2	59.7	0.0	100
Current education											
Primary school	118	16.9	2.5	80.5	0.0	96	25.0	2.1	72.9	0.0	100
Secondary school*	166	22.3	0.0	77.7	0.0	126	34.9	3.2	61.9	0.0	100
Vocational training	1	0.0	0.0	100	0.0	1	0.0	0.0	100	0.0	100
Not currently in school	71	22.5	0.0	77.5	0.0	101	34.7	3.0	62.4	0.0	100
other	-	-	-	-	-	14	35.7	14.3	50.0	0.0	100
Tribe											
Chewa*	295	21.0	1.0	78.0	0.0	294	31.0	3.1	66.0	0.0	100
Ngoni	36	25.0	0.0	75.0	0.0	25	36.0	8.0	56.0	0.0	100
Nsenga	15	6.7	0.0	93.3	0.0	11	27.3	0.0	72.7	0.0	100
Other*	10	10.0	0.0	90.0	0.0	8	62.5	0.0	37.5	0.0	100
Marital status											
Single*	303	18.8	0.3	80.9	0.0	296	30.7	3.7	65.5	0.0	100
Partner but not living together	3	0.0	0.0	100	0.0	12	41.7	0.0	58.3	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	-
Married	42	26.2	4.8	69.0	0.0	26	38.5	0.0	61.5	0.0	100
Separated	7	71.4	0.0	28.6	0.0	2	50.0	0.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	50.0	0.0	50.0	0.0	100
Total*	356	20.5	0.8	78.7	0.0	338	32.0	3.2	64.8	0.0	100

* Significant difference between base- and end-line ($p < 0.05$)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	56.3	2.4	41.3	0.0	153	74.5	2.6	21.6	1.3	100
Female*	189	70.9	1.1	28.0	0.0	185	76.8	9.2	13.5	0.5	100
Type of respondent											
FCoC	30	86.7	0.0	13.3	0.0	27	96.3	3.7	0.0	0.0	100
CoC*	326	62.0	1.8	36.2	0.0	311	74.0	6.4	18.6	1.0	100
Age group											
15-19*	242	67.4	1.7	31.0	0.0	233	74.2	6.9	17.6	1.3	100
20-24*	113	56.6	1.8	41.6	0.0	94	76.6	5.3	18.1	0.0	100
25 years and above	1	100	0.0	0.0	0.0	11	100	0.0	0.0	0.0	100
Religion											
Catholic*	142	65.5	2.1	32.4	0.0	58	75.9	6.9	15.5	1.7	100
Reformed Church*	120	60.0	0.8	39.2	0.0	142	78.9	7.0	13.4	0.7	100
Pentecostal	69	69.6	1.4	29.0	0.0	76	77.6	2.6	19.7	0.0	100
Other	25	60.0	4.0	36.0	0.0	62	66.1	8.1	24.2	1.6	100
Current education											
Primary school	118	67.0	2.5	30.5	0.0	96	67.7	7.3	25.0	0.0	100
Secondary school*	166	63.3	0.6	36.1	0.0	126	80.2	6.3	11.1	2.4	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school*	71	60.6	2.8	36.6	0.0	101	79.2	5.0	15.8	0.0	100
Other	-	-	-	-	-	14	64.3	7.1	28.6	0.0	100
Tribe											
Chewa*	295	65.4	1.0	33.6	0.0	294	73.8	6.5	18.7	1.0	100
Ngoni*	36	50.0	8.3	41.7	0.0	25	84.0	8.0	8.0	0.0	100
Nsenga*	15	66.7	0.0	33.3	0.0	11	100	0.0	0.0	0.0	100
Other	10	70.0	0.0	30.0	0.0	8	87.5	0.0	12.5	0.0	100
Marital status											
Single*	303	61.7	2.0	36.3	0.0	296	74.0	7.1	17.9	1.0	100
Partner but not living together	3	66.7	0.0	33.3	0.0	12	91.7	0.0	8.3	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	73.8	0.0	26.2	0.0	26	88.5	0.0	11.5	0.0	100
Separated*	7	100	0.0	0.0	0.0	2	50.0	0.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total *	356	64.0	1.7	34.3	0.0	338	75.7	6.2	17.2	0.9	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male	167	90.4	0.6	9.0	0.0	153	87.6	2.0	9.8	0.7	100
Female*	189	87.8	0.5	11.6	0.0	185	81.6	4.3	14.1	0.0	100
Type of respondent											
FCoC	30	90.0	0.0	10.0	0.0	27	96.3	3.7	0.0	0.0	100
CoC	326	89.0	0.6	10.4	0.0	311	83.3	3.2	13.2	0.3	100
Age group											
16-19	242	87.6	0.8	11.6	0.0	233	83.3	3.9	12.4	0.4	100
20-24	113	92.0	0.0	8.0	0.0	94	86.2	2.1	11.7	0.0	100
25 years and above	1	100	0.0	0.0	0.0	11	90.9	0.0	9.1	0.0	100
Religion											
Catholic	142	88.7	0.7	10.6	0.0	58	86.2	5.2	6.9	1.7	100
Reformed Church	120	87.5	0.0	12.5	0.0	142	84.5	4.2	11.3	0.0	100
Pentecostal	61	91.8	1.6	6.6	0.0	58	86.2	0.0	13.8	0.0	100
Other	33	90.9	0.0	9.1	0.0	70	78.6	2.9	18.6	0.0	100
Current education											
Primary school	118	89.0	0.8	10.2	0.0	96	74.0	1.0	25.0	0.0	100
Secondary school	166	91.0	0.0	9.0	0.0	126	85.7	5.6	7.9	0.8	100
Vocational training	1	100	0.0	0.0	0.0	15	86.7	6.7	6.7	0.0	100
Not currently in school	71	84.5	1.4	14.1	0.0	101	92.1	2.0	5.9	0.0	100
Other											
Tribe											
Chewa	295	88.1	0.7	11.2	0.0	294	82.7	3.7	13.3	0.3	100
Ngoni	36	88.9	0.0	11.1	0.0	25	96.0	0.0	4.0	0.0	100
Nsenga	15	100	0.0	0.0	0.0	11	100	0.0	0.0	0.0	100
Other	10	100	0.0	0.0	0.0	8	87.5	0.0	12.5	0.0	100
Marital status											
Single	303	89.8	0.7	9.6	0.0	296	83.8	3.4	12.5	0.3	100
Partner but not living together	3	66.7	0.0	33.3	0.0	12	91.7	8.3	0.0	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	85.7	0.0	14.3	0.0	26	84.6	0.0	15.4	0.0	100
Separated	7	85.7	0.0	14.3	0.0	2	100	0.0	0.0	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total*	356	89.0	0.0	10.4	0.6	338	84.3	3.3	12.1	0.3	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	15.0	82.0	3.0	0.0	153	15.7	75.8	7.2	1.3	100
Female*	189	36.5	63.0	0.5	0.0	185	12.4	83.8	3.8	0.0	100
Type of respondent											
FCoC	30	26.7	73.3	0.0	0.0	27	7.4	85.2	7.4	0.0	100
CoC*	326	26.4	71.8	1.8	0.0	311	14.5	79.7	5.1	0.6	100
Age group											
15-19*	242	25.6	72.3	2.1	0.0	233	15.9	78.1	5.2	0.9	100
20-24*	113	28.3	70.8	0.9	0.0	94	8.5	85.1	6.4	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	18.2	81.8	0.0	0.0	100
Religion											
Catholic*	142	25.4	72.5	2.1	0.0	58	8.6	89.7	1.7	0.0	100
Reformed Church*	120	31.7	65.8	2.5	0.0	142	16.2	74.6	8.5	0.7	100
Pentecostal	69	23.2	76.8	0.0	0.0	76	13.2	82.9	2.6	1.3	100
Other	25	16.0	84.0	0.0	0.0	62	14.5	80.7	4.8	0.0	100
Current education											
Primary school	118	32.2	65.3	2.5	0.0	96	18.8	75.0	5.2	1.0	100
Secondary school*	166	27.7	71.1	1.2	0.0	126	12.7	82.5	4.8	0.0	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school	71	12.7	85.9	1.4	0.0	101	10.9	83.2	5.0	1.0	100
Other	-	-	-	-	-	14	7.1	78.6	14.3	0.0	100
Tribe											
Chewa*	295	28.5	69.5	2.0	0.0	294	12.2	81.0	6.1	0.7	100
Ngoni	36	13.9	86.1	0.0	0.0	25	16.0	84.0	0.0	0.0	100
Nsenga	15	13.3	86.7	0.0	0.0	11	27.3	72.7	0.0	0.0	100
Other	10	30.0	70.0	0.0	0.0	8	50.0	50.0	0.0	0.0	100
Marital status											
Single*	303	24.4	73.9	1.7	0.0	296	14.2	80.4	4.7	0.7	100
Partner but not living together	3	33.3	66.7	0.0	0.0	12	16.7	75.0	8.3	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	35.7	61.9	2.4	0.0	26	11.5	80.8	7.7	0.0	100
Separated	7	42.9	57.1	0.0	0.0	2	0.0	50.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	26.4	71.9	1.7	0.0	338	13.9	80.2	5.3	0.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	1.8	97.6	0.6	0.0	153	2.6	93.5	2.6	1.3	100
Female	189	15.9	83.1	1.1	0.0	185	8.1	90.8	1.1	0.0	100
Type of respondent											
FCoC	30	10.0	86.7	3.3	0.0	27	0.0	100	0.0	0.0	100
CoC	326	9.2	90.2	0.6	0.0	311	6.1	91.3	1.9	0.6	100
Age group											
15-19*	242	10.3	89.7	0.0	0.0	233	6.9	90.6	1.7	0.9	100
20-24	113	7.1	90.3	2.7	0.0	94	3.2	94.7	2.1	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	0.0	100	0.0	0.0	100
Religion											
Catholic	142	6.3	93.0	0.7	0.0	58	3.4	93.1	3.4	0.0	100
Reformed Church	120	13.3	85.8	0.8	0.0	142	4.9	93.0	1.4	0.7	100
Pentecostal	69	11.6	87.0	1.4	0.0	76	6.6	92.1	1.3	0.0	100
Other	25	0.0	100	0.0	0.0	62	8.1	88.7	1.6	1.6	100
Current education											
Primary school	118	17.8	81.4	0.8	0.0	96	9.4	88.5	1.0	1.0	100
Secondary school	166	5.4	93.4	1.2	0.0	126	3.2	95.2	1.6	0.0	100
Vocational training	1	100	0.0	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	2.8	97.2	0.0	0.0	101	5.9	92.1	2.0	0.0	100
Other	-	-	-	-	-	14	0.0	85.7	7.1	7.1	100
Tribe											
Chewa	295	9.5	89.8	0.7	0.0	294	6.5	90.8	2.0	0.7	100
Ngoni	36	5.6	94.4	0.0	0.0	25	0.0	100	0.0	0.0	100
Nsenga	15	0.0	93.3	6.7	0.0	11	0.0	100	0.0	0.0	100
Other	10	30.0	70.0	0.0	0.0	8	0.0	100	0.0	0.0	100
Marital status											
Single	303	8.9	90.4	0.7	0.0	296	6.4	91.2	2.0	0.3	100
Partner but not living together	3	0.0	100	0.0	0.0	12	0.0	91.7	0.0	8.3	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	14.3	85.7	0.0	0.0	26	0.0	100	0.0	0.0	100
Separated	7	0.0	85.7	14.3	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total	356	9.3	89.9	0.8	0.0	338	5.6	92.0	1.8	0.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	17.4	75.4	7.2	0.0	153	24.2	68.0	5.9	2.0	100
Female	189	39.7	56.6	3.2	0.5	185	29.2	64.3	5.9	0.5	100
Type of respondent											
FCoC*	30	53.3	40.0	6.7	0.0	27	14.8	74.1	11.1	0.0	100
CoC	326	27.0	67.8	4.9	0.3	311	28.0	65.3	5.5	1.3	100
Age group											
15-19	242	30.2	66.1	3.7	0.0	233	27.0	65.7	5.6	1.7	100
20-24	113	26.5	64.6	8.0	0.9	94	29.8	62.8	7.4	0.0	100
25 years and above*	1	100	0.0	0.0	0.0	11	0.0	100	0.0	0.0	100
Religion											
Catholic	142	28.2	68.3	3.5	0.0	58	22.4	67.2	10.3	0.0	100
Reformed Church	120	25.0	67.5	7.5	0.0	142	29.6	66.2	3.5	0.7	100
Pentecostal	69	34.8	59.4	4.3	1.5	76	27.6	65.8	5.3	1.3	100
Other	25	40.0	56.0	4.0	0.0	62	24.2	64.5	8.1	3.2	100
Current education											
Primary school	118	24.6	68.6	5.9	0.8	96	25.0	68.8	6.3	0.0	100
Secondary school	166	34.9	60.8	4.2	0.0	126	30.2	61.1	7.1	1.6	100
Vocational training	1	100	0.0	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	22.5	71.8	5.6	0.0	101	27.7	67.3	4.0	1.0	100
Other	-	-	-	-	-	14	7.1	78.6	7.1	7.1	100
Tribe											
Chewa	295	28.8	66.4	4.4	0.3	294	27.9	65.0	6.1	1.0	100
Ngoni	36	27.8	58.3	13.9	0.0	25	28.0	64.0	8.0	0.0	100
Nsenga	15	26.7	73.3	0.0	0.0	11	18.2	72.7	0.0	9.1	100
Other*	10	50.0	50.0	0.0	0.0	8	0.0	100	0.0	0.0	100
Marital status											
Single	303	28.4	67.3	4.3	0.0	296	27.4	65.5	6.1	1.0	100
Partner but not living together	3	0.0	66.7	33.3	0.0	12	25.0	58.3	8.3	8.3	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	-
Married	42	33.3	57.1	7.1	2.4	26	23.1	76.9	0.0	0.0	100
Separated	7	57.1	28.6	14.3	0.0	2	0.0	50.0	50.0	0.0	100
Divorced	-	-				2	50.0	50.0	0.0	0.0	100
Total	356	29.2	65.4	5.1	0.3	338	26.9	66.0	5.9	1.2	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male*	167	64.1	35.3	0.6	0.0	153	24.2	73.2	2.0	0.7	100
Female*	189	87.3	12.7	0.0	0.0	185	37.3	58.4	3.8	0.5	100
Type of respondent											
FCoC*	30	60.0	40.0	0.0	0.0	27	22.2	77.8	0.0	0.0	100
CoC*	326	77.9	21.8	0.3	0.0	311	32.2	64.0	3.2	0.6	100
Age group											
15-19*	242	79.8	20.2	0.0	0.0	233	37.3	58.4	3.4	0.9	100
20-24*	113	69.0	30.1	0.9	0.0	94	19.1	78.7	2.1	0.0	100
25 years and above*	1	100	0.0	0.0	0.0	11	9.1	90.9	0.0	0.0	100
Religion											
Catholic*	142	77.5	21.8	0.7	0.0	58	24.1	72.4	3.4	0.0	100
Reformed Church*	120	82.5	17.5	0.0	0.0	142	31.7	65.5	2.1	0.7	100
Pentecostal*	69	66.7	33.3	0.0	0.0	76	30.3	68.4	1.3	0.0	100
Other	25	68.0	32.0	0.0	0.0	62	38.7	53.2	6.4	1.6	100
Current education											
Primary school*	118	80.5	19.5	0.0	0.0	96	38.5	57.3	4.2	0.0	100
Secondary school*	166	77.1	22.9	0.0	0.0	126	34.1	61.9	3.2	0.8	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school*	71	69.0	29.6	1.4	0.0	101	23.8	74.3	2.0	0.0	100
Other	-	-	-	-	-	14	14.3	78.6	0.0	7.1	100
Tribe											
Chewa*	295	76.6	23.1	0.3	0.0	294	29.9	66.3	3.1	0.7	100
Ngoni*	36	77.8	22.2	0.0	0.0	25	40.0	56.0	4.0	0.0	100
Nsenga	15	73.3	26.7	0.0	0.0	11	36.4	63.6	0.0	0.0	100
Other	10	70.0	30.0	0.0	0.0	8	50.0	50.0	0.0	0.0	100
Marital status											
Single*	303	78.5	21.5	0.0	0.0	296	34.1	62.2	3.4	0.3	100
Partner but not living together	3	66.7	33.3	0.0	0.0	12	16.7	75.0	0.0	8.3	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married*	42	64.3	33.3	2.4	0.0	26	7.7	92.3	0.0	0.0	100
Separated	7	57.1	42.9	0.0	0.0	2	50.0	50.0	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	76.4	23.3	0.3	0.0	338	31.4	65.1	3.0	0.6	100

