

Final evaluation report on the Champions of Change programme in Liwonde, Machinga district



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 Malawi, 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 Centre for Social Research of the University of Malawi conducted a study for two years to assess the outcomes of the CoC intervention in Machinga 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 Machinga district. The report draws on literature about gender equality in Malawi, 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 Malawi. 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

LIST OF ACRONYMS

CHRR	Centre for Human Rights and Rehabilitation
CoC	Champion of Change
CYESE	Centre for Youth Empowerment and Civic Education
FGD	Focus Group Discussion
FPAM	Family Planning Association of Malawi
HIV	Human Immunodeficiency Virus
IDI	In-depth Interview
KII	Key Informant Interview
KIT	Royal Tropical Institute
NGO	Non-Governmental Organization
PEPFAR	Presidential Emergency Plan for AIDS Relief
RA	Research Assistant
SRH	Sexual and Reproductive Health
SRHR	Sexual and Reproductive Health and Rights
STI	Sexually Transmitted Infection
TA	Traditional Authority
UNFPA	United Nations Population Fund
YID	Yes I Do
YIDA	Yes I Do Alliance

Executive summary

The Champions of Change (CoC) intervention to address gender inequality is being implemented in Traditional Authority (TA) Liwonde in Machinga District, Malawi, since 2017, by Plan Malawi. As part of the Yes I Do (YID) programme that aims to reduce child marriage and teenage pregnancy, young people were trained (as facilitators of Champions of Change, FCoCs) to facilitate groups of youth called Champions of Change (CoCs) at the community-level. Using mixed-methods at base- and end-line along with a qualitative midline, operational research was conducted between 2017 and 2019. This report gives insight into the outcomes of the intervention and the challenges and opportunities in establishing a youth movement that targets attitude change on gender equality. In 2019, Plan Malawi also initiated an in-school CoC intervention, which focuses on youth in school. This study primarily focused on the community CoC groups.

HOW IS THE CHAMPIONS OF CHANGE PROGRAMME RUNNING?

Over the last two years, some FCoCs dropped out because of lack of interest, having found economic opportunities or were let go by Plan Malawi, which had led to the dissolution of some CoC groups. Young people of all backgrounds participated in the CoC activities, with a reported increased participation of young people with disabilities towards the end-line. Since baseline, some groups did not participate as the CoC intervention promotes contraceptives, which was against their parents' religious beliefs. Some older youth felt that the opportunity cost of participation was high as they had to do productive work earning wages or do household chores (particularly for girls and young women). Lack of remuneration for CoCs, as opposed to FCoCs who got per diems during the trainings, also discouraged participation.

Since FCoCs were selected in different ways, mainly by youth clubs, they were, at times, not suited for the position due to lack of leadership qualities or motivation, which jeopardised the quality of the intervention. FCoCs addressed gender equality and girls' rights, including the use of contraceptives, prevention of sexually transmitted infections and body confidence. Going to school and continuing one's education were major topics, particularly in cases of teenage pregnancies. FCoCs and CoCs used different mediums such as games, dance and songs to pass on their message and inculcate team building. They also conducted meetings with chiefs, parents and religious leaders at community level to inform youth and adults about gender equality and girls' rights, often through creative means such as drama. CoCs also brought about change by sharing what they learnt with others in their community, particularly with their parents, siblings and peers. They also acted as role models, for example demonstrating themselves that a man can actually perform chores usually meant for women and vice versa.

Throughout, participants found the trainings useful as it gave them the knowledge and skills to understand gender equality and become a change agent. However, not all felt capable of mentoring CoCs and lead activities on these issues in their community.

WHAT CHALLENGES DID THE COC PROGRAMME FACE?

At base-, mid- and end-line, the FCoCs, CoCs and other informants highlighted key issues that hindered the effective training of the FCoCs and the implementation of CoC activities. The lack of printed modules and learning materials and the delay in the (appropriate) translation of these materials were major obstacles in increasing the knowledge and skills of the FCoCs. Trainings were short and covered multiple topics often inadequately and in a hurry. The training methods were not always suitable for the educational qualifications of the FCoCs and there was a lack of teaching and recreational materials. Other practical challenges included long distances covered by FCoCs to reach CoCs, the lack of identification such as CoC T-Shirts, insufficient visits to CoC groups by Plan Malawi, and the lack of any form of remuneration for FCoCs.

Although the intervention has gained support of key stakeholders, not everyone in the community is currently on board. In the context of poverty and frequent child marriages, parents are influential and sometimes encourage their daughters to marry young men based in South Africa who can provide economic security. A few parents accused FCoCs of promoting prostitution as they distributed contraceptives. Some FCoCs experienced the repercussions of

this as they faced insults by others because they were young and people felt they would learn nothing by participating. This was reported to the chiefs and parents who took action to resolve this with the community. Hence, it is clear that community leaders played an important role in encouraging youth to participate in CoC activities by involving parents and in raising awareness on child marriage and teenage pregnancy. Their support was evident as all youth felt that community leaders were aware and approved of the CoC intervention. However, some youth still did not feel they could talk to their community leaders about these issues, showing a lack of confidence/skills in speaking to leaders, or/and that leaders failed to make themselves accessible to youth. In addition, community bylaws around teenage pregnancy and child marriage were punitive and were not strictly implemented as bribes and corruption were common.

In general, there is still an inter-generational communication gap. Hence, Plan Malawi introduced a module in the CoC curriculum to address this. However, challenges remain in bridging this gap, as talking about sexual and reproductive health and rights (SRHR) with adults still remains a taboo and some CoCs, as do some parents, do not feel comfortable speaking about this.

HOW HAVE ATTITUDES AROUND GENDER-EQUALITY CHANGED?

The study explored attitudes around gendered behaviour, innate abilities, safety and violence and SRHR. The FCoCs and CoCs believed that girls were as important as boys, but acknowledged that gender inequality still persisted in their communities. Gender roles were shifting and 'female' chores or work were now being done by males and vice versa at end-line. However, girls are still expected to do the bulk of the work, while boys are simply meant to support them. Some parents still saw marriage to be an achievement for girls, while they expected financial prosperity from boys.

There were mixed results regarding youth attitudes on girls' and boys' abilities, although the community believed that girls could go further with their education. However, youth felt that wives should obey their husband and boys would lose respect if they cry. Although youth felt that boys were not justified in telling a girl what to do and how to behave, at end-line, many respondents felt that a girl going out alone was a matter of concern.

The CoC intervention addressed SRHR and encouraged the use of condoms and contraception. Although a majority of youth at base- and end-line felt that they could encourage others to take care of their sexual and reproductive health (SRH), there is still more work to be done in enabling them to take care of their own sexual health. There were, however, considerable positive changes in how youth interacted with their sexual partners and they felt more confident expressing their opinion to them and negotiating condom use.

At the same time, youth had stereotyped ideas about conceptualised relationships. At end-line, less youth believed that boys were usually less faithful than at baseline, however, the majority still thought so. Young people also believed that girls liked it when boys commented on their bodies and that girls wearing less clothing would provoke boys. Ideas on consent have undergone a change. Although the quantitative data indicated that less than half of the respondents believed that a girl means 'yes' when she says 'no', the qualitative data showed that girls were becoming increasingly assertive in such situations.

When it came to safety and violence with regard to women, boys exhibited more gender-equal attitudes than girls. In fact, most female survey respondents kept agreeing that violence was justified if a girl had a pre-marital sexual relationship or was unfaithful, and that it was their fault if they were sexually harassed. At end-line, more than half of the youth agreed that a good woman would tolerate violence to keep the family together.

HOW SHOULD THE COC PROGRAMME MOVE FORWARD?

It is clear from the findings that improvement is needed in the design and execution of the CoC intervention. The trainings must use the translated module materials (in Chichewa) and a translation in Yao must also be provided.

Moreover, the duration of the training must be aligned with the amount of content that is taught and hence, it should be longer. Having regular contact with the CoCs, and not just the FCoCs, must be incorporated into the monitoring by Plan Malawi to boost motivation of young people. Although the FCoCs use creative means such as song and dance to address a variety of topics such as body confidence, the provision of learning and recreational materials needs to be ensured. A deeper sensitization about the intervention is needed at the community level, amongst others to clarify misunderstandings linked to the financial benefits given to FCoCs. Lastly, some of the punitive actions taken by Plan Malawi need to be re-considered in cases of teenage pregnancy and homosexuality among FCoCs. With regard to content, there is a need to focus on changing gendered behaviour and perceptions of violence and safety in the community. FCoCs indicated that they wanted to visit schools to talk to school children and conduct one-to-one discussions with community members.

Although the study did not dive into this, it is urgent to align the target groups of the in-school and the community-based CoC interventions. The introduction of the in-school intervention has caused a drop in motivation of school-going CoCs who were asked to shift from the community to the in-school component.

Lastly, as the YID programme ends in 2020, sustainability is key. The structures that have been established on the ground, namely the CoC groups, should be linked to government or NGO structures working in the community, which can provide technical support including learning and recreational support which might be required by the CoCs. It is crucial to enhance the engagement with key stakeholders in the community such as chiefs, teachers and parents to equip them with the knowledge and skills regarding the CoC intervention to ensure its continuation. Since the current cohort of FCoCs and CoCs will transit into adulthood and productive work, a long-term vision regarding the handover of CoC groups needs to be created by Plan Malawi in collaboration with youth and the rest of the community.

1. Introduction



1.1. BACKGROUND

The YES I DO (YID) programme has been implemented in Malawi since 2016 and aims to contribute towards enhancing young women's decision making space on whether, when and who to marry and on whether, when and with whom to have children (YIDA, 2016). The YID programme is funded by the Dutch Ministry of Foreign Affairs and is executed in seven countries namely Ethiopia, Indonesia, Kenya, Malawi, Mozambique, Pakistan and Zambia. An alliance consisting of Plan Netherlands, Amref, Rutgers, Choice for Youth and Sexuality and the KIT Royal Tropical Institute is implementing this programme. In Malawi, YID is executed by Plan Malawi, Amref Health Africa, the Family Planning Association of Malawi (FPAM), the Centre for Youth Empowerment and Civic Education (CYESE) and the Centre for Human Rights and Rehabilitation (CHRR) in the Traditional Authority (TA) Liwonde in Machinga District in southern Malawi.

In 2016, the YID baseline study, conducted in TA Liwonde and TA Chikwewo, found that 20% of the females aged 18-24 years were married before the age of 18 years. This study also found a teenage pregnancy prevalence of 64% among females aged 20-24 years. Poverty, combined with a lack of opportunities, social and cultural norms around gender and youth sexuality constituted the main causes of teenage pregnancy and child marriage (Munthali and Kok, 2016).

As part of the YID programme, in 2017, Plan Malawi started implementing the Champions of Change (CoC) intervention in TA Liwonde in Machinga District. The CoC intervention focussed on combatting gender inequality, identified as one of the root causes of child marriage and teenage pregnancy. Plan Malawi trained 15 males and 17 females (18-24 years) as facilitators, known as facilitators of Champions of Change (FCoCs). During the training, the FCoCs followed modules, which focussed on issues such as showing solidarity, being young, being responsible regarding sexuality, and being change agents committed to gender equality. Male FCoCs received a total of five modules, and female FCoCs received ten modules. After being trained, these FCoCs led groups of girls and boys, known as CoC groups. These CoC groups consisted of boys and girls aged 14-18 years and discussed issues around gender equality and young people's, in particular girls' rights. Plan Malawi conducted meetings with other community stakeholders, such as traditional and religious leaders and parents and caregivers, to create awareness about the CoC intervention. The intervention took place over the period 2017-2019. A baseline study was conducted in November 2017, a midline study in November 2018 and an end-line study in August 2019. This report summarises the findings of the base-, mid- and end-line, resulting in a final evaluation of the CoC intervention in TA Liwonde. This report focuses on the CoC intervention at community level, which started in 2017. Beginning 2019, another cohort started in an in-school variant of the CoC intervention. Twenty schools are participating, with 40 CoC groups. While the report does not focus on the new cohort, some findings related to this have been added.

1.2. GENDER INEQUALITY IN MALAWI: A SHORT OVERVIEW

Gender norms and roles influence individual's ideas of masculinities and femininities. Gender roles are often stereotypical in nature, which means that they ascribe separate and certain abilities, roles and activities to men and women. They influence every aspect of an individual's life (Saewyc, 2017). The PEPFAR Gender and Adolescent Working group defines gender as "a culturally-defined set of economic, social, and political roles, responsibilities, rights, entitlements, and obligations associated with being female and male and the power relations between and among women and men, boys and girls, and people with other gender identities" (Pendleton et. al, 2016).

Gender as an identity is a construct that is shaped through the process of socialization. Common socialization agents at the micro level include parents, the wider family, teachers and peers. Interpersonal interactions with these agents shape children's, adolescents' (and adults') ideas of what makes women 'women' and what makes men 'men', which are embedded in hegemonic myths and masculinity (Blum et. al., 2017). This socialization also occurs at the macro and structural level and includes the influence of social institutions that perpetuate certain gender norms. These include the media, schools and religious institutions. For instance, Chiponda and Wassermann (2016) analysed how women were portrayed in verbal text in the junior secondary history textbook in Malawi and found that women were extremely underrepresented with only 6% being female; and those that were represented were goddesses or wives of influential men. They note that the patriarchal nature and general culture of Malawian society are mirrored in the textbooks. In addition, structural changes such as globalization and capitalism also play a socialization role (Basu et. al., 2017; Raising, 2004; Taylor 2006).

These gender roles and accompanying expectations become intensified during the period of adolescence (Basu et al., 2017). Tolman et al. (2003) (as cited in De Meyer et al. 2017) highlight that research indicates the adverse impact of gender inequalities on health and wellbeing – particularly in the case of adolescent sexual and reproductive health and rights (SRHR). These have an influence on the construction of sexuality and sexual behaviour (Gupta, 2000), unintended teenage pregnancies (UNFPA, 2013; KIT, 2016) and the likelihood of contracting HIV and other sexually transmitted infections (STIs) (Turmen, 2003; Pendleton et al., 2016). 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. In a multi-country study exploring the influence of gender norms on young adolescents, De Meyer et al. (2017) found that “early adolescence held stereotypical masculinity norms, depicting boys to be romantically/sexually active and dominant, and girls to be innocent with less (romantic) agency”.

Risky sexual behaviour is shaped by fragile masculinities in Malawian male youth (Izugbara and Undie, 2008). The YID baseline study found that gender norms alongside other contextual factors play an integral role in young people’s choices and opportunities with respect to education, jobs, marriage and having children (Munthali and Kok, 2016). Teenage pregnancy and child marriage are cited as consequences of dropping out of school but are in many cases also the causes of school drop-out (Munthali and Kok, 2016; Chalasani et al., 2012). The 2007 Country Gender Profile of Malawi also documents this and lists research from the 1990s that shows that cultural practices and beliefs function as a constraint to girls’ education. These include “early marriage, pregnancy, participation in initiation ceremonies and matrilineal marriage patterns”. Male bias in education access is also highlighted (White, 2007). Although female labour participation is high at 88.1% as of 2012 (National Statistical Office, 2013), only about 15% of the Malawian women have reached secondary level education.

Young people show resilience by navigating and challenging gender unequal norms. One study on the influence of gender norms on young adolescents in Ghent, Baltimore, Shanghai, Delhi and Nairobi shows 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’ (Yu et al., 2017). For instance, Scorgie et al. (2009) show that South African women engage in dry sex as a means of pursuing a stable relationship, reduce harm and gain greater agency in a relationship.

The construction of gender identity is culturally specific. Hence, structural factors such as the role of customary law and the matrilineal organization of society must be considered in the context of certain regions in Malawi. While much progress has been made in integrating gender equality into constitutional law, it is crucial to acknowledge the important role played by customary law. Maluwa (1999) points out the tension between the gender-discriminatory nature of customary laws and the process of adopting gender equal constitutional laws and concludes that the promise of gender equality can only be realized by tackling the structural power relations that are rooted in patriarchy. These power relations are to be considered in a historical context in Malawi. Structural changes such as the advent of colonialism and missionaries also changed power dynamics between genders, forcing women *further* into roles of domesticity. 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 latter¹. In addition, structural adjustment programmes and feminization of poverty have further exacerbated the position of women. Women still lag behind in health, education, economic empowerment and political participation and gender-based violence is still a reality. On the gender inequality index, Malawi ranks 145/159 countries in 2015².

It is clear that gender norms can be harmful to young men and women and are an obstacle in the fulfilment of their SRHR. It not only affects this realm, but also influences 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 They also argue that a patrilineal system could provide a better safety net. Due to matrilocal residence, “men do not feel obliged to make investments as they feel they will not level that village forever. Furthermore, they do not feel they have an obligation to take care of their children, since tradition dictates that the maternal uncle is the one that is supposed to assume that responsibility.” White et al. 2002 refers to ‘Dispossessing the Widow: Gender based Violence in Malawi’.

2 The gender inequality index (GII) is an index for measurement of gender disparity that was introduced in the 2010 Human Development Report 20th anniversary edition by the United Nations Development Programme (UNDP).

1.3. RESEARCH OBJECTIVES AND QUESTIONS

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

The main objective of this evaluation study was to assess the outcomes of the CoC intervention in TA Liwonde in Machinga District in southern Malawi. The specific objectives were as follows:

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

With regard to the last specific objective, the following research questions were addressed during the end-line analysis:

- What knowledge, attitudes, behaviours and practices do young people have about gender equality at the end-line?
- What changes have taken place in the knowledge, attitudes, behaviours and practices of young people at the end-line compared to the baseline?

After the two-year intervention period, the effectiveness of the intervention on the attitudes and behaviours of young people on gender equality have been assessed. The hypotheses were:

- H0: The attitudes and behaviours of young people on gender equality and girls' rights will not be statistically different at a 95% confidence interval between baseline and end-line.
- H1: The attitudes and behaviours of young people on gender equality and girls' rights will be statistically different between baseline and end-line, with significance at a 95% confidence level.

2. Methodology



2.1 STUDY SITE AND PERIOD

The CoC intervention has been implemented in TA Liwonde in Machinga District in southern Malawi and this is where the base-, mid- and end-line studies were conducted. However, due to the smaller nature of the midline, Group Village Head (GVH) Mangamba was selected as the primary study site within TA Liwonde, in discussion with Plan Malawi³.

Data collection took place in November 2017 for the baseline study, in November 2018 for the midline study and in August 2019 for the end-line study, with fieldwork lasting approximately two weeks at base- and end-line. It is worth noting that the baseline study was conducted two months after the CoC intervention had begun.

2.2 DATA COLLECTION

In this study, both qualitative and quantitative methods were used. Mixed-methods base- and end-line studies were conducted in 2017 and 2019, respectively. A qualitative midline study was conducted in 2018. At base- and end-line, a questionnaire was administered targeting young females and males aged 15-24 years who were (to be) involved in the CoC intervention (as FCoCs and CoCs). The questionnaire used at base- and end-line was the largely the same, except that the end-line questionnaire had some additional questions regarding the participation of the respondents in the CoC intervention and the usefulness of the training the FCoCs/CoCs had received. At base-, mid- and end-line, focus group discussions (FGDs), in-depth interviews (IDIs) and key informant interviews (KIIs) with a variety of stakeholders as detailed in Table 1 were also conducted. Both the quantitative and qualitative data collection methods focused on participants' attitudes towards gender (in)equality and girls' rights. The qualitative methods also included people's views on the CoC intervention.

Trained research assistants (RAs) administered the questionnaire with tablets using ODK Collect software. The RAs also conducted the FGDs, IDIs and KIIs. Female and male RAs interviewed young female and male participants, respectively. All discussions and interviews were moderated in the local language to ensure maximum participation. All qualitative interviews and FGDs were recorded, after having obtained consent from participants. Pre-tests were conducted at each phase, from which the data were used as part of the final data.

2.3 SAMPLING AND RECRUITMENT

At baseline, Plan Malawi had communicated that there were 32 FCoCs in TA Liwonde, who had on average ten CoCs in their groups. However, during data collection, 34 FCoCs were identified and some FCoCs worked with up to 42 CoCs. Hence, the 34 FCoCs had a total of 630 members or CoCs combined. For the quantitative component, all FCoCs were surveyed. Each FCoC was requested to bring 10-11 CoCs for the survey administration and every CoC belonged to a corresponding FCoC in the sample. Hence, 324 CoCs were surveyed. In total, 358 respondents were surveyed (FCoCs and CoCs), including 177 females and 181 males. For the qualitative component, FGDs and interviews were conducted with FCoCs, CoCs, their parents and with community leaders and non-governmental organizations (NGOs), including Plan Malawi.

The midline study included a similar numbers of FGDs, IDIs and KIIs as conducted at baseline. Just as was the case at baseline, the selection and recruitment of young female and male CoCs and parents to participate in IDIs was done with the assistance of FCoCs.

At end-line, 27 FCoCs were surveyed. The number of FCoCs decreased compared to baseline, because some FCoCs had dropped out, were removed by Plan Malawi due to misbehaviour, and one FCoC had gone to South Africa for 'greener pastures'. These FCoCs helped the research team to identify their CoC members, wherein all 288 members left in 2019 were surveyed. The number of CoCs had also decreased at end-line compared to baseline, as some had dropped out. Respondents who had joined the CoC intervention (as CoCs) less than six months prior to the end-line study were not surveyed. In total, 315 respondents were surveyed at end-line.

³ However, the key informant interviews with non-governmental organizations were conducted at Liwonde Trading Centre.

Table 1 **Types of data collection methods used**

	Baseline	Midline	End-line
Quantitative component			
Questionnaire FCoCs and CoCs (15-24 years)	34 FCoC and 324 CoCs; total 177 females and 181 males	NA	27 FCoC and 288 CoCs; total 168 females and 145 males
Qualitative component			
FGDs with young female and male FCoCs (18-24 years), max. 8 per group	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	3 FGDs: one with female, one with male FCoCs; and a third one with a mix of male/female FCoCs
IDIs young female and male CoCs (13-19 years)	6 IDIs: 3 with female and 3 with male CoCs; mix of younger and older youth	6 IDIs: 3 with female and 3 with male CoCs; mix of younger and older youth	9 IDIs: 4 with female and 5 with male CoCs; mix of younger and older youth
IDIs parents/ caregivers	2 IDIs	2 IDIs	5 IDIs
KIIs community leaders and NGO representatives	4 KIIs	5 KIIs ⁴	7 KIIs ⁵

2.4 DATA ANALYSIS

For the quantitative component, descriptive statistics were employed to describe demographic and behavioural/attitude data from the survey, using SPSS and Stata at base- and end-line. To assess if gender attitudes of youth had changed by the end of the intervention, and to assess if there was a significant difference between base- and end-line, chi-square tests were conducted comparing the percentage change of different attitudes at baseline compared to attitudes at end-line. A p-value of <0.05 was considered significant, and is indicated with a * throughout this report. Content analysis of the qualitative data was carried out using a comprehensive thematic matrix which was developed based on the topic guides. NVivo 11 software was used to support the analysis of the data in 2016 and 2017 while in 2019, NVivo 12 was used. At each stage, a data analysis workshop was conducted with the research team including the RAs. They were trained on how to do data analysis and actively supported the analysis of all data, as well as narrative writing for the final reports. Monitoring and evaluation data were also collected from Plan Malawi to make sense of the findings in the analysis phase.

2.5 QUALITY ASSURANCE

During data collection, daily review meetings were held to identify emerging themes and completeness of work. Interviews and FGDs were digitally recorded, transcribed and independently checked by someone not involved in transcribing. Peer review was a consistent aspect during the study – particularly in the analysis phase. The involvement of youth researchers was key in improving the quality of data as well as the analysis. After the base- and end-line data collection, preliminary findings were presented and discussed during community feedback meetings in TA Liwonde. In these meetings, the findings were validated and extra comments were made by various community members, which were incorporated in the report.

⁴ The plan was to conduct four KIIs. However, a decision was made to add another interview with a religious leader; hence five IDIs were conducted at midline.

⁵ The target was to conduct four KIIs, but seven were conducted. The in-school CoC intervention had just been introduced where there are matrons and patrons. We interviewed one matron, one patron and a head teacher.

2.6 ETHICAL CONSIDERATIONS

The approval to conduct this evaluation study was obtained from the National Committee for Research in the Social Sciences and Humanities.

Issues around gender (in)equality can be socially or culturally sensitive. A variety of approaches were used to ensure that study participants felt comfortable and free to express what they genuinely believed. In all phases, the research team was trained to listen and observe without displaying any judgmental attitude towards information they received from study participants. Participation in the studies was voluntary. Before conducting FGDs, interviews and administering questionnaires, consent forms were read, explained and signed for each category of participants. For children aged less than 18 years, consent was obtained from their parents/caregivers while assent was obtained from the children themselves. All participants received a copy of the consent form. In case of minors, parents or guardians received the consent form while minors received the assent form. All interviews and FGDs were conducted in a private and comfortable place for participants.

In order to increase participants' comfort level, young and older and female and male RAs were recruited to conduct interviews/FGDs with young and older; female and male participants, respectively. A person with basic skills in child communication and counselling was available but was not requested for by any of the participants during the study. RAs were advised to stop the interview/ FGD if the participant(s) were upset. They were also trained on ethical issues to ensure ethical conduct was clearly understood and applied during fieldwork. This training focused on getting informed consent, the importance of privacy of study participants and confidentiality of the information obtained from study participants. Access to data was strictly limited to the research team. Audio recordings were all destroyed after data was transcribed and independently checked.

3. Results



3.1 DEMOGRAPHIC CHARACTERISTICS OF THE STUDY PARTICIPANTS

3.1.1 SURVEY RESPONDENTS

The questionnaire was administered to 358 respondents at baseline and 315 at end-line (Table 2). The proportion of males and females at baseline was nearly the same, while at end-line the proportion of male respondents (53%) was slightly higher than females (47%). In terms of age, most participants in CoC intervention were aged 19 or less at both base- and end-line. Most respondents who were above 19 years were FCoCs. The proportion of respondents who were FCoCs slightly dropped from 9.5% at baseline to 8.6% at end-line. At both base- and end-line, respondents were either Muslim or Christian, and the highest proportion of respondents were Yaos. At baseline, the Yao were followed by the Chewa, while at end-line the Lomwe came next. The participation of other tribes was very low at less than 1%.

Table 2 Background characteristics of the survey respondents

Characteristics		Baseline (N=358)		End-line (N=315)	
		n	%	n	%
Sex	Male	181	50.6	147	46.7
	Female	177	49.4	168	53.3
Age	<15	122	34.1	91	28.9
	15-19	209	58.4	179	56.8
	20-24	18	5	34	10.8
	>24	9	2.5	11	3.5
Type of respondent	FCoC	34	9.5	27	8.6
	CoC	324	90.5	288	91.4
Religion	Muslim	175	48.9	171	54.3
	Christian ⁶	178	49.7	144	45.7
	Missing	5	1.4	0	0
Tribe	Yao	160	44.7	146	0.5
	Chewa	110	30.7	73	0.2
	Lomwe	80	22.3	94	0.3
	Sena	1	0.3	1	0
	Nyanja	1	0.3	0	0
	Other	0	0	0	0
	Don't know	1	0.3	1	0
	Missing	5		0	
Current education level	Primary school	259	72.3	212	83.8
	Secondary school	53	14.8	40	15.8
	Not currently in school	46	12.8	1	0.4
Marital status ⁷	Single	319	89.1	240	76.2
	Have a partner but not living together	16	4.5	56	17.8
	Married	22	6.1	19	6
	Widowed	1	0.3	0	0
Having children	No	318	88.8	281	89.2
	Yes	40	11.2	34	10.8
Disability	No	310	86.6	282	89.5
	Yes	48	13.4	33	10.5

In general, more respondents were in primary than in secondary school at both base- and end-line. At end-line, there was only one respondent who was not in school. Table 3 shows the level of education by gender.

⁶ One respondent at end-line indicated that they were 'Charismatic' which was coded as Christian

⁷ One respondent indicated that they were living together as a couple at end-line. This observation was treated as 'married' in the remainder of the analysis.

Table 3 Level of education by gender

Level of Education	Baseline			End-line		
	n	% females (n=177)	% males (n=181)	n	% females (n=147)	% males (n=168)
Primary school	259	70.1	74.6	135	80.0	88.0
Secondary school	53	16.9	12.7	118	19.3	11.9
Not in school	46	13.0	12.7	1	0.7	0.0
Total	358	100.0	100.0	253	100.0	100.0

Most respondents at baseline (89%) and end-line (76%) reported to be single (Table 2). There was no difference in terms of the respondents who were married at base- and end-line (6%), and they were mostly FCoCs. Most respondents did not have children. Lastly, at baseline, 13% of the respondents indicated to have a disability and this slightly went down to 11% at end-line. The most reported disabilities were related to difficulties in hearing and seeing. These percentages on disability are quite high and when data is analysed further some of the respondents who reported that they had some disability, did not actually have any form of disability. For example, some respondents reported they had itching eyes, pain in the arms and having wet dreams which do not constitute any form of disability.

3.1.2 PARTICIPANTS OF THE QUALITATIVE STUDY COMPONENT

Most FCoCs who participated in the FGDs were out-of-school and most of them had been to secondary school. They were engaged in business such as selling mandazi (fried snacks) and chickens. Most female FCoCs in the FGDs were single and a few of them had children. Most participants in the male FGD were married with children. IDIs were conducted with CoCs (13-19 years) including some who dropped out of the CoC intervention. Most had gone as far as primary education level. All the CoCs interviewed were single. IDIs were also conducted with parents of CoCs, mothers as well as fathers. All key informants were males with an exception of the matron for the in-school CoC programme.

3.2 EXPERIENCES WITH AND OPINIONS ON THE CHAMPIONS OF CHANGE INTERVENTION

3.2.1 WHO PARTICIPATES IN THE CHAMPIONS OF CHANGE INTERVENTION?

At baseline, although FGD participants indicated that young people between 14 and 18 years were appropriate participants for the CoC intervention, some others talked about participants aged as low as 10. The research team observed that this was indeed the case in reality⁸. At baseline, some FCoCs were much older than their CoCs; hence, they were perceived as advisors and not as peers. This age difference became a bit less prominent over time.

At end-line, it was difficult to reach the targeted sample size (similar to the sample size at baseline) for several reasons. First, some of the CoCs left the community CoC groups and joined the in-school CoC groups; one FCoC reported that in March/April 2019 there was a meeting organised by Plan Malawi where FCoCs were advised to send all the CoCs who were in school, especially those aged 10-14, to the in-school CoC groups. This led to a reduction of CoCs in the existing groups at community level. Second, some CoCs dropped out of the CoC groups (see Section 3.2.4) because they did not have sports equipment (specifically balls); hence, they decided to join the community leagues where balls were available. Third, most members of the CoC groups who were new (less than six months in the programme) were not interviewed.

With regard to the first reason, at end-line, for example, during an FGD with male and female FCoCs, participants reported that while initially young people aged 10-14 used to actively participate in CoC activities at community level, things have, however, changed with the introduction of the in-school CoC intervention: it is mainly those aged 15-18 who now participate in community level CoC activities. They also reported that they had CoCs aged above 20 years.

⁸ Such young people, however, were excluded from participating in the CoC baseline.