* Significant difference between base- and end-line (p<0.05)

Annex 20

I take care of my sexual health

Characteristics	Baseline					End-line					Total
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	
Sex											
Male	167	7.2	92.2	0.6	0.0	153	8.5	86.9	3.9	0.7	100
Female*	189	6.9	91.5	1.6	0.0	185	13.5	80.0	4.9	1.6	100
Type of respondent											
FCoC	30	3.3	96.7	0.0	0.0	27	0.0	96.3	3.7	0.0	100
CoC*	326	7.4	91.4	1.2	0.0	311	12.2	82.0	4.5	1.3	100
Age group											
15-19*	242	8.7	90.1	1.2	0.0	233	14.6	77.7	6.0	1.7	100
20-24	113	3.5	95.6	0.9	0.0	94	4.3	94.7	1.1	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	0.0	100	0.0	0.0	100
Religion											
Catholic*	142	7.0	92.3	0.7	0.0	58	6.9	86.2	6.9	0.0	100
Reformed Church*	120	6.7	92.5	0.8	0.0	142	13.4	80.3	4.9	1.4	100
Pentecostal	69	4.3	92.8	2.9	0.0	76	7.9	89.5	2.6	0.0	100
Other	25	16.0	84.0	0.0	0.0	62	14.5	79.0	3.2	3.2	100
Current education											
Primary school*	118	7.6	90.7	1.7	0.0	96	17.7	72.9	9.4	0.0	100
Secondary school*	166	5.4	93.4	1.2	0.0	126	11.9	81.7	4.0	2.4	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	9.9	90.1	0.0	0.0	101	5.0	95.0	0.0	0.0	100
Other	-	-	-	-	-	14	7.1	78.6	7.1	7.1	100*
Tribe											
Chewa*	295	6.4	92.5	1.0	0.0	294	11.6	82.0	5.1	1.4	100
Ngoni	36	11.1	86.1	2.8	0.0	25	16.0	84.0	0.0	0.0	100
Nsenga	15	6.7	93.3	0.0	0.0	11	0.0	100	0.0	0.0	100
Other	10	10.0	90.0	0.0	0.0	8	0.0	100	0.0	0.0	100
Marital status											
Single*	303	7.6	91.1	1.3	0.0	296	12.8	81.1	5.1	1.0	100
Partner but not living together	3	33.3	66.7	0.0	0.0	12	0.0	91.7	0.0	8.3	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	2.4	97.6	0.0	0.0	26	0.0	100	0.0	0.0	100
Separated	7	0.0	100	0.0	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	7.0	91.9	1.1	0.0	338	11.2	83.1	4.4	1.2	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male*	167	6.6	83.2	10.2	0.0	153	5.9	90.8	0.7	2.6	100
Female	189	9.0	87.8	2.1	1.1	185	8.1	89.7	2.2	0.0	100
Type of respondent											
FCoC	30	3.3	93.3	3.3	0.0	27	0.0	100	0.0	0.0	100
CoC*	326	8.3	85.0	6.1	0.6	311	7.7	89.4	1.6	1.3	100
Age group											
15-19	242	9.9	83.5	5.8	0.8	233	9.4	87.1	1.7	1.7	100
20-24	113	3.5	90.3	6.2	0.0	94	2.1	96.8	1.1	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	0.0	100	0.0	0.0	100
Religion											
Catholic	142	6.3	88.0	5.6	0.0	58	5.2	93.1	0.0	1.7	100
Reformed Church*	120	10.0	82.5	6.7	0.8	142	7.7	90.8	0.0	1.4	100
Pentecostal	69	5.8	88.4	4.3	1.4	76	6.6	92.1	1.3	0.0	100
Other	25	12.0	80.0	8.0	0.0	62	8.1	83.9	6.4	1.6	100
Current education											
Primary school	118	9.3	83.1	5.9	1.7	96	9.4	84.4	4.2	2.1	100
Secondary school*	166	4.8	88.0	7.2	0.0	126	9.5	88.9	0.8	0.8	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school*	71	12.7	84.5	2.8	0.0	101	3.0	97.0	0.0	0.0	100
Other	-	-	-	-	-	14	0.0	92.9	0.0	7.1	100
Tribe											
Chewa	295	6.4	88.1	4.7	0.7	294	7.1	90.1	1.7	1.0	100
Ngoni	36	13.9	72.2	13.9	0.0	25	8.0	88.0	0.0	4.0	100
Nsenga	15	20.0	66.7	13.3	0.0	11	0.0	100	0.0	0.0	100
Other	10	10.0	90.0	0.0	0.0	8	12.5	87.5	0.0	0.0	100
Marital status											
Single*	303	8.9	84.2	6.6	0.3	296	8.1	89.2	1.7	1.0	100
Partner but not living together	3	0.0	100	0.0	0.0	12	0.0	91.7	0.0	8.3	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	2.4	92.9	2.4	2.4	26	0.0	100	0.0	0.0	100
Separated	7	0.0	100	0.0	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	7.9	85.7	5.9	0.6	338	7.1	90.2	1.5	1.2	100