“Mainly in my group the ones who are involved start from age range of 15 years and above. In the past we used to work with those who were [aged] 10 to 14 years but because in schools they have introduced ... Champions of Change groups so we have advised the young people in school to get more attached to the [in-school] group ..., when they finish their days’ lessons in school they should go and participate in the Champions of Change activities done at school. So, I work with those that start with age 15, and mostly only those that have dropped out of school” (P5, FGD with male and female FCoCs, end-line)

A matron and patron of the in-school CoC intervention provided further insights. The patron explained that he had two groups of school boys that he was responsible for: those aged 10-13 and 14-18 years and that the maximum number of participants in an in-school CoC group could be 35. The matron reported that she had 78 participants; hence, she split the group into two. The matrons and patrons meet the CoCs in the afternoon after classes. As far as the in-school CoC intervention is concerned, participants come from all the classes from Standard 3 up to 8. Participants in the in-school CoC intervention could not be from Standards 1 and 2 because, according to the patron, most learners in these classes are aged less than 10, the minimum age of participants in the CoC intervention. However, the matron said that participants in the CoC groups are aged 14 years and above. Participation in the in-school CoC intervention was voluntary.



CoC group with members as young as 10 years

At all stages of the study, FCoCs emphasised that there was no discrimination in participating in CoC activities: young people regardless of their religion, tribe, marital status, education, having children or not, being in-school or out-of-school, being pregnant or not and being poor or rich attended CoC activities, so long as they were within the target age group⁹. At mid- and end-line, some FCoCs reported that young people with disabilities also participated in CoC activities, which was not the case at baseline. While this is the case Table 2 demonstrates that there were respondents who reported to have a disability at baseline.

“As for me, the youth who are involved in this Mangamba area are the girls that are disabled, the girls who were impregnated and when they delivered – we called them and sensitized them on the effects of getting involved in sexual relationships [and] if [they] cannot abstain, they have to know that they can use contraceptives” (P6, FGD with female FCoCs, midline study)

At end-line, FCoCs from the mixed FGD reported that Plan Malawi had oriented them on disability issues and built their capacity to involve persons with disability. Some young people with physical disabilities are lifted up/carried to the meeting points and once the function finishes, they are lifted up again and taken to their respective homes. The FCoCs reported that they also encouraged parents of young people with disabilities to send their children to CoC activities. However, not all FCoCs had members with disabilities because they had not found any in their community. At end-line, one of the FCoCs was disabled, and was specifically selected to be part of the intervention by Plan Malawi.

As was the case at baseline, at end-line a female CoC reported that other community members also attend CoC activities, especially when the CoCs are playing netball or football, as they watch the games.

⁹ Some FGD participants at baseline added that commercial sex workers were involved in the intervention in order for them to make informed decisions relating to their work.

3.2.2 SIZE OF CHAMPIONS OF CHANGE GROUPS

In principle, each FCoC was supposed to have about 10 CoCs. However, as can be seen in Figure 1, most FCoCs had more than 10 CoCs in their groups both at base- and end-line.

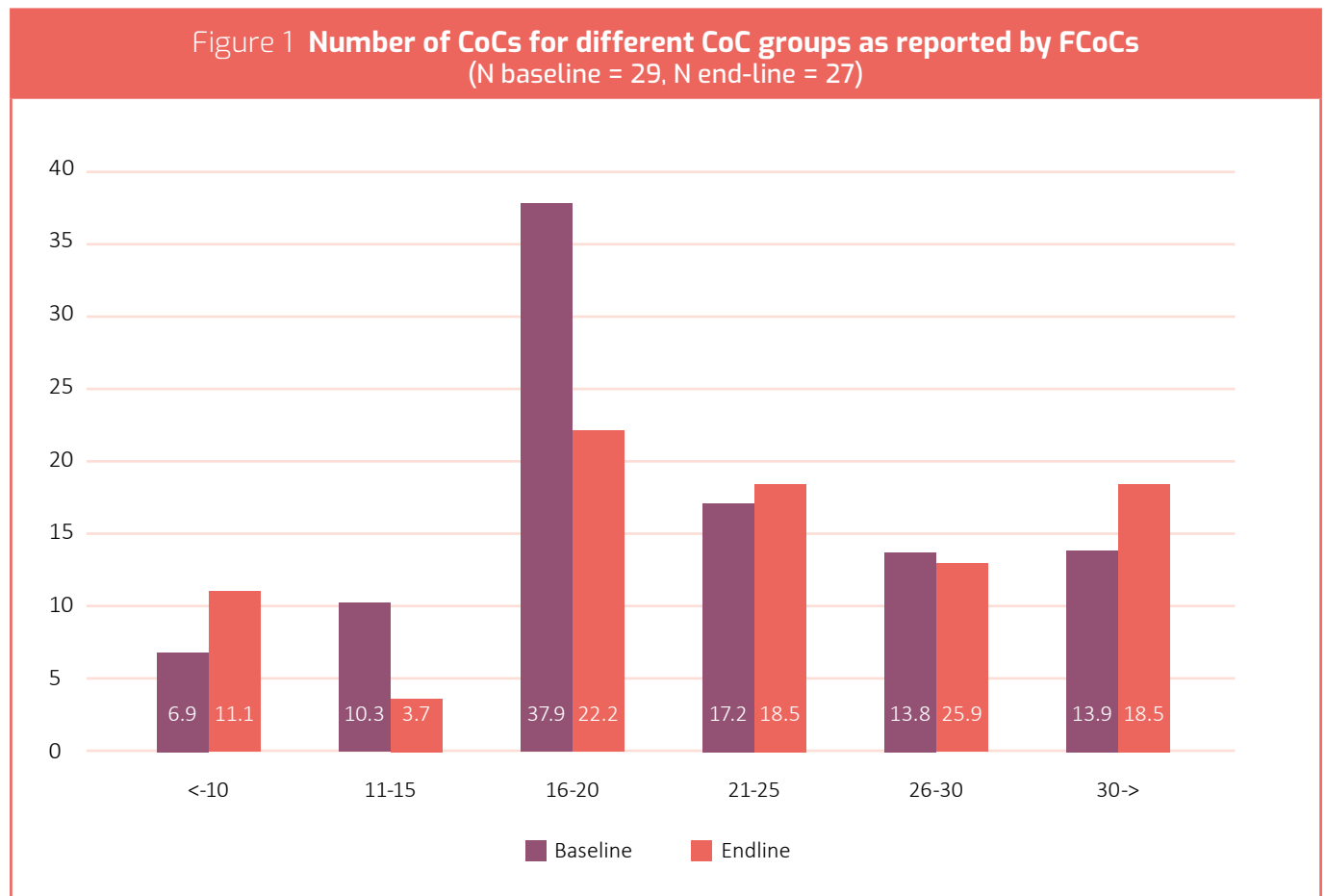


Figure 1 shows that most FCoCs had between 16 and 30 CoCs in their group. At end-line, almost 19% of the FCoCs reported to have more than 30 members. While a good proportion of the FCoCs had more than 30 members in their groups, some of members had only been members for less than 6 months and these were excluded from the interviews.

3.2.3 FREQUENCY OF ATTENDANCE OF CHAMPIONS OF CHANGE ACTIVITIES

The CoC activities were reported to be conducted once a week. Figure 2 shows how often CoCs reported to participate in CoC activities at end-line.

5	P	A
6	P	A
7	P	A
8	P	A
9	P	A
10	P	A
11	P	A
12	P	A
13	P	A
14	P	A
15	P	A
16	P	A
17	P	A
18	P	A
19	P	A
20	P	A
21	P	A
22	P	A
23	P	A
24	P	A
25	P	A
26	P	A
27	P	A

Table 4 How often CoCs reported to have participated in CoC activities at end-line (N=288)

Characteristics		None of the activities	Less than half of the activities	Half of the activities	More than half of the activities	All the activities
Sex	Female (153)	3.9	17.6	17.6	36.6	24.2
	Male (135)	3.7	22.2	24.4	38.5	11.1
Age	<15 (91)	2.2	23.1	19.8	31.9	23.1
	15-19 (172)	4.1	16.3	21.5	40.7	17.4
	20-24 (24)	8.3	29.2	20.8	37.5	4.2
	>24 (1)	0.0	100.0	0.0	0.0	0.0
Religion	Muslim (158)	4.4	20.9	19.0	37.3	18.4
	Christian (130)	3	18.4	23	37.6	17.6
Current education level	Primary (209)	3.3	19.1	17.7	39.7	20.1
	Secondary (36)	8.3	13.9	30.6	33.1	13.9
	Not in school (1)	0.0	0.0	0.0	100.0	0.0
Marital status	Single (232)	3.9	18.1	19.8	37.1	21.1
	Have a partner but not living together (47)	2.1	23.9	29.8	38.3	6.4
	Married (9)	11.1	44.4	0.0	44.4	0.0
Total		3.8	19.8	20.8	37.5	18.1

3.2.4 DURATION OF MEMBERSHIP OF CHAMPIONS OF CHANGE GROUPS

The CoC intervention had a life span of two years. Figure 3 shows the period that the CoCs in the end-line sample reported to have been members of the CoC groups in their communities.

Thirty eight percent (38%) of the CoCs reported that they had been members for more than 20 months and this was followed by those who had been part of the intervention for 11-15 months at 28%, and then those who had been participating for 16-20 months at 20.5%. Only 5% of the respondents reported that they had been members of the CoC groups for less than six months. The mean number of months the CoCs had attended the CoC groups was 17.08 months and the minimum and maximum periods were one and 24 months, respectively. However, these data do not include those CoCs who had already dropped out. As at the start of the intervention 32 FCoCs were trained and thus 32 groups were supposed to be there, 27 FCoCs and their groups were still active.

3.2.5 WHO DOES NOT PARTICIPATE IN COC ACTIVITIES AND WHY?

Figure 4 shows that 44% of the FCoCs reported that less than or equal to five CoCs had dropped out of the intervention and this was followed by those FCoCs who reported they lost between six and 10 CoCs. The following sections shed light on the reasons why young people dropped out or chose not to participate in the CoC intervention.

Figure 3 **Reported duration of CoC membership in their groups at end-line (N=288)**

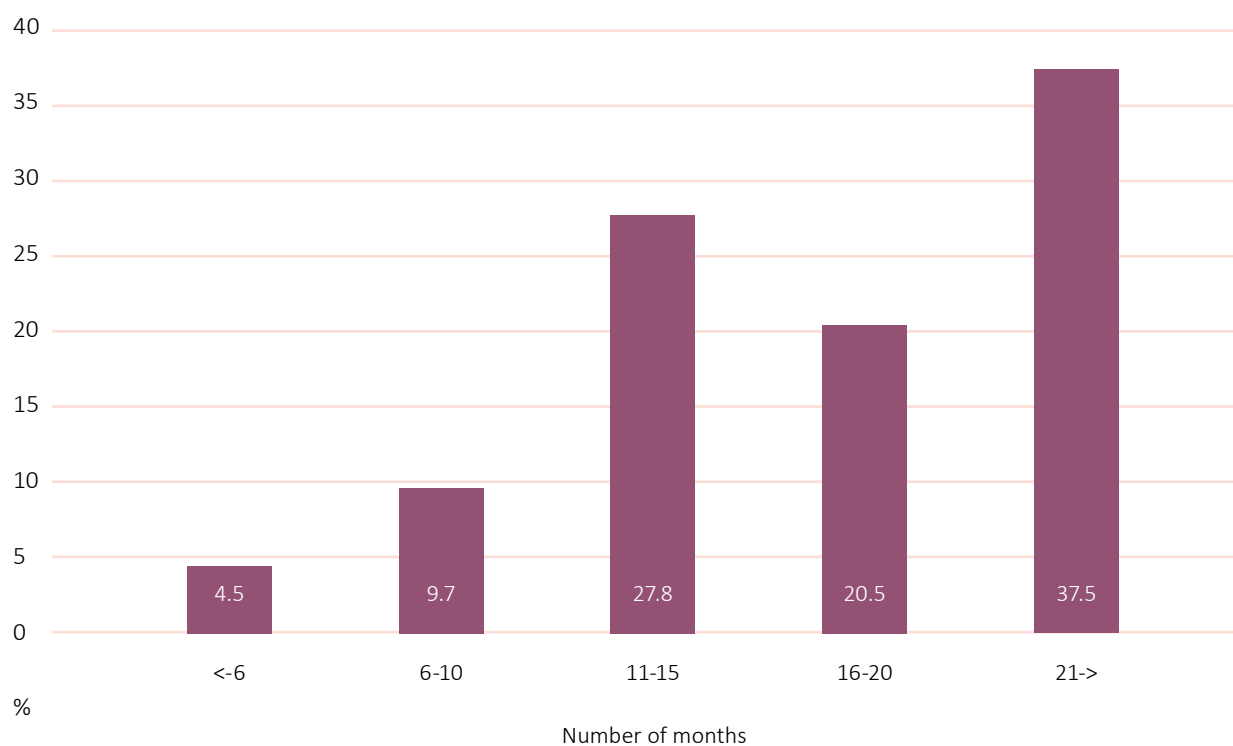
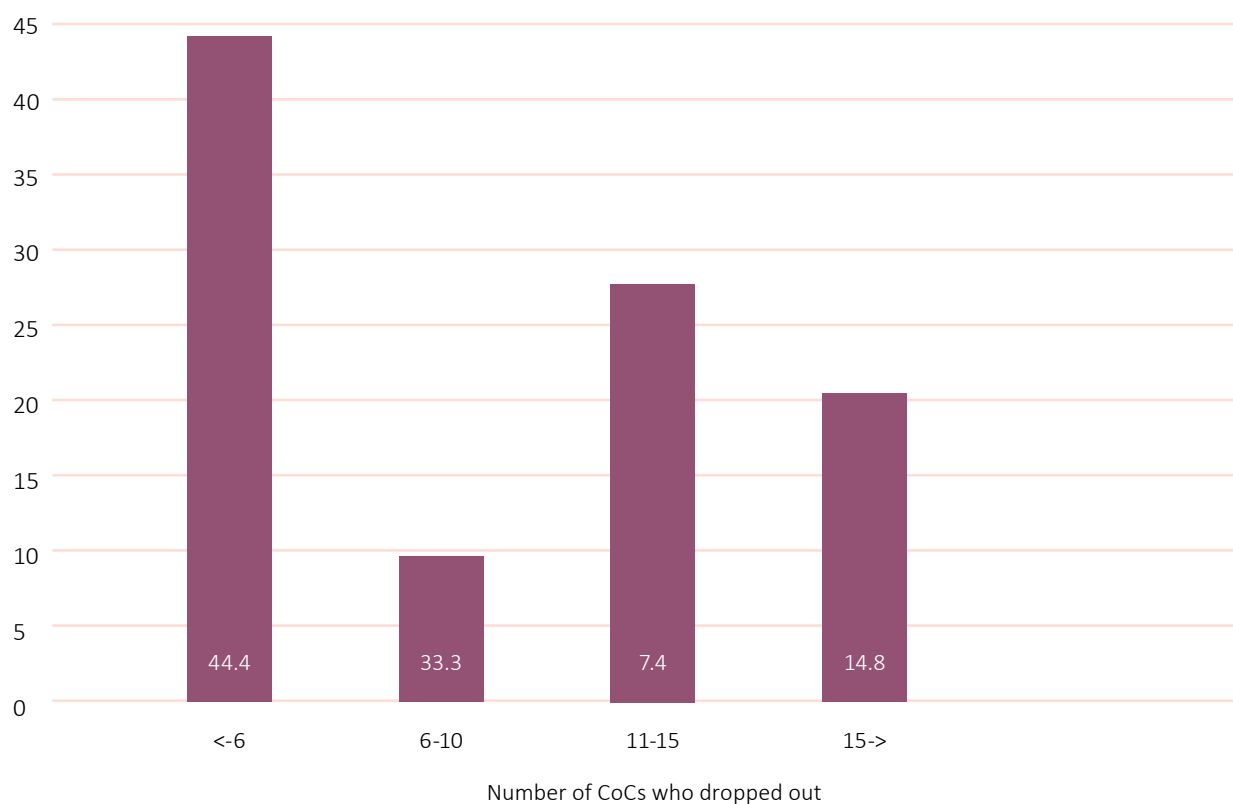


Figure 4 **Number of CoCs reported to have dropped out of the CoC intervention at end-line (N=27)**



3.2.5.1 DISCRIMINATION

Despite quantitative data showing that young people with disabilities participated in the CoC intervention, at baseline and also at midline, there were some groups that were reported not to participate in CoC activities and these included young people with various forms of disability mainly because of the fear of stigma and discrimination as narrated during an FGD with female FCoCs at midline:

“Some of the youth who do not participate are those with disability: they feel if they come to the Champions of Change groups, they will be discriminated. So, the disabled do not participate, and it is the same with the persons with albinism they are not comfortable being with those that are dark – they feel that they will be discriminated and ridiculed, so they just stay away” (P6, FGD with female FCoCs, midline)

In some cases, CoCs may laugh at other young people with specific characteristics, for example people who stammer when they are talking, as narrated during an FGD with male FCoCs.

In addition, at baseline, there were some youth from rich families, according to female FCoCs in the FGD, who did not attend CoC activities because they did not want to be taught by poor people. However, this was not reported at end-line. Some young people were said not to attend CoC activities just because their clothes were dirty and the fear that their friends will laugh at them.

“..if I go there people will laugh at me, my clothes are dirty, my friends have put on good clothes and with my rugs I will not feel comfortable” so a lot are ashamed and feel they will be laughed at, we have tried to compel them to come but hmm they deny, “ I will come when I get clothes”
(P1, FGD with male FCoCs, end-line)

In some cases, CoCs looked down upon FCoCs; hence, they did not participate in CoC activities for reasons of age.

“For my group, those from 18 to 24, have kids and they just stay in their homes, but then for them to come and sit down to discuss with those younger than them, they don’t feel comfortable ‘should I be taught by that one?’ so they choose to stay [away]” (P8, FGD with female FCoCs, end-line)

3.2.5.2 RELIGION

At base-, mid- and end-line, some young people did not attend CoC activities due to religious reasons: participants in an FGD with female FCoCs reported that while girls are taught about using contraceptives during CoC meetings, the Roman Catholic Church and Jehovah Witnesses did not allow their members to use them; hence, members of such churches did not attend CoC meetings.

“Did not join because of the religion, they deny and they feel like joining the group is satanic, they do not even participate in any gathering, they maybe go and play Bawo but rarely”
(P6, FGD with male FCoCs, end-line)

3.2.5.3 PARENTS REFUSING ATTENDANCE

Throughout the two years of implementation, there were also some parents – irrespective of their religion – who told their children not to attend CoC activities especially after hearing that they were being taught about SRHR issues including contraceptives. One prevailing belief was that a girl who has never given birth is not supposed to use contraceptives, as this would dry up the womb and the girl will never give birth. Some parents of participants who were around 10 years told their children not to participate as they were not supposed to know about these issues.

“The main problem that is being faced is being cursed and ridiculed, it is not the children’s decision but the parent’s, they are the ones who are making the children not to come to the group”
(P3, FGD with male and female FCoCs, end-line)

3.2.5.4 LACK OF INCENTIVES

The presence of sports equipment, especially balls, functioned as an incentive to attend CoC activities. Male FCoCs explained that if this equipment was lacking, youth instead went to video shows. At mid- and end-line, this problem continued to be mentioned and was reported to have led to a decline in the number of participants.

At base, mid- and end-line, FCoCs also reported that some youth did not attend CoC activities as they did not financially benefit from their attendance. This was in reference to FCoCs receiving an allowance when they attended trainings provided by Plan Malawi. Some parents told their children that ‘you are just suffering for nothing’.

3.2.6 EMERGING CHALLENGES IN RELATION TO PARTICIPATION

There were some challenges that emerged during the end-line study which affected the participation of young people in CoC activities.

3.2.6.1 YOUNG PEOPLE WHO WANT TO STICK TO PREVAILING GENDER NORMS, BELIEFS AND PRACTICES

Some young people dropped out of the CoC groups once they realised that the intervention encourages them to depart from the existing negative gender norms.

“So, there are some beliefs that a woman should not mould bricks and they follow that, so when you take her to the group and try to teach her about that [how to mould bricks/construct a roof], she says that it is not appropriate for a female person ..., that is not good teaching, that is why they say we are being taught ridiculous things and we should not come here again” (P4, FGD with a mix of male and female FCoCs, end-line)

In addition, initiation ceremonies are common for young people to undergo in TA Liwonde. The CoC activities might impart contradictory messages compared to what is taught in initiation ceremonies; hence, some young people would decide not to participate in the CoC groups.

“I will add, there are some cultural activities like the initiation ceremonies... there is a female initiation called ‘Litiwo’ which targets the female who have reached the puberty stage, so they are taught about issues concerning marriage there..., and what we the Champions of Change tell them is different, maybe we the Champions of Change can tell them ways they can use to protect themselves against contracting sexual transmitted infections while there ... what they are told is ways they have to use to lure men to sleep with them...” (P5, FGD with a mix of male and female FCoCs, end-line)

After the initiation ceremonies, young men and women feel that they are grown-up and instead of being called iwe they prefer being respected and being called inu [formal way to address an older person]; hence, if they are attending CoC activities and they are continuously being belittled they may decide not going for such activities anymore.

“...so when a child has just been initiated and they call him ‘iwe’ he does not like that, he prefers to be called ‘inu’, so when they continue calling him ‘iwe’ tomorrow he will not show up, they are embarrassing me and the only thing to do is not to come again” (P5, FGC with male and female FCoCs, end-line)

3.2.6.2 FEELING TOO OLD TO PARTICIPATE

During the same mixed FGD at end-line, one female FCoC said that young people aged 19 years and above generally feel that they are grown-up and hence they should not participate in CoC activities.

“The main thing in this area is for a person that is 19 and above is difficult [to join]... They say I am too grown up for that... they [19-24 year olds] pretend to have gotten the message but once they are out of the meeting place they throw the advices away... while the younger ones listen and practice what we teach them and it has brought a change” (P7, FGD with male and female FCoCs, end-line)

3.2.6.3 WASTING THEIR TIME

It was only during one FGD with female FCoCs at end-line where participants reported that some young people, especially with children and out of school felt that CoC activities were a waste of time. They mentioned that change would take too long or that they would be better off spending time doing some productive work.

“Those in the community [out of school], grow up in a different setting, some kind of traditions that makes them stubborn and this leads to them thinking meeting at CoC is a waste of time. This shows that issues on life, need to come from within, so it is like that say that behavior change takes a long process, so it just needs a slow progress, that they may go and see how things are done and consider it as waste of time, and go back to their old ways.” (P4, FGD with female FCoCs, end-line)

In case of the in-school CoC intervention, activities were conducted after lunch: learners go for lunch and they return to school for CoC activities. A matron reported that some young people do not return to school for the CoC activities because of household chores.

“Some don’t just come. They have stopped coming and I don’t know why maybe ... because of the time because they go home let’s say for the girls, they knock off at 2pm they go home and eat so it’s already late so they have to do some household chores.” (KII with matron, end-line)

In case of the community-based CoC intervention, even though CoC groups were organized in the weekend, some CoCs could not attend because their parents wanted to help them in the households during the weekend. In some cases, young people would want to attend CoC activities but they do not, because they have to earn a living for their households.

3.2.6.4 BEING DISCOURAGED BY FRIENDS

The study found that, at times, those who are not CoCs discourage others from participating which has caused some absenteeism. One male CoC reported that not knowing what happens in the CoC groups also prevents participation.

3.2.7 SELECTION OF FACILITATORS OF CHAMPIONS OF CHANGE

During FGDs with FCoCs at baseline, participants reported that most FCoCs were selected from existing youth clubs. These FCoCs were chosen from youth clubs based on a number of criteria: having the ability to learn and explain issues, interest in the subject, a demonstration of good behaviour, being present in all or most youth club meetings and they also looked at whether one went to school or not (as being able to understand English was important). When youth clubs selected people to go to trainings, they also looked at whether one had previously attended training or not. Chairpersons of youth clubs played an important role in the selection of participants to attend FCoC and other trainings either on their own or in consultation with other members of the youth clubs. In some cases, youth clubs voted to select the person to attend the training. Some FCoCs were actually chosen by Plan Malawi as narrated during an FGD with female FCoCs.

“[laughing] I was chosen by Plan Malawi from our meetings with them. They saw how active I was in the activities I was involved in. The way I spoke I was able to expand on issues at hand, so they realized that out of the girls that they met here, I was the one who could do well in this project...”
(P5, FGD with female FCoCs, baseline)

The selection criteria of whether someone had attended trainings or not was criticised, for example, during an FGD with female FCoCs at baseline. They pointed out that the next candidate on the list of those who should go for training may not be qualified or interested in the upcoming training.

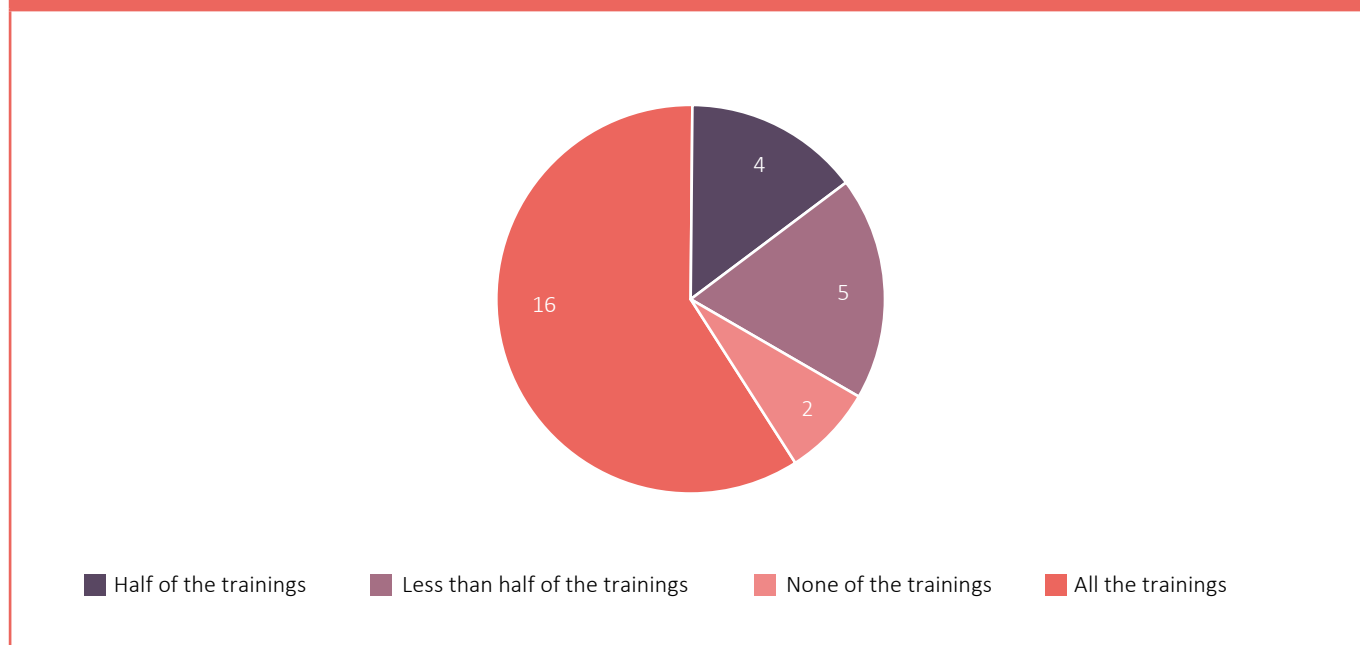
At end-line, some FCoCs had resigned from their positions while others were informed no longer to work as FCoCs because of their behaviour. For example, (i) one FCoC demonstrated homosexual behaviour during the training and was informed to go home and no longer participate in CoC activities; (ii) another one impregnated a female CoC and was therefore removed from the intervention; (iii) some female FCoCs got pregnant and could no longer participate in CoC activities; and (iv) one male FCoC went to South Africa for greener pastures. After the FCoCs left the group, the youth club either replaced them or people within the CoC group looked for someone who was very active to take over the leadership of the group. Irrespective, there was a need for the youth club to endorse and communicate to Plan Malawi about this change. This was because some CoCs who replaced FCoCs were not allowed to attend trainings, as Plan Malawi was not kept up to date about changes in leadership. The new FCoCs were trained by Plan Malawi.

“Yeah we noted the changes and we conducted the refresher trainings and we also trained the replacement facilitators to make sure that they are also conversant of the modules so that they can do the work as they are expected to” (KII, end-line)

3.2.8 TRAINING OF FACILITATORS OF CHAMPIONS OF CHANGE

Plan Malawi conducted an initial training for 32 FCoCs in 2017. There were refresher trainings in 2018 and in 2019 Plan targeted the same number of FCoCs. At end-line, the community-level FCoCs that were surveyed were asked about the number of trainings they recalled attending. While two FCoCs reported they had attended no training, 16 of the 27 FCoCs reported having attended all trainings as can be seen in Figure 5.

Figure 5 Reported number of FCoCs that attended trainings at end-line



All the trainings were conducted by Plan Malawi in Liwonde Township and participants in FGDs with FCoCs indicated that this training took five to seven days. The trainings, as mentioned by FCoCs at end-line, covered 14 modules including a short introduction of the 15th module on intergenerational dialogue that will be added later. With regard to the training received, participants highlighted that some modules were separated according to gender and therefore some sessions were exclusively taught to female FCoCs and others were done with male FCoCs only.

In 2019, Plan Malawi introduced the in-school CoC intervention and 20 teachers from different schools in TA Liwonde were selected to be trained as patrons/matrons. This training, as explained by one patron, was for a period of five days. A key informant reported that within the school environment, patrons/matrons would choose in-school FCoCs among the pupils who would be able to interact with fellow pupils. While matrons and patrons have been trained, this key informant was not aware whether there would be school-based FCoCs trained or not.

In terms of selecting matrons/patrons within the school environment, a key informant reported that he or she should be interested in the work.

“... mmmmmh there is a criterion, the criteria is that the person should show interest and someone should be conversant with facilitation and they should also be teachable/trainable so the matron provides the lessons, provides the materials to the person to conduct the facilitation” (KII, end-line)

One patron reported that he and other patrons and matrons were invited to a training session on the CoC intervention in Mangochi. He explained that he was actually chosen by the head teacher to be the patron.

“... We were just appointed by our head teacher and ... told that there is this programme and you are going to be the patron and you are going to be the matron...” (KII with patron, end-line)

3.2.9 TOPICS COVERED DURING CHAMPIONS OF CHANGE TRAINING AND ACTIVITIES

At baseline, both FCoCs and CoCs mentioned that the following topics were covered during the training of FCoCs as well as during CoC activities: the disadvantages of child marriage and where such incidents can be reported; body confidence; communication; gender and gender equality; rights including how to recognize infringement of one's rights; and family planning. A female participant explained that body confidence is about one accepting himself or herself how he or she is, for example, in accepting whatever complexion one may have (and not resorting to the use of bleaching creams). In terms of gender, this had to do with there being no differences between men and women.

One participant added that in CoC groups they also teach each other how to convince those who have dropped out of school (also after pregnancy) to go back to school. At end-line participants also mentioned that during the trainings they covered all these issues including SRHR and the importance of school.

“Okay, I once dropped out of school and the champions came and talked to me to the point that they encouraged me to go back to school and I did, I started in Form 1 again and now am in Form 3, so I have learnt that participating in these groups is good because it encourages the youth to be in school” (IDI with 19-year old-female CoC, end-line)

As was the case at baseline, at end-line many participants indicated that they had learnt about gender and understood it as equal sharing of household chores. They went on to elaborate that girls should also be able to build houses while boys should be able to fetch water, sweep and cook for example as narrated below by the 19-year-old female CoC at end-line.