* Significant difference between base- and end-line (p<0.05)

	End-line										
	N	Yes	No	Not sure	No response	Total					
Sex											
Female	185	-	-	-	-	-					
Male	153	94.1	3.3	1.3	1.3	100					
Type of respondent											
FCoC	13	100	0.0	0.0	0.0	100					
CoC	140	93.6	3.6	1.4	1.4	100					
Age group											
15-19	88	90.9	4.5	2.3	2.3	100					
20-24	61	98.4	1.6	0.0	0.0	100					
24 years and above	4	100	0.0	0.0	0.0	100					
Religion											
Catholic	28	89.3	3.6	3.6	3.6	100					
Reformed Church	67	95.5	3.0	0.0	1.5	100					
Pentecostal	32	96.9	0.0	3.1	0.0	100					
Other	26	92.3	7.7	0.0	0.0	100					
Current education											
Primary school	37	91.9	2.7	2.7	2.7	100					
Secondary school	50	90.0	8.0	0.0	2.0	100					
Vocational training	-	-	-	-	-	-					
Not currently in school	54	100	0.0	0.0	0.0	100					
Other	12	91.7	0.0	8.3	0.0	100					
Tribe											
Chewa	130	96.2	1.5	1.5	0.8	100					
Ngoni	11	72.7	18.2	0.0	9.1	100					
Nsenga	8	100	0.0	0.0	0.0	100					
Other	4	75.0	25.0	0.0	0.0	100					
Marital status											
Single	131	93.1	3.8	1.5	1.5	100					
Partner but not living together	5	100	0.0	0.0	0.0	100					
Married	16	100	0.0	0.0	0.0	100					
Separated	1	100	0.0	0.0	0.0	100					
Divorced	-	-	-	-	-	-					
Total	153	94.1	3.3	1.3	1.3	100					

* Significant difference between base- and end-line ($p < 0.05$)

Annex 23

I like my body

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	0.0	100	0.0	0.0	153	0.0	98.0	1.3	0.7	100
Female*	189	6.3	93.1	0.5	0.0	185	0.5	99.5	0.0	0.0	100
Type of respondent											
FCoC	30	3.3	96.7	0.0	0.0	27	0.0	100	0.0	0.0	100
CoC*	326	3.4	96.3	0.3	0.0	311	0.3	98.7	0.6	0.3	100
Age group											
15-19	242	2.9	96.7	0.4	0.0	233	0.4	98.7	0.4	0.4	100
20-24	113	4.4	95.6	0.0	0.0	94	0.0	98.9	1.1	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	0.0	100	0.0	0.0	100
Religion											
Catholic	142	1.4	98.6	0.0	0.0	58	0.0	100	0.0	0.0	100
Reformed Church*	120	5.8	94.2	0.0	0.0	142	0.7	99.3	0.0	0.0	100
Pentecostal	69	4.3	94.2	1.5	0.0	76	0.0	98.7	0.0	1.3	100
Other	25	0.0	100	0.0	0.0	62	0.0	96.8	3.2	0.0	100
Current education											
Primary school	118	4.2	95.8	0.0	0.0	96	1.0	97.9	1.0	0.0	100
Secondary school*	166	4.2	95.2	0.6	0.0	126	0.0	100	0.0	0.0	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	0.0	100	0.0	0.0	101	0.0	100	0.0	0.0	100
Other	-	-	-	-	-	14	0.0	85.7	7.1	7.1	100
Tribe											
Chewa*	295	3.7	95.9	0.3	0.0	294	0.3	98.6	0.7	0.3	100
Ngoni	36	2.8	97.2	0.0	0.0	25	0.0	100	0.0	0.0	100
Nsenga	15	0.0	100	0.0	0.0	11	0.0	100	0.0	0.0	100
Other	10	0.0	100	0.0	0.0	8	0.0	100	0.0	0.0	100
Marital status											
Single	303	2.6	97.0	0.3	0.0	296	0.3	99.0	0.3	0.3	100
Partner but not living together	3	33.3	66.7	0.0	0.0	12	0.0	91.7	8.3	0.0	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	7.1	92.9	0.0	0.0	26	0.0	100	0.0	0.0	100
Separated	7	0.0	100	0.0	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	3.4	96.3	0.3	0.0	338	0.3	98.8	0.6	0.3	100

* Significant difference between base- and end-line ($p < 0.05$)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	15.0	79.6	4.8	0.6	153	14.4	76.5	5.9	3.3	100
Female*	189	17.5	75.1	2.1	5.3	185	22.7	67.0	7.0	3.2	100
Type of respondent											
FCoC	30	13.3	83.3	00.0	3.3	27	3.7	96.3	0.0	0.0	100
CoC	326	16.6	76.7	3.7	3.1	311	20.3	69.1	7.1	3.5	100
Age group											
15-19	242	20.2	71.5	4.1	4.1	233	23.2	63.9	8.6	4.3	100
20-24	113	8.0	89.4	1.8	0.9	94	9.6	87.2	2.1	1.1	100
25 years and above	1	0.0	100	0.0	0.0	11	9.1	90.9	0.0	0.0	100
Religion											
Catholic	142	21.1	73.2	2.1	3.5	58	10.3	82.8	5.2	1.7	100
Reformed Church	120	13.3	78.3	5.0	3.3	142	21.8	71.1	4.2	2.8	100
Pentecostal	69	11.6	81.2	4.3	2.9	76	10.5	72.4	11.8	5.3	100
Other	25	16.0	84.0	0.0	0.0	62	30.6	59.7	6.5	3.2	100
Current education											
Primary school	118	19.5	67.8	5.9	6.8	96	31.3	54.2	9.4	5.2	100
Secondary school	166	16.3	80.1	2.4	1.2	126	18.3	69.0	8.7	4.0	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	11.3	85.9	1.4	1.4	101	10.9	87.1	2.0	0.0	100
Other	-	-	-	-	-	14	0.0	92.9	0.0	7.1	100
Tribe											
Chewa	295	14.9	79.0	3.1	3.1	294	18.4	72.1	7.1	2.4	100
Ngoni	36	22.2	69.4	8.3	0.0	25	16.0	72.0	4.0	8.0	100
Nsenga	15	20.0	73.3	0.0	6.7	11	18.2	63.6	0.0	18.2	100
Other	10	30.0	60.0	0.0	10.0	8	50.0	50.0	0.0	0.0	100
Marital status											
Single	303	16.8	75.6	4.0	3.6	296	20.9	68.6	7.1	3.4	100
Partner but not living together	3	33.3	66.7	0.0	0.0	12	0.0	91.7	0.0	8.3	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	11.9	88.1	0.0	0.0	26	7.7	88.5	3.8	0.0	100
Separated	7	14.3	85.7	0.0	0.0	2	0.0	100	0.0	v	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total	356	16.3	77.2	3.4	3.1	338	18.9	71.3	6.5	3.3	100

* Significant difference between base- and end-line (p<0.05)