“Like cooking, boys should also cook, fetching water, boys should also be able to go and fetch water even sweeping, boys should also be able to sweep. There shouldn't be jobs specifically for boys or girls only but both girls and boys should be able to do any of these household chores” (IDI with 19-year old-female CoC, end-line)



FCOC leading a session in a safe space

At end-line, CoCs also spoke of girls' rights and two youth participants mentioned the related responsibilities such as making decisions about being involved in sexual relationships and protecting oneself against getting pregnant as narrated by an 18-year-old female CoC. One CoC mentioned that superstitions regarding sexual activity (ejaculation causing mental disorders and hairy arms) were demystified in their groups. Participants stressed that they were also taught about abstaining from sexual activities and if they were not able to do so, then they were advised to use condoms to prevent STIs and early teenage pregnancies. One youth CoC shared that she learnt how to dress in a way that does not tempt boys, while mentioning how they could protect themselves from rape.

At end-line, SRHR was a common topic covered during CoC activities, including STIs and going for HIV testing. One youth explained that a member of the CoC group collected condoms from the hospital and stored them for other youth to use. With regard to sexual rights topics, one youth specifically indicated her right to sleep with whoever she liked without being forced.

"They teach that a youth has a right to choose who to sleep with, and that no one should force anyone to sleep with them..." (IDI with 15-year-old male CoC, end-line)

Moreover, topics of self-esteem, self-awareness and confidence were mentioned by some CoCs at end-line. A parent who was interviewed at end-line also indicated that youth were now active and able to speak up. While observing a CoC activity, the field team noted that the different types of power were explained and discussed.

While at baseline, participants mentioned that the trainings also covered body confidence, at end-line none of the CoCs and FCoCs mentioned this: it was only a key informant who said that the training also covered issues around body confidence.

"For the girls we are training them on being assertive, being body confident and then training about their sexual rights and then we train them about them living a life of being sexually healthy, we are training them about the dangers of child marriages and being economically empowered, and lastly we are helping them being powerful. That is how the structures are like, I have just narrated the way they understand them, the 14 modules that are in the Champions of Change model" (KI, end-line)

Initially there were 14 modules in the CoC programme. However, a key informant reported that Plan Malawi had just introduced a 15th module on intergenerational dialogue, as also referred to above.

DATE	MODULE	ACTIVITY	PAGE	REMARKS
20/01/19	1	Nurturing self-esteem	22	well done!
	1	The mouse, hen and elephant	25	
	1	Assertive communication	32	
	1	Build the house - build the team	36	
to	1	Asking about power	37	
	1	Imagining our future	46	
	1	Learning to make decisions	50	
	1	Analysing our context and supporting each other	56	
21/01/19	3	Chithumethumethu: Chikhu		
22/01/19	3	Thupi		
	3	Mfuna yabukanga		
	3	Echokere ku Saturn		
	3	Kupita ku Jupiter		
	3	Kuzisamalira		
to	3	Msimbo		
	3	Ndani oanthole ndi		
	3	Chonwa pa Thupi		
	3	la mibabwa?		
	3	Kupitokozera bikhala		
23/01/19	3	Odolira Thupi		
24/01/19	5	Ufulu waungu	24	
	5	pebalira upangiri		
	5	Kuphunira za	27	
	5	kulia munthu		

Lesson Plan by in-school matron

"I know there are 14 modules... there is a module that has been introduced which is called, 'intergenerational dialogues' and this one is trying to link... bridge the gap between boys and girls that have gone through or that are still going through the modules with respect to the elderly and the people that they report to or the gate keepers... they cannot become Champions of Change on their own, the elderly have to be informed about that and therefore provide the necessary support and then they will become the Champions of Change. Yah!" (KI, end-line)

A key informant reported that boys for example are taught, among other things, to be responsible when in a relationship and avoid perpetrating violence in such relationships.

“...For boys, you are telling them first to know who they are, and you are then getting more into telling them on the way they should behave in front of girls, being responsible when they are in a relationship and how they can avoid being violent to themselves and to other girls and even other boys and lastly we are training them to become Champions of Change, of course we are also informing them about their sexuality”
(KII, end-line)

A 19-year-old CoC reported that during CoC activities they are also taught about violence including the violence that women perpetrate against girls such as forcing them to get married at a very young age.

The training of matrons and patrons happened just prior to the end-line being conducted. A patron reported that the major issues that were covered during their training was on gender, girls’ rights, assertiveness, ending child marriage and teenage pregnancy and other SRHR issues.

“The aim of the training was to reduce the child marriages and early pregnancies” (KII with patron, end-line)

At baseline, during an FGD with female CoCs, participants did not suggest anything else which should be added to the CoC training apart from having refresher courses to remind them what they had learnt earlier. Some male FCoCs suggested that the CoC training should also include some elements of vocational training such as carpentry, bricklaying and entrepreneurship. Such courses, as argued by male CoCs, could be quite helpful to young people as sources of income and it would contribute to ensuring that young people for example do not steal. At end-line, a new module on economic empowerment had been introduced targeting both young men and women. When asked which topics they felt were missing or wanted to know about at end-line, many participants remained silent.

3.2.10 USEFULNESS OF TRAININGS

At baseline, the trainings were described by participants as useful, because it helped them to understand abuse and how to report such cases to relevant authorities. They also learnt that even if a girl had a child, she could go back to school.

At both base- and end-line, participants found their learning about how to save money through village banks particularly useful:

“In case of how to save money, the trainings have helped us realize that village banks are a good way as they give us the power to lend money to each other, that we may use for certain projects”
(IDI with female CoC, end-line)

At end-line, 94% of all the respondents who attended any training agreed that the trainings they received from Plan Malawi gave them the skills and knowledge to become change agents for gender equality and girls’ rights. The training they received was perceived as useful, because many youths who had dropped out of school returned to school and some CoCs were reported to have stopped engaging in bad behaviours such as drinking beer and smoking marijuana.

“First of all, before CoC, we were somehow behind in this community, and as young people we were in big problems. There were some young people who liked doing things not helpful to their lives like drinking beer, smoking weed, some girls being promiscuous, prostituting¹¹, but when these trainings came, we started realizing that school is good, and even how to take care of our bodies, or that health is an important aspect of one’s life” (IDI with 19-year-old male CoC, end-line)

¹¹ This quote from a 19 year old male CoC generally demonstrates that boys talk about girls being promiscuous. Nothing is said about boys being promiscuous.

Both CoCs and FCoCs reported at end-line that the trainings were useful as they learnt about gender and about gender-based violence which initially they did not know about.

“... The second thing was to look at the types of violence, how many types are there, and this was very new as before we couldn't differentiate and we could only hear about it in radios. We started realizing that when a child is being forced to do something or even being given too much work is indeed violence”

(IDI with 19-year-old male CoC, end-line)

A parent and a chief also emphasized that the topics covered were important and that they saw changes in the youth. An 18-year-old male CoC at end-line reported that participation in CoC activities has helped young people to be obedient to their parents including being able to perform household chores.

“Before, I would just go somewhere and come late at night. And in the morning, I would quarrel with my parents. But as young person, sometimes you just don't have a clue of where your life is heading and so you turn to be very rude to parents when they try to follow up on you. But some friends of mine told me about the group and they were persistent to have me join. So, I joined and I realised it is a good group. Even though other people might say it's useless, but I know it's not” (18-year-old male CoC, end-line)

In conclusion, the trainings were useful as they led to a number of changes including changes in young people's behaviour, they became aware of gender and related issues and the importance of school with many young people who had dropped out of school going back to school.

3.2.11 ROLES OF DIFFERENT ACTORS IN THE CHAMPIONS OF CHANGE INTERVENTION

There are a number of people who play various roles in the implementation of the CoC intervention, and these include FCoCs, CoCs, community leaders, parents and guardians, peers and other community members.

3.2.11.1 ROLES OF FACILITATORS OF CHAMPIONS OF CHANGE

At end-line, the FCoCs mentioned that they conducted their CoC sessions in primary and nursery school classrooms and sometimes under secluded sheds. The FCoCs met CoCs in safe places where they discuss various issues with young people. During the FGDs, participants were able to explain what safe places are.

“A safe space is a place where youths of Champion of Change meet and discuss freely without looking who is watching, are there my parents, brothers who will criticize me about what we are discussing here? Because what we discuss in safe spaces are the things we fail to reach out to our parents, for instance ‘what is having sex [kunyengana]?’ which means the parent will chase you away saying that is childish unlike when it's just us the youth we will be able to discuss freely on the good and bad side hence we are learning about the stories” (FGD with male and female FCoCs, end-line)

The FCoCs also mentioned that CoC sessions were conducted after school hours or on Saturdays and they took about one to two hours. Local games, songs, dance, drama interactive activities, discussions, energizers, questions and answers, recaps and illustrating with examples were some of the activities and modes of learning used by FCoCs. These activities helped to attract new participants and kept CoCs engaged. Some games and energizers were derived from the module exercises and were as such part of the curriculum. Lastly, the FCoCs also play different games with the CoCs. While FCoCs would want to play games such as football and netball with their members, the major problem was that most of the CoC groups did not have balls. At end-line, some FCoCs said to act as role models for young people who participate in their group activities and the wider community.

“My role as FCoC is to meet different groups of girls and discuss with them about their everyday lives with the purpose of trying to change certain traditions that may be harmful to their lives in this community. I also have to be their role model practicing those things that I teach them. Because if I just teach them without putting them into practice myself then it would be difficult for them to get it. For example, participant number one can give a testimony to when I showed children the Norplant contraceptive method that I use that will be there for five years... So that’s how I try to be a role model to the children I teach”

(P5, FGD with female FCoCs, end-line)

“This man when his wife is out of the household, he could stay without cooking to eat until the wife returned home and cook food for him to eat. So, this one day he came to my home... he was like ‘What is happening here?’ ... I told him my wife is out of the house so I cannot wait for her to come and cook for us. I have to cook. So, he was amazed and I explained to him about gender and right now he has changed. When his wife is out and comes back, she finds already cooked food, sure” (P6, FGD with male FCoCs, end-line)

During meetings, the FCoCs discussed the topics, as mentioned in Section 2.3.9, in their groups. FCoCs specifically mentioned the use of contraceptive methods (e.g. condoms), the importance of youth accepting their bodies and not *kuzitudula*¹², and issues of gender equality – which specifically focussed on gender roles.

“They also tell us about HIV prevention and what we can do if we have a sexual partner and they tell us to use condoms if still in school so that we save our future” (IDI with male CoC, 14-24 years, midline)

“We teach them about gender equality. For example, if a boy is cleaning plates then a girl should clean pots so that there is no difference in job allocations. Therefore, the two will be able to work together”

(P4, FGD with female FCoCs)

At base- and end-line, FCoCs reported to have one-to-one discussions with CoCs and other youth. The FCoCs encouraged pregnant girls not to abort but to keep the pregnancy and go back to school after they have delivered. FCoCs also reported that they help fellow youth who experience different forms of violence. One female FCoC gave an example of a case in which a man sexually violated his stepdaughter and stopped having sex with his wife. The girl got pregnant and was helped by her mother to abort¹³ and access Norplant, so that she would not get pregnant when her stepfather had sex with her. The FCoC reported this case and the man was arrested. During the meetings, FCoCs also told CoCs to report when they are abused. For example, FCoCs pointed out that some parents can be violent to their children to the extent of denying them food and it was agreed that CoCs should report this to the FCoCs who can take these issues up with their parents.

“We do have a separate session with the person and ask what is troubling him, we ask them to open up, and if it is a problem at home he says it, ‘I have been denied food at home’, so we do advise him to go and have a talk with his mother, not rudely but politely and with respect, start to praise her for the good things she has done to you in the past, and then beg her never to deny you food because for a person to stay alive he has to eat, but if this does not work he should come and tell me so that I can go and talk with the mother, I do approach the mother and talk with her like we chatting and in a way that it would not show that the boy has reached out to you about the problem, like talking about the problem like it is happening in another household, telling her what can happen to a child who is ill-treated in the home, they can sleep out like in the benches at the market, then go astray and start stealing” (P1, FGD with male FCoCs, Endline)

During the meetings, FCoCs also encouraged CoCs to go to school and avoid being involved in activities which could disturb their education, for example being involved in sexual relationships.

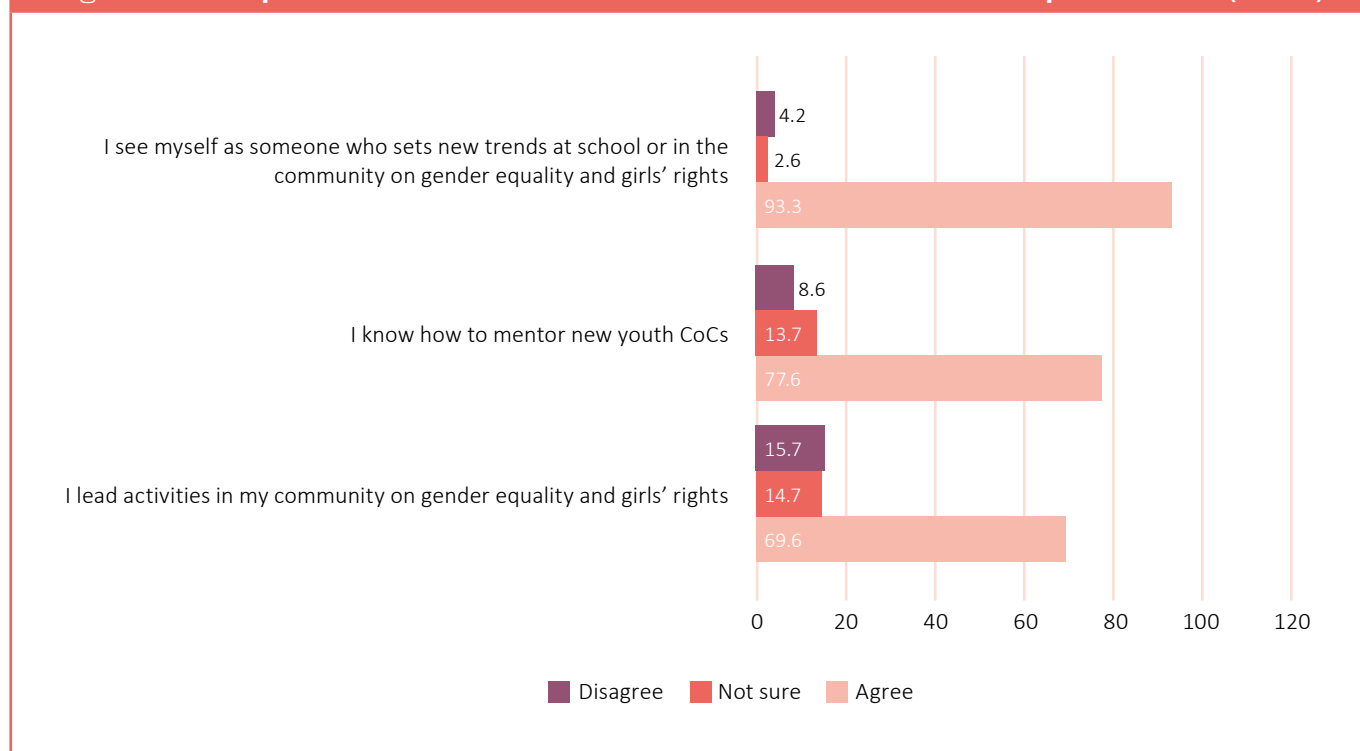
“We also talk about the same things, they have to work hard in school to have a better future, that’s why we give them full chance to go to school throughout the week and come for the CoC meetings during weekend”

(P2, FGD with male FCoCs)

¹² This applies to girls and it means applying make-up to look attractive and beautiful.

¹³ Abortion is illegal in Malawi. If a girl seeks to abort a child, this will be, most of the time, an unsafe abortion.

Figure 6 Perceptions of CoCs and FCoCs on their own role and leadership at end-line (N=313)



One female FCoC at end-line reported that she integrated teaching of saloon skills in her CoC session, to attract more CoCs:

"... Most of my girls go to school but those who stay at home, I had told them that they should be coming to meet me and that I will teach them some saloon skills. So, they started attending the meetings. As I teach about saloon skills, I would cease this moment and start teaching the girls lessons. Before, I had 14 members and now they are about 29 members" (P6, FGD with female FCoCs, end-line)

At end-line, many study participants also mentioned that FCoCs and CoCs held meetings at community level attended by adults: during such meetings FCoCs and CoCs shared what they learned, for example gender equality, the need for parents to send their children to school and the disadvantages of teenage pregnancies and child marriages. A female CoC reported that CoCs included drama in these community meetings.

"The Champion of Change would sometimes call on meetings and perform dramas which carry some lessons and most parents took that and they would know that it is not good to get young children married as there are problems in marriage and also consequences on teenage pregnancies which mostly ended with the parents being affected" (IDI with 15 year old female CoC, end-line)

Lastly, the data shows that people change if they are given examples of others who have run into problems because of bad behaviours. During an FGD with male FCoCs, a participant gave an example of his friend who used to have many sexual relationships, trouncing on the rights of his wife, girls and other women. He gave examples of people in his community who were jailed or taken to the police because of similar behaviour.

3.2.11.2 ROLES OF CHAMPIONS OF CHANGE

It is important to explore how participants of the CoC intervention perceive their own role and contribution. Hence, at end-line, FCoCs and CoC were surveyed regarding this. The results show that FCoCs and CoCs did perceive that they were initiating change. This is evident, as 93% of the respondents agreed that they saw themselves as someone who set new trends in the community or school on gender equality and girls' rights (Annex 46). A lower proportion (78%) felt they could mentor new CoCs (Annex 47), and 70% felt they could lead activities in their community on gender equality and girls' rights (Figure 6). It should be noted that all FCoCs agreed to these three statements. In addition, significantly more males than females agreed that they lead activities in the community on gender equality and girls' rights, which could indicate that males felt more confident than females (Annex 48)

From the qualitative study component, it was found that besides participating in community meetings, together with and often organized by the FCoCs, CoCs brought about change by sharing what they learnt with their parents or siblings, as for example mentioned at end-line by a female CoC:

“Because of what we learn at Champions of Change and when we get home, we also share that with our parents. That is why things have changed” (IDI with 19 year old female CoC, end-line)

This female FCoC further said the sharing of what they learnt with parents led to some parents, who were not sending their children to school, to have sent them to school now, including the girls who dropped out of school due to pregnancy.

CoCs were supposed to hold joint activities, with female and male CoCs. The proportion of respondents who agreed with the statement ‘Over the past one-year, joint activities between boys and girls about gender equality and girls’ rights have gone well’ was 81%, 10% disagreed while 9% were not sure. The proportion of respondents who agreed with this statement was significantly higher among males (85%) than female (78%) and among FCoCs (84%) it was also higher than among CoCs (81%) (Annex 49).

3.2.11.3 ROLE OF COMMUNITY LEADERS

Several chiefs supported the CoC intervention. This was reflected in interviews where some chiefs were said to visit parents – sometimes together with FCoCs – who refused their children to attend CoC activities, or call for community meetings to stress the importance of attending CoC activities. One 19-year-old male CoC said that chiefs also encouraged youth who were not yet part of the CoC groups to become CoCs. Some chiefs were also said to sometimes visit CoC groups and accompany them to visit groups in other areas, or they introduced the FCoC to the community. Two male FCoCs reported that their chief provided CoCs with a place to meet.

One FCoC reported that CoCs had a meeting with chiefs and that they together decided that video shows would not be allowed to play during school time anymore. However, this decision was not effected, because the owners of the video show places and other community members were not invited to the meeting in which this decision was made. Chiefs were also referred to in relation to bylaws on prevention of child marriage and teenage pregnancy, and organizing community meetings on these topics, including on school attendance. From the quantitative data, it is seen that almost all young respondents regardless of their sex, age, religion, marital status and whether they were CoCs or FCoCs reported that their community leaders were aware (99%) and approved (98%) of the CoC intervention in their communities. However, some youth found it challenging to communicate with community leaders. While 69% agreed they could talk to their community leaders about gender equality and girls’ rights more easily than in the past, 18% disagreed while 12% felt unsure (Figure 7). This could indicate that young people may not feel fully confident and equipped to talk to the leaders, and/or that leaders do not make themselves accessible to youth.

Table 5 gives insight into the characteristics of respondents per response for this statement. It is worth noting that all FCoCs felt comfortable talking to the leaders as compared to CoCs; and this is also true for those who were older and had a higher level of education.

Figure 7 'I can talk with community leaders about gender equality and girls' rights more easily now than in the past'

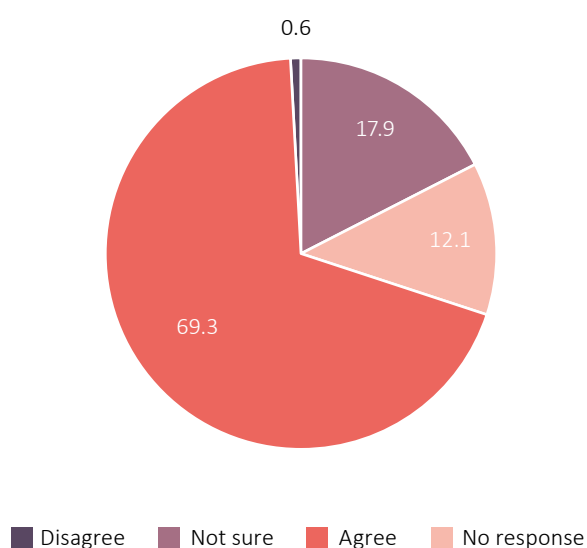


Table 5 'I can talk with community leaders about gender equality and girls' rights more easily now than in the past' – end-line

Characteristics (n)		Disagree	Not sure	Agree	No response	Total
Sex	Female (167)	22.2	11.4	65.3	1.2	100
	Male (146)	13.0	13.0	74.0	0	100
Age	<15 (91)	31.9	12.1	56.0	0	100
	15-19 (178)	15.2	13.5	70.2	1.1	100
	20-24 (34)	0	5.9	94.1	0	100
	>24 (1)	0	10.0	90.0	0	100
Religion	Muslim (170)	16.5	11.2	72.4	0	100
	Christian (143)	19.5	13.2	65.7	1.4	100
Type of respondent	FCoC (25)	0	0	100	0	100
	CoC (288)	19.4	13.2	66.7	0	100
Current education level	Primary (211)	21.8	13.7	63.5	0	100
	Secondary (40)	5.0	5.0	90	0	100
	Not currently in school (1)	0	0	100	0	100
Marital status	Single (239)	19.7	11.7	68.2	0.4	100
	Have a partner but not living together (56)	16.1	14.3	67.9	1.8	100
	Living as a couple (1)	0	0	100	0	100
	Married (17)	0	11.8	88.2	0	100
Total	(313)	17.9	12.1	69.3	0.6	100

3.2.11.4 ROLE OF PARENTS AND CAREGIVERS

About 98% of the survey respondents agreed with the statement ‘My parents/caregivers know about my activities on gender equality and girls’ rights’. The same proportion believed that their parents approved of their activities on gender equality and girls’ rights. Many parents were reported to stimulate their children’s (active) participation or even check on the attendance of their children in the groups. Some parents also encouraged their children to become members of CoC groups, as a male CoC indicated, because the parents saw the positive contributions of the CoC intervention. A female parent of 30 years old said she encourages the FCoC of her child’s group, to continue doing this voluntary work.

One father reported that parents were taught by Plan Malawi how to talk with their or other children about SRHR, to encourage them “not to indulge themselves in early marriages and pregnancies”. This father reported that child marriage is going down, but teenage pregnancies persist, and that parents and chiefs are discussing how these problems can be better addressed.

It was also found that some parents and guardians were sceptical and did not want to send their children to attend CoC activities. In this case, FCoCs asked for the support of chiefs to engage the parents and explain what the CoC intervention was in order to encourage their child’s participation.

3.2.11.5 ROLE OF PEERS

Most FCoCs reported that their CoCs were positive about the intervention, eager to participate in the discussions, were able to reproduce and act upon what they had learned, and if discussions did not take place for any reason, they were disappointed.

“When they [CoCs] are coming to the group they look happy, they have nothing to worry about, they come willingly and wholeheartedly; eager to hear about their sensitization messages.”

(FGD with mixed FCoC, end-line)

Ninety-seven percent (97%) of the survey respondents agreed with the statement ‘My closest friends approve of my activities on gender equality and girls’ rights’. Female FCoCs reported that young people who were not part of the CoC groups mainly had interest in what the groups do when they sing songs and play netball. On the question whether these youth were allowed to participate, one FCoCs said:

“Yes, it is very possible because we play ball outside and so other youth show interest right there, and so I seize the moment to talk to these youths who seem interested in what we do. So, I do allow these interested youths to participate in the games.” (P4, FGD with female FCoCs, end-line)

3.2.11.6 OTHER COMMUNITY MEMBERS

With regard to the engagement of other community members, several cases were mentioned where FCoCs and CoCs were asked to participate in activities of other committees. At end-line, one FCoC reported that adults in the community sometimes visited their groups to encourage CoCs and monitor if things were going on well. A male FCoC explained that mother groups and child protection committees involve FCoCs in cases of school drop-out or potential child marriage; to go to the households together with them to discuss the issue and try to get the child to go back to school or end the marriage. Mother groups and child protection committees were also reported to encourage parents to ask their children what they learnt when coming from the safe spaces.

FCoCs reported that parents and chiefs had promised them an exchange visit with CoCs in another TA if they were able to increase membership to 100, or assist them with building a structure to hold their meetings. However, these promises were not (yet) met. Overall, it seems that the role and support of others, in particular parents and chiefs, have increased over the period of two years.

3.2.12 CHALLENGES EXPERIENCED BY CHAMPIONS OF CHANGE

Besides the challenges related to participation in the CoC intervention, as presented in Section 3.2.5 and 3.2.6, at baseline, midline and end-line, the FCoCs, CoCs and other informants mentioned a number of problems that the CoC intervention experienced.

3.2.12.1 INADEQUATE KNOWLEDGE AND SKILLS OF FCOCS

The FCoCs are supposed to have adequate knowledge for them to effectively implement the intervention. However, a number of challenges relating to their knowledge and skills were mentioned by the FCoCs, CoCs, parents and matrons and patrons, which had several reasons.

Lack of (translated) modules: A key informant at end-line reported that one challenge experienced in the CoC intervention was the lack of modules for use in the community. Some FCoCs used the notes they took from the training to teach the CoCs, while others used their memory.

“They [modules] are being used but when they [FCoCs] look back, it seems that some of the things they were teaching the CoCs were coming from their heads” (KII, end-line)

At base- and midline, there were no printed copies of the module materials. In addition, the modules were in English, while some FCoCs were not conversant in English. At end-line, a key informant reported that printed and translated modules in Chichewa were recently made available to FCoCs: this was towards the end of the intervention period. However, most of the community in TA Liwonde are Yao native speakers, so it remained an obstacle for some people. The non-availability of printed and translated modules at base- and midline meant that it was difficult for FCoCs to grasp the issues they were taught.

Trainings were rushed: At end-line, during an FGD with male FCoCs, participants reported that trainers covered a lot of topics during the training within a very short period and this made it difficult for some FCoCs to grasp the issues.

“This is a project of Champions of Change that is bringing change in this community, so what pains [us] is that the trainings are not enough. In the first training, they just worked [with] us through the modules very fast ‘kutiwaula¹⁴’ imagine we learned 14 modules in just three days, the recent one was just 1 day...”
(P1, FGD with female FCoCs, end-line)

At end-line during an FGD with male FCoCs, participants also recalled a recent refresher course where they learnt module 7 on economic empowerment. They argued that they did not learn it well because the time was too short.

“We stayed there for three days, and we learned module 7 in the last minute, maybe in just like an hour but if you take a look at the module from page 1 up to the last page, we are not supposed to learn it in just an hour. It is not good for us – it is the same with what happened with the other modules, imagine 14 modules we learned them in just six days, is this the way to teach? Or for us how can we teach others with that sort of training? So, this is making us facilitators look like we are teaching ‘Mbola¹⁵’ and this is one of the things that will make TA Liwonde not to improve” (P7, FGD with male FCoCs, end-line)

This was echoed by a key informant who also emphasised that the time in which the FCoCs were trained was very short. There is also a need for FCoCs to go for refresher courses; however, during an FGD with male FCoCs, participants reported that it takes a long time for them to be called for refresher trainings.

Some FCoCs were not qualified: One key informant and a few other study participants reported that some people who were chosen to go for the FCoC training had very low qualifications, particularly with regard to their command of English. As indicated above, this contributed to the FCoCs not grasping the materials which were in English.

¹⁴ This means not covering issues in details during the training.

¹⁵ Wack or of poor quality.

Inadequate training of matrons and patrons: As part of the in-school CoC intervention, Plan Malawi wanted teachers to identify FCoCs among the school learners. Hence, teachers (i.e. matrons and patrons) were trained, who would further recruit and train the FCoCs.

One matron indicated that because the modules were rushed through, the material was not discussed in detail. So, she returned home with the material, studied it herself and then went on to teach the CoCs. While the expectation was that the matrons and patrons would train the FCoCs, this had not yet been done. It seemed that they taught CoCs directly.

The matron also said that Plan Malawi was not providing them support and that there was a need for them to be meeting, including having refresher courses to discuss the challenges they experience. Another matron reported that while they were trained, they did not receive module 2 materials.

Explaining some of the modules such as ‘Growing up as a girl or boy’ which pertained to diagrams of private parts were sensitive and difficult to explain, as one of the matrons was afraid of being seen as obscene and hence, she was cautious to explain it in simple and understandable language. She reported that learners decided not to participate in the CoC sessions because of the use of obscene words.

“I just try to put it in simple words so that they can understand because sometimes when you tell the children some of these things, they will not understand you. They will say ‘the teacher is telling us obscene words’ ‘I can’t go there because they always say obscene words all through the session’ so they misinterpret, so you have to be careful” (KII with matron, end-line)

One head teacher of a school where the CoC intervention was implemented said that it was difficult for them to effectively supervise the implementation of the intervention in their schools, because the management was not trained.

3.2.12.2 PROBLEMS WITH INTERGENERATIONAL COMMUNICATION

Some study participants acknowledged the progress made with regard to communication between youth and adults but also remarked on persisting challenges of shyness.

“... some [young] people are still shy and they fail to express their mind with somebody older. However, we have seen some youth talk and express their thoughts with elders” (IDI with 18 year old female CoC, end-line)

While FCoCs discussed issues openly with adults, including parents of CoCs, some CoC reported that some parents and other adults have not yet opened up to their children.

“... sometimes the girls face different challenges [and] they are afraid of approaching their parents, likewise, parents are shy to open up to their children on issues to deal with sex, for example. So, there is an issue of opening up between the parents and their children. However, some parents do talk freely with their children” (IDI with an 18-year-old female CoC, end-line)

A male CoC narrated that they fail to discuss SRHR issues with older persons as a way of respecting the elders. Thus, there were still prevailing intergenerational communication challenges, which also applied to CoCs and FCoCs, when FCoCs were much older than CoCs. This issue was raised at baseline and was again mentioned at end-line, despite the age gap being reduced.

3.2.12.3 NEGATIVE REACTIONS FROM THE COMMUNITY

In Section 3.2.5.2, it is reported that in some cases, religion hindered young people’s participation in the CoC intervention. In relation to this, a few parents at end-line were said to accuse the FCoCs and CoCs of promoting prostitution.

“Parents mock us that we are encouraging prostitution when we distribute contraceptives. In my case, [NAME] shared with me some contraceptives to distribute to other members who might need them and when we walk past the streets, we hear parents say[ing] these mocking comments to us”

(P6, FGD with female FCoCs, end-line)

At base- and end-line, some FCoCs reported that in some cases, they are looked down upon by parents as well as CoCs. As a result, people do not go to the CoC meetings because they feel that there is nothing important that they will learn from them. Some FCoCs were mocked because they were regarded as too young (see Section 3.2.5.1).

Some CoCs and FCoCs reported the experienced mocking to the chiefs, who took direct action to talk about it with parents. The chiefs also addressed these experiences during community meetings held together with CoCs and FCoCs.