Annex 25

I negotiate condom use during sex to prevent pregnancy or disease

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	12.0	85.6	1.8	0.6	153	5.9	88.2	2.0	3.9	100
Female*	189	21.7	71.4	1.6	5.3	185	8.1	83.2	5.4	3.2	100
Type of respondent											
FCoC	30	10.0	86.7	0.0	3.3	27	0.0	100	0.0	0.0	100
CoC*	326	17.8	77.3	1.8	3.1	311	7.7	84.2	4.2	3.9	100
Age group											
16-19*	242	19.4	74.0	2.5	4.1	233	8.6	81.1	5.2	5.2	100
20-24	113	12.4	86.7	0.0	0.9	94	3.2	95.7	1.1	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	9.1	90.9	0.0	0.0	100
Religion											
Catholic*	142	18.3	76.8	1.4	3.5	58	3.4	89.7	3.4	3.4	100
Reformed Church	120	15.8	79.2	1.7	3.3	142	9.2	88.0	0.0	2.8	100
Pentecostal*	69	15.9	78.3	2.9	2.9	76	2.6	81.5	9.2	6.6	100
Other	25	20.0	80.0	0.0	0.0	62	11.3	80.7	6.4	1.6	100
Current education											
Primary school	118	17.8	72.0	3.4	6.8	96	16.7	68.8	8.3	6.3	100
Secondary school*	166	16.3	81.3	1.2	1.2	126	4.0	88.9	4.0	3.2	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school*	71	18.3	80.3	0.0	1.4	101	3.0	97.0	0.0	0.0	100
Other	-	-	-	-	-	14	0.0	85.7	0.0	14.3	100
Tribe											
Chewa*	295	15.3	80.3	1.4	3.1	294	7.5	85.0	4.4	3.1	100
Ngoni	36	25.0	69.4	5.6	0.0	25	8.0	84.0	0.0	8.0	100
Nsenga	15	26.7	66.7	0.0	6.7	11	0.0	100	0.0	0.0	100
Other	10	30.0	60.0	0.0	10.0	8	0.0	87.5	0.0	12.5	100
Marital status											
Single*	303	16.8	77.6	2.0	3.6	296	7.8	84.1	4.4	3.7	100
Partner but not living together	3	33.3	66.7	0.0	0.0	12	0.0	91.7	0.0	8.3	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	19.0	81.0	0.0	0.0	26	3.8	96.2	0.0	0.0	100
Separated	7	14.3	85.7	0.0	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	17.1	78.1	1.7	3.1	338	7.1	85.5	3.8	3.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	3.0	0.6	96.4	0.0	153	15.0	3.9	79.7	1.3	100
Female	189	22.2	2.1	75.7	0.0	185	16.8	2.2	80.5	0.5	100
Type of respondent											
FCoC	30	0.0	3.3	96.7	0.0	27	11.1	0.0	88.9	0.0	100
CoC	326	14.4	1.2	84.4	0.0	311	16.4	3.2	79.4	1.0	100
Age group											
15-19	242	13.2	1.7	85.1	0.0	233	16.7	2.6	79.4	1.3	100
20-24	113	13.3	0.9	85.8	0.0	94	16.0	4.3	79.8	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	0.0	0.0	100	0.0	100
Religion											
Catholic	142	13.4	1.4	85.2	0.0	58	10.3	1.7	87.9	0.0	100
Reformed Church	120	13.3	2.5	84.2	0.0	142	19.0	2.8	76.1	2.1	100
Pentecostal	69	13.0	0.0	87.0	0.0	76	11.8	1.3	86.8	0.0	100
Other	25	12.0	0.0	88.0	0.0	62	19.4	6.4	74.2	0.0	100
Current education											
Primary school	118	9.3	2.5	88.1	0.0	96	20.8	3.1	75.0	1.0	100
Secondary school	166	12.7	1.2	86.1	0.0	126	14.3	3.2	81.0	1.6	100
Vocational training	1	0.0	0.0	100	0.0	1	0.0	0.0	100	0.0	100
Not currently in school	71	21.1	0.0	78.9	0.0	101	11.9	3.0	85.1	0.0	100
other	-	-	-	-	-	14	28.6	0.0	71.4	0.0	100
Tribe											
Chewa	295	13.6	1.7	84.7	0.0	294	16.0	3.1	79.9	1.0	100
Ngoni	36	13.9	0.0	86.1	0.0	25	4.0	4.0	92.0	0.0	100
Nsenga	15	13.3	0.0	86.7	0.0	11	36.4	0.0	63.6	0.0	100
Other	10	0.0	0.0	100	0.0	8	25.0	0.0	75.0	0.0	100
Marital status											
Single	303	12.5	1.7	85.8	0.0	296	16.6	3.4	79.1	1.0	100
Partner but not living together	3	0.0	0.0	100	0.0	12	25.0	0.0	75.0	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	11.9	0.0	88.1	0.0	26	7.7	0.0	92.3	0.0	100
Separated	7	57.1	0.0	42.9	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	0.0	0.0	100	0.0	100
Total	356	13.2	1.4	85.4	0.0	338	16.0	3.0	80.2	0.9	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male	167	53.9	4.8	41.3	0.0	153	62.1	4.6	30.7	2.6	100
Female*	189	64.0	1.6	34.4	0.0	185	56.2	7.0	36.2	0.5	100
Type of respondent											
FCoC	30	70.0	3.3	26.7	0.0	27	66.7	3.7	29.6	0.0	100
CoC*	326	58.3	3.1	38.7	0.0	311	58.2	6.1	34.1	1.6	100
Age group											
15-19*	242	56.2	1.7	42.1	0.0	233	56.2	6.9	35.6	1.3	100
20-24	113	65.5	6.2	28.3	0.0	94	62.8	4.3	30.9	2.1	100
25 years and above	1	100	0.0	0.0	0.0	11	81.8	0.0	18.2	0.0	100
Religion											
Catholic*	142	57.7	2.1	40.1	0.0	58	58.6	12.1	27.6	1.7	100
Reformed Church	120	60.8	3.3	35.8	0.0	142	58.5	4.2	35.9	1.4	100
Pentecostal	69	59.4	2.9	37.7	0.0	76	59.2	5.3	34.2	1.3	100
Other	25	60.0	8.0	32.0	0.0	62	59.7	4.8	33.9	1.6	100
Current education											
Primary school	118	50.0	2.5	47.5	0.0	96	51.0	4.2	43.8	1.0	100
Secondary school	166	66.9	3.0	30.1	0.0	126	61.9	8.7	27.8	1.6	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school	71	56.3	4.2	39.4	0.0	101	63.4	4.0	30.7	2.0	100
other	-	-	-	-	-	14	50.0	7.1	42.9	0.0	100
Tribe											
Chewa	295	59.0	3.4	37.6	0.0	294	58.5	5.4	34.4	1.7	100
Ngoni	36	55.6	0.0	44.4	0.0	25	52.0	8.0	40.0	0.0	100
Nsenga	15	80.0	6.7	13.3	0.0	11	63.6	9.1	27.3	0.0	100
Other*	10	50.0	0.0	50.0	0.0	8	87.5	12.5	0.0	0.0	100
Marital status											
Single*	303	57.8	3.6	38.6	0.0	296	58.8	6.8	33.1	1.4	100
Partner but not living together	3	100	0.0	0.0	0.0	12	58.3	0.0	41.7	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	59.5	0.0	40.5	0.0	26	65.4	0.0	30.8	3.8	100
Separated*	7	100	0.0	0.0	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	50.0	0.0	50.0	0.0	100
Total *	356	59.3	3.1	37.6	0.0	338	58.9	5.9	33.7	1.5	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male	167	19.2	0.0	80.8	0.0	153	15.0	0.0	84.3	0.7	100
Female*	189	36.5	2.1	61.4	0.0	185	14.6	1.1	84.3	0.0	100
Type of respondent											
FCoC	30	13.3	0.0	86.7	0.0	27	22.2	3.7	74.1	0.0	100
CoC*	326	29.8	1.2	69.0	0.0	311	14.1	0.3	85.2	0.3	100
Age group											
15-19*	242	30.6	1.2	68.2	0.0	233	13.7	0.4	85.4	0.4	100
20-24	113	23.9	0.9	75.2	0.0	94	13.8	1.1	85.1	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	45.5	0.0	54.5	0.0	100
Religion											
Catholic	142	32.4	0.7	66.9	0.0	58	17.2	1.7	79.3	1.7	100
Reformed Church*	120	28.3	0.8	70.8	0.0	142	11.3	0.0	88.7	0.0	100
Pentecostal	69	14.5	2.9	82.6	0.0	76	10.5	1.3	88.2	0.0	100
Other	25	44.0	0.0	56.0	0.0	62	25.8	0.0	74.2	0.0	100
Current education											
Primary school	118	21.2	1.7	77.1	0.0	96	19.8	0.0	80.2	0.0	100
Secondary school*	166	31.9	1.2	66.9	0.0	126	8.7	0.8	89.7	0.8	100
Vocational training	1	0.0	0.0	100	0.0	1	100	0.0	0.0	0.0	100
Not currently in school*	71	32.4	0.0	67.6	0.0	101	14.9	0.0	85.1	0.0	100
Other	-	-	-	-	-	14	28.6	7.1	64.3	0.0	100
Tribe											
Chewa*	295	29.8	1.4	68.8	0.0	294	15.3	0.7	84.0	0.0	100
Ngoni	36	22.2	0.0	77.8	0.0	25	8.0	0.0	88.0	4.0	100
Nsenga	15	6.7	0.0	93.3	0.0	11	18.2	0.0	81.8	0.0	100
Other	10	40.0	0.0	60.0	0.0	8	12.5	0.0	87.5	0.0	100
Marital status											
Single*	303	27.4	1.3	71.3	0.0	296	12.8	0.7	86.1	0.3	100
Partner but not living together	3	33.3	0.0	66.7	0.0	12	33.3	0.0	66.7	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	33.3	0.0	66.7	0.0	26	26.9	0.0	73.1	0.0	100
Separated	7	28.6	0.0	71.4	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	50.0	0.0	50.0	0.0	100
Total *	356	28.4	1.1	70.5	0.0	338	14.8	84.3	0.3	0.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agree	No response	N	Disagree	Not sure	Agree	No response	Total
Sex											
Male*	167	4.8	0.6	94.6	0.0	153	15.0	2.6	81.7	0.7	100
Female*	189	18.5	2.1	78.8	0.5	185	12.4	7.0	80.5	0.0	100
Type of respondent											
FCoC	30	16.7	0.0	83.3	0.0	27	33.3	0.0	66.7	0.0	100
CoC	326	11.7	1.5	86.5	0.3	311	11.9	5.5	82.3	0.3	100
Age group											
16-19	242	12.4	1.7	85.5	0.4	233	11.6	6.0	82.0	0.4	100
20-24	113	11.5	0.9	87.6	0.0	94	17.0	3.2	79.8	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	27.3	0.0	72.7	0.0	100
Religion											
Catholic	142	12.0	1.4	85.9	0.7	58	13.8	1.7	84.5	0.0	100
Reformed Church	120	11.7	1.7	86.7	0.0	142	12.7	3.5	83.8	0.0	100
Pentecostal	69	15.9	1.4	82.6	0.0	76	13.2	9.2	77.6	0.0	100
Other	25	4.0	0.0	96.0	0.0	62	16.1	6.4	75.8	1.6	100
Current education											
Primary school	118	11.9	3.4	83.9	0.8	96	14.6	7.3	78.1	0.0	100
Secondary school	166	12.7	0.6	86.7	0.0	126	11.9	3.2	84.1	0.8	100
Vocational training	1	0.0	0.0	100	0.0	1	100	0.0	0.0	0.0	100