“On the issue of being mocked by parents, I report the issues to the chiefs. The chief is like the main parent of everything that happens in the community and so when we face such problems, the chief is the one who gives us the support. During community meetings, we are called in front and he explains to the community on what we do and how the community ought to respond to us. And so, the parents recognize our presence and the need for what we do” (P4, FGD with female FCoCs, end-line)

3.2.12.4 PERSISTENCE OF HARMFUL PRACTICES IN THE COMMUNITY

The YID programme aims at, among other things, ending harmful practices. A key informant reported that boys and girls are encouraged to experiment with sex after graduating from initiation ceremonies. This puts them at risk of teenage pregnancy and contracting STIs, including HIV. Despite the YID programme discouraging this tradition, some community members stick to it. In addition, despite awareness being created about the disadvantages of child marriage, there are still some parents who encourage their daughters to get married to young men, especially those who are based in South Africa because of potential financial support that they can provide.

“Sometimes, it’s also parents who encourage girls to get married to boys who are in South Africa so that they can receive stuff from these people. And this had led to huge numbers of school drop outs”

(IDI, 18 year old female CoC, end-line)

At times, the community context of corruption and lack of accountability also play a role in the perpetuation of harmful practices. There are bylaws in TA Liwonde that have been developed by the community. These bylaws, among other things, forbid child marriages and prescribe that men and boys who impregnate girls are supposed to be punished. However, if a rich man makes a girl pregnant, he can simply bribe those who are handling the case.

“Right there, for example in my area, a girl of 13 years got impregnated by a well to do man who owns a big shop. What this man did was [that at] the same moment he went and bought bricks, built a house for her, put iron sheets, cement. When I noted this I tried to follow it up, because the girl [who was] impregnated was much smaller than the one who was responsible, and what happened is the same people from the girl’s village asked me ‘Who are you to follow this up, is the child coming from your area?’”

(P1, FGD with male FCoCs, end-line)

This participant explained that some influential people were saying this, because they received money from the man who made the girl pregnant.

The CoC intervention also encourages young people to go to school. However, there are some community members who actually discourage young people from attending school.

“You know some parents just hate the idea of school, and they try to discourage us by saying things like ‘what are you benefitting by going to school’ or ‘you are just wasting your time, school will not get you anywhere’” (IDI, 19 year old female CoC, end-line)

This female CoC gave an example of her school where Bicycle Relief provided bicycles to girls on the condition that they remain in school. However, some girls got pregnant and dropped out of school and they returned the bicycles to Bicycle Relief. While young mothers were stimulated to go back to school after delivery, for some this was not possible because of lack of child care.

3.2.12.5 LACK OF SERIOUSNESS AND RETENTION OF FACILITATORS OF CHAMPIONS OF CHANGE

A male CoC mentioned that there should be some seriousness among CoCs and especially FCoCs. He had observed that some FCoCs are generally inactive in their groups. However, when these FCoCs hear that there is something coming up that they will benefit from, they become active and train the CoCs.

“Okay, just like now, they heard that researchers are coming to conduct interviews. Then you will see them coming to train us, because people are coming to talk to us... Some time back we received some equipment like chess boards and footballs and our facilitator took these equipment to another youth club – not in this community – and we were not happy with that”

(IDI, male CoC, end-line)

“We would be going and sometimes we would come back without doing anything. Some days when the facilitator came, it was a proper session, then we would skip another month, we would meet once a month, and then there were some months the facilitator never showed up and we all just stopped”

(IDI, female CoC, end-line)

Some CoC groups eventually disbanded: for example, a female CoC reported that the FCoC stopped coming to the CoC activities and consequently the group stopped meeting.

“Mmh, she just came the first day and she didn’t come the other days and then that’s when [name] said I am also letting go of the girls. I will only concentrate on the boys and after some time, they both stopped coming and that’s when the CoC group stopped” (IDI, female CoC, end-line)

This female CoC said that the CoC groups came from youth clubs and when the FCoC never turned up, the CoCs reported to the youth club who advised them that someone would come and take up the position of FCoC, but this new FCoC never showed up.

Difficulties in retaining FCoCs was something that was mentioned at base-, mid- and at end-line. One key informant reported that after training, some FCoCs left. Two FCoCs left for South Africa and two FCoCs had no qualifications, which made it too difficult for them to understand the content of the materials and as a result they were not telling the CoCs the right things. In some cases, there were no proper handovers to ensure that new FCoCs were correctly introduced and trained.

“There were a number of FCoCs who had left... some were like looking for business adventures and they didn’t see value in being the facilitators and others went on to hunt for bigger opportunities outside their communities and we cannot stop them... When they are dropping out, it means they brought us back to where we started even if we introduced new facilitators, it meant they could not be the same as the first facilitators, and there is also a waiting period for replacement and in some cases it may even die out because the facilitator is not available” (KII, end-line)

The CoC intervention, among other things, is aimed at reducing teenage pregnancy and child marriage. The FCoCs are supposed to be exemplary. However, during an FGD with female FCoCs, participants narrated that one of the FCoCs made a girl who had gone back to school pregnant. While their relationship was consensual, the female FCoCs reported that when this happened, he was told to quit his work as an FCoC as his behaviour was not perceived as exemplary.

3.2.12.6 INSUFFICIENT MONITORING VISITS BY PLAN MALAWI

During an FGD with male FCoCs, participants reported that Plan Malawi did not visit the CoCs frequently with some saying that they only visited once a year.

“I wish that when you come here to do your research they too must come, visit us very often. If they say they do [visit], they are lying, it is maybe once a year, and they go to the TA, when we meet them there at 8 am that means when it is about 9 am they have finished and gone, so this is not good. This is a big task but the trainings they offer are not enough” (P5, FGD with male FCoCs, end-line)

This issue was only raised at end-line. In the end-line survey, FCoCs were asked whether they agreed, were not sure or disagreed with the statement ‘I had consistent support from Plan Malawi staff to develop and carry out the joint activities’: 52% of the FCoCs agreed with the statement, 36% disagreed while 12% were not sure.

3.2.12.7 PRACTICAL AND OTHER CHALLENGES

Lack of teaching and recreation materials: As indicated in Section 3.2.12.1, during FGDs with a mixture of male and female FCoCs, IDIs with some parents and one key informant interview, study participants reported that there was in general a lack of teaching and learning materials in the CoC groups.

Besides lacking notebooks and pencils, one participant, during an FGD with male and female FCoCs, mentioned a lack of materials such as markers, charts, posters and a public address system.

“... We also need posters as aids that would accompany our lessons in reproductive health and sexual relations. There are some diseases like chindoko¹⁶ that would require us as facilitators to show through poster images the sexual[lly transmitted] diseases so that the youth know exactly what we are talking about and have a sense of fear to avoid unsafe sexual relations...” (P4, FGD with female FCoCs, end-line)

Plan Malawi indicated that they could not and did not want to provide everything:

“We feel the need to give them, but we do not want to absorb all the demand at the same time. We don’t want to reduce sustainability because if we give them everything then they will not be creative enough, because every time they are looking for something else. That means they will be demanding from us that ‘if you do not give us this that means we will not have the session today’” (KII, end-line)

From base- till end-line, the request for balls was articulated by CoCs and FCoCs and responded to by Plan Malawi, however, the lack of balls stayed a problem and resulted in failures to attract young people to the CoC groups.

“Firstly, we do not have balls. Of course, some balls were given before, but the ball that was given to the male CoCs was completely damaged. It couldn’t pump as the tube had been completely torn when we cut the ball open to check it...” (P4, FGD with female FCoCs, end-line)

With regard to the in-school CoC intervention, a patron expressed a sentiment that Plan Malawi was not living up to their promises to provide materials for the learners.

Long distances and lack of transport: Members of CoC groups are supposed to inform each other whenever there are meetings. However, it was reported that it was very difficult to communicate effectively to members who live very far.

“Another challenge is transportation. We do stay far apart so for us to meet at a convenient place is difficult. Some of us do turn up very late, and [it is] late in the evening for us to go and conduct outreach to people, and dark outside” (IDI, male CoC, end-line)

¹⁶ Syphilis.

Some FCoCs suggested that there was a need for them to be given bikes to ease their mobility from one CoC group to the other. FCoCs were meant to arrange their own transport since they ‘lived in the same area’. However, the FCoC emphasised that this did not fully apply, as Mangamba – a GVH in TA Liwonde – is a huge area with houses spread out, and this made it challenging to reach targeted young people.

Lack of identification: One male CoC reported that in some cases when they travelled to certain parts of their communities, they were not allowed to conduct CoC activities due to the lack of identification. He explained that usually the villagers know NGO staff from their T-shirts which have the appropriate logo. Since they did not have this, FCoCs were not allowed to conduct activities in some areas. The lack of identification was something that was also raised during the baseline, and Plan Malawi provided some T-Shirts labelled ‘Champions of Change’ to the FCoC, but these were inadequate.

Lack of remuneration: The FCoCs work as volunteers. During an FGD with male FCoCs, a few participants felt that it would be good if they would be employed as there is a lot of work.

“The challenges that we do face, the main story is about a place and finance, we are doing this work almost every week, and for a person to be found at the Champions of Change gathering, you have to be clean, bath, wash clothes, because you cannot go there as a facilitator with dirty clothing. So to say the truth the issue is about money, we do know that we are volunteers... We do need to get a little something at the end of the month to manage to buy some soap, we should be employed permanently”

(P6, FGD with male FCoCs, end-line)

The lack of remuneration restricted participation of some CoCs and FCoCs, as reported in Section 3.2.5. Some FCoCs, of their own accord, ventured in small-scale businesses to have some income to facilitate their role in the intervention.

“For the finances we tried starting from the day we initiated the Champions of Change, we ventured into businesses, you already heard it that everyone was saying is doing business but they are very small businesses that cannot help a young man to prosper. It is just for getting a little money maybe to use to buy airtime to communicate to each other, for example a member in the team flashes to say can you call me I have a problem and I need your help. A little money to use to buy soap to wash clothes and meet with the youth. We do businesses but cannot improve our lives even a single bit”

(P7, FGD with male FCoCs, end-line)

Others tried to convince the CoCs to look beyond remuneration, but to the added value of the knowledge they would gather.

“On lack of resources I just meet the participants and tell them the advantages of being a CoC and them understanding the point. I could point out to them how it will help them improve in school and how the world is changing and how the information will help them to grow up to be a better person. And it was easy for them to understand me” (KII, patron, end-line)

3.3 PERCEPTIONS ON GENDER EQUALITY

As part of the survey, a number of statements were read out to the young respondents on issues around gender equality and attitudes towards girls, boys, women and men. This section describes respondents’ perceptions about these issues.

The CoC participants were aware of how gender inequality manifested around them. At end-line, a majority of the respondents (94%) agreed while only 4.1% disagreed that ‘Girls and boys are valued equally and enjoy the same level of respect in the community’¹⁷ (Annex 1). There was no difference between males (5.4%) and females (5.4%) who agreed with this statement. Moreover, an overwhelming majority of both male (91%) and female (92%) respondents disagreed that ‘Boys have more privileges than girls’¹⁸ (Annex 2).

¹⁷ & ¹⁸ This statement was only asked at end-line.

Several statements went on to better understand how the respondents themselves understood gender equality. These statements alluded to beliefs around gender equality. There was a high proportion of respondents who agreed with the statement ‘I believe girls are as important as boys’ which went from 95% at base- to 96% at end-line (Annex 3).

Males were further asked certain questions regarding their behaviour. A vast majority of boys thought that they treated girls fairly at base- and end-line; and felt that boys should support boys who challenge unfair attitudes towards girls. The marginal differences between base- and end-line were not significant (Annex 4 and Annex 5). Both male and female respondents felt that they could act out their beliefs, which was evident in the significant increase from base- (37%) to end-line (50%) regarding their confidence to always challenge someone saying something unfair towards girls (Annex 6).

Respondents’ beliefs regarding the equal division of household chores and childcare stayed strong at base- and end-line (94%). While there were some decreases or increases by demographic characteristics in the proportion of respondents who agreed with this statement ‘I believe that men and women should take equal responsibility for household chores and child care’, such changes were not significant (Annex 7). Although the survey data indicated an already high level of agreement at baseline¹⁹, it is evident from the qualitative data that the community had gendered beliefs around household chores during baseline which had changed at end-line.

At baseline, the qualitative data indicated that community expectations were different for boys and girls. During an FGD with male FCoCs, participants reported that during school days, girls would start much earlier than boys with household chores (often including boiling hot bath water for boys) and by the time they would finish, they would be late for school and could be sent back from school.

At end-line, however, most study participants were of the view that gender roles have changed and that ‘female’ chores or work was now being done by males and vice versa. In most cases, it was considered a taboo for men to wash dishes, carry water or cook. Men who would do these chores would be regarded as weak or would be gossiped about. Many participants reported that this is not the case anymore. Women or girls would not do ‘men’s work’ such as laying bricks, building houses, digging pit latrines or being engaged in business. Now, it is not surprising to see women doing these things. One participant gave the example of using drama in community meetings to sensitise the community on broadening gender roles.

“This is happening because of the project of Champions of Change,... in it are the vocational trainings, and this has made a lot of girls to be equipped with the skills such as brick laying. People thought brick laying ‘kuwaka’ is for boys only but recently Plan [Malawi] picked a lot of young people and taught them brick laying, and in the books, it says the work that a boy can do a girl can also do, these changes are coming in because of the project.” (FGD with mixed FCoCs, end-line)

However, some participants explained that there are still some different expectations for young males and females in the community, particularly on education, employment, SRHR and decision-making. For example, some participants shared that some parents still expect nothing but marriage as an achievement for the girls and for the boys they expect financial prosperity. A male CoC shared that parents do not take decisions from girls as they regard them as weak and that boys we found to be wiser compared to girls.

“In this community, most of the times girls are forced to get involved in arranged marriages. Once a girl is 18 years, that’s it, she is sent to get married” (IDI, 19-year-old male CoC, end-line)

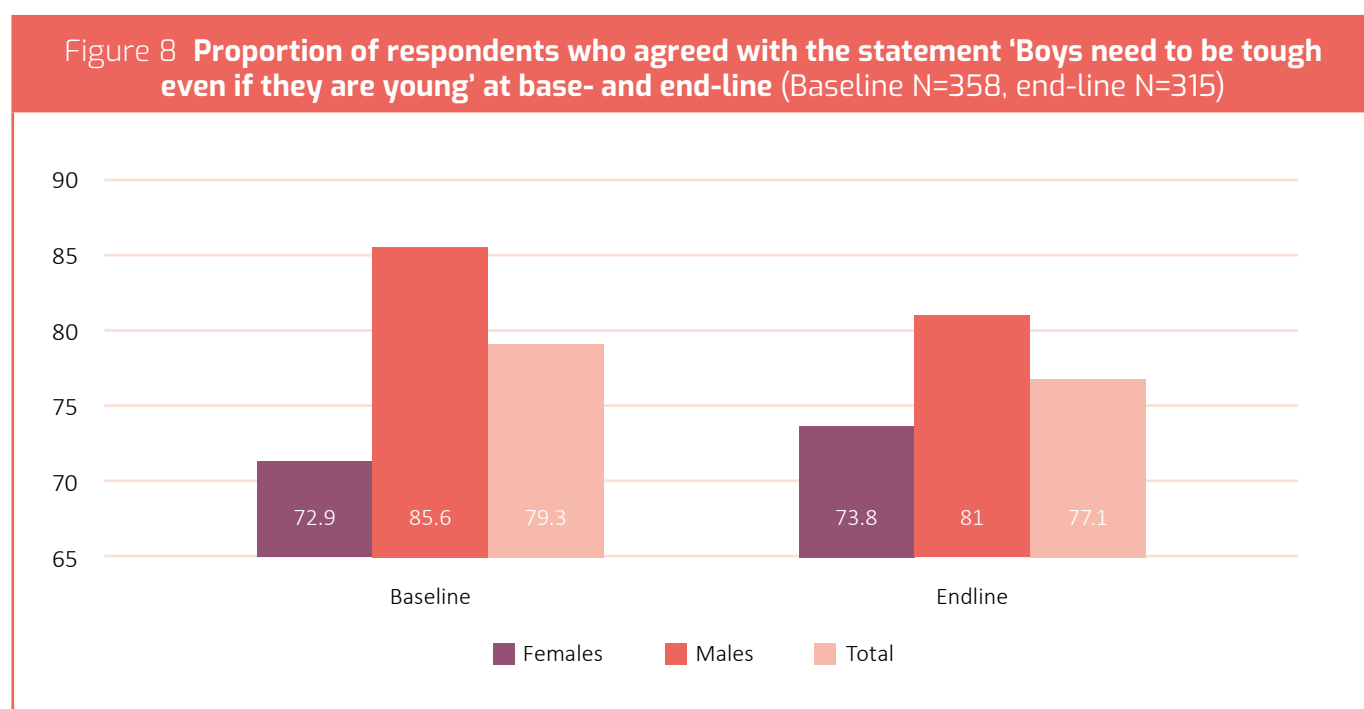
There is also still work to be done with the community on equal division of household chores. Many people in the community still expect a girl to do more household chores than boys, the boys would simply support them where they can.

¹⁹ This could be because the baseline was conducted after the intervention had started.

3.4 ATTITUDES REGARDING GENDERED BEHAVIOUR

There were a number of statements that were read out to respondents to find out their perceptions about gendered behaviour. Respondents were asked if it is wrong when boys behave like girls. Over time, Annex 8 shows that there was a small but significant increase in agreement from 53% to 56%. Agreement with this statement was less frequent if one was younger.

Those respondents who believed that boys need to be tough even if they are young slightly decreased (from 79% to 77%), but this change was not significant (Annex 9). At both base- and end-line, more males than females agreed with this statement. Although there was no change over time amongst the females, significantly more males agreed with this statement at both base- and end-line (Figure 8).



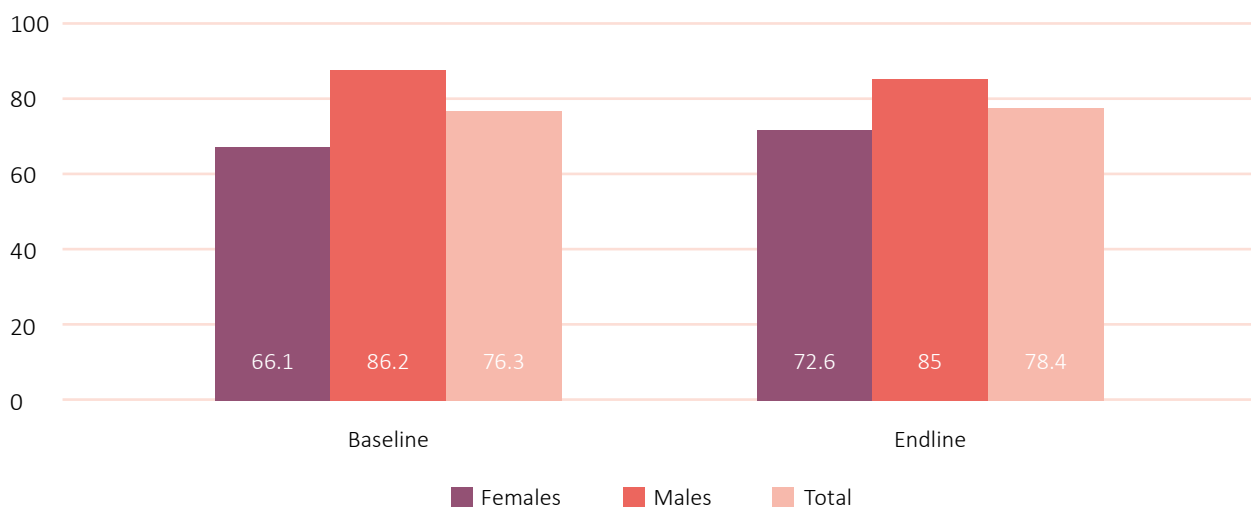
Respondents were also asked if a wife should always obey her husband. There was a marginal increase in agreement from 76% at baseline to 78% at end-line (Annex 10). Nevertheless, differences between base- and end-line were significant by sex, age, education and marital status. Figure 9 and Annex 10 show that the proportion of females who agreed with this statement was much higher than males and that the proportion of females who agreed significantly increased over time.

Those who were single more frequently agreed as compared to those who were married at both base- and end-line (Annex 10). Lastly, Annex 11 shows that overall there was no significant change over time in the proportion of respondents who agreed with the statement 'Boys lose respect if they cry' as it was 68% at baseline and 67% at end-line.

3.5 BELIEFS ABOUT ABILITIES

The survey also explored what respondents thought about what boys and girls were inherently considered good at. These statements were based on popular stereotypes relevant in the international and national context. For instance, when asked if boys were better at math and science, respondents less frequently agreed at end-line (46%) compared to baseline (51%), but this change was insignificant (Annex 12). As for those who were in school at the time of the

Figure 9 Proportion of respondents who agreed with the statement 'A wife should always obey her husband' at base- and end-line (Baseline N=358, end-line N=315)



study, primary school respondents more frequently agreed compared to secondary school students, and a significant lower proportion of the latter agreed over time. During the qualitative interviews, there was only one female CoC who referred to the difference in expected ability of girls and boys in maths and science.

“On school they say a girl is not expected to pass subjects like maths because the subject is tough and a boy is expected to pass” (IDI, female CoC, baseline)

Respondents were also asked if boys are better at sports than girls. Although there was an increase from 28% at baseline to 37% at end-line of those who disagreed with this statement, this change was not significant and the majority of the respondents agreed with it at end-line (61%) (Annex 13). There was no significant change in proportion of respondents who disagreed that ‘girls and women are not good leaders’ (77% at baseline and 79% at end-line) (Annex 14). When it came to the importance of girls’ higher education, Annex 15 shows that there was no significant change in the proportion of respondents who disagreed that girls do not need to go to university between baseline (90%) and end-line (89%); the proportion of respondents at baseline who disagree was already high. Those in secondary school more frequently disagreed with this at end-line compared to baseline, but this was not the case with those in primary school.

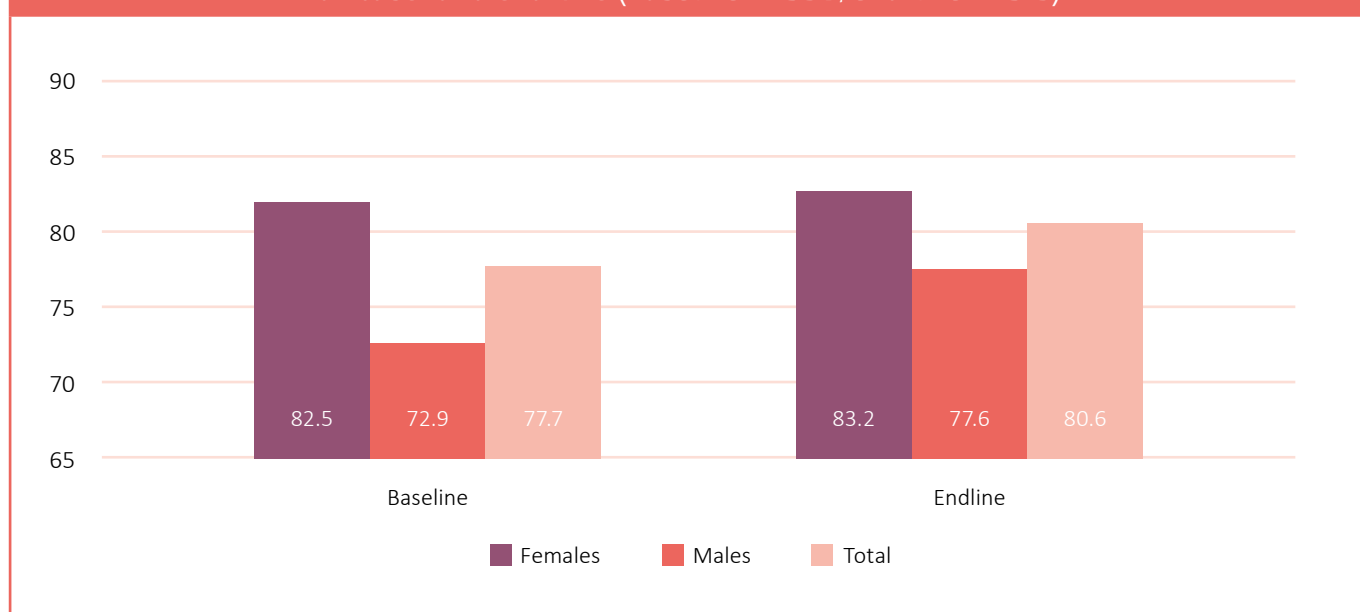
However, qualitative data give a different picture with regard to the community expectation of girls’ education. At baseline, it was found that communities did not really expect a girl to go very far with education. Even if girls were educated, the perception was that they would not find a job; hence, education was a waste of time, as for example mentioned during an FGD with female FCoCs. The expectation was, therefore, that girls would drop out of school while boys would continue with their education. At end-line, however, study participants felt that there was a change in expectations for a girl child when it comes to education and marriage, with education having more value. In the past, parents would prefer to spend money on a male child to go to South Africa for job opportunities and then fail to pay for the school expenses of a girl, whom they believed would get married and leave the home at some point. Girls were arranged to be married to boys who went to work in South Africa or some rich men within community. Some male FCoCs in the FGDs indicated that this was a violation of the girls’ rights and that in most cases, the girls risked getting pregnant at a young age. At end-line, it was reported that most parents now expected the same from girls and boys when it came to education, even up to the college level. However, some said that boys are often not interested but rather do business or go to South Africa.

“We are encouraging children that everyone should go high with their education up to getting a diploma. Because we were saying that boys are the ones who should be going to school in the past but these days, we are saying that everyone should go as high as they can with education” (IDI, parent, end-line)

3.6 PERCEPTIONS ABOUT DECISION-MAKING

The study also explored youth's perceptions on decision-making. Overall, the proportion of respondents who said 'yes' to the statement 'I believe that a girl should be able to decide for herself over how to use her free time' significantly increased from 78% at base- to 81% at end-line (Annex 16). Figure 10 and Annex 16 show that although there was no change over time in responses of the females, there was a significant increase among males saying 'yes', from 73% at base- to 78% at end-line.

Figure 10 Proportion of respondents who said 'yes' to the statement 'I believe that a girl should be able to decide for herself how to use her free time' at base- and end-line (Baseline N=358, end-line N=315)



Annex 16 shows that at baseline, about three out of four respondents with primary and secondary schooling said 'yes' to the statement 'I believe a girl should be able to decide for herself how to use her free time', which increased significantly to 91% and 97%, respectively, at end-line. Moreover, there was a significant increase in the proportion of married respondents who said 'yes', from 86% at base- to 94% at end-line.

Annex 17 shows that there was no change in the proportion of respondents who said 'yes' to the statement 'I know how to make important decisions about my own life' between baseline (91%) and end-line (91%). There were no significant differences between base- and end-line for all demographic characteristics.

Table 6 shows the proportion of respondents who agreed with the statement 'It is not for a girl to decide whom she marries'.

Table 6 shows that there was a small, but insignificant decrease in the proportion of respondents who disagreed that it is not for a girl to decide whom she marries: from 79% at baseline to 76% at end-line. This decrease was also evident among those who were in primary school, which was significant. However, those in secondary school had a more gender-equal belief as regards to decision-making on marriage for girls, as all respondents disagreed at end-line compared to 94% at baseline, which was a significant difference.

Table 6 'It is not for a girl to decide whom she marries'

Characteristics	Baseline				End-line			
	N	Disagree	Not Sure	Agree	N	Disagree	Not Sure	Agree
Sex of respondent								
Female	177	81.4	2.3	16.4	167	73.7	2.4	24
Male	181	77.3	3.3	19.3	147	79.6	1.4	19
Type of respondent								
CoC	34	94.1	2.9	2.9	27	96.3	0	3.7
Participant	324	77.8	2.8	19.4	287	74.6	2.1	23.3
Religion								
Muslim	175	74.9%	2.3%	22.9%	171	73.1	1.8	25.1
Christianity	178	83.1%	3.4%	13.5%	144	79.8	2	17.3
Missing	5	100	0	0	NA	NA	NA	NA
Age of respondent								
<15	122	74.4	3.2	22.4	91	70.3	2.2	27.5
15-19	209	89.6	2.4	17	178	75.8	2.2	21.9
20-24	18	88.9	5.6	5.6	34	88.2	0	11.8
>24	9	100	0	0	11	100	0	0
Education								
Primary	259	74.9	2.3	22.8	212	59.4	3.1	37.5
Secondary	63	94.3	1.9	3.8	39	100	0	0
Not currently in school	46	87	6.5	6.5	1	100	0	0
Total	358	79.3	2.8	17.9	315	76.4	1.9	21.7

The qualitative data also shed light on this. At baseline, there were some participants who said that there were people who influenced girls to get married and these include parents/guardians and peers.

“Most girls here don’t decide on their own, they are either forced or influenced...”

(P3, FGD with male FCoCs, baseline)

“... Some girls here get married out of peer pressure, that my friend has married a rich man, maybe I should find myself one as well, when they see the way she dresses, they ask how are you looking like this? My husband is in South Africa, and there is another guy there, so they end up seeking those men”

(P2, FGD with male FCoCs, baseline)

One key informant at baseline reported that since TA Liwonde is a matrilineal society and uncles (the brother of the mother) are owners of the clan, they are the ones who make decisions. The father has no role to play in terms of making decisions about the marriage of his children. While teenage pregnancies seemed still quite prevalent, the development and implementation of bylaws has helped to reduce child marriage in TA Liwonde; hence, it is evident that the influence of other people on girls getting married early has been reduced, partly because of the bylaws.

Respondents were also asked whether a boy is justified in pressuring or telling girls what to do. This was explored through the statements as presented in Table 7.

Table 7 shows that, overall, for both males and females, there was a significant increase in proportion of respondents who said ‘none of the above’ situations were justified. The increase among the total number of respondents was from 23% at base- to 34% at end-line. However, for male respondents, there was a significant increase over time in the proportion who said that boys are justified in disallowing a girl to go outside alone. On the other hand, there was a significant decrease over time in those who said boys are justified in convincing a girl to have sex. For female respondents, there was a 13% significant decrease over time regarding the same statement. Moreover, the proportion of female respondents who felt that a girl could be pressured not to break up significantly decreased by half over time.

Table 7 A boys is justified in... (%)				
A boy is justified in...	Females		Males	
	Baseline (n=177)	End-line (n=168)	Baseline (n=181)	End-line (n=147)
Telling a girl which friends she can or cannot talk to or see	48.1	46.2	44.1	53.7
*Not allowing a girl to go outside alone	32.0	17.0	24.9	29.8
*Pressuring a girl not to break up	30.9	14.3	19.8	11.9
Telling a girl what kind of clothing she can or cannot wear	59.7	49.7	57.6	49.4
*Telling a girl what to do all the time	40.9	34.7	38.4	22.0
*Trying to convince a girl to have sex	27.1	12.2	13.6	4.8
All the above	0.0	0.0	0.0	0.0
*None of the above	22.1	32.7	24.9	33.9

3.7 PERCEPTIONS ABOUT AGE AT MARRIAGE IN THE COMMUNITY

Table 8 shows young people’s perceptions about the statement ‘I think girls marry too young in my community’.

Table 8 shows that the proportion of respondents who said ‘yes’ to the statement ‘I think girls marry too young in my community’ declined from 65% at baseline to 56% at end-line and this change was significant. In general, those in secondary school more frequently said ‘yes’ to the statement.