Not currently in school	71	11.3	0.0	88.7	0.0	101	12.9	5.0	82.2	0.0	100
Other	-	-	-	-	-	14	21.3	7.1	71.4	0.0	100
Tribe											
Chewa	295	12.9	1.7	85.1	0.3	294	13.6	4.4	82.0	0.0	100
Ngoni*	36	5.6	0.0	94.4	0.0	25	20.0	12.0	68.0	0.0	100
Nsenga	15	13.3	0.0	86.7	0.0	11	0.0	0.0	90.9	9.1	100
Other	10	10.0	0.0	90.0	0.0	8	12.5	12.5	75.0	0.0	100
Marital status											
Single*	303	11.2	1.7	86.8	0.3	296	13.5	5.7	80.4	0.3	100
Partner but not living together	3	33.3	0.0	66.7	0.0	12	8.3	0.0	91.7	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	14.3	0.0	85.7	0.0	26	19.2	0.0	80.8	0.0	100
Separated	7	28.6	0.0	71.4	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	0.0	0.0	100	0.0	100
Total*	356	12.1	1.4	86.2	0.3	338	13.6	5.0	81.1	0.3	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male*	167	96.4	3.6	0.0	0.0	153	62.1	26.8	8.5	2.6	100
Female*	189	86.8	7.9	2.6	2.6	185	77.3	11.4	10.3	1.1	100
Type of respondent											
FCoC	30	86.7	6.7	3.3	3.3	27	55.6	25.9	14.8	3.7	100
CoC*	326	91.7	5.8	1.2	1.2	311	71.7	17.7	9.0	1.6	100
Age group											
15-19*	242	92.1	5.4	0.8	1.7	233	68.2	19.3	9.9	2.6	100
20-24*	113	89.4	7.1	2.7	0.9	94	76.6	14.9	8.5	0.0	100
25 years and above	1	100	0.0	0.0	0.0	11	63.6	27.3	9.1	0.0	100
Religion											
Catholic*	142	93.0	4.2	0.7	2.1	58	75.9	10.3	12.1	1.7	100
Reformed Church*	120	91.7	5.0	1.7	1.7	142	65.5	21.1	10.6	2.8	100
Pentecostal	69	85.5	11.6	2.9	0.0	76	73.7	19.7	5.3	1.2	100
Other*	25	96.0	4.0	0.0	0.0	62	72.6	17.7	9.7	0.0	100
Current education											
Primary school*	118	88.1	5.1	3.4	3.4	96	66.7	24.0	6.3	3.1	100
Secondary school*	166	92.2	7.2	0.0	0.6	126	72.2	14.3	12.7	0.8	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school*	71	94.4	4.2	1.4	0.0	101	77.2	15.8	5.9	1.0	100
other	-	-	-	-	-	14	28.6	35.7	28.6	7.1	100
Tribe											
Chewa*	295	89.8	7.1	1.7	1.4	294	68.4	20.1	9.5	2.0	100
Ngoni	36	97.2	0.0	0.0	2.8	25	88.0	4.0	8.0	0.0	100
Nsenga	15	100	0.0	0.0	0.0	11	81.8	9.1	9.1	0.0	100
Other	10	100	0.0	0.0	0.0	8	75.0	12.5	12.5	0.0	100
Marital status											
Single*	303	92.7	5.0	0.7	1.7	296	69.9	18.6	9.5	2.0	100
Partner but not living together*	3	33.3	66.7	0.0	0.0	12	91.7	0.0	8.3	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	88.1	7.1	4.8	0.0	26	65.4	26.9	7.7	0.0	100
Separated	7	71.4	14.3	14.3	0.0	2	50.0	0.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total *	356	91.3	5.9	1.4	1.4	338	70.4	18.3	9.5	1.8	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	7.8	83.8	8.4	0.0	153	11.8	83.7	4.6	0.0	100
Female*	189	20.1	75.7	4.2	0.0	185	7.0	91.9	1.1	0.0	100
Type of respondent											
FCoC	30	3.3	96.7	0.0	0.0	27	3.7	96.3	0.0	0.0	100
CoC*	326	15.3	77.9	6.7	0.0	311	9.6	87.5	2.9	0.0	100
Age group											
15-19*	242	17.8	76.0	6.2	0.0	233	9.0	88.0	3.0	0.0	100
20-24	113	7.1	86.7	6.2	0.0	94	10.6	87.2	2.1	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	0.0	100	0.0	0.0	100
Religion											
Catholic	142	13.4	78.2	8.5	0.0	58	12.1	84.5	3.4	0.0	100
Reformed Church	120	15.8	80.0	4.2	0.0	142	9.2	89.4	1.4	0.0	100
Pentecostal	69	13.0	79.7	7.3	0.0	76	9.2	89.5	1.3	0.0	100
Other	25	16.0	84.0	0.0	0.0	62	6.4	87.1	6.4	0.0	100
Current education											
Primary school*	118	16.9	71.2	11.9	0.0	96	8.3	89.6	2.1	0.0	100
Secondary school	166	15.7	81.3	3.0	0.0	126	8.7	87.3	4.0	0.0	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	7.0	88.7	4.2	0.0	101	11.9	87.1	1.0	0.0	100
Other	-	-	-	-	-	14	0.0	92.9	7.1	0.0	100
Tribe											
Chewa*	295	15.3	79.7	5.1	0.0	294	9.2	88.4	2.4	0.0	100
Ngoni	36	8.3	75.0	16.7	0.0	25	8.0	88.0	4.0	0.0	100
Nsenga	15	6.7	86.7	6.7	0.0	11	9.1	81.8	9.1	0.0	100
Other	10	20.0	80.0	0.0	0.0	8	12.5	87.5	0.0	0.0	100
Marital status											
Single*	303	14.5	79.5	5.9	0.0	296	10.1	87.2	2.7	0.0	100
Partner but not living together	3	33.3	66.7	0.0	0.0	12	8.3	83.3	8.3	0.0	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	0.0	100
Married	42	7.1	85.7	7.1	0.0	26	0.0	100	0.0	0.0	100
Separated	7	42.9	42.9	14.3	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	0.0	2	0.0	100	0.0	0.0	100
Total *	356	14.3	79.5	6.2	0.0	338	9.2	88.2	2.7	0.0	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	0.0	96.4	3.6	0.0	153	3.3	94.1	2.0	0.7	100
Female	189	4.8	92.1	3.2	0.0	185	4.3	95.1	0.5	0.0	100
Type of respondent											
FCoC	30	0.0	96.7	3.3	0.0	27	3.7	96.3	0.0	0.0	100
CoC	326	2.8	93.9	3.4	0.0	311	3.9	94.5	1.3	0.3	100
Age group											
15-19	242	3.3	94.6	2.1	0.0	233	3.9	94.0	1.7	0.4	100
20-24*	113	0.9	92.9	6.2	0.0	94	4.3	95.7	0.0	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	0.0	100	0.0	0.0	100
Religion											
Catholic	142	2.1	95.1	2.8	0.0	58	1.7	96.6	1.7	0.0	100
Reformed Church	120	3.3	94.2	2.5	0.0	142	2.8	96.5	0.7	0.0	100
Pentecostal	69	2.9	89.9	7.2	0.0	76	5.3	92.1	1.3	1.3	100
Other	25	0.0	100	0.0	0.0	62	6.5	91.9	1.6	0.0	100
Current education											
Primary school*	118	2.5	91.5	5.9	0.0	96	7.3	92.7	0.0	0.0	100
Secondary school	166	2.4	95.2	2.4	0.0	126	0.8	96.0	2.4	0.8	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	2.8	95.8	1.4	0.0	101	4.0	96.0	0.0	0.0	100
Other	-	-	-	-	-	14	7.1	85.7	7.1	0.0	100
Tribe											
Chewa	295	2.7	93.9	3.4	0.0	294	4.1	94.6	1.0	0.3	100
Ngoni	36	0.0	97.2	2.8	0.0	25	4.0	92.0	4.0	0.0	100
Nsenga	15	6.7	93.3	0.0	0.0	11	0.0	100	0.0	0.0	100
Other	10	0.0	90.0	10.0	0.0	8	0.0	100	0.0	0.0	100
Marital status											
Single	303	3.0	94.4	2.6	0.0	296	4.1	94.3	1.4	0.3	100
Partner but not living together	3	0.0	100	0.0	0.0	12	8.3	91.7	0.0	0.0	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	0.0	92.9	7.1	0.0	26	0.0	100	0.0	0.0	100
Separated	7	0.0	85.7	14.3	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total	356	2.5	94.1	3.4	0.0	338	3.8	94.7	1.2	0.3	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Male	167	18.0	73.7	7.8	0.6	153	20.3	73.9	5.9	0.0	100
Female*	189	51.3	48.1	0.5	0.0	185	13.5	80.5	5.4	0.5	100
Type of respondent											
FCoC	30	40.0	60.0	0.0	0.0	27	18.5	81.5	0.0	0.0	100
CoC*	326	35.3	60.1	4.3	0.3	311	16.4	77.2	6.1	0.3	100
Age group											
15-19*	242	35.1	60.3	4.1	0.4	233	13.7	79.8	6.0	0.4	100
20-24	113	37.2	59.3	3.5	0.0	94	24.5	70.2	5.3	0.0	100
25 years and above	1	0.0	100	0.0	0.0	11	9.1	90.9	0.0	0.0	100
Religion											
Catholic*	142	30.3	64.8	4.9	0.0	58	13.8	77.6	6.9	1.7	100
Reformed Church*	120	38.3	57.5	4.2	0.0	142	16.2	78.2	5.6	0.0	100
Pentecostal*	69	43.5	53.6	1.4	1.4	76	14.5	77.6	7.*9.	0.0	100
Other	25	32.0	64.0	4.0.	0.0	62	22.6	75.8	1.6	0.0	100
Current education											
Primary school	118	30.5	63.6	5.9	0.0	96	19.8	77.1	3.1	0.0	100
Secondary school*	166	41.6	55.4	2.4	0.6	126	11.1	76.2	11.9	0.8	100
Vocational training	1	100	0.0	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	29.6	66.2	4.2	0.0	101	18.8	80.2	1.0	0.0	100
Other	-	-	-	-	-	14	28.6	71.4	0.0	0.0	100
Tribe											
Chewa*	295	38.3	58.3	3.1	0.3	294	16.3	77.6	5.8	0.3	100
Ngoni	36	19.4	72.2	8.3	0.0	25	28.0	68.0	4.0	0.0	100
Nsenga	15	13.3	73.3	13.3	0.0	11	0.0	90.9	9.1	0.0	100
Other	10	50.0	50.0	0.0	0.0	8	12.5	87.5	0.0	0.0	100
Marital status											
Single*	303	34.7	60.4	4.6	0.3	296	17.6	76.4	5.7	0.3	100
Partner but not living together	3	33.3	66.7	0.0	0.0	12	16.7	83.3	0.0	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married*	42	35.7	64.3	0.0	0.0	26	7.7	88.5	3.8	0.0	100
Separated	7	71.4	28.6	0.0	0.0	2	0.0	50.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	100	0.0	0.0	100
Total*	356	35.7	60.1	3.9	0.3	338	16.6	77.5	5.6	0.3	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	No	Yes	Not sure	No response	N	No	Yes	Not sure	No response	Total
Sex											
Female	-	-	-	-	-	-	-	-	-	-	-
Male*	167	1	99	0.0	0.0	153	3	94	3	0.0	100
Type of respondent											
FCoC	13	0.0	100	0.0	0.0	13	0.0	100	0.0	0.0	100
CoC *	154	1.3	98.7	0.0	0.0	140	2.9	93.6	3.6	0.0	100
Religion											
Catholic*	64	0.0	100	0.0	0.0	28	0.0	92.9	7.1	0.0	100