Table 8 'I think girls marry too young in this community'

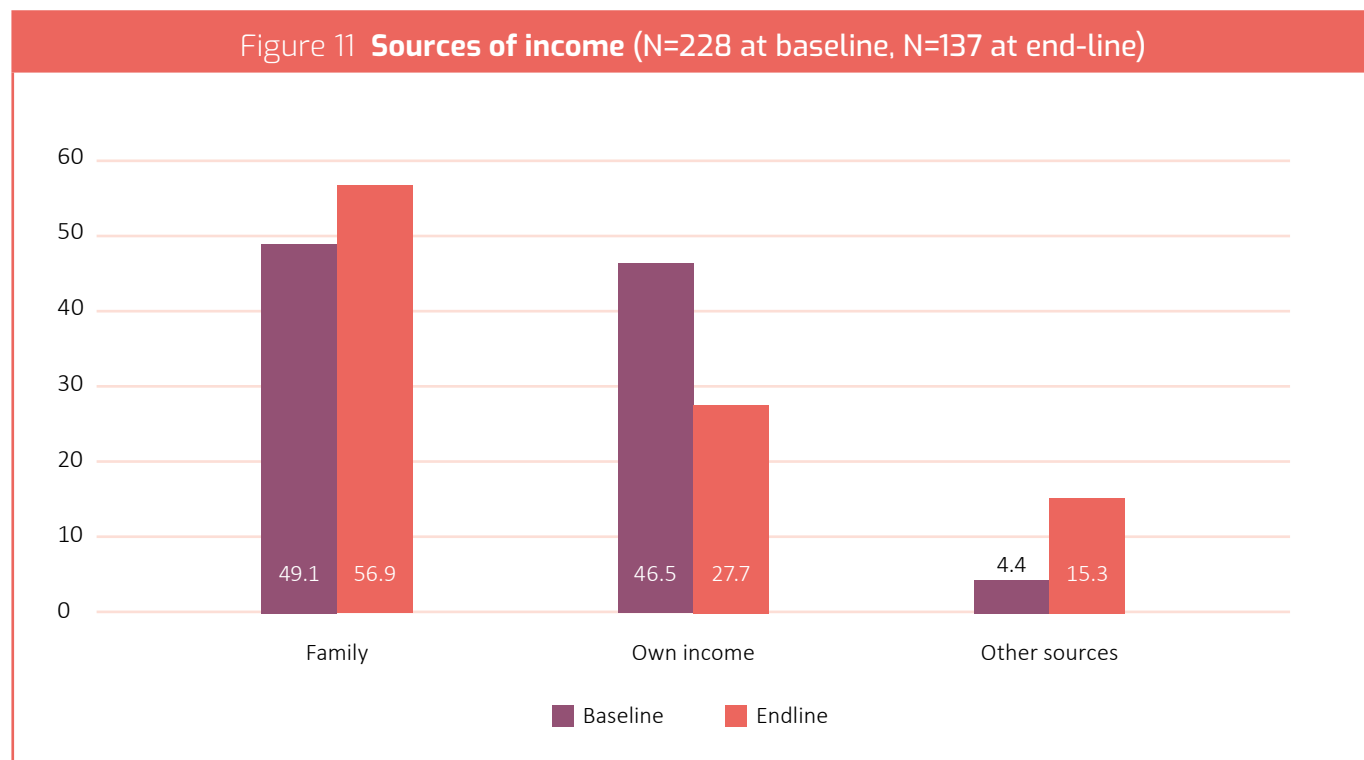
Characteristics	Baseline				End-line			
	N	No	Yes	Not sure	N	No	Yes	Not sure
Sex of respondent								
Female*	177	29.4	65.5	5.1	167	44	53.6	2.4
Male	181	29.8	64.6	5.5	147	36.1	57.8	6.1
Type of respondent								
CoC	34	20.6	79.4	0	27	40.7	55.6	3.7
Participant*	324	30.6	63.6	5.9	287	40.3	55.6	4.2
Religion								
Muslim	175	27.4	68.6	4	171	42.1	54.4	3.5
Christianity	178	31.5	61.8	6.7	144	38.1	56.9	4.8
Missing	5	40	60	0	NA	NA	NA	NA
Age of respondent								
<15	122	40.8	52	7.2	91	49.5	47.3	3.3
15-19*	209	24.3	71.4	4.4	178	37.4	58.7	3.9
20-24	18	11.1	83.3	5.6	34	29.4	61.8	8.8
>24	9	33.3	66.7	0	11	45.5	54.5	0
Education								
Primary*	259	34.7	59.1	6.2	212	47.6	48.1	4.2
Secondary	63	15.1	83	1.9	39	25	72.5	2.5
Not currently in school	46	17.4	78.3	4.3	1	100	0	0
Marital status								
Single*	319	31.3	63.3	5.3	240	45.8	50.4	3.8
Have partner but not live together	16	12.5	87.5	0	56	21.4	75	3.6
Married	22	18.2	72.5	9.1	19	27.8	66.7	5.6
Widowed	1	0	100	0	0	0	0	0
Tribe								
Yao*	160	26.3	70.6	3.1	146	41.1	55.5	3.4
Chewa	110	39.1	54.5	6.4	73	46.6	50.7	2.7
Lomwe	80	21.3	70	8.8	94	34	59.6	6.4
Other ²⁰	3	66.7	33.3	0	2	50	50	0
Missing	5	40	60	0	NA	NA	NA	NA
Total*	358	29.6	65.1	5.3	315	40.3	55.6	4.3

20 This includes both other and don't know throughout the report.

3.8 ECONOMIC EMPOWERMENT

3.8.1 ECONOMIC ACTIVITIES AND OPPORTUNITIES

At baseline, 64% of the respondents reported that over the six months period prior to the survey they received money as income or benefits. At end-line, this was 43%. Figure 11 shows the sources of income as reported by the respondents.



For those who did receive money as income or benefit, family was the most frequently mentioned source at base- and end-line. The proportion of respondents that mentioned 'own income' fell considerably from 47% at base- to 28% at end-line. This could be related to the fact that less respondents were out of school at end-line. Respondents were further asked about the specifics of their own income: Figure 12 shows that most respondents reported earning income from casual or day labour. However, this proportion decreased at end-line while 'own business' had increased at end-line. It is worth noting that at baseline, two respondents reported having earned an income from the CoC workshops, of which one also indicated earning from casual or day labour. At end-line, only one respondent indicated this.

Respondents were also asked how they perceived the economic opportunities in the community, particularly regarding the differences between boys and girls. Annex 18 shows that the proportion of respondents who said 'yes' to the statement 'Boys have more opportunities in this community' did not change, as it was at 56% at both baseline and end-line. At both base- and end-line, the proportion of males who said 'yes' to this statement was higher than that of females. It is worth noting that the proportion of females who said 'yes' to this statement increased from base- to end-line, while that of males decreased as can be seen in Figure 13. None of these changes, however, were significant.

Figure 12 **Sources of own income (%)**, baseline N=150, end-line N=62)

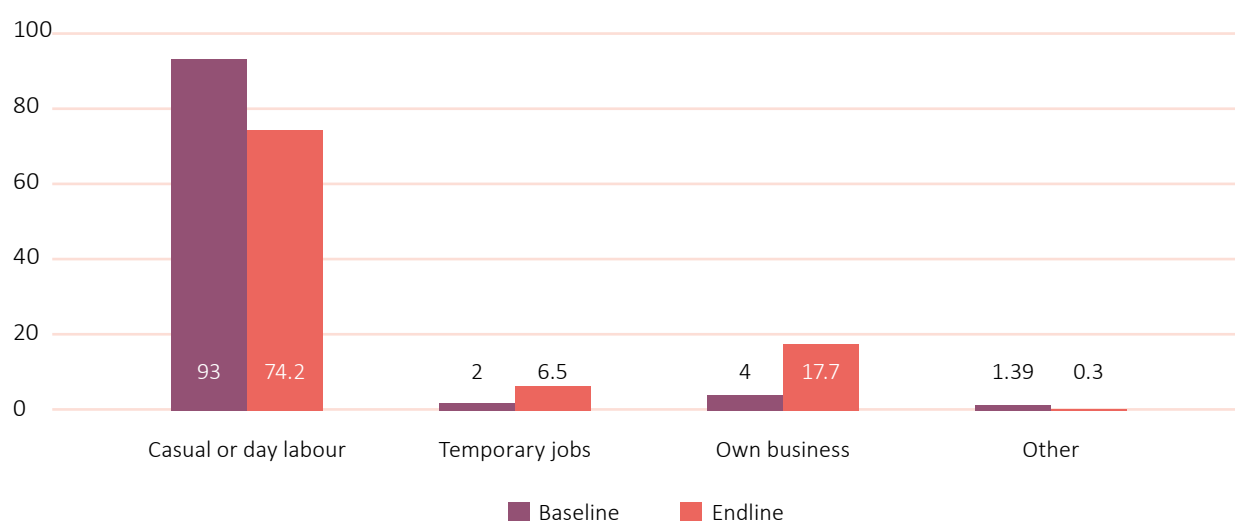
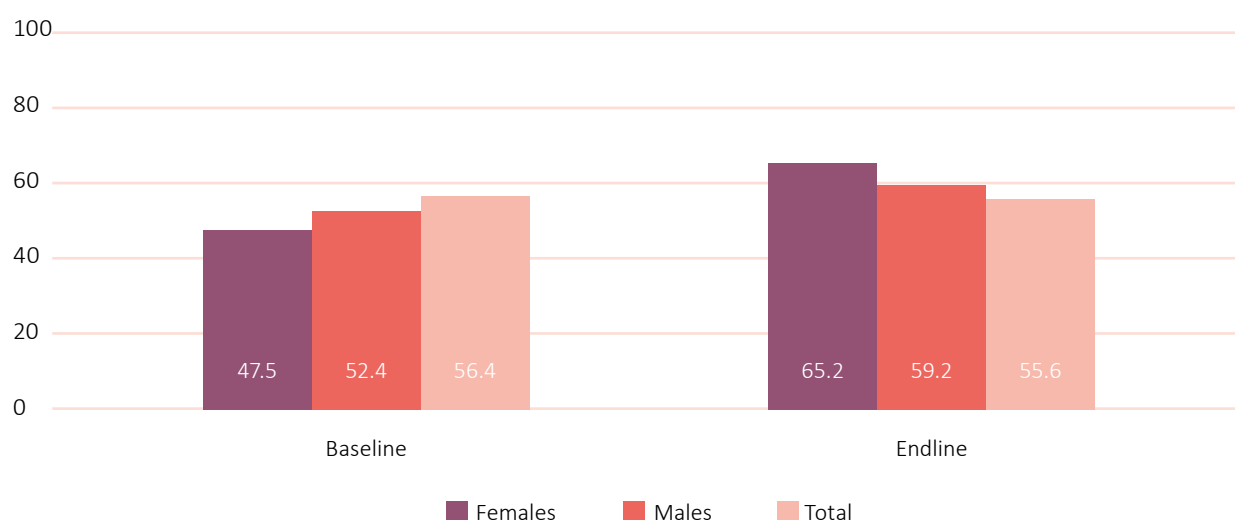


Figure 13 **'Boys have more opportunities in this community'** (%), baseline N=358, end-line N=315)

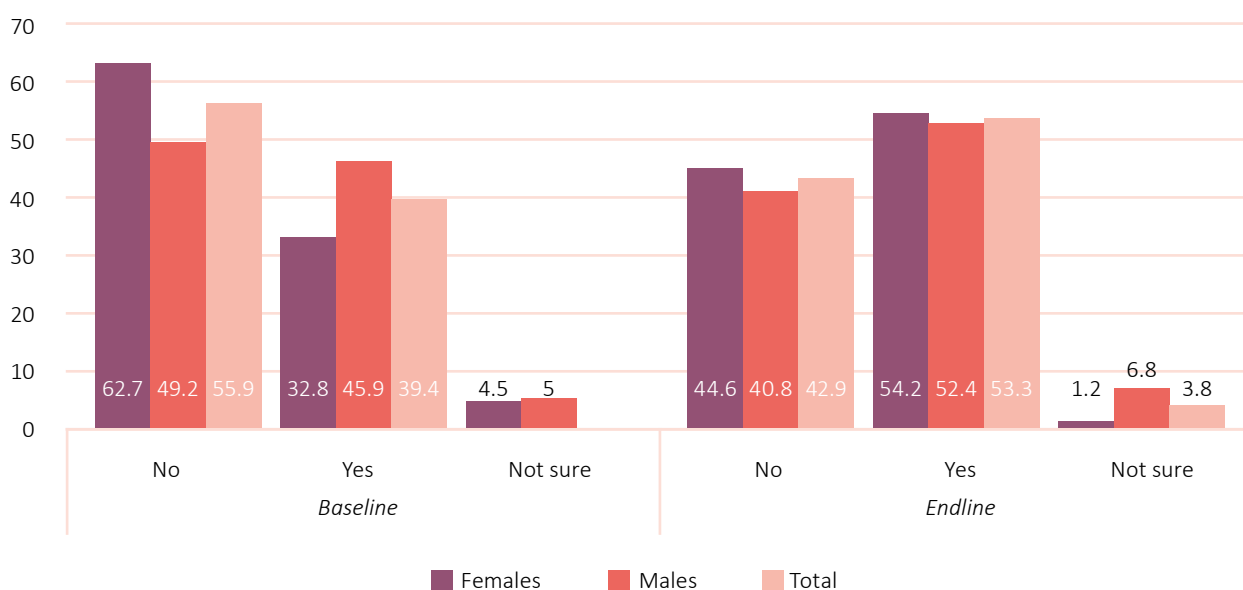


For the rest of the demographic characteristics, there were also no significant changes in the proportion of respondents who agreed with this statement both at baseline and end-line.

3.8.2 SAVING MONEY

Figure 14 and Annex 19 show that there was a significant increase in the proportion of respondents who saved money: from 39% at base- to 53% at end-line. This was particularly striking for females, as it increased from 33% at base- to 54% at end-line. The proportion of respondents in primary and secondary school who said that they save money almost doubled at end-line, which was significant. Those who were older, and those who had partners or were married were more frequently indicating to save money (Annex 19).

Figure 14 'I save money' (%), baseline N=358, end-line N=315



3.9 ATTITUDES AND BEHAVIOURS TOWARDS SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS

Respondents were asked about their attitudes and behaviours on SRHR. Figure 15 shows their responses to a number of statements which were read to them.

The proportion of respondents who said that they negotiate condom use during sex to prevent pregnancy or disease significantly increased from 49% at baseline to 69% at end-line. At end-line, more males than females said 'yes' to this statement (Annex 20). It is worth noting that there was an increase in the proportion of respondents who said 'yes' to this statement amongst those in primary school: from 36% at base to 60% at end-line. Annex 20 further shows that those who were single had the lowest proportion of respondents saying 'yes' at both baseline (44%) and end-line (60%), but nevertheless this reflected a significant increase. Lastly, the percentage answering 'yes' increased among all tribes, with the proportion of Chewas answering this almost doubling from 35% to 60%.

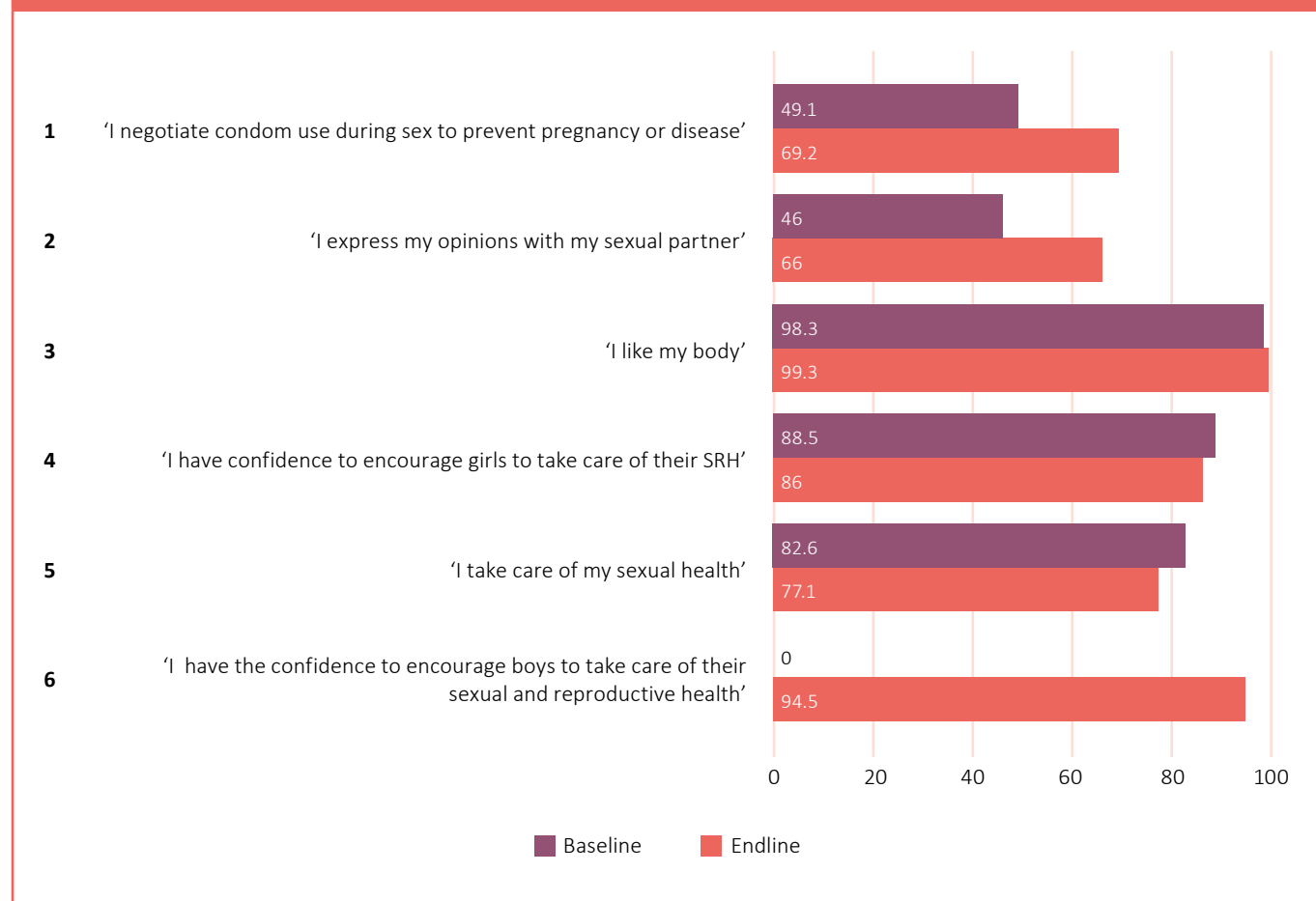
The CoC intervention encourages the use of condoms and contraceptives. A few participants reported that the community is gradually accepting that young women are accessing contraceptives, without regarding them as prostitutes. Some female FCoCs complained of how they found it difficult to successfully implement activities related to contraceptives, as parents of CoCs would discourage their children from using them if they were young and unmarried.

"On contraceptives, it was hard, and talking about such things to the sexually active girls, was hard as every time they get home, they would come back and tell us that they were told not to use them for they could damage them... that contraceptives are not for those who have never had children before but then things are changing now. The youth know that [using] contraceptives is their choice and I am one of the youth who distributes such contraceptives, as condoms may burst so they need to be safe"

(P4, FGD with female FCoCs, end-line)

Male FCoCs and CoCs reported that the use of contraceptives has contributed to a decrease in teenage pregnancies in their community, even among 10-year-old girls. One of the FCoCs confessed to be approached by a CoC's parent encouraging her to share contraceptive services to her older daughter as her youngest one had already become pregnant.

Figure 15 **Attitudes towards SRHR (1)** proportion of respondents who said 'yes' to the statements, baseline N=358, end-line N=315



"I was once approached by a parent who said, 'I have ever heard of you distributing contraceptives, my youngest child is pregnant and I don't want my older one to do the same, so could you please share her the contraceptives, including condoms'" (P4, FGD with female FCoCs, end-line)

Figure 15 and Annex 21 show that there was a significant increase in the proportion of respondents who said that they express their opinion about sexual health with their sexual partner from 46% at baseline to 66% at end-line, with a considerable difference for both males and females. At both phases, more males than females said 'yes' to this statement (Annex 21).

Figure 15 and Annex 22 show that almost all respondents at baseline (98%) and end-line (99%) said 'yes' to the statement 'I like my body'. There was no significant change for overall as well as for specific demographic characteristics as can be seen in Annex 22.

There was no significant change between baseline (89%) and end-line (88%) in the proportion of respondents who said 'yes' to the statement 'I have confidence to encourage girls to take care of their sexual and reproductive health' (Figure 15 and Annex 23).

The proportion of respondents who said 'yes' to the statement 'I take care of my sexual health' decreased significantly from 83% at baseline to 77% at end-line (Annex 24). Annex 24 further shows that there was a significant decrease in the proportion of females who said 'yes' to this statement from 78% at baseline to 66% at end-line, while no significant change was observed for males.

Only at end-line, boys were also asked if they had the confidence to encourage their male peers to take care of their sexual and reproductive health and an overwhelming majority (95%) said yes (Figure 15 and Annex 25).

Figure 16 **Attitudes towards SRHR (2)** Level of disagreement by sex, baseline N=358, end-line N=315

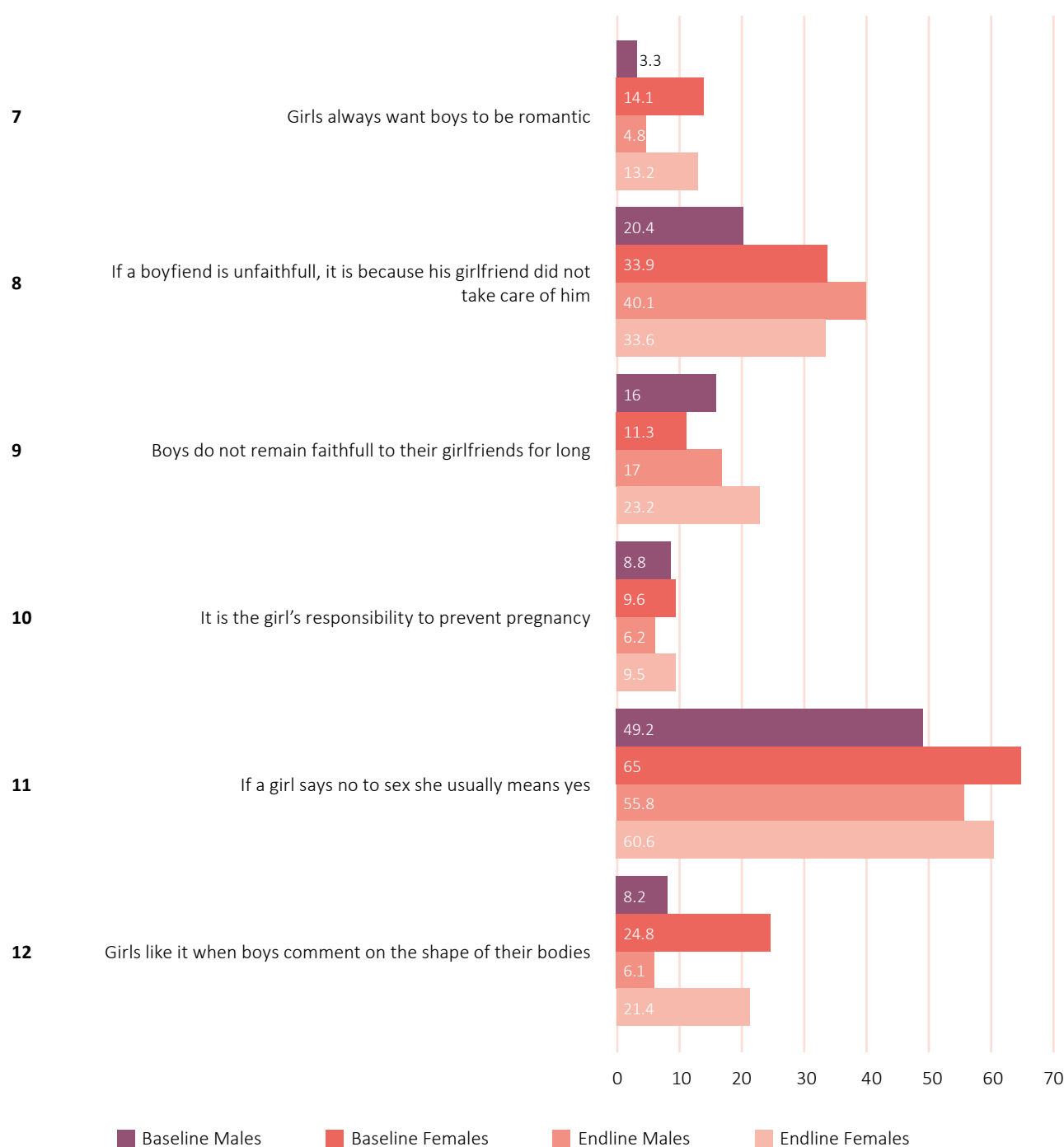


Figure 16 shows the levels of disagreement regarding various SRHR stereotypes and beliefs at both base- and end-line.

With regard to the statement 'Girls always want boys to be romantic', not a lot of change in disagreement was observed between base- and end-line. In fact, the majority of the respondents agreed with this statement: 87% at baseline and 88.5% at end-line (Annex 26). For males, the proportion of respondents who disagreed with the statement 'If a boyfriend is unfaithful, it is because his girlfriend did not take care of him' significantly increased from 20% at baseline to 40% at end-line (Annex 27). For female respondents, what stood out was that the proportion of respondents who disagreed at end-line was more than double as compared to the proportion at baseline with regard to the statement that 'Boys do not remain faithful to their girlfriends for long'. This change among females was significant, while this was not the case with male respondents²¹. The changes across Yao were also found to be significant, but this was not the case for other tribes (Annex 28).

21 The overall the increase across the sample was however significant.

The CoC intervention is meant to advocate for equal responsibility of preventing pregnancy between females and males. However, there is little improvement in youth's attitudes regarding the statement: 'it's a girl's responsibility to prevent pregnancy'. 89% of female and 90% of male respondents agreed with this statement. Annex 29 shows that there was no significant change in the proportion of the respondents who disagreed with the statement during endline. No comparison has been made how respondents would answer if this question would be asked about boy's responsibility.

At baseline, during the FGDs with FCoCs, participants reported that some people in the community felt that girls are expected to prevent pregnancy, while others said they expected boys to prevent pregnancy. One male FCoC at baseline had the view that both boys and girls can prevent pregnancy saying:

"... I believe it is for everyone because a girl cannot get pregnant alone, and a man cannot give alone so the role is for both" (FGD with FCoCs, baseline)

Statement 11 in Figure 16 refers to the idea that 'If a girl says no to sex, she usually means yes'. It is worth noting that the proportion of females who did not agree with this statement fell from 65% at baseline to 61% at end-line. However, this was not statistically significant, nor was the increase in the proportion of males disagreeing from 49% to 56% (Annex 30).

Study participants thought to have seen some change in the way girls and women conduct themselves, saying that they were more assertive now in their relationship with men than before, when they would usually let the boys lead. Through the CoC activities, the girls gained confidence and started to realise their rights and were able to recognise when they were being abused. Especially male FCoCs and CoCs felt that girls and women had now started recognising their rights. They said that boys and men are aware of such rights and did not misuse their power to get what they want. In an FGD with male FCoCs, participants shared how boys would slap or beat girls when they said 'no' to love proposals. The various activities within the CoC interventions helped address such issues.

"The girls were not respected, like when they deny a proposal from a boy and she denies, boom a slap; so we decided to address this as well, a lot of girls were physically harmed and were afraid to walk a long distance alone, so we approached those that were perpetrators and sensitized them that the girls also have a right like you boys" (FGD with FCoCs, end-line)

In the same line, the boys also talked about how girls had become more assertive to saying 'no', when they did not want something, for example sex, and were not afraid as they used to be before.

"Beside this there is an issue of sex, as P7 has explained some men would just command a girl 'You let us go and have sex'. This has also stopped, the girls are exercising their right: they can say 'Today I don't want to have sex, I am tired' 'Supaona²²' this is due to sensitization amongst the youth. Things have changed" (FGD with male FCoCs, end-line)

There was a marginal decrease among those who disagreed with the statement 'Girls like it when boys comment on the shapes of their bodies' (Figure 16). This change was not significant. Annex 31 shows that the changes over time were not significant when disaggregated by most demographic characteristics, with the exceptions of those not currently in school, the Lomwe tribe, and Muslims. It is worth noting that a large proportion of males seemed to believe that girls like it when they comment on the shape of their bodies as opposed to females who were less in agreement about this.

Respondents were also asked if it was considered appropriate for a boy to engage in certain actions as depicted in Table 9: send naked pictures of a girl without her consent, spread sexual rumours about a girl, sexually assault a girl, make sexist jokes, make negative comments directly to a girl and make negative comments about a girl's appearance.

22 'You will not see it' which means that we will not have sex.

Table 9 It is okay for a boy to ... (%)

It is okay for a boy to ...	Females			Males		
	Females (n=177)	Males (n=181)	Total (n=358)	Females (n=168)	Males (n=147)	Total (n=315)
Share naked pictures of a girl without her consent	2.3	1.1	1.7	0.0	0.7	0.3
Spread sexual rumours about a girl	1.1	0.6	0.8	0.0	0.0	0.0
Sexually assault a girl	1.1	1.1	1.1	0.0	0.0	0.0
Make sexist jokes	2.8	3.3	3.1	0.6	0.0	0.3
*Make negative comments directly to a girl	0.2	7.2	8.7	0.6	2.0	4.1
Make negative comments about a girl's appearance	4.0	9.4	6.7	3.6	3.4	3.5
None of the above	86.4	88.4	87.4	92.3	95.5	94.0

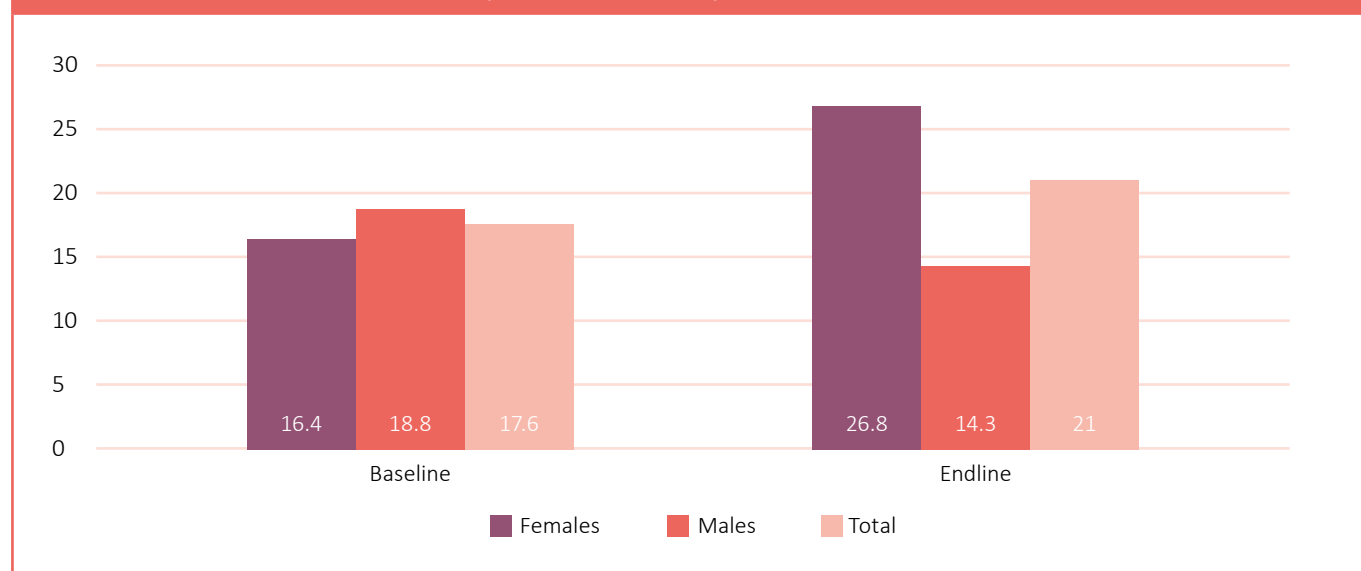
The majority of the respondents at both phases did not believe it was appropriate for a boy to do any of these actions. This proportion increased at end-line, however, this increase was not significant for both females and males. There was a small but statistically significant decrease in the proportion of respondents who reported that 'it is okay for a boy to make negative comments directly to a girl' from 9% at baseline to 4% at end-line. The decrease of 3% in respondents who believed that 'it is okay for a boy to make negative comments about a girl's appearance' was not significant. It is worth noting that three females (1%) and two males (0.6%) at baseline reported that it was okay to sexually assault a girl.

3.10 ATTITUDES TOWARDS HOMOSEXUALITY

It can be seen from Annex 32 that there was a significant increase in the proportion of respondents who said 'yes' to the statement 'I think homosexual people have equal rights and should be treated with respect' from 18% at baseline to 21% at end-line. Figure 17 shows the proportion of respondents who said 'yes' to this statement by sex.

The proportion of females who said 'yes' to the statement increased significantly from 16% at baseline to 27% at end-line. On the other hand, the proportion of males who said 'yes' decreased over this period from 19% to 14%. This decrease was not significant. The proportion of Christians who said 'yes' to the statement slightly increased from 15% at base- to 16% at end-line, while among Muslims it increased from 21% to 25%. The changes were significant for both religions (Annex 32).

Figure 17 'I think homosexual people have equal rights and should be treated with respect' %, baseline N=358, end-line N=315



3.11 PERCEPTIONS ABOUT SAFETY AND VIOLENCE IN THE COMMUNITY

The following statements were read to respondents, both males and females: (1) I can identify safety problems for girls in my community, (2) I know ways to keep myself safe from violence, (3) I think girls are safe in this community, and (4) I think that boys should not use violence in their relationship with others (only asked for boys). Figure 18 shows the proportion of respondents who said ‘yes’ to these statements.

Figure 18 **Perceptions on safety and violence in the community**
proportion of respondents saying ‘yes’ to the statements
baseline N=358, end-line N=315



There was no significant difference between base- and end-line with regard to the statement ‘I can identify safety problems for girls in my community’ (Annex 33). Figure 18 shows that the proportion of females who said ‘yes’ to this statement was higher both at base- and end-line than the proportion of males. It is worth noting that the proportion of males who said ‘yes’ decreased from 73% to 78%.

With regard to the statement ‘I know ways to keep myself safe from violence’, there was a small increase from 91% at baseline to 94% at end-line in respondents saying ‘yes’, which was not statistically significant (Annex 34).

There was an increase in the proportion of respondents who said ‘yes’ to the statement ‘I think girls are safe in this community’ from 72% at baseline to 78% at end-line. However, this increase was not significant (Annex 35). More males and females said that girls were safe in the community at end-line as compared to baseline.

Boys were asked if they thought that boys should not use violence in their relationships with others. Although there was an increase from 92% at baseline to 97% over time of male respondent who thought so, this change was not significant. Annex 36 also shows that there was no significant change in the proportion of respondents who agreed with this statement by all demographic characteristics.

As can be seen in Annex 37, the proportion of respondents who agreed with the statement ‘If someone insults a boy, he would be right to defend his honour by hitting that person’ did not quite change between baseline (27%) and end-line (28%). Significant changes were observed for those who have a partner (but do not cohabit), and Muslim respondents. While less males agreed with this statement at end-line, this was the opposite for the females. The proportion of Muslims who agreed with this statement was more than Christians at both phases. While the proportion of Muslims who agreed with this statement increased from 30% at baseline to 33% at end-line, that of Christians decreased from 24% to 21%. Annex 37 further shows that the proportion of respondents who agreed with this statement decreased with age at both base- and end-line. Those in primary school had a higher proportion of respondents who agreed with this statement than those at secondary school. It can also be seen that among those who were married there was no one at baseline who agreed with the statement but at end-line this increased to 11%.

In addition to the above forms of violence, respondents at both base- and end-line were also asked whether girls are supposed to be hit when they do things as shown in Table 10.

Table 10 A girl deserves to be hit when she ... (%)						
A girl deserves to be hit when she ...	Females		Males		Total	
	Baseline (n=177)	End-line (n=168)	Baseline (n=181)	End-line (n=147)	Baseline (n=358)	End-line (n=315)
Stays out late	57.1	53.6	40.3	27.9*	48.6	41.6
Doesn't help with household chores	57.6	41.8	40.3	29.9	48.9	41.6
Doesn't complete her homework	53.7	55.4	43.6	29.3*	48.6	43.2
Doesn't obey adults	67.2	64.9	55.2	38.1*	61.2	52.4*
Fights with others in class	46.3	50	34.8	25.8	40.5	38.7
Fights with brothers or sisters	52.5	52.4	35.4	26.5	43.8	40.3
Has a sexual relationship before marriage	67.8	61.9	54.7	38.1*	61.2	50.8*
None of the above	17.5	20.8	27.1	51.7*	22.3	35.2*

It is evident from Table 10 above that there was a large and significant increase in male respondents who thought that none of the above actions justified hitting a girl. The overall increase was also significant. It is worth noting that there was only a small increase in females who felt that they did not deserve to be hit for these actions. Although the decrease over time was significant, a high proportion of males (38%) still felt that a girl could be hit if she does not obey adults or has a sexual relationship before marriage. This was also true for the females, where the proportions who believed this was much higher. In general, males exhibited more gender-equal attitudes when it came to these statements than females did: the proportion of females that thought girls deserve to be hit was higher for all the statements than the proportion of males. It is worth noting that although young people believed that the division of household chores should be and was becoming equal (Annex 7 and findings from the qualitative research component), a large proportion of both female (52%) and male respondents (30%) thought that a girl deserves to be hit if a girl does not help with household chores.

Respondents were also asked whether a boy should be hit for the various reasons detailed in Table 11.

Table 11 A boy deserves to be hit when he ... (%)						
A boy deserves to be hit when he...	Females		Males		Total	
	Baseline (n=177)	End-line (n=168)	Baseline (n=181)	End-line (n=147)	Baseline (n=358)	End-line (n=315)
Stays out late	19.2	20.8	22.7	20.4	20.9	20.6
Doesn't help with household chores	44.6	39.9	41.4	30.6*	43.0	35.6*
Doesn't complete his homework	49.7	48.8	42.0	29.3*	45.8	39.7
Doesn't obey adults	60.4	60.7	57.5	37.4*	58.9	49.8*
Fights with others in class	50.8	50.6	42.0	27.9	46.4	40.0
Fights with brothers or sisters	50.8	50.0	40.9	27.9*	45.8	39.7
Has a sexual relationship before marriage	46.3	47.0	39.8	29.9	43.0	39.0
None of the above	26.0	27.4	32.6	52.4*	29.3	39.0*

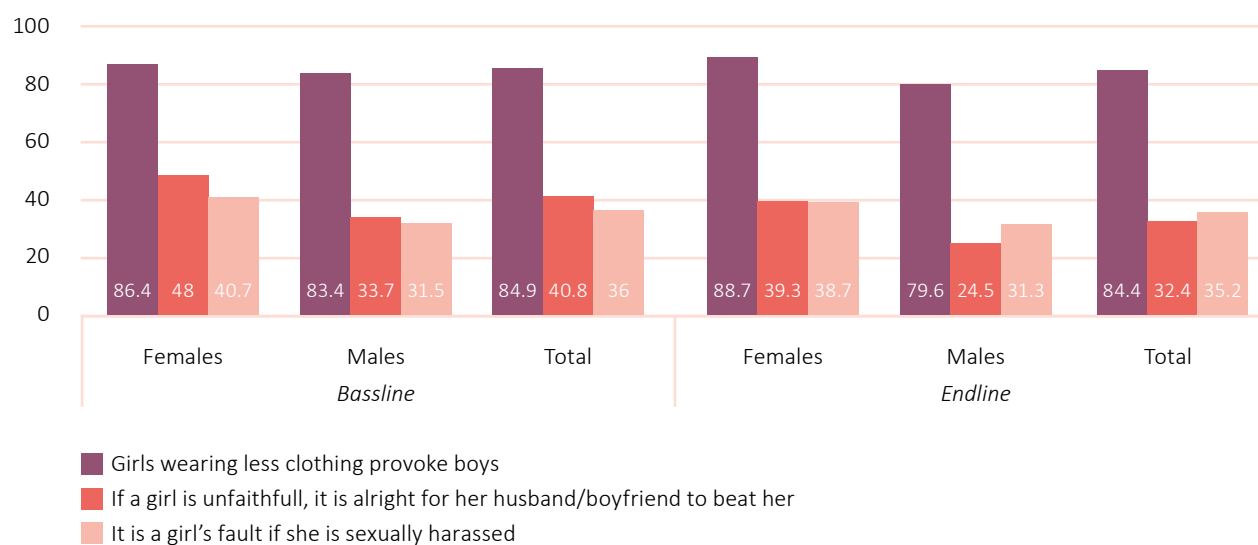
It is clear from the table that there was a significant increase at end-line in those who agreed that none of the above actions justified hitting a boy. This was mainly due to the large and significant increase among the males, the female respondents who said 'none of the above' did not show much change. In general, similar to the findings from Table 10, the responses of males showed considerable improvements. For all the possible scenarios, the proportion of male respondents who agreed decreased over time. The decreases were significant with regard to not helping with household chores, not completing homework, not obeying adults and fighting with siblings. It is worth noting that there was no change in responses of females for a few scenarios, particularly on having a sexual relationship before marriage. In contrast, there was a decrease in males who thought that a boy deserves to be hit when he has a sexual relationship before marriage, but this change was not significant. When comparing Table 10 and 11 on this statement, it is clear that young respondents more often thought that girls deserve to be hit when having a sexual relationship before marriage than boys.

3.12 SEXUAL VIOLENCE

Figure 19 shows respondents' perceptions about sexual violence. There was no significant change in the proportion of respondents who agreed that 'girls wearing less clothing provokes boys' (85% at baseline and 84% at end-line, see also Annex 38). Among those who were married, the proportion actually increased from 68% to 83%. While the proportion of females who agreed with this statement increased marginally over time, fewer males agreed at end-line, but this was a non-significant change as compared to the baseline.

There was a significant decrease over time in the proportion of respondents who agreed that 'If a girl is unfaithful, it is alright for her husband/boyfriend to beat her' from 41% at baseline to 32% at end-line (Annex 39). Figure 19 shows that the proportion of females who agreed with the statement decreased from 48% at baseline to 39% at end-line. The corresponding proportions among males were 34% and 25%, respectively. At both baseline and end-line, the proportion of respondents who agreed with the statement was higher among females than males. At end-line, Annex 37 shows that none of the respondents in secondary school agreed with this statement while among those in primary school the proportion who agreed was 34%. Those who were single had the highest proportion of respondents who agreed with the statement at both base- (43%) and end-line (37%). Among those who were married, the proportion who agreed slightly increased from 9% at base- to 11% at end-line.

Figure 19 **Perceptions about sexual violence**
proportion of respondents who agreed with the statements
baseline N=358, end-line N=315



There was marginal change in the proportion of respondents who agreed with the statement 'It is a girl's fault if she is sexually harassed' from 36% at baseline to 35% at end-line (Annex 40). It is worth noting that both at base- and end-line, more females agreed with this than males.

There was a small but significant decrease over time in the proportion of respondents who agreed with the statement 'A good woman tolerates violence from her husband or partner in order to keep her family together' from 55% at base- to 52% at end-line, as can be seen in Figure 20. As can be seen in Annex 41, respondents who were 20 years and above significantly agreed more with this statement at end-line as compared to baseline.

Figure 20 **A good woman tolerates violence from her husband or partner in order to keep her family together**

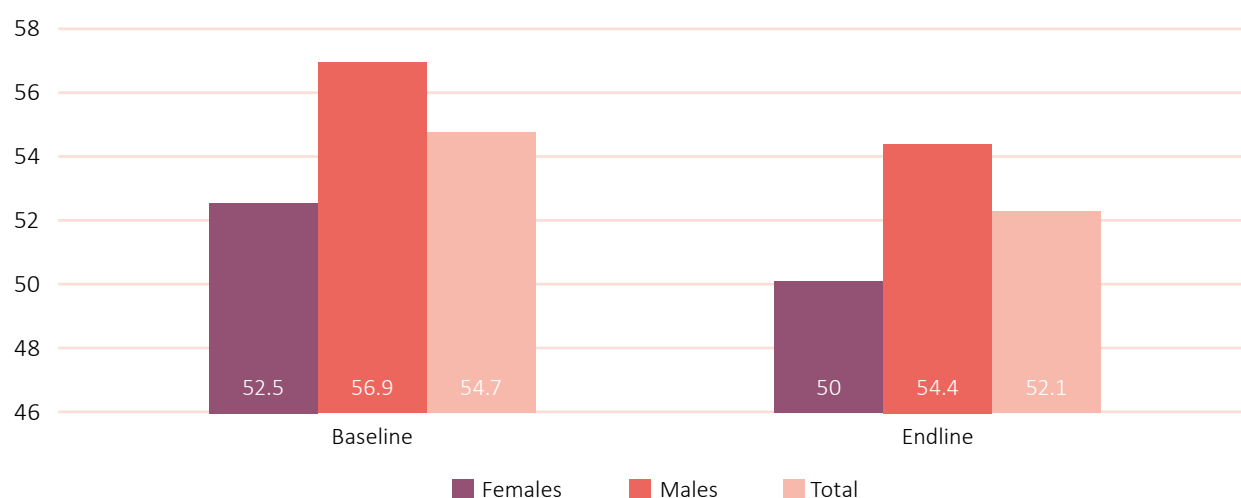


Table 12 Responding to incidences of sexual harassment (%)

Responding to incidences of sexual harassment	Baseline			End-line		
	Females (n=177)	Males (n=181)	Total (n=358)	Females (n=168)	Males (n=147)	Total (n=315)
I would laugh, knowing it was only meant to be as a joke	0.0	0.6	0.3	0.0*	0.0*	0.0*
I would do nothing. This is normal, it happens all the time.	1.1	3.3	2.2	3.6	0	1.9
I would talk to the harasser(s) about how sexual harassment is wrong	28.8	51.4	40.2	11.9*	36.7*	23.5*
I would talk to the persons being harassed about why sexual harassment is wrong	26	32.6	29.3	12.5*	25.8	18.7*
I would feel really bad and intervene to stop the action in the moment	13	27.6	20.4	14.3	9.5*	12.1*
I would talk with my peers about why sexual harassment is wrong	11.3	17.1	14.2	1.2*	6.1*	3.5*
I would feel bad, but would not do anything	4.0	1.1	2.5	0.6*	0	0.3*
I would report to my teacher	18.1	20.4	19.3	10.1*	15	12.4
I would tell my parents about it	33.3	29.8	31.6	35.7	29.2	32.7
I believe this should never happen and will work to stop it whether I see it or not	3.4	2.8	3.1	1.2	0*	*0.6
I would report to the police	35.4	36.2	35.4	52.4	61.9	57.1
I would report it to NGOs	17.1	19.2	18.2	31.5	46.9	39
I would report to the community leader	28.2	32.2	30.2	50.6	69.4	60
I would report it to community elders	19.3	15.3	17.3	29.2	44.2	36.1
I would beat them up	2.8	0.6	1.7	2.4	2.7	2.5
Other	1.7	7.9	4.7	16.1	8.2	12.4

Association tests were not run on the statement 'I believe this should never happen and will work to stop it whether I see it or not' or any of the statements following this, as these were not specified answer options within the survey, but were coded from the free text elaboration of those who gave 'other' responses.

3.13 RESPONDING TO INCIDENCES OF SEXUAL HARASSMENT

In the survey, respondents were asked how they would respond to incidences of sexual harassment. Table 12 shows the results.

Respondents were allowed to give multiple responses and were not provided with the list of answer options. There was an interesting twist with regard to those who indicated that they would laugh at the situation, knowing it was meant to be a joke. At base-line, very few respondents mentioned this, however at end-line, it was the opposite. This might be due to the quality of posing the question at either phase. It is not clear what answers (from base- or end-line) can be considered more accurate.

In contrast, at end-line, while 4% of the females reported they would do nothing because sexual harassment is normal, none of the male respondents indicated that they would do nothing. Overall, most respondents indicated that they would report to the community leader or the police at end-line. At baseline, 40% of the respondents indicated that they would talk to the harassers to inform them how sexual harassment is wrong. At end-line, this proportion was 23%: a significant decrease. The biggest differences were seen the proportion of respondents who said that they would report it to the NGO, which nearly doubled from base- to end-line.

3.14 DISCUSSIONS ABOUT GENDER EQUALITY AND GIRLS' RIGHTS

In the survey at both baseline and end-line, respondents were asked about the frequency at which they discussed or talked about gender equality and girls' rights either with boys and girls of their age or with adult men and women. The answer options were 'always', 'sometimes', 'never' or 'no response'. Figure 21 and Annexes 42-45 show the results for these questions.



Annex 42 shows that there was no significant change in the proportion of respondents who 'always' talked about gender equality and girls' rights with girls of their age, as it was at 34% at baseline and at 36% at end-line. Annex 42 shows that overall, at both phases, more females reported always talking about this compared to males. Those in secondary school had a higher proportion of respondents who always talked about gender equality and girls' rights compared to those in primary school (Annex 42).

Annex 43 shows that there was in general a significant increase in the proportion of respondents who reported that they 'always' talked about gender equality and girls' rights with boys of their age, from 36% at baseline to 53% at end-line. This increase was present and significant for both male and female respondents over time. The proportion of males who talked about it with their male peers was higher than females (Figure 21). The proportion of respondents who reported they 'always' discussed these issues with boys was much higher among respondents in secondary school than the ones in primary school.

As can be seen in Annex 44, the proportion of respondents who reported that they always take part in conversations about gender equality and girls' rights with adult men significantly increased from 12% at baseline to 21% at end-line. The increase was higher and significant among female respondents (10% at baseline and 26% at end-line) as compared to male respondents (13% at baseline and 16% at end-line). Annex 44 shows that while at baseline, 71% of the females and 61% of the males 'never' discussed these issues with adult men, but this went down at end-line to 48% and 41%, respectively. Thus, quite a lot of young women and men did not feel comfortable speaking to adult men about these topics.

At end-line, there was a significant increase in the proportion of respondents who reported always taking part in conversations about gender equality and girls' rights with adult women from 20% to 26% at end-line. As can be seen in Figure 21 and Annex 45, the proportion of female respondents (24% at baseline and 37.5% at end-line) who reported always taking part in these conversations with adult women was much higher and increased significantly over time compared to the proportion of male respondents (17% at baseline and 14% at end-line). These results generally show that young women are more likely to take part in conversations about these issues with adult women compared to young men.

3.15 RECOMMENDATIONS FROM STUDY PARTICIPANTS

At end-line, the study participants made recommendations on how the CoC intervention can be improved, and most of them logically follow from the above presented findings.

Participation and incentives: Many study participants, including FCoCs, CoCs, teachers, parents and Plan Malawi staff, mentioned that T-shirts for both FCoCs and CoCs are needed for better identification, attracting more members to the CoC groups and avoiding drop-out. Similar to the baseline and as indicated earlier, some participants said that CoCs found it unfair that FCoCs received incentives, and CoCs did not.

One 18-year-old male CoC suggested that membership could be increased through attracting more youth by playing football. A matron of the in-school CoC intervention mentioned that young people could get more interested to participate if there were exchange visits organized with other districts. As mentioned before, a few male FCoCs indicated that they wanted to receive monthly payment for their work to be assisted in their basic needs.

CoC modules: Female FCoCs who participated in an FGD recommended more refresher trainings for FCoCs, because some of the module contents are quite complicated. A Plan Malawi official recognized that some modules needed adjustment to be more context specific, especially on sensitive topics such as lesbian, gay, bisexual, transgender and intersex rights. Over the past two years, all information on this topic was skipped during the trainings. He further reported that module 5 (being a CoC for gender equality) is quite technical and more attention is needed for this during trainings.

Materials and transport: To be able to provide peer education on the modules to CoCs, FCoCs also need more stationery (including posters with pictures), as mentioned by a male CoC (19 years), a matron and a Plan Malawi official. In addition, the need for bicycles for FCoCs was stressed by various participants. These recommendations were already made at baseline. Regarding transport, FCoCs were told that they do not need bicycles because they facilitate in their own communities. Still, they reported to cover large areas, where CoCs of their groups come from different places.

Involvement of other community members in the CoC intervention: Participants in the mixed and female FGDs with FCoCs recommended that FCoCs and CoCs should have more dialogues with key stakeholders in the community, in particular with chiefs, elders, religious leaders, mother groups and the police, to reinforce the importance of the topics covered by the CoC intervention. One male CoC of 19 years advised that CoCs should particularly connect to ONSE groups. Another male CoC (15 years) also recommended to hold more community gatherings, in which NGOs should have a role and ensure supply of stationery and farming tools.

"... there are some projects... with community dialogue sessions, key people in the community are invited and given an opportunity to give their opinion on matters concerned. So if the project of Champions of Change also invites different key people in the community, sit together and find solutions to the problems that are faced, maybe all that is not changing would have changed. ... But if it is discussed and written down it goes to get stamped at the Group Village Headman, and each chief should get a letter informing them that if this is happening that means this will happen, but I have never seen our project coming in this area and conduct a dialogue session, inviting different key people to a meeting" (P5, FGD with mixed FCoCs, end-line)

Some participants said that religious leaders, parents' teacher associations and mother groups should also have been trained on gender equality and girls' rights.

Monitoring of the CoC intervention: The FCoCs in the male FGD and a 19-year-old male CoC mentioned that Plan Malawi should better monitor the intervention and pay attention to young people involved in it, to motivate them and ensure implementation is running well. Furthermore, they referred to avoiding empty promises, for example on supplies that were requested or upcoming trainings that kept on being postponed.

Meaningful youth participation: Participants of the mixed FGD with FCoCs recommended having more of the young people's discussions on the radio, so that young people's voices and needs are heard. One 18-year-old female CoC mentioned that the intervention should make better use of various skills that young people have, such as singing, poetry or drama, to reach out to their own and surrounding communities.

Sustainability of the CoC intervention: FCoCs from the mixed and male FGDs mentioned that before phasing out of YID, FCoCs and CoCs should get certificates to identify them as such, to improve sustainability of the intervention. Male FCoCs further recommended that CoC groups should be linked to government organizations or other NGOs when Plan Malawi phases out, to ensure these groups will continue.

"I feel if we need to have a lasting change, I will give an example, you know, when a teacher is in class the pupils become serious but when he goes out the children start to make noise. It is the same with the organizations. So, when this project is coming to an end, they have to link us to other groups, be it government or NGO, we still need to be monitored, we will be motivated to make sure that our area is changing. If they will leave us without a link, we will also stop being active in this programme, and this whole thing will have no future. They are supposed to link us with other organizations or government so that when they are going, we should continue to work with those that they will link us with"

(FGD with male FCoCs, end-line)

A key informant reported that one more year of implementation would be needed for a long-lasting impact: two years (2017-2019) was not enough. A father of five children, who had a positive opinion about the intervention, stressed the responsibility of the whole community to ensure the CoC intervention will continue.

"It is up to us, the parents, chiefs and the children themselves we should all work together to make this project a success, so that even if it winds up, we should be able to continue on our own." [on how that can be achieved:] "By encouraging the chiefs, parents and the youth not to stop meetings as we are doing now when the project managers are still here, we should continue with these meetings with the committee members, parents and children so that this project should be a success" (IDI, parent, end-line)

A Plan Malawi staff member suggested to consider introducing income-generating activities for FCoCs as an incentive, also to ensure sustainability and avoid FCoCs going to South Africa. A male CoC mentioned that more FCoCs were needed, and new FCoCs could be recruited from existing CoCs. One male FCoC participating in an FGD mentioned that FCoCs should be treated more equally: he thought that in-school FCoCs received higher allowances than community-based FCoCs.

Gender equality: One female FCoC stressed, as also found in other YID studies, that girls and boys should have equal access to bursaries to promote gender equality. Currently, still, in TA Liwonde girls seem favoured for bursaries above boys. Various study participants have reported that boys deliberately make girls pregnant because of this.

"On the side of education, I feel like a lot of girls are being given a chance to have their education paid for, while the boys are not, so it happens that the boys that have been sent back from school go and impregnate the girls that are on bursary. So, I feel gender should have been both having their education being paid for, not complaining that boys stay at home and girls are in school, but both a girl and a boy be in school, the NGO should pay for both" (FGD with mixed FCoCs, end-line)

Some male and female CoCs recommended that parents should be made more aware that girls and boys should have an equal share in household chores. A Plan Malawi officer confirmed that adults should be involved more in the intervention, because they can be perpetrators of violence to especially young girls.

Almost all male FCoCs in an FGD stressed that girls who got pregnant should also be sent to jail, like boys, because they do not fear pregnancy anymore, because of the school re-admission policy and the support that the expected father or his family should provide to the girl. They found that it was not gender equal that girls are not sent to jail. This finding shows that consequences of teenage pregnancy for both genders are not fully overseen, and that young people think that punishment is helpful in addressing teenage pregnancy.

Another male FCoC in the mixed FGD reported that some married young females who were invited for vocational training in other districts, as part of YID, were not allowed to go because of the need to take care of their households. Therefore, he recommended vocational trainings to take place in TA Liwonde.

4. Discussion, conclusions and recommendations



The YID programme is implemented in TA Liwonde in Machinga District over the period 2016-2020. This project aims at enhancing young women's decision-making space on whether, when and whom to marry and on whether, when and with whom to have children (YIDA, 2016). A wide range of interventions are implemented by the YIDA consortium members and the CoC constitutes one of the interventions. In this report, an end evaluation of this intervention has been presented for the period of 2017-2019.

4.1 GENDER EQUALITY

Gender equality constitutes one of the basic human rights and is therefore promoted by the Malawi Constitution. In 2015, the Government of Malawi developed the Gender Equality Act which, among other things, provides an opportunity to address persisting gender inequalities in Malawi (Government of Malawi, 2015). The development and implementation of the CoC intervention is in line with the Gender Equality Act.

This end-line study has shown that only 4% of the respondents agreed with the statement 'Girls and boys are valued equally and enjoy the same level of respect in the community' and 91% of the respondents agreed with the statement 'Boys have more privileges than girls'. While these statements demonstrate that inequalities still prevail, during the FGDs, KIIs and IDIs participants reported that things are, however, changing. In particular, gender roles seem to change: boys are performing household chores which were initially described as for girls; and, girls, are also performing chores which were initially defined as for boys only. These changes are also supported by the fact that most respondents at both baseline and end-line, agreed with the statement 'I think men and women should take equal responsibility for household chores and child care'. Other studies have found that in general, most Malawians express support for equal rights for women and men. However, many women continue trailing behind their male counterparts in many aspects (Kayuni, 2017). This demonstrates that more work needs to be done to address the prevailing gender inequalities in TA Liwonde as well as countrywide.

4.2 ATTITUDES TOWARDS GENDERED BEHAVIOUR

There was a significant increase in the proportion of respondents who agreed with the statement 'It is wrong when boys behave like girls'. This study has also shown that there was no significant change in the proportion of respondents who agreed with the following statements: 'Boys need to be tough even when they are young', 'A wife should always obey her husband', and 'Boys lose respect if they cry'. As boys and girls grow into adulthood, they are socialised into how they should behave as boys and girls and as men and women. Boys are exposed to messages such as 'Boys don't cry' or 'Men don't cry' – they are supposed to be strong even if they are experiencing physical or emotional pain. If boys and men cry, they are described as weak and this explains why men may not seek help when they experience mental health problems (Vogel et al., 2011; Muchena et al., 2018). While improving gendered behaviour was one of the objectives of the CoC intervention, the results show that there was no significant change in gendered behaviours over the period between the baseline in 2017 and end-line in 2019.

4.3 PERCEPTIONS ABOUT AGE AT MARRIAGE

In Malawi, child marriage is quite common: a 2018 survey found that 42% of the ever married women aged 15-49 got married before the age of 18 years while 9% got married before the age of 15 years. The northern region had the highest prevalence of child marriage at 51% followed by the southern region at 47% and then the central at 36% (NSO, CSR, University of Zurich and UNICEF Malawi, 2019). The YID baseline study showed that teenage pregnancy and child marriage constitute important problems in TA Liwonde in Machinga (Munthali and Kok, 2016). National surveys have also generally found that Machinga District is one of the districts with high prevalence of child marriage and teenage pregnancy (National Statistical Office, 2015; National Statistical Office, 2017). In 2015/16, Machinga had the highest proportion of women aged 15-19 years who had begun child bearing at 41% compared to 29% at national level (National Statistical Office, 2017).

The CoC baseline study also demonstrated that most respondents (65%) agreed with the statement that ‘Girls marry too young in my community’. The end-line study found that the proportion of respondents who agreed with this statement significantly declined to 56%. This could demonstrate that the CoC intervention and other interventions in the YID programme are having an impact. Currently, there are bylaws in TA Liwonde banning child marriage. Although girls can become pregnant, they are not married off: they deliver after which they are stimulated to go back to school. The development of bylaws that ban child marriage is not only happening in TA Liwonde. This is also happening in other districts, for example Dedza, where one female chief annulled more than 300 child marriages and encouraged child brides to go back to school (Wang, 2016). It should also be mentioned that in 2015, the Malawi Parliament passed the Marriage, Divorce and Family Relations Bill which set the age at marriage at 18 years. This implies that any marriage below the age of 18 is illegal.

4.4 DECISION-MAKING

There was no significant change in the proportion of respondents, among both males and females, who disagreed with the statement ‘It is not for a girl to decide whom to marry’ between baseline and end-line. About a fifth of the respondents at end-line felt that girls cannot make such decisions on their own. At midline, some key informants were of the view that since Machinga is a matrilineal society, females have a say in decision-making processes. This is because at marriage men stay at their wives’ natal homes: fathers do not have much influence on their children. Instead, uncles make decisions on the affairs of their sisters’ children including on marriage (Munthali and Kok, 2018). There are a number of other factors, as found in the 2016 YID baseline study, which influence girls to get married including prevailing high poverty levels, pressure to marry from their parents as well as marrying due to peer pressure (Munthali and Kok, 2016).

4.5 BELIEFS ABOUT ABILITIES

Between baseline and end-line, there were no significant changes in the proportion of respondents who agreed with the following statements: ‘Boys are better at maths and science than girls’ and ‘Boys are better at sports than girls’. Such stereotypes remain quite common. Recent studies have generally found that female students perform quite well in mathematics or even better, but the challenge is that they are generally underrepresented (Silbey, 2016; LoBue, 2019). In lower grades there are a few or no gender differences in children math skills (Hutchinson et al., 2018; Miller and Harper, 2014). However, as they grow girls’ performance changes and Miller and Harper (2014) argue that this happens in order for them to conform to common stereotypes about what boys and girls should perform in science and maths.

Most respondents at both baseline and end-line disagreed with the statement ‘Girls do not need to go to the University’. As found in this operational study, the attitude towards girls’ education is changing in TA Liwonde: girls are encouraged to go to school unlike in the past.