Reformed church	56	0.0	100	0.0	0.0	67	4.5	94.0	1.5	0.0	100
Pentecostal	36	5.6	94.4	0.0	0.0	32	3.1	93.8	3.1	0.0	100
Other	11	0.0	100	0.0	0.0	26	0.0	96.2	3.8	0.0	100
Age of respondent	142	30.3	64.8	4.9	0.0	58	13.8	77.6	6.9	1.7	100
15-19	110	1.8	98.2	0.0	0.0	88	3.4	92.1	4.5	0.0	100
20-24	56	0.0	100	0.0	0.0	61	1.6	96.7	1.6	0.0	100
25 years and above	1	0.0	100	0.0	0.0	4	0.0	100	0.0	0.0	100
Education											
Primary school	63	3.2	96.8	0.0	0.0	37	2.7	94.6	2.7	0.0	100
Secondary school*	73	0.0	100	0.0	0.0	50	6.0	88.0	6.0	0.0	100
Vocational training	-	-	-	-	-	-	0	-	-	-	-
Not currently in school	31	0.0	100	0.0	0.0	54	0.0	100	0.0	0.0	100
other	-	-	-	-	-	12	0.0	91.7	8.3	0.0	100
Marital status											
Single*	147	1.4	98.6	0.0	0.0	131	3.1	93.1	3.8	0.0	100
Partner but not living together	2	0.0	100	0.0	0.0	5	0.0	100	0.0	0.0	100
Married	18	0.0	100	0.0	0.0	16	0.0	100	0.0	0.0	100
Separated	-	-	-	-	-	1	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	-	-	-	-	-	-
Tribe	303	34.7	60.4	4.6	0.3	296	17.6	76.4	5.7	0.3	100
Chewa	130	1.5	98.5	0.0	0.0	130	2.3	95.4	2.3	0.0	100
Ngoni	20	0.0	100	0.0	0.0	11	0.0	90.9	9.1	0.0	100
Nsenga	14	0.0	100	0.0	0.0	8	0.0	100	0.0	0.0	100
Other	3	0.0	100	0.0	0.0	4	25.0	50.0	25.0	0.0	100
Total*	167	1	99	0.0	0.0	153	3	94	3	0.0	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agreed	No response	N	Disagree	Not sure	Agreed	No response	Total
Sex											
Male*	167	82.0	1.8	16.2	0.0	153	68.6	1.3	30.1	0.0	100
Female*	189	87.3	2.1	10.6	0.0	185	59.5	1.6	37.8	1.1	100
Type of respondent											
FCoC	30	83.3	3.3	13.3	0.0	27	74.1	0.0	25.9	0.0	100
CoC*	326	85.0	1.8	13.2	0.0	311	62.7	1.6	35.0	0.6	100
Age group											
15-19*	242	88.4	0.4	11.2	0.0	233	58.8	1.7	39.1	0.4	100
20-24	113	77.0	5.3	17.7	0.0	94	72.3	1.1	26.6	0.0	100
25 years and above	1	100	0.0	0.0	0.0	11	90.9	0.0	0.0	9.1	100
Religion											
Catholic*	142	85.9	0.0	14.1	0.0	58	60.3	0.0	39.7	0.0	100
Reformed Church*	120	83.3	0.8	15.8	0.0	142	62.0	0.0	37.3	0.7	100
Pentecostal	69	84.1	5.8	10.1	0.0	76	71.1	2.6	25.0	1.3	100
Other*	25	88.0	8.0	4.0	0.0	62	61.3	4.8	33.9	0.0	100
Current education											
Primary school*	118	80.5	1.7	17.8	0.0	96	60.4	2.1	37.5	0.0	100
Secondary school*	166	86.1	2.4	11.4	0.0	126	63.5	1.6	34.1	0.8	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school*	71	88.7	1.4	9.9	0.0	101	67.3	1.0	30.7	1.0	100
other	-	-	-	-	-	14	57.1	0.0	42.9	0.0	100
Tribe											
Chewa*	295	84.4	2.4	13.2	0.0	294	61.6	1.0	36.7	0.7	100
Ngoni	36	80.6	0.0	19.4	0.0	25	72.0	8.0	20.0	0.0	100
Nsenga	15	93.3	0.0	6.7	0.0	11	81.8	0.0	18.2	0.0	100
Other	10	100	0.0	0.0	0.0	8	87.5	0.0	12.5	0.0	100
Marital status											
Single*	303	84.8	1.7	13.5	0.0	296	62.5	1.4	35.8	0.3	100
Partner but not living together	3	100	0.0	0.0	0.0	12	75.0	8.3	16.7	0.0	100
Living as a couple	1	100	0.0	0.0	0.0	-	-	-	-	-	100
Married	42	83.3	4.8	11.9	0.0	26	65.4	0.0	30.8	3.8	100
Separated	7	85.7	0.0	14.3	0.0	2	100	0.0	0.0	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total*	356	84.8	2.0	13.2	0.0	338	63.6	1.5	34.3	0.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agreed	No response	N	Disagree	Not sure	Agreed	No response	Total
Sex											
Male*	167	1.8	1.2	97.0	0.0	153	10.5	2.0	86.9	0.7	100
Female*	189	35.4	2.6	61.4	0.5	185	14.6	2.2	82.7	0.5	100
Type of respondent											
FCoC	30	20.0	3.3	76.7	0.0	27	29.6	3.7	66.7	0.0	100
CoC*	326	19.6	1.8	78.2	0.3	311	11.3	1.9	86.2	0.6	100
Age group											
15-19	242	20.7	1.7	77.3	0.4	233	12.0	2.1	85.0	0.9	100
20-24	113	17.7	2.7	79.6	0.0	94	13.8	2.1	84.0	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	18.2	0.0	81.8	0.0	100
Religion											
Catholic	142	21.8	2.1	76.1	0.0	58	13.8	3.4	82.8	0.0	100
Reformed Church	120	20.0	0.8	78.3	0.8	142	12.7	1.4	85.2	0.7	100
Pentecostal	69	15.9	4.3	79.7	0.0	76	6.6	1.3	90.8	1.3	100
Other	25	16.0	0.0	84.0	0.0	62	19.4	3.2	77.4	0.0	100
Current education											
Primary school	118	17.8	1.7	79.7	0.8	96	12.5	0.0	86.5	1.0	100
Secondary school	166	22.3	2.4	75.3	0.0	126	11.1	3.2	84.9	0.8	100
Vocational training	1	0.0	0.0	100	0.0	1	100	0.0	0.0	0.0	100
Not currently in school	71	16.9	1.4	81.7	0.0	101	10.9	3.0	86.1	0.0	100
Other	-	-	-	-	-	14	35.7	0.0	64.3	0.0	100
Tribe											
Chewa	295	20.0	2.4	77.3	0.3	294	12.6	2.0	84.7	0.7	100
Ngoni	36	16.7	0.0	83.3	0.0	25	12.0	4.0	84.0	0.0	100
Nsenga	15	6.7	0.0	93.3	0.0	11	18.2	0.0	81.8	0.0	100
Other	10	40.0	0.0	60.0	0.0	8	12.5	0.0	87.5	0.0	100
Marital status											
Single	303	17.2	2.3	80.2	0.3	296	12.8	2.0	84.5	0.7	100
Partner but not living together	3	66.7	0.0	33.3	0.0	12	8.3	8.3	83.3	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	28.6	0.0	71.4	0.0	26	11.5	0.0	88.5	0.0	100
Separated	7	57.1	0.0	42.9	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	50.0	0.0	50.0	0.0	100
Total	356	19.7	2.0	78.1	0.3	338	12.7	2.1	84.6	0.6	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agreed	No response	N	Disagree	Not sure	Agreed	No response	Total
Sex											
Male	167	63.5	4.8	31.7	0.0	153	69.3	3.9	26.8	0.0	100
Female*	189	70.4	2.6	26.5	0.5	185	47.0	2.7	49.7	0.5	100
Type of respondent											
FCoC	30	53.3	3.3	40.0	3.3	27	85.2	0.0	14.8	0.0	100
CoC*	326	68.4	3.7	27.9	0.0	311	54.7	3.5	41.5	0.3	100
Age group											
16-19*	242	71.1	3.7	25.2	0.0	233	49.8	4.3	45.5	0.4	100
20-24	113	58.4	3.5	37.2	0.9	94	71.3	1.1	27.7	0.0	100
25 years and above	1	100	0.0	0.0	0.0	11	90.9	0.0	9.1	0.0	100
Religion											
Catholic	142	72.5	2.1	24.6	0.7	58	60.3	0.0	39.7	0.0	100
Reformed Church	120	66.7	5.0	28.3	0.0	142	58.5	2.8	38.0	0.7	100
Pentecostal	69	58.0	4.3	37.7	0.0	76	53.9	4.0	42.1	0.0	100
Other	25	64.0	4.0	32.0	0.0	62	54.8	6.5	38.7	0.0	100
Current education											
Primary school*	118	67.8	5.1	27.1	0.0	96	39.6	6.3	54.2	0.0	100
Secondary school	166	67.5	3.0	28.9	0.6	126	61.9	2.4	34.9	0.8	100
Vocational training	1	0.0	0.0	100	0.0	1	100	0.0	0.0	0.0	100
Not currently in school	71	66.2	2.8	31.0	0.0	101	66.3	1.0	32.7	0.0	100
other	-	-	-	-	-	14	64.3	7.1	28.6	0.0	100
Tribe											
Chewa	295	64.4	4.4	30.8	0.3	294	57.1	3.4	39.1	0.3	100
Ngoni	36	80.6	0.0	19.4	0.0	25	68.0	4.0	28.0	0.0	100
Nsenga*	15	86.7	0.0	13.3	0.0	11	45.5	0.0	54.5	0.0	100
Other	10	70.0	0.0	30.0	0.0	8	37.5	0.0	62.5	0.0	100
Marital status											
Single*	303	67.7	4.0	28.1	0.3	296	54.1	3.7	41.9	0.3	100
Partner but not living together	3	66.7	0.0	33.3	0.0	12	83.3	0.0	16.7	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	64.3	2.4	33.3	0.0	26	76.9	0.0	23.1	0.0	100
Separated	7	71.4	0.0	28.6	0.0	2	50.0	0.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total*	356	67.1	3.7	28.9	0.3	338	57.1	3.3	39.3	0.3	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agreed	No response	N	Disagree	Not sure	Agreed	No response	Total
Sex											
Male*	167	81.4	4.2	14.4	0.0	153	57.5	3.3	39.2	0.0	100
Female*	189	63.0	2.1	34.9	0.0	185	35.1	1.6	62.7	0.5	100
Type of respondent											
FCoC	30	60.0	3.3	36.7	0.0	27	66.7	3.7	29.6	0.0	100
CoC*	326	72.7	3.1	24.2	0.0	311	43.4	2.3	54.0	0.3	100
Age group											
15-19*	242	72.7	2.1	25.2	0.0	233	39.1	2.6	57.9	0.4	100
20-24	113	69.0	5.3	25.7	0.0	94	58.5	2.1	39.4	0.0	100
25 years and above	1	100	0.0	0.0	0.0	11	63.6	0.0	36.4	0.0	100
Religion											
Catholic*	142	72.5	2.8	24.6	0.0	58	46.6	1.7	51.7	0.0	100
Reformed Church*	120	73.3	3.3	23.3	0.0	142	42.3	1.4	56.3	0.0	100
Pentecostal	69	65.2	4.4	30.4	0.0	76	47.4	3.9	47.4	1.3	100
Other	25	76.0	0.00	24.0	0.0	62	48.4	3.2	48.4	0.0	100
Current education											
Primary school*	118	62.7	6.8	30.5	0.0	96	32.3	2.1	65.6	0.0	100
Secondary school*	166	70.5	1.8	27.7	0.0	126	48.4	3.2	47.6	0.8	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school*	71	88.7	0.0	11.3	0.0	101	48.5	2.0	49.5	0.0	100
Other	-	-	-	-	-	14	7.6	0.0	21.3	0.0	100
Tribe											
Chewa*	295	69.8	3.4	26.8	0.0	294	43.9	2.4	53.4	0.3	100
Ngoni	36	75.0	2.8	22.2	0.0	25	52.0	0.0	48.0	0.0	100