4.6 ATTITUDES AND BEHAVIOURS TOWARDS SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS

The Population Reference bureau (2014) found that condom use among youth aged 15-24 is low in Malawi: 49% of the females and 51% of the males reported that they used condoms during premarital sex. A 2013 evaluation of youth friendly health services also found that less than half of the sexually active young people reported use of contraceptives during first sex (Health Policy Project, Futures Group, 2015). Even where condoms are used, it should be noted that it is infrequent: e.g. 10% of the youth aged 19-24 reported infrequent condom use in the 12 months prior to the 2013 survey on violence against children and young women and among males it was at 31% (Ministry of Gender, Children, Disability and Social Welfare, 2015). The failure by young people to negotiate condom use during sex exposes many of them to unwanted pregnancies and STIs. Since teenage pregnancy is often a precursor to child marriage, it is important that, as recommended in the YID baseline, comprehensive sexuality education including promoting condom use among young people should be implemented in TA Liwonde. At baseline, 48% of the

respondents reported being able to negotiate condom use: 55% of the male respondents compared to 43% of the female respondents. This end-line survey, however, found that 69% of the respondents agreed with the statement 'I negotiate condom use during sex to prevent pregnancy or disease'. Still the proportion of male respondents who agreed with this statement was again higher than that of female respondents. Nevertheless, it can be seen that there are more young people who report that they are able to negotiate condom use two years after the start of the CoC intervention. While there are improvements in negotiating the use of condoms, it should also be mentioned that there are some religious groups that do not allow their members, especially youth, to access contraceptives. This study also found that there was a significant increase in the proportion of respondents who agreed with the following statement: 'I express my opinion about sexual health with a sexual partner'. This proportion increased from 46% at baseline to 77% at end-line. This may demonstrate that young people are now better able to discuss SRHR issues with their sexual partners.

4.7 PERCEPTIONS ABOUT SAFETY

There were no significant changes in the proportion of respondents who agreed with the following statements 'I can identify safety problems for girls in my community', 'I know how to keep myself safe from violence' and 'I think girls are safe in this community'. In terms of physical violence, respondents were asked the various conditions when boys and girls can be hit. It was found that there was a decrease in the proportion of respondents who agreed that girls and boys should be hit when they did any of the conditions that were specified. This demonstrates that there is increased awareness that violence should not be tolerated .

4.8 SEXUAL VIOLENCE

However, there was no significant change in the proportion of respondents who agreed with the statement 'A good woman tolerates violence from her husband or partner in order to keep her family together'. At end-line, more than half of the respondents (52%) agreed with this statement. There was a significant change in the proportion of respondents who agreed with the statement 'if a girl is unfaithful, it is alright for her husband to beat her': this significantly dropped from 41% at base- to 32% at end-line. The Malawi Demographic and Health Surveys have generally shown that the violence perpetrated against women and girls is done by their husbands and other intimate partners (National Statistical Office, 2017). Other studies have also found that even when the women are beaten by their husbands, they are advised by their *ankhoswe*²³ to endure the beatings because that is what marriage is all about (Munthali et al., 2017).

4.9 TRAINING OF FCOCS AND COCS

Plan Malawi played an important role in terms of training of FCoCs who in turn interacted with CoCs. However, this training faced important challenges including that some participants in initial trainings did not have the necessary qualifications to attend such trainings, for example they did not have the right educational qualifications. It was difficult for them to understand the course contents. At the end of the training participants were not given any modules for them to use during their interactions with CoCs. There were no printed materials at baseline and midline. The translated modules came towards the end of the CoC programme and instead of being translated into Yao, the local language used in TA Liwonde, these were translated into Chichewa. Study participants reported that some of the trainings were actually rushed.

23 Marriage counsellor.

4.10 BUILDING SOCIAL MOVEMENTS

This endline evaluation has generally demonstrated that the CoC programme as a social movement can bring about change in people's perceptions about gender equality and girls' rights. The success of this programme also came about because community leaders also participated actively in the implementation of the programme. Their participation included creation of awareness about the programme, calling for community meetings to discuss gender equality and girls' rights, providing spaces where the CoCs could meet and providing leadership in setting up community bylaws on various issues including on education, child marriage and teenage pregnancy. However, the implementation of this programme experienced a number of challenges including the fact that many young people, both male and female, dropped out of the programme for various reasons. Other challenges experienced in this programme included youth being discouraged by friends not to attend CoC activities, some parents denying their children opportunities to participate in CoC activities, the general lack of incentives such as sports equipment and some young people's perception that participating in CoC activities was a waste of time. During a community feedback meeting conducted in TA Liwonde on 29th November 2019, participants including group village heads, reported that the programme would continue being implemented in their communities as Plan Malawi had given them the capacity to do so.

4.11 CONCLUSION

This study aimed at evaluating the impact of the CoC intervention being implemented in TA Liwonde by Plan Malawi. The end-line study has demonstrated that the CoC intervention has contributed to addressing gender inequality issues prevailing in this community, but that changes are gradual and need more time.

4.12 RECOMMENDATIONS

While the CoC intervention has shown several positive impacts, it was also found that there are some challenges being experienced as highlighted in this report, which need attention for further improvement of the intervention in Malawi and elsewhere. Based on the results of this study, the following recommendations are therefore made:

- While there are some positive impacts of the CoC intervention, there is a need for continued creation of awareness about gender equality. As the YID programme is exiting in 2020, it will be important to ensure that key stakeholders in the community such as chiefs, teachers and parents are empowered with knowledge and skills to continue with the CoC intervention.
- To ensure sustainability after exiting of YID, the CoC groups should be linked to government structures as well as other NGOs working in the community, which can provide support to the CoCs.
- There is a need for the provision of stationery and other materials (including posters where necessary) to CoC groups as this was one of the major challenges they were experiencing. Generally, Plan Malawi should consider how to further motivate CoCs with the provision of other incentives that are feasible and appropriate to the context.
- Earlier studies have shown that many girls drop out of school due to pregnancy and child marriage. Many of these girls do not go beyond primary school. This study has shown that the level of educational attainment is a key determinant for acceptability of gender equality among respondents. Therefore, Plan Malawi, FCoCs, CoCs and influential people at community level should continue to encourage girls and boys to go to school.
- There were complaints that Plan Malawi did not consistently monitor CoC activities. There is a need for Plan Malawi, and any other organization planning to implement the CoC intervention, to provide supportive supervision to the CoC groups and encourage them. In addition, Plan Malawi also has a lot of contact with the FCoCs and not with the CoCs. CoCs therefore felt a bit left out. Plan Malawi should therefore interact with both FCoCs and CoCs as they visit the community.
- Further expansion of income generating activities targeting young people to ensure they have a reliable source of income should be considered.
- There are some issues which some FCoCs did not understand properly during the training; hence there is a need to conduct refresher training for all FCoCs (which is planned for) and new groups require initial trainings. In

addition to this, as YIDA is phasing out its programme, it will be key that the FCoCs who have been quite active should participate in the training of a new batch of FCoCs.

- There are some misunderstandings within the community that FCoCs are financially benefiting from what they are doing (leading their groups). Some parents deny their children to participate because they will not benefit anything from the CoC activities and after all it is only FCoCs who financially benefit. Plan Malawi should continue engaging traditional leaders, parents, teachers and other existing structures at community level to address misunderstandings and further promote gender equality and the need for this youth movement which will bring about changes in people's attitudes towards gender equality.
- Before starting the CoC intervention in new settings, Plan Malawi or any other organization should ensure that all materials are translated into appropriate local languages and made context specific, through examples and exercises that can be easily understood by local communities.

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Final evaluation report
on the Champions of Change
programme in Liwonde,
Machinga district

Annexes
2020

by

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Annex 1

Girls and boys are valued equally and enjoy the same level of respect in the community

Characteristics	End-line					
	N	No %	Yes %	Not sure %	No response %	Total %
Sex of respondent						
Male	168	5.4	93.5	1.2	0.0	100.0
Female	147	5.4	95.2	1.4	0.7	100.0
Type of respondent						
FCoC	27	0.0	100.0	0.0	0.0	100.0
CoC	288	4.5	93.8	1.4	0.3	100.0
Religion						
Muslim	171	5.3	91.8	2.3	0.6	100.0
Christianity	144	2.8	97.2	0.0	0.0	100.0
Age of Respondent						
<15)	91	6.6	91.2	1.1	1.1	100.0
15-19	179	2.8	96.1	1.1	0.0	100.0
20-24	34	2.9	94.1	2.9	0.0	100.0
>24	11	9.1	90.9	0.0	0.0	100.0
Education						
Primary	212	5.2	93.4	0.9	0.5	100.0
Secondary	40	0.0	100.0	0.0	0.0	100.0
Vocational training	1	0.0	100.0	0.0	0.0	100.0
Not currently in school	62	3.2	93.5	3.2	0.0	100.0
Marital status						
Single	240	4.2	94.2	1.8	0.0	100.0
Have partner but not live together	56	3.6	94.6	1.8	0.0	100.0
Married	19	5.6	94.4	0.0	0.0	100.0
Widowed	0	0.0	0.0	0.0	0.0	100.0
Tribe						
Yao	146	8.5	89.0	2.4	0.0	100.0
Chewa	73	3.6	92.7	3.6	0.0	100.0
Lomwe	94	5.1	87.2	7.7	0.0	100.0
Other	2	0.0	100.0	0.0	0.0	100.0
Total	315	4.1	94.3	1.3	0.3	100.0

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

Annex 2

Boys have more privileges than girls

Characteristics	End-line					
	N	No %	Yes %	Not sure %	No response %	Total %
Sex						
Female	168	91.7	7.1	1.2	0.0	100.0
Male	147	91.2	6.1	2.0	0.7	100.0
Type of respondent						
FCoC	27	100.0	0.0	0.0	0.0	100.0
CoC	288	90.6	7.3	1.7	0.3	100.0
Religion						
Muslim	171	85.4	11.1	2.9	0.6	100.0
Christianity	144	98.6	1.4	0.0	0.0	100.0
Age						
<15	91	90.1	7.7	1.1	1.1	100.0
15-19	179	90.5	7.8	1.7	0.0	100.0
20-24	34	97.1	0.0	2.9	0.0	100.0
>24	11	100.0	0.0	0.0	0.0	100.0
Education						
Primary	212	90.1	8.0	1.4	0.5	100.0
Secondary	40	100.0	0.0	0.0	0.0	100.0
Vocational training	1	100.0	0.0	0.0	0.0	100.0
Not currently in school	62	90.3	6.5	3.2	0.0	100.0
Marital status						
Single	240	90.8	7.9	0.8	0.4	100.0
Have partner but not live together	56	91.1	3.6	5.4	0.0	100.0
Married	19	100.0	0.0	0.0	0.0	100.0
Tribe						
Yao	146	85.6	10.3	3.4	0.7	100.0
Chewa	73	93.2	6.8	0.0	0.0	100.0
Lomwe	94	98.9	1.1	0.0	0.0	100.0
Other	2	100.0	0.0	0.0	0.0	100.0
Total	315	91.4	6.7	1.6	0.3	100.0

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

Annex 3

I believe girls are as important as boys

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Female	177	5.6	93.2	1.1	100	168	5.4	94	0.6	100
Male	181	2.8	96.1	1.1	100	147	1.4	98	0.7	100
Type of respondent										
FCoC	34	0	100	0	100	27	0	100	0	100
CoC	324	4.6	94.1	1.2	100	288	3.8	95.5	0.7	100
Religion										
Muslim	175	6.3	93.1	0.6	100	171	4.7	94.2	1.2	100
Christianity	178	2.2	96.1	1.7	100	144	2.1	97.9	0	100
Missing	5	0	100	0	100	0	0	0	0	0
Age										
<15	122	6.4	92.8	0.8	100	91	5.5	93.4	1.1	100
15-19	209	3.4	95.1	1.5	100	179	3.4	96.1	0.6	100
20-24	18	0	100	0	100	34	0	100	0	100
>24	9	0	100	0	100	11	0	100	0	100
Education										
Primary	259	5.4	93.8	0.8	100	212	9.4	90.6	0	100
Secondary	53	1.9	98.1	0	100	40	0	100	0	100
Vocational training	0	0	0	0	0	1	0	100	0	100
Not currently in school	46	0	95.1	4.3	100	62	4.8	95.2	0	100
Marital status										
Single	319	4.7	94.4	0.9	100	240	3.8	95.4	0.8	100
Have partner but not live together	16	0	100	0	100	56	3.6	96.4	0	100
Married	22	0	95.5	4.5	100	19	0	100	0	100
Widowed	1	0	100	0	100	0	0	0	0	0
Tribe										
Yao	160	5	94.4	0.6	100	146	4.8	93.8	1.4	100
Chewa	110	4.5	93.6	1.8	100	73	1.4	96.6	0	100
Lomwe	80	2.5	96.3	1.3	100	94	3.2	96.8	0	100
Other	3	0	100	0	100	2	0	100	0	100
Missing	5	0	100	0	100	0	0	0	0	0
Total	358	4.2	94.7	1.1	100	315	3.5	95.9	0.6	100

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

Annex 4

I treat girls fairly

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Male	181	6.1	90.1	3.9	100	147	5.4	89.8	4.8	100
Type of respondent										
FCoC	18	0	100	0	100	12	0	91.7	8.3	100
CoC	163	6.7	89	4.3	100	135	5.9	89.6	4.4	100
Religion										
Muslim	91	8.8	89	2.2	100	80	6.3	90	3.8	100
Christianity	87	3.4	90.8	5.7	100	67	4.5	89.6	6	100
Missing	3	0	100	0	100	0	0	0	0	0
Age										
<15	52	5.5	90.9	3.6	100	37	2.7	83.8	13.5	100
15-19	116	7.1	88.5	4.4	100	88	5.7	94.3	0	100
20-24	8	0	100	0	100	15	13.3	73.3	13.3	100
>24	5	0	100	0	100	7	0	100	0	100
Education										
Primary	135	7.4	89.6	3	100	104	5.8	88.5	5.8	100
Secondary	23	0	95.7	4.3	100	14	100	0	0	100
Vocational training	0	0	0	0	0	0	0	0	0	0
Not currently in school	46	4.3	87	8.7	100	29	6.9	89.7	3.4	100
Marital status										
Single	157	7	88.5	4.5	100	113	4.4	89.4	6.2	100
Have partner but not live together	11	0	100	0	100	27	11.1	88.9	0	100
Married	13	0	100	0	100	7	0	100	0	100
Widowed	1	0	0	0	0	0	0	0	0	0
Tribe										
Yao	82	8.5	89	2.4	100	68	5.9	89.7	4.4	100
Chewa	55	3.6	92.7	3.6	100	34	0	94.1	5.9	100
Lomwe	39	5.1	87.2	7.7	100	45	8.9	86.7	4.4	100
Other	2	0	100	0	100	0	0	0	0	0
Missing	3	0	100	0	100	0	0	0	0	0
Total	181	6.1	90.1	3.9	100	147	5.4	89.8	4.8	100

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

Annex 5

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

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Male	181	1.7	96.7	1.7	100	147	1.4	98.6	0	100
Type of respondent										
FCoC	18	0	100	0	100	12	0	100	0	100
CoC	163	1.8	96.3	1.8	100	135	1.5	98.5	0	100
Religion										
Muslim	91	3.3	94.5	2.2	100	80	2.5	97.5	0	100
Christianity	87	0	98.9	1.1	100	67	0	100	0	100
Missing	3	0	100	0	100	0	0	0	0	0
Age										
<15	52	0	96.4	3.6	100	37	2.7	97.3	0	100
15-19	116	2.7	96.5	0.9	100	88	0	100	0	100
20-24	8	0	100	0	100	15	6.7	93.3	0	100
>24	5	0	100	0	100	7	0	100	0	100
Education										
Primary	135	1.5	97	1.5	100	104	1	99	0	100
Secondary	23	4.3	95.7	0	100	14	0	100	0	100
Vocational training	0	0	0	0	0	0	0	0	0	0
Not currently in school	23	0	95.7	4.3	100	29	3.4	96.6	0	100
Marital status										
Single	157	1.9	96.2	1.9	100	113	1.8	98.2	0	100
Have partner but not live together	11	0	100	0	100	27	0	100	0	100
Married	13	0	100	0	100	7	0	100	0	100
Tribe										
Yao	82	3.7	93.9	2.4	100	68	2.9	97.1	0	100
Chewa	55	0	98.2	1.8	100	34	0	100	0	100
Lomwe	39	0	100	0	100	45	0	100	0	100
Other	2	0	100	0	100	0	0	0	0	0
Missing	3	0	100	0	100	0	0	0	0	0
Total	181	1.7	96.7	1.7	100	147	1.4	98.6	0	100

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

Annex 6

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 %	Total %	N	Never %	Sometimes %	Always %	Total %
Sex										
Female*	177	20.9	38.4	40.7	100	168	10.1	42.9	47	100
Male*	181	19.9	45.9	34.3	100	147	2.7	43.5	53.7	100
Type of respondent										
FCoC	34	5.9	35.3	58.8	100	27	3.7	22.2	74.1	100
CoC*	324	21.9	42.9	35.2	100	288	6.9	45.1	47.9	100
Religion										
Muslim*	175	25.1	36.6	38.3	100	171	8.8	40.4	50.9	100
Christian*	178	15.7	46.6	37.6	100	144	4.2	46.5	49.3	100
Missing	5	0	100	0	100	0	0	0	0	0
Age										
<15	122	26.2	45.1	28.7	100	91	13.2	50.5	36.3	100
15-19*	209	18.7	41.6	39.7	100	179	4.5	43.6	52	100
20-24	18	5.6	44.4	50	100	34	2.9	29.4	67.6	100
>24	9	11.1	11.1	77.8	100	11	0	18.2	81.8	100
Education										
Primary*	259	25.9	44	30.1	100	212	8	48.1	43.9	100
Secondary	53	3.8	32.1	64.2	100	40	0	35	65	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	8.7	43.5	47.8	100	62	6.5	32.3	61.3	100
Marital status										
Single*	319	21.9	41.4	36.7	100	240	7.5	42.9	49.6	100
Have partner but not live together	16	0	75	25	100	56	5.4	50	44.6	100
Married	22	13.6	31.8	54.5	100	19	0	26.3	73.7	100
Widowed	1	0	0	100	100	0	0	0	0	0
Tribe										
Yao*	160	23.8	35	41.3	100	146	8.9	41.8	49.3	100
Chewa*	110	24.5	45.5	30	100	73	4.1	47.9	47.9	100
Lomwe	80	8.8	47.5	43.8	100	94	5.3	42.6	52.1	100
Other*	3	0	100	0	100	2	0	0	100	100
Missing	5	20	80	0	100	0	0	0	0	0
Total*	358	20.4	42.2	37.4	100	315	6.7	43.2	50.2	100

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

Annex 7

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

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Female	177	5.6	94.4	0	100	168	6	94	0	100
Male	181	6.1	93.4	0.6	100	147	3.4	96.6	0	100
Type of respondent										
FCoC	34	2.9	91.1	0	100	27	0	100	0	100
CoC	324	6.2	93.5	0.3	100	288	5.2	94.8	0	100
Religion										
Muslim	175	5.7	94.3	0	100	171	5.3	94.7	0	100
Christianity	178	5.6	93.8	0.3	100	144	3.5	96.5	0	100
Missing	5	20	80	0	100	0	0	0	0	0
Age										
<15	122	6.4	93.6	0	100	91	3.3	96.7	0	100
15-19	209	6.3	93.2	0.5	100	179	6.1	93.9	0	100
20-24	18	0	100	0	100	34	0	100.0	0	100
>24	9	0	100	0	100	11	9.1	90.9	0	100
Education										
Primary	259	6.6	93.1	0.4	100	212	3.1	96.9	0	100
Secondary	53	1.9	98.1	0	100	40	0	100	0	100
Vocational training	0	0	0	0	0	1	0	100	0	100
Not currently in school	46	6.5	93.5	0	100	62	1.6	98.4	0	100
Marital status										
Single	319	6.3	93.4	0.3	100	240	5.8	94.2	0	100
Have partner but not live together	16	0	100	0	100	56	0	100	0	100
Married	22	4.5	95.5	0	100	19	5.2	95	0	100
Widowed	1	0	100	0	100	0	0	0	0	0
Tribe										
Yao	160	6.3	93.8	0	100	146	4.1	95.9	0	100
Chewa	110	7.3	92.7	0	100	73	4.1	95.9	0	100
Lomwe	80	2.5	96.3	1.3	100	94	6.4	93.6	0	100
Other	3	0	100	0	100	2	0	100	0	100
Missing	5	20	80	0	100	0	0	0	0	0
Total	358	5.9	93.9	0.3	100	315	5.8	94.2	0	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 %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Females	177	40.7	6.8	52.5	100	168	48.2	2.4	49.4	100
Male	181	42	5	53	100	147	34.7	1.4	63.9	100
Type of respondent										
FCoC*	34	52.9	14.7	32.4	100	27	25.9	0	74.1	100
CoC	324	40.1	4.9	54.9	100	288	43.4	2.1	54.5	100
Religion										
Muslim	175	40	4.6	55.4	100	171	40	1.8	57.9	100
Christianity	178	43.3	6.7	50	100	144	43.8	2.1	54.2	100
Missing	5	20	20	60	100	0	0	0	0	0
Age										
<15	122	40.2	4.9	54.8	100	91	35.2	1.1	63.7	100
15-19	209	41.6	4.8	53.6	100	179	44.7	2.2	53.1	100
20-24	18	44.4	16.7	38.9	100	34	50	2.9	47.1	100
>24	9	44.4	22.2	33.3	100	11	27.3	0	72.7	100
Education										
Primary	259	38.6	4.6	56.8	100	212	41	1.9	57.1	100
Secondary	53	58.5	1.9	39.6	100	40	62.5	2.5	35	100
Vocational training	0	0	0	0	0	1	100	0	0	100
Not currently in school*	46	37	17.4	45.7	100	62	30.6	1.6	67.7	100
Marital status										
Single	319	41.1	4.4	54.5	100	240	42.9	2.1	55	100
Have partner but not live together	16	62.5	0	37.5	100	56	41.1	1.8	57.1	100
Married*	22	27.3	31.8	40.9	100	19	31.6	0	68.4	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	36.3	4.4	59.4	100	146	41.8	2.1	56.2	100
Chewa	110	40	6.4	53.6	100	73	42.5	1.4	56.2	100
Lomwe*	80	53.8	7.5	38.8	100	94	41.5	2.1	56.4	100
Other	3	66.7	0	33.3	100	2	50	0	50	100
Missing	5	20	20	60	100	0	0	0	0	0
Total*	358	41.3	5.9	52.8	100	315	41.9	1.9	56.2	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 %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	23.7	3.4	72.9	100	168	25	1.2	73.8	100
Male	181	11.6	2.8	85.6	100	147	12.9	6.1	81	100
Type of respondent										
FCoC	34	29.4	8.8	61.8	100	27	29.6	3.7	66.7	100
CoC	324	16.4	2.5	81.2	100	288	18.4	3.5	78.1	100
Religion										
Muslim	175	15.4	4	80.6	100	171	18.7	4.7	76.6	100
Christianity	178	20.2	1.7	78.1	100	144	20.3	2.1	77.6	100
Missing	5	0	20	80	100	0	0	0	0	0
Age										
<15	122	18	1.6	80.3	100	91	11	5.5	83.5	100
15-19	209	16.3	3.3	80.4	100	179	21.2	2.8	76	100
20-24	18	22.2	11.1	66.7	100	34	23.5	0	76.5	100
>24	9	33.3	0	66.7	100	11	45.5	9.1	45.5	100
Education										
Primary	259	15.4	2.3	82.2	100	212	12.7	3.8	83.5	100
Secondary*	53	20.8	5.7	73.6	100	40	45	0	55	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	26.1	4.3	69.6	100	1	0	0	100	100
Marital status										
Single	319	16.9	3.1	79.9	100	240	17.5	3.8	78.8	100
Have partner but not live together	16	12.5	0	87.5	100	56	25	1.8	73.2	100
Married	22	31.8	4.5	63.7	100	19	26.3	5.3	68.4	100
Widowed	1	0	0	100	100	0	0	0	0	0
Tribe										
Yao	160	15.6	3.8	80.6	100	146	19.2	2.7	78.1	100
Chewa*	110	17.3	0	82.7	100	73	6.8	5.5	87.7	100
Lomwe	80	22.5	5	72.5	100	94	28.7	3.2	68.1	100
Other	3	33.3	0	66.7	100	2	50	0	50	100
Missing	5	0	20	80	100	0	0	0	0	0
Total	358	17.8	2.8	79.3	100	315	19.4	3.5	77.1	100

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

Annex 10

A wife should always obey her husband

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female*	177	28.8	5.1	66.1	100	168	26.8	0.6	72.6	100
Male	181	10.5	3.3	86.2	100	147	12.2	2.7	85	100
Type of respondent										
FCoC	34	50	17.6	32.4	100	27	51.9	3.7	44.4	100
CoC	324	16.4	2.8	80.9	100	288	17	1.4	81.6	100
Religion										
Muslim	175	17.1	4	78.9	100	171	21.1	1.2	77.8	100
Christianity	178	20.8	3.9	75.3	100	144	18.8	2.1	79.2	100
Missing	5	60	20	20	100	0	0	0	0	0
Age										
<15	122	13.1	4.1	82.8	100	91	18.7	2.2	79.1	100
15-19	209	19.6	3.3	77	100	179	16.2	1.1	82.7	100
20-24*	18	38.9	16.7	44.4	100	34	38.2	0	61.8	100
>24	9	66.7	0	33.3	100	11	36.4	9.1	54.5	100
Education										
Primary	259	12.7	1.9	85.3	100	212	15.6	0	84.4	100
Secondary	53	41.5	11.3	47.2	100	40	55.2	3.4	41.4	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	32.6	8.7	58.7	100	62	33.9	1.6	64.5	100
Marital status										
Single	319	17.6	4.1	78.4	100	240	15.8	1.7	82.5	100
Have partner but not live together	16	31.3	6.3	62.5	100	56	32.1	1.8	66.1	100
Married	22	36.4	4.5	59.1	100	19	31.8	0	63.2	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	19.4	1.3	79.4	100	146	19.9	0.7	79.5	100
Chewa	110	17.3	4.5	78.2	100	73	20.5	2.7	76.7	100
Lomwe	80	20	8.8	71.3	100	94	20.2	2.1	77.7	100
Other	3	33.3	0	66.7	100	2	0	0	100	100
Missing	5	60	20	20	100	0	0	0	0	0
Total	358	19.6	4.2	76.3	100	315	20	1.6	78.4	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 %	Total %
Sex										
Female	177	29.4	3.4	67.2	100	168	32.7	1.8	65.5	100
Male	181	27.1	3.3	69.6	100	147	27.9	2.7	69.4	100
Type of respondent										
FCoC	34	67.6	0	32.4	100	27	51.9	3.7	44.4	100
CoC	324	24.1	3.7	72.2	100	288	28.5	2.1	69.4	100
Religion										
Muslim	175	24	2.9	73.1	100	171	26.9	1.8	71.3	100
Christianity	178	31.5	3.9	64.6	100	144	34.3	2.8	62.9	100
Missing	5	60	0	40	100	0	0	0	0	0
Age										
<15	122	24.66	4.9	70.5	100	91	22	1.1	76.9	100
15-19	209	26.8	2.9	70.3	100	179	31.8	2.8	65.4	100
20-24	18	61.1	0	38.9	100	34	44.1	2.9	52.9	100
>24	9	44.4	0	55.6	100	11	36.4	0	63.6	100
Education										
Primary	259	21.2	3.5	75.3	100	212	25.9	2.4	71.7	100
Secondary	53	50.9	1.9	47.2	100	40	42.5	2.5	55	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	41.3	4.3	54.3	100	62	38.7	1.6	59.7	100
Marital status										
Single	319	27	3.8	69.3	100	240	27.9	2.1	70	100
Have partner but not live together	16	31.3	0	68.8	100	56	37.5	3.6	58.9	100
Married	22	45.5	0	54.5	100	19	38.9	0	61.1	100
Widowed	1	0	0	100	100	0	0	0	0	0
Tribe										
Yao	160	23.1	2.5	74.4	100	146	26.7	2.1	71.2	100
Chewa	110	26.4	2.7	70.9	100	73	31.5	0	68.5	100
Lomwe	80	37.5	6.3	56.3	100	94	36.2	4.3	59.6	100
Other	3	66.7	0	33.3	100	2	0	0	100	100
Missing	5	60	0	40	100	0	0	0	0	0
Total	358	28.2	3.4	68.4	100	315	30.5	2.2	67.3	100

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

Annex 12

Boys are better at math and science than girls

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	46.9	6.2	46.9	100	168	52.7	5.4	41.9	100
Male	181	38.1	7.7	54.1	100	147	46.3	2.7	51	100
Type of respondent										
FCoC	34	67.6	2.9	29.4	100	27	77.8	0	22.2	100
CoC	324	39.8	7.4	52.8	100	288	47	4.5	48.4	100
Religion										
Muslim	175	33.1	6.3	60.6	100	171	42.9	4.1	52.9	100
Christianity	178	50.6	7.9	41.6	100	144	58	4.2	37.8	100
Missing	5	80	0	20	100	0	0	0	0	0
Age										
<15	122	38.4	7.2	54.4	100	91	34.1	3.3	42.6	100
15-19	209	42.2	7.3	50.5	100	179	57.5	4.2	38.2	100
20-24	18	61.1	5.6	33.3	100	34	61.8	8.8	29.4	100
>24	9	66.7	0	33.3	100	11	72.7	0	27.3	100
Education										
Primary	259	36.7	6.6	56.8	100	212	40.6	6.3	53.1	100
Secondary	53	62.3	7.5	30.2	100	40	79.3	0	20.7	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	52.2	8.7	39.1	100	62	59.7	3.2	37.1	100
Marital status										
Single	319	41.4	7.2	51.4	100	240	46	4.2	49.8	100
Have partner but not live together	16	37.5	6.3	56.3	100	56	60.7	3.6	35.7	100
Married	22	59.1	4.5	36.4	100	19	61.1	5.6	33.3	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	32.5	6.3	61.3	100	146	41.4	4.1	54.5	100
Chewa	110	44.5	5.5	50	100	73	52.1	5.5	42.5	100
Lomwe	80	55	11.3	33.8	100	94	61.7	3.2	35.1	100
Other*	3	100	0	0	100	2	0	0	100	100
Missing	5	80	0	20	100	0	0	0	0	0
Total	358	42.5	7	50.6	100	315	49.7	4.1	46.2	100