Nsenga	15	93.3	0.0	6.7	0.0	11	54.5	9.1	36.4	0.0	100
Other	10	80.0	0.0	20.0	0.0	8	62.5	0.0	37.5	0.0	100
Marital status											
Single*	303	73.3	3.0	23.8	0.0	296	43.6	2.4	53.7	0.3	100
Partner but not living together	3	33.3	0.0	66.7	0.0	12	58.3	0.0	41.7	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	66.7	4.8	28.6	0.0	26	57.7	3.8	38.5	0.0	100
Separated	7	57.1	0.0	42.9	0.0	2	0.0	0.0	100	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total*	356	71.6	3.1	25.3	0.0	338	45.3	2.4	52.1	0.3	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Disagree	Not sure	Agreed	No response	N	Disagree	Not sure	Agreed	No response	Total
Sex											
Male*	167	13.2	1.8	85.0	0.0	153	35.9	3.9	60.1	0.0	100
Female*	189	57.1	2.1	40.7	0.0	185	31.9	1.6	65.9	0.5	100
Type of respondent											
FCoC	30	46.7	0.0	53.3	0.0	27	51.9	0.0	48.1	0.0	100
CoC	326	35.6	2.1	62.3	0.0	311	32.2	2.9	64.6	0.3	100
Age group											
15-19	242	37.2	2.5	60.3	0.0	233	30.5	2.6	66.5	0.4	100
20-24	113	35.4	0.9	63.7	0.0	94	38.3	3.2	58.5	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	63.6	0.0	36.4	0.0	100
Religion											
Catholic	142	38.7	2.1	59.2	0.0	58	27.6	3.4	69.0	0.0	100
Reformed Church	120	31.7	3.3	65.0	0.0	142	33.1	2.1	64.8	0.0	100
Pentecostal	69	39.1	0.0	60.9	0.0	76	32.9	3.9	63.2	0.0	100
Other	25	40.0	0.0	60.0	0.0	62	41.9	1.6	54.8	1.6	100
Current education											
Primary school	118	27.1	3.4	69.5	0.0	96	22.9	3.1	74.0	0.0	100
Secondary school	166	38.6	1.2	60.2	0.0	126	38.1	3.2	57.9	0.8	100
Vocational training	1	100	0.0	0.0	0.0	1	100	0.0	0.0	0.0	100
Not currently in school	71	46.5	1.4	52.1	0.0	101	37.6	2.0	60.4	0.0	100
Other	-	-	-	-	-	14	35.7	0.0	64.3	0.0	100
Tribe											
Chewa	295	36.9	2.4	60.7	0.0	294	34.4	2.7	62.6	0.0	100
Ngoni	36	30.6	0.0	69.4	0.0	25	24.0	4.0	72.0	0.0	100
Nsenga	15	13.3	0.0	86.7	0.0	11	27.3	0.0	72.7	0.0	100
Other	10	80.0	0.0	20.0	0.0	8	50.0	0.0	50.0	0.0	100
Marital status											
Single	303	36.6	2.3	61.1	0.0	296	32.8	2.7	64.2	0.3	100
Partner but not living together	3	0.0	0.0	100	0.0	12	33.3	8.3	58.3	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	38.1	0.0	61.9	0.0	26	38.5	0.0	61.5	0.0	100
Separated	7	42.9	0.0	57.1	0.0	2	50.0	0.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	100	0.0	0.0	0.0	100
Total	356	36.5	2.0	61.5	0.0	338	33.7	2.7	63.3	0.3	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Never	Sometimes	Always	No response	N	Never	Sometimes	Always	No response	Total
Sex											
Male*	167	35.3	26.9	37.7	0.0	153	16.3	48.4	34.0	1.3	100
Female*	189	3.7	54.0	42.3	0.0	185	16.2	54.1	27.6	2.2	100
Type of respondent											
FCoC	30	0.0	43.3	56.7	0.0	27	0.0	33.3	66.7	0.0	100
CoC*	326	20.2	41.1	38.7	0.0	311	17.7	53.1	27.3	1.9	100
Age group											
15-19*	242	17.8	41.7	40.5	0.0	233	19.3	53.2	26.2	1.3	100
20-24	113	20.4	40.7	38.9	0.0	94	10.6	47.9	38.3	3.2	100
25 years and above	1	0.0	0.0	100	0.0	11	0.0	45.5	54.5	0.0	100
Religion											
Catholic*	142	19.7	32.4	47.9	0.0	58	10.3	63.8	24.1	1.7	100
Reformed Church	120	18.3	47.5	34.2	0.0	142	19.0	43.7	35.9	1.4	100
Pentecostal	69	21.7	49.3	29.0	0.0	76	15.8	55.3	28.9	0.0	100
Other*	25	4.0	40.0	56.0	0.0	62	16.1	53.2	25.8	4.8	100
Current education											
Primary school	118	26.3	42.4	31.4	0.0	96	26.0	55.2	17.7	1.0	100
Secondary school*	166	16.3	41.0	42.8	0.0	126	8.7	54.8	34.9	1.6	100
Vocational training	1	0.0	0.0	100	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	11.3	40.8	47.9	0.0	101	13.9	45.5	37.6	3.0	100
other	-	-	-	-	-	14	35.7	35.7	28.6	0.0	100
Tribe											
Chewa*	295	17.3	41.0	41.7	0.0	294	16.3	52.4	29.9	1.4	100
Ngoni	36	27.8	38.9	33.3	0.0	25	16.0	32.0	48.0	4.0	100
Nsenga	15	26.7	40.0	33.3	0.0	11	18.2	54.5	18.2	9.1	100
Other	10	10.0	60.0	30.0	0.0	8	12.5	75.0	12.5	0.0	100
Marital status											
Single*	303	19.8	41.3	38.9	0.0	296	17.2	52.7	28.0	2.0	100
Partner but not living together	3	33.3	33.3	33.3	0.0	12	25.0	33.3	41.7	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	11.9	40.5	47.6	0.0	26	3.8	50.0	46.2	0.0	100
Separated	7	0.0	57.1	42.9	0.0	2	0.0	50.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	0.0	100	0.0	100
Total*	356	18.5	41.3	40.2	0.0	338	16.3	51.5	30.5	1.8	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Never	Sometimes	Always	No response	N	Never	Sometimes	Always	No response	Total
Sex											
Male*	167	7.8	27.5	64.7	0.0	153	15.7	45.1	37.9	1.3	100
Female*	189	22.8	67.2	9.5	0.5	185	25.4	48.6	24.3	1.6	100
Type of respondent											
FCoC	30	3.3	43.3	53.3	0.0	27	3.7	40.7	55.6	0.0	100
CoC	326	16.9	49.1	33.7	0.3	311	22.5	47.6	28.3	1.6	100
Age group											
15-19*	242	19.0	48.3	32.6	0.0	233	27.5	45.1	25.8	1.7	100
20-24	113	8.8	49.6	40.7	0.9	94	7.4	48.9	42.6	1.1	100
25 years and above	1	0.0	0.0	100	0.0	11	0.0	72.7	27.3	0.0	100
Religion											
Catholic	142	16.2	52.8	31.0	0.0	58	13.8	56.9	29.3	0.0	100
Reformed Church	120	15.0	49.2	35.8	0.0	142	21.8	44.4	33.1	0.7	100
Pentecostal	69	15.9	40.6	42.0	1.5	76	23.7	44.7	30.3	1.3	
Other	25	16.0	44.0	40.0	0.0	62	22.6	46.8	25.8	4.8	100
Current education											
Primary school	118	22.0	42.4	34.7	0.8	96	32.3	43.8	22.9	1.0	100
Secondary school	166	15.1	51.8	33.1	0.0	126	17.5	53.2	27.8	1.6	100
Vocational training	1	0.0	0.0	100	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	7.0	52.1	40.8	0.0	101	12.9	45.5	39.6	2.0	100
other	-	-	-	-	-	14	35.7	21.4	42.9	0.0	100
Tribe											
Chewa	295	16.3	47.8	35.6	0.3	294	21.4	45.6	31.3	1.7	100
Ngoni	36	11.1	61.1	27.8	0.0	25	16.0	52.0	32.0	0.0	100
Nsenga	15	13.3	26.7	60.0	0.0	11	18.2	54.5	27.3	0.0	100
Other	10	20	60.0	20.0	0.0	8	25.0	75.0	0.0	0.0	100
Marital status											
Single*	303	16.5	46.9	36.6	0.0	296	22.3	46.6	29.4	1.7	100
Partner but not living together	3	0.0	33.3	66.7	0.0	12	25.0	58.3	16.7	0.0	100
Living as a couple	1	0.0	100	0.0	0.0	-	-	-	-	-	100
Married	42	14.3	54.8	28.6	2.4	26	7.7	46.2	46.2	0.0	100
Separated	7	0.0	85.7	14.3	0.0	2	0.0	50.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	50.0	50.0	0.0	100
Total	356	15.7	48.6	35.4	0.3	338	21.0	47.0	30.5	1.5	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Never	Sometimes	Always	No response	N	Never	Sometimes	Always	No response	Total
Sex											
Male*	167	39.5	40.7	19.8	0.0	153	24.2	49.0	24.8	2.0	100
Female*	189	70.9	24.9	1.6	2.6	185	52.4	30.8	15.1	1.6	100
Type of respondent											
FCoC	30	23.3	50.0	26.7	0.0	27	18.5	48.1	33.3	0.0	100
CoC*	326	59.2	30.7	8.6	1.5	311	41.5	38.3	18.3	1.9	100
Age group											
15-19*	242	67.7	27.3	5.8	1.2	233	47.2	33.0	17.6	2.1	100
20-24	113	36.3	43.4	18.6	1.8	94	24.5	48.9	25.5	1.1	100
25 years and above	1	0.0	0.0	100	0.0	11	9.1	81.8	9.1	0.0	100
Religion											
Catholic*	142	59.9	33.1	6.3	0.7	58	29.3	41.4	27.6	1.7	100
Reformed Church*	120	56.7	31.7	9.2	2.5	142	42.3	34.5	21.8	1.4	100
Pentecostal	69	47.8	36.2	14.5	1.4	76	42.1	42.1	15.8	0.0	100
Other	25	56.1	20.0	24.0	0.0	62	40.3	43.5	11.3	4.8	100
Current education											
Primary school	118	56.8	33.1	7.6	2.5	96	47.9	33.3	16.7	2.1	100
Secondary school*	166	60.8	27.7	10.2	1.2	126	36.5	42.1	19.8	1.6	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	45.1	40.8	14.1	0.0	101	35.6	40.6	21.8	2.0	100
other	-	-	-	-	-	14	42.9	35.7	21.4	0.0	100
Tribe											
Chewa*	295	57.6	29.8	10.8	1.7	294	39.8	39.8	18.7	1.7	100
Ngoni	36	58.3	33.3	8.3	0.0	25	32.0	36.0	28.0	4.0	100
Nsenga	15	33.3	60.0	6.7	0.0	11	45.5	36.4	18.2	0.0	100
Other	10	40.0	60.0	0.0	0.0	8	50.0	25.0	25.0	0.0	100
Marital status											
Single*	303	59.1	32.7	7.3	1.0	296	41.6	38.5	17.9	2.0	100
Partner but not living together	3	66.7	0.0	33.3	0.0	12	50.0	33.3	16.7	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	40.5	31.0	26.2	2.4	26	15.4	50.0	34.6	0.0	100
Separated	7	28.6	42.9	14.3	14.3	2	50.0	0.0	50.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	50.0	50.0	0.0	100
Total*	356	56.2	32.3	10.1	1.4	338	39.6	39.1	19.5	1.8	100

* Significant difference between base- and end-line (p<0.05)

Characteristics	Baseline					End-line					
	N	Never	Sometimes	Always	No response	N	Never	Sometimes	Always	No response	Total
Sex											
Male*	167	46.7	29.9	23.4	0.0	153	26.1	42.5	30.7	0.7	100
Female*	189	26.5	60.3	12.2	1.1	185	27.6	48.6	23.8	0.0	100
Type of respondent											
FCoC	30	6.7	53.3	40.0	0.0	27	3.7	51.9	44.4	0.0	100
CoC*	326	38.7	45.4	15.3	0.6	311	28.9	45.3	25.4	0.3	100
Age group											
15-19	242	39.7	45.5	14.0	0.8	233	32.6	43.8	23.2	0.4	100
20-24*	113	28.3	47.8	23.9	0.0	94	16.0	47.9	36.2	0.0	100
25 years and above	1	0.0	0.0	100	0.0	11	0.0	72.7	27.3	0.0	100
Religion											
Catholic*	142	33.8	47.2	17.6	1.4	58	19.0	46.6	34.5	0.0	100
Reformed Church*	120	37.5	46.7	15.8	0.0	142	26.1	42.3	31.0	0.7	100
Pentecostal	69	39.1	43.5	17.4	0.0	76	30.3	50.0	19.7	0.0	100
Other	25	32.0	44.0	24.0	0.0	62	32.3	48.4	19.3	0.0	100
Current education											
Primary school	118	42.4	37.3	18.6	1.7	96	41.7	41.7	16.7	0.0	100
Secondary school*	166	37.3	48.2	14.5	0.0	126	18.3	51.6	29.4	0.8	100
Vocational training	1	0.0	100	0.0	0.0	1	0.0	100	0.0	0.0	100
Not currently in school	71	22.5	54.9	22.5	0.0	101	21.8	44.6	33.7	0.0	100
other	-	-	-	-	-	14	42.9	28.6	28.6	0.0	100
Tribe											
Chewa*	295	33.6	46.4	19.3	0.7	294	27.9	43.9	28.2	0.0	100
Ngoni*	36	50.0	38.9	11.1	0.0	25	16.0	56.0	24.0	4.0	100
Nsenga	15	53.3	40.0	6.7	0.0	11	27.3	54.5	18.2	0.0	100
Other	10	30.0	70.0	0.0	0.0	8	25.0	75.0	0.0	0.0	100
Marital status											
Single*	303	39.3	46.2	13.9	0.7	296	27.4	46.3	26.0	0.3	100
Partner but not living together	3	0.0	66.7	33.3	0.0	12	58.3	16.7	25.0	0.0	100
Living as a couple	1	0.0	0.0	100	0.0	-	-	-	-	-	100
Married	42	19.0	42.9	38.1	0.0	26	11.5	53.8	34.6	0.0	100
Separated	7	14.3	57.1	28.6	0.0	2	0.0	100	0.0	0.0	100
Divorced	-	-	-	-	-	2	0.0	0.0	100	0.0	100
Total*	356	36.0	46.1	17.4	0.6	338	26.9	45.9	26.9	0.3	100

* Significant difference between base- and end-line (p<0.05)



Girls first



CHOICE