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

Annex 13

Boys are better at sports than girls

Characteristics	Baseline						End-line					
	N	Disagree %	Not sure %	Agree %	No response %	Total %	N	Disagree %	Not sure %	Agree %	No response %	Total %
Sex												
Female	177	31.6	2.3	65.5	0.6	100	168	39.9	4.2	56	0	100
Male*	181	23.3	4.4	72.2	0	100	147	33.3	0.7	66	0	100
Type of respondent												
FCoC	34	64.7	8.8	26.5	0	100	27	66.7	3.7	29.6	0	100
CoC*	324	23.5	2.8	73.4	0.3	100	288	34	2.4	63.5	0	100
Religion												
Muslim	175	25.7	3.4	70.9	0	100	171	30.4	1.2	68.4	0	100
Christianity*	178	28.2	3.4	67.8	0.8	100	144	44.8	4.2	51	0	100
Missing	5	60	0	40	0	100	0	0	0	0	0	0
Age												
<15	122	22.4	2.4	74.4	0.8	100	91	25.3	1.1	73.6	0	100
15-19*	209	25.9	3.4	70.7	0	100	179	39.7	2.8	57.5	0	100
20-24	18	55.6	11.1	33.3	0	100	34	44.1	2.9	52.9	0	100
>24	9	77.8	0	22.2	0	100	11	63.6	9.1	29.3	0	100
Education												
Primary	259	19.8	2.7	77.1	0.4	100	212	25	3.1	71.9	0	100
Secondary	53	52.8	5.7	41.5	0	100	40	58.6	3.4	37.9	0	100
Vocational training	0	0	0	0	0	0	1	0	0	100	0	100
Not currently in school	46	41.3	4.3	54.3	0	100	62	41.9	3.2	54.8	0	100
Marital status												
Single	319	24.5	2.8	72.3	0.3	100	240	34.6	2.5	62.9	0	100
Have partner but not live together	16	37.5	12.5	50	0	100	56	39.3	1.8	58.9	0	100
Married	22	59.1	4.5	36.4	0	100	19	55.6	5.6	38.9	0	100
Widowed	1	100	0	0	0	100	0	0	0	0	0	0
Tribe												
Yao	160	23.1	1.9	75	0	100	146	26.7	2.1	71.2	0	100
Chewa	110	25.5	4.5	70	0	100	73	39.7	1.4	58.9	0	100
Lomwe	80	38	3.8	57	1.3	100	94	51.1	4.3	44.7	0	100
Other	3	0	33.3	66.7	0	100	2	0	0	100	0	100
Missing	5	60	0	40	0	100	0	0	0	0	0	0
Total	358	27.5	3.4	68.9	0.3	100	315	36.8	2.5	60.6	0	100

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

Annex 14

Girls and women are not good leaders

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	80.8	4	15.3	100	168	79	4.8	16.2	100
Male	181	74	5	21	100	147	78.2	2.7	19	100
Type of respondent										
FCoC	34	97.1	0	2.9	100	27	92.6	3.7	3.7	100
CoC	324	75.3	4.9	19.8	100	288	77.4	3.8	18.8	100
Religion										
Muslim	175	72.6	4	23.4	100	171	79.9	3.5	23.5	100
Christianity	178	81.5	5.1	13.5	100	144	85.3	4.2	10.5	100
Missing	5	100	0	0	100	0	0	0	0	0
Age										
<15	122	72	4.8	23.2	100	91	65.9	4.4	29.7	100
15-19	209	78.2	4.4	17.5	100	179	82	3.9	14	100
20-24	18	94.4	5.6	0	100	34	91.2	2.9	5.9	100
>24	9	100	0	0	100	11	90.9	0	9.1	100
Education										
Primary	259	72.6	5.8	21.6	100	212	62.5	3.1	34.4	100
Secondary	53	92.5	0	7.5	100	40	96.6	0	3.4	100
Vocational training	0	0	0	0	0	1	100	0	0	100
Not currently in school	46	87	2.2	10.9	100	62	79	1.6	19.4	100
Marital status										
Single	319	76.8	4.1	19.1	100	240	75.7	4.2	20.1	100
Have partner but not live together	16	75	12.5	12.5	100	56	85.7	3.6	10.7	100
Married	22	86.4	4.5	9.1	100	19	94.4	0	5.6	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	70.6	3.8	25.6	100	146	71	4.1	24.8	100
Chewa	110	79.1	4.5	16.4	100	73	82.2	2.7	15.1	100
Lomwe	80	86.3	6.3	7.5	100	94	87.2	4.3	8.5	100
Other	3	100	0	0	100	2	100	0	0	100
Missing	5	100	0	0	100	0	0	0	0	0
Total	358	77.4	4.5	18.2	100	315	78.7	3.8	17.5	100

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

Annex 15

Girls do not need to go to the university

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	91	1.1	7.9	100	168	85.5	1.8	12.7	100
Male	181	88.4	1.1	10.5	100	147	92.5	0.7	6.8	100
Type of respondent										
FCoC	34	97.1	2.9	0	100	27	100	0	0	100
CoC	324	88.9	0.9	10.2	100	288	87.8	1.4	10.8	100
Religion										
Muslim	175	88.6	0	11.4	100	171	88.3	0	11.7	100
Christianity	178	90.4	2.2	7.3	100	144	89.4	2.8	7.7	100
Missing	5	100	0	0	100	0	0	0	0	0
Age										
<15	122	86.4	1.6	12	100	91	82.2	2.2	15.6	100
15-19	209	90.8	0.5	8.7	100	179	90.4	1.1	8.4	100
20-24	18	94.4	5.6	0	100	34	94.1	0	5.9	100
>24	9	100	0	0	100	11	100	0	0	100
Education										
Primary	259	88	0.8	11.2	100	212	81.3	0	18.8	100
Secondary	53	94.3	1.9	3.8	100	40	100	0	0	100
Vocational training	0	0	0	0	0	1	100	0	0	100
Not currently in school	46	93.4	2.2	4.3	100	62	90.3	0	9.7	100
Marital status										
Single	319	88.7	0.9	10.3	100	240	82.2	1.7	10.1	100
Have partner but not live together	16	100	0	0	100	56	87.5	0	12.5	100
Married	22	95.5	4.5	0	100	19	100	0	0	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	88.1	0	11.9	100	146	86.3	0	13.7	100
Chewa	110	90	1.8	8.2	100	73	87.5	2.8	9.7	100
Lomwe	80	91.3	2.5	6.3	100	94	93.5	2.2	4.3	100
Other	3	100	0	0	100	2	100	0	0	100
Missing	5	100	0	0	100	0	0	0	0	0
Total	358	89.7	1.1	10.5	100	315	88.8	1.3	9.9	100

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

Annex 16

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

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Female	177	13.6	82.5	4	100	168	15	83.2	1.8	100
Male*	181	18.2	72.9	8.8	100	147	21.1	77.6	1.4	100
Type of respondent										
FCoC	34	8.8	85.3	5.9	100	27	0	100	0	100
CoC*	324	16.7	76.9	6.5	15.4	288	19.5	78.7	1.7	100
Religion										
Muslim*	175	15.4	78.9	5.7	100	171	19.9	80.1	0	100
Christianity	178	16.9	75.8	7.3	100	144	15.5	81	3.5	100
Missing	5	0	100	0	100	0	0	0	0	0
Age										
<15	122	23.2	71.2	5.6	100	91	20.9	73.6	5.5	100
15-19*	209	12.1	80.6	7.3	100	179	19.1	80.9	0	100
20-24	18	16.7	77.8	5.6	100	34	5.9	94.1	0	100
>24	9	0	100	0	100	11	9.1	90.9	0	100
Education										
Primary	259	18.5	74.9	6.6	100	212	9.4	90.6	0	100
Secondary	53	13.2	77.4	9.4	100	40	3.4	96.6	0	100
Vocational training	0	0	0	0	0	1	0	100	0	100
Not currently in school	46	4.3	93.5	2.2	100	62	6.5	93.5	0	100
Marital status										
Single*	319	16.9	76.2	6.9	100	240	20.9	77	2.1	100
Have partner but not live together	16	6.3	93.8	0	100	56	8.9	91.1	0	100
Married	22	9.1	86.4	4.5	100	19	5.6	94.4	0	100
Widowed	1	0	100	0	100	0	0	0	0	0
Tribe										
Yao*	160	15.6	79.4	5	100	146	17.8	82.2	0	100
Chewa	110	16.4	76.4	7.3	100	73	16.4	79.5	4.1	100
Lomwe	80	17.5	73.8	8.8	100	94	19.4	78.5	2.2	100
Other	3	0	100	0	100	2	0	100	0	100
Missing	5	0	100	0	100	0	0	0	0	0
Total*	358	15.9	77.7	6.4	100	315	17.8	80.6	1.6	100

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

Annex 17

I know how to make important decisions about my own life

Characteristics	Baseline					End-line					
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	No response %	Total %
Sex											
Female	177	5.1	92.7	2.3	100	168	7.1	91.7	1.2	0	100
Male	181	8.8	90.1	1.1	100	147	6.8	89.8	2.7	0.68	100
Type of respondent											
FCoC	34	0	100	0	100	27	3.7	96.3	0	0	100
CoC	324	7.7	90.4	1.9	100	288	7.3	90.28	2.1	0.3	100
Religion											
Muslim	175	9.7	86.9	3.4	100	171	8.77	88.89	1.75	0.58	100
Christianity	178	4.5	95.5	0	100	144	4.86	93.06	2	0	100
Missing	5	0	100	0	100	0	0	0	0	0	0
Age											
<15	122	10.4	88	1.6	100	91	12.09	85.7	2.2	0	100
15-19	209	5.8	92.2	1	100	179	5.6	92.18	1.7	0	100
20-24	18	0	100	0	100	34	2.9	94.1	2.9	0	100
>24	9	0	100	0	100	11	0	100	0	0	100
Education											
Primary	259	8.9	90	1.2	100	212	8	89.6	2.3	0	100
Secondary	53	3.8	92.5	3.8	100	40	5	95	0	0	100
Vocational training	0	0	0	0	0	1	0	100	0	0	100
Not currently in school	46	0	97.8	2.2	100	62	4.8	91.9	1.6	1.6	100
Marital status											
Single	319	7.8	90.3	1.9	100	240	8.3	89.2	2.5	0	100
Have partner but not live together	16	0	100	0	100	56	3.6	96.4	0	0	100
Married	22	0	100	0	100	19	7	91.1	1.9	0	100
Widowed	1	0	100	0	100	0	0	0	0	0	0
Tribe											
Yao	160	8.8	88.8	2.4	100	146	9	89.7	0.7	0.7	100
Chewa	110	7.3	90.9	1.8	100	73	4.1	91.8	4.1	0	100
Lomwe	80	3.8	96.3	0	100	94	6.4	91.5	2.1	0	100
Other	3	0	100	0	100	2	0	100	0	0	0
Missing	5	0	100	0	100	0	0	0	0	0	0
Total	358	7	91.3	1.7	100	315	7	90.8	0.9	0.3	100

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

Annex 18

I think boys have more opportunities in this community

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total*	N	No %	Yes %	Not sure %	Total %
Sex										
Female	177	46.3	47.5	6.2	100	168	44	52.4	3.6	100
Male	181	27.1	65.2	7.7	100	147	29.9	59.2	10.9	100
Type of respondent										
FCoC	34	38.2	58.8	2.9	100	27	40.7	48.1	11.1	100
CoC	324	36.4	56.2	7.4	100	288	37.2	56.3	6.6	100
Religion										
Muslim	175	36.6	58.9	4.6	100	171	31	60.8	8.2	100
Christianity	178	36	55.1	9	100	144	44.8	49.7	5.6	100
Missing	5	60	20	20	100	0	0	0	0	0
Age										
<15	122	34.4	56.8	8.8	100	91	28.6	65.9	5.5	100
15-19	209	37.9	55.3	6.8	100	179	39.1	54.2	6.7	100
20-24	18	33.3	66.7	0	100	34	50	38.2	11.8	100
>24	9	44.4	55.6	0	100	11	45.5	45.5	9.1	100
Education										
Primary	259	34.4	57.5	8.1	100	212	9.4	81.3	9.4	100
Secondary	53	37.7	58.5	3.8	100	40	58.6	31	10.3	100
Vocational training	0	0	0	0	0	1	100	0	0	100
Not currently in school	46	47.8	47.8	4.3	100	62	33.9	56.5	9.7	100
Marital status										
Single	319	35.7	57.4	6.9	100	240	37.9	54.6	7.5	100
Have partner but not live together	16	43.8	37.5	18.8	100	56	33.9	62.5	3.6	100
Married	22	45.5	54.5	0	100	19	44.4	44.4	11.1	100
Widowed	1	0	100	0	100	0	0	0	0	100
Tribe										
Yao	160	36.3	60	3.8	100	146	30.1	63	6.8	100
Chewa	110	30	58.2	11.8	100	73	39.7	52.1	8.2	100
Lomwe	80	42.5	51.3	6.3	100	94	47.9	45.7	6.4	100
Other*	3	100	0	0	100	2	0	100	0	100
Missing	5	60	20	20	100	0	0	0	0	0
Total	358	36.6	56.4	7	100	315	37.5	55.6	7	100

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

Annex 19

I save money

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Female*	177	62.7	32.8	4.5	100	168	44.6	54.2	1.2	100
Male	181	49.2	45.9	5	100	147	40.8	52.4	6.8	100
Type of respondent										
FCoC	34	14.7	85.3	0	100	27	7.4	92.6	0	100
CoC*	324	60.2	34.6	5.2	100	288	46.2	49.7	4.2	100
Religion										
Muslim*	175	61.1	34.3	4.6	100	171	40.9	56.7	2.3	100
Christianity	178	52.2	42.7	5.1	100	144	44.8	49.7	5.6	100
Missing	5	0	100	0	100	0	0	0	0	0
Age										
<15	122	68.8	25.6	5.6	100	91	59.3	35.2	5.5	100
15-19*	209	52.9	42.2	4.9	100	179	39.7	56.4	3.9	100
20-24	18	27.8	72.2	0	100	34	29.4	70.6	0	100
>24	9	0	100	0	100	11	0	100	0	100
Education										
Primary*	259	61	33.2	5.8	100	212	31.3	68.8	0	100
Secondary	53	54.7	45.3	0	100	40	13.8	86.2	0	100
Vocational training	0	0	0	0	0	1	0	100	0	100
Not currently in school	46	28.3	39.4	4.7	100	62	22.6	77.4	0	100
Marital status										
Single*	319	58.3	36.4	5.3	100	240	47.1	48.3	4.6	100
Have partner but not live together	16	43.8	56.3	0	100	56	28.6	69.6	1.8	100
Married	22	31.8	68.2	0	100	19	27.8	72.2	0	100
Widowed	1	0	100	0	100	0	0	0	0	0
Tribe										
Yao*	160	60.6	34.4	5	100	146	41.1	56.2	2.7	100
Chewa	110	51.8	44.5	3.6	100	73	50.7	43.8	5.5	100
Lomwe	80	55	38.8	6.3	100	94	39.4	56.4	4.3	100
Other	3	66.7	33.3	0	100	2	50	50	0	100
Missing	5	0	100	0	100	0	0	0	0	0
Total*	358	55.9	39.4	4.7	100	315	42.9	53.3	3.8	100

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

Annex 20

I negotiate condom use during sex to prevent pregnancy or disease

Characteristics	Baseline						End-line					
	N	No %	Yes %	Not sure %	No response %	Total %	N	No %	Yes %	Not sure %	No response %	Total %
Sex												
Female*	177	46.3	42.9	0.6	10.2	100	168	21.4	62.5	1.7	14.2	100
Male*	181	43.6	55.2	0	1.1	100	147	10.8	76.8	0	12.2	100
Type of Respondent												
FCoC	34	8.8	88.2	0	2.9	100	27	7.4	92.6	0	0	100
CoC*	324	48.8	45.1	0.3	5.9	100	288	17.3	67	1	14.5	100
Religion												
Muslim*	175	42.9	49.1	0.6	7.4	100	171	15.7	71.3	0.5	12.2	100
Christian*	178	48.3	47.8	0	3.5	100	143	17.3	66.6	1.3	14.5	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Age												
<15*	122	71.2	18.4	0	10.4	100	91	27.4	48.3	2.2	21.9	100
15-19*	209	34.5	61.7	0.5	3.4	100	179	15	72.6	0	12.2	100
20-24	18	5.6	94.4	0	0	100	34	0	97.1	2.9	0	100
>24	9	0	100	0	0	100	11	0	100	0	0	100
Education												
Primary*	259	57.1	35.5	0.4	6.9	100	212	21.7	60.3	0.9	16.9	100
Secondary	53	20.8	75.5	0	3.8	100	40	12.5	77.5	0	10	100
Vocational training	0	0	0	0	0	0	1	0	100	0	0	100
Not currently in school	46	4.3	95.7	0	0	100	62	1.6	93.5	1.6	3.2	100
Marital status												
Single*	319	49.5	43.9	0.3	6.3	100	240	21.6	59.5	1.2	17.5	100
Have partner but not live together*	16	12.5	87.5	0	0	100	56	0	100	0	0	100
Married	22	4.5	95.5	0	0	100	19	0	100	0	0	100
Widowed	1	0	100	0	0	100	0	0	0	0	0	0
Tribe												
Yao*	160	41.9	51.3	0.6	6.3	100	146	17.8	69.8	0	12.3	100
Chewa*	110	59.1	35.5	0	5.5	100	73	23.2	60.2	0	16.4	100
Lomwe*	80	36.3	58.8	0	5	100	94	8.5	75.5	3.1	12.7	100
Other	3	0	100	0	0	100	2	50	50	0	0	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Total*	358	45	49.2	0.3	5.6	100	315	16.5	69.2	1	13.3	100

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

Annex 21

I express opinion about sexual health with a sexual partner

Characteristics	Baseline						End-line					
	N	No %	Yes %	Not sure %	No response %	Total %	N	No %	Yes %	Not sure %	No response %	Total %
Sex												
Female*	177	48.6	40.1	0.6	10.7	100	168	23.8	60.1	1.8	14.3	100
Male*	181	47	51.9	0	1.1	100	147	12.2	72.8	1.4	13.5	100
Type of Respondent												
FCoC	34	5.9	91.2	0	2.9	100	27	7.4	92.6	0	0	100
CoC*	324	52.2	41.4	0.3	6.2	100	288	19.4	63.5	1.7	15.3	100
Religion												
Muslim*	175	46.9	45.1	0	8	100	150	20.7	76.7	2.7	0	100
Christianity*	178	50	45.5	0.6	3.9	100	121	22.3	76.9	0.8	0	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Age												
<15*	122	72.8	15.2	0.8	11.2	100	70	45.7	52.9	1.4	0	100
15-19*	209	38.8	57.8	0	3.4	100	156	16.7	81.4	1.9	0	100
20-24	18	0	100	0	0	100	34	0	97.1	2.9	0	100
>24	9	0	100	0	0	100	11	0	100	0		100
Education												
Primary*	259	60.6	31.7	0.4	7.3	100	212	24.5	56.1	1.4	17.9	100
Secondary	53	26.4	69.8	0	3.8	100	40	12.5	72.5	5	10	100
Vocational training	0	0	0	0	0	0	1	0	100	0	0	100
Not currently in school	46	0	100	0	0	100	62	1.6	95.2	0	3.2	100
Marital status												
Single*	319	53.6	39.5	0.3	6.6	100	240	24.2	55.4	2.1	18.3	100
Have partner but not live together	16	0	100	0	0	100	56	0	100	0	0	100
Married	22	0	100	0	0	100	19	0	100	0	0	100
Widowed	1	0	100	0	0	100	0	0	0	0	0	0
Tribe												
Yao*	160	46.9	46.3	0	6.9	100	146	18.5	65.8	2.7	13	100
Chewa*	110	58.2	35.5	0.9	5.5	100	73	23.3	60.3	1.4	15.1	100
Lomwe*	80	38.8	56.3	0	5	100	94	13.8	71.3	0	14.9	100
Other	3	33.3	66.7	0	0	100	2	50	50	0	0	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Total*	358	47.8	46.1	0.3	5.9	100	315	18.4	66	1.6	14	100

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

Annex 22

I like my body

Characteristics	Baseline				End-line			
	N	No %	Yes %	Total %	N	No %	Yes %	Total %
Sex								
Female	177	1.1	98.9	100	168	0.6	99.4	100
Male	181	2.2	97.8	100	147	0.7	99.3	100
Type of Respondent								
FCoC	34	0	100	100	27	0	100	100
CoC	324	1.9	98.1	100	288	0.7	99.3	100
Religion								
Muslim	175	1.1	98.9	100	171	1.2	98.8	100
Christianity	178	2.2	97.8	100	144	0	100	100
Missing	5	0	100	100	0	0	0	0
Age								
<15	122	2.4	97.6	100	91	1.1	98.9	100
15-19	209	1.5	98.5	100	179	0.6	99.4	100
20-24	18	0	100	100	34	0	100	100
>24	9	0	100	100	11	0	100	100
Education								
Primary	259	2.3	97.7	100	212	0.9	99.1	100
Secondary	53	0	100	100	40	0	100	100
Vocational training	0	0	0	0	1	0	100	100
Not currently in school	46	0	100	100	62	0	100	100
Marital status								
Single	319	1.9	98.1	100	240	0.8	99.2	100
Have partner but not live together	16	0	100	100	56	0	100	100
Married	22	0	100	100	19	0	100	100
Widowed	1	0	100	100	0	0	0	0
Tribe								
Yao	160	0.6	99.4	100	146	1.4	98.6	100
Chewa	110	2.7	97.3	100	73	0	100	100
Lomwe	80	2.5	97.5	100	94	0	100	100
Other	3	0	100	100	2	0	100	100
Missing	5	0	100	100	0	0	0	0
Total	358	1.7	98.3	100	315	0.6	99.4	100

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

Annex 23

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

Characteristics	Baseline						End-line					
	N	No %	Yes %	Not sure %	No response %	Total %	N	No %	Yes %	Not sure %	No response %	Total %
Sex												
Female*	177	10.7	87	1.7	0.6	100	168	9.5	86.3	0	4.2	100
Male	181	8.8	90.1	1.1	0	100	147	10.2	85.7	4.1	0	100
Type of respondent												
FCoC	34	0	100	0	0	100	27	0	100	0	0	100
CoC	324	10.8	87.3	1.5	0	100	288	10.8	84.7	2.1	2.4	100
Religion												
Muslim	175	12	87.4	0.6	0.6	100	171	10.8	87.4	1.8	0	100
Christianity	178	7.9	89.3	2.2	0.6	100	144	9.3	88.6	2.1	0	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Age												
<15	122	17.6	79.2	2.4	0.8	100	91	19.5	78.2	2.3	0	100
15-19	209	6.3	92.7	1	0	100	179	8	89.8	2.3	0	100
20-24	18	0	100	0	0	100	34	0	100	0	0	100
>24	9	0	100	0	0	100	11	0	100	0	0	100
Education												
Primary	259	12.7	85.3	1.5	0.4	100	212	13.6	83.5	2.9	0	100
Secondary	53	3.8	94.3	1.9	0	100	40	0	100	0	0	100
Vocational training	0	0	0	0	0	0	1	0	100	0	100	100
Not currently in school	46	0	100	0	0	100	62	4.8	95.2	0	0	100
Marital status												
Single	319	11	87.1	1.6	0.3	100	240	12	85.8	2.1	0	100
Have partner but not live together	16	0	100	0	0	100	56	3.6	94.6	1.8	0	100
Married	22	0	100	0	0	100	19	5.6	94.4	0	0	100
Widowed	1	0	100	0	0	100	0	0	0	0	0	0
Tribe												
Yao	160	11.3	88.1	0.6	0	100	146	10.5	88.1	1.4	0	100
Chewa	110	9.1	87.3	2.7	0	100	73	11.3	85.9	2.8	0	100
Lomwe	80	8.8	90	0	0	100	94	7.6	90.2	2.2	0	100
Other	3	0	100	0	0	100	2	50	50	0	0	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Total	358	9.8	88.5	1.5	0.3	100	315	10.1	88	1.9	0	100

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

Annex 24

I take care of my sexual health

Characteristics	Baseline						End-line					
	N	No %	Yes %	Not sure %	No response %	Total %	N	No %	Yes %	Not sure %	No response %	Total %
Sex												
Female*	177	16.9	78	2.3	2.8	100	168	22.6	66.1	1.8	9.5	100
Male	181	11	87.3	1.1	0.6	100	147	6.8	89.8	1.4	2	100
Type of respondent												
FCoC	34	0	100	0	0	100	27	3.7	96.3	0	0	100
CoC*	324	15.4	80.9	1.9	1.9	100	288	16.3	75.3	1.7	6.6	100
Religion												
Muslim	175	14.9	82.3	1.7	1.1	100	171	11.7	82.46	1.2	4.68	100
Christian*	178	13.5	82.6	1.7	2.2	100	143	19.44	70.83	2	7.64	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Age												
<15*	122	24	70.4	3.2	2.4	100	91	26.37	58.24	3.3	12	100
15-19	209	9.7	87.9	1	1.5	100	179	13.4	81	1.12	4.47	100
20-24	18	0	100	0	0	100	34	0	100	0	0	100
>24	9	0	100	0	0	100	11	0	100	0	0	100
Education												
Primary	259	18.5	77.2	1.9	2.3	100	212	19.8	70.8	1.9	7.5	100
Secondary	53	3.8	94.3	1.9	0	100	40	15	82.5	0	2.5	100
Vocational training	0	0	0	0	0	0	1	0	100	0	0	100
Not currently in school	46	0	100	0	0	100	62	0	95.2	1.6	3.2	100
Marital status												
Single*	319	15.4	80.9	1.9	1.9	100	240	20	70	2.1	7.9	100
Have partner but not live together	16	6.3	93.8	0	0	100	56	0	100	0	0	100
Married	22	0	100	0	0	100	19	0	100	0	0	100
Widowed	1	0	100	0	0	100	0	0	0	0	0	0
Tribe												
Yao	160	15	81.9	1.9	1.3	100	146	13	81.5	1.4	4.1	100
Chewa*	110	14.5	81.8	1.8	1.8	100	73	21.9	65.8	2.7	9.6	100
Lomwe	80	11.3	85	1.3	2.5	100	94	12.8	79.8	1.1	6.4	100
Other	3	33.3	66.7	0	0	100	2	50	50	0	0	100
Missing	5	0	100	0	0	100	0	0	0	0	0	0
Total*	358	14	82.7	1.7	1.7	100	315	15.2	77.1	1.6	3.7	100

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

Annex 25

Characteristics	End-line					
	N	No %	Yes %	Not sure %	No response %	Total %
Sex						
Female	NA	NA	NA	NA	NA	100
Male	147	3.4	94.5	2	0	100
Type of respondent						
FCoC	12	0	100	0	0	100
CoC	135	3.7	94	2.2	0	100
Religion						100
Muslim	80	2.5	95	2.5	0	100
Christianity	67	4.4	94	1.5	0	100
Missing	0	0	0	0	0	0
Age						
<15	37	5.4	89	5.4	0	100
15-19	88	3.4	95.4	1.1	0	100
20-24	15	0	100	0	0	100
>24	7	0	100	0	0	100
Education						
Primary	104	4.8	92.3	2.8	0	100
Secondary	14	0	100	0	0	100
Not currently in school	29	0	100	0	0	100
Vocational training	0	0	0	0	0	0
Marital status						
Single	113	4.4	93.8	1.7	0	100
Have partner but not live together	27	0	96.3	3.7	0	100
Live as a couple	0	0	0	0	0	100
Married	7	0	100	0	0	100
Widowed	0	0	0	0	0	0
Tribe						
Yao	68	2.9	94	2.9	0	100
Chewa	34	2.9	94	2.9	0	100
Lomwe	45	4.4	95.5	0	0	100
Other	0	0	0	0	0	0
Total	673	9.8	87.4	1.6	1.2	100

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

Annex 26

Girls always want boys to be romantic

Characteristics	Baseline						End-line					
	N	Disagree %	Not sure %	Agree %	No response %	Total %	N	Disagree %	Not sure %	Agree %	No response %	Total %
Sex												
Female	177	14.1	4	81.4	0.6	100	168	13.2	3	83.8	0	100
Male	181	3.3	3.3	93.4	0	100	147	4.8	1.4	93.9	0	100
Type of Respondent												
FCoC	34	8.8	0	91.2	0	100	27	11.1	0	88.9	0	100
CoC	324	8.6	4	87	0.3	100	288	9.1	2.4	88.5	0	100
Religion												
Muslim	175	7.4	4	88.6	0	100	171	11.2	2.4	86.5	0	100
Christianity	178	10.1	3.4	86	0.6	100	144	7	2.1	90.9	0	100
Missing	5	0	0	100	0	100	0	0	0	0	0	0
Age												
<15	122	7.2	4.8	87.2	0.8	100	91	11	2.2	86.8	0	100
15-19	209	9.7	3.4	86.9	0	100	179	7.9	2.2	89.9	0	100
20-24	18	0	0	100	0	100	34	8.8	2.9	88.2	0	100
>24	9	22.2	0	77.8	0	100	11	18.2	0	81.8	0	100
Education												
Primary	259	8.9	4.2	86.5	0.4	100	212	10.4	2.4	87.2	0	100
Secondary	53	11.3	1.9	86.8	0	100	40	10	2.5	87.5	0	100
Vocational training	0	0	0	0	0	0	1	0	0	100	0	100
Not currently in school	46	4.3	2.2	93.5	0	100	62	4.8	1.6	93.5	0	100
Marital status												
Single	319	9.1	4.1	86.5	0.3	100	240	9.6	2.1	88.3	0	100
Have partner but not live together	16	0	0	100	0	100	56	8.9	1.8	89.3	0	100
Married	22	4.5	0	95.5	0	100	19	5.3	5.3	89.5	0	100
Widowed	1	100	0	0	0	100	0	0	0	0	0	0
Tribe												
Yao	160	6.9	3.8	89.4	0	100	146	13.1	0.7	86.2	0	100
Chewa	110	9.1	3.6	87.3	0	100	73	4.1	5.5	90.4	0	100
Lomwe	80	12.5	3.8	82.5	1.3	100	94	6.4	2.1	91.5	0	100
Other	3	0	0	100	0	100	2	50	0	50	0	100
Missing	5	0	0	100	0	100	0	0	0	0	0	0
Total	358	8.7	3.6	87.4	0.3	100	315	9.2	2.2	88.3	0.3	100

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

Annex 27

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

Characteristics	Baseline						End-line					
	N	Disagree %	Not sure %	Agree %	No response %	Total %	N	Disagree %	Not sure %	Agree %	No response %	Total %
Sex												
Female	177	33.9	3.4	62.2	0.6	100	168	33.3	5.4	60.7	0.6	100
Male*	181	20.4	5.5	74.0	0.0	100	147	40.1	2.0	57.8	0.0	100
Type of Respondent												
FCoC	34	58.8	0.0	41.2	0.0	100	27	66.7	0.0	33.3	0.0	100
CoC	324	23.8	4.9	71.0	0.3	100	288	33.7	4.2	61.8	0.4	100
Religion												
Muslim*	175	18.3	4.0	77.7	0.0	100	171	34.5	2.3	63.2	0.0	100
Christianity	178	35.4	5.1	59.0	0.6	100	144	38.9	5.6	54.9	0.7	100
Missing	5	40.0	0.0	60.0	0.0	100	0	0.0	0.0	0.0	0.0	0
Age												
<15	122	23.0	6.6	69.7	0.8	100	91	30.8	5.5	62.6	1.1	100
15-19	209	26.3	3.8	69.9	0.0	100	179	36.3	3.4	60.3	0.0	100
20-24	18	44.4	0.0	55.6	0.0	100	34	41.2	2.9	55.9	0.0	100
>24	9	66.7	0.0	33.3	0.0	100	11	72.7	0.0	27.3	0.0	100
Education												
Primary*	259	19.7	4.3	75.7	0.4	100	212	31.1	3.3	65.1	0.5	100
Secondary	53	49.1	7.6	43.4	0.0	100	40	60.0	7.5	32.5	0.0	100
Vocational training	0	0.0	0.0	0.0	0.0	0	1	100.0	0.0	0.0	0.0	100
Not currently in school	46	43.5	2.2	54.4	0.0	100	62	38.7	3.2	58.1	0.0	100
Marital status												
Single	319	25.4	4.7	69.6	0.3	100.0	240	33.8	4.2	61.7	0.4	100
Have partner but not live together	16	43.8	6.3	50.0	0.0	100	56	39.3	3.6	57.1	0.0	100
Married	22	36.4	0.0	63.6	0.0	100	18	66.7	0.0	33.3	0.0	100
Widowed	1	100.0	0.0	0.0	0.0	100	0	0.0	0.0	0.0	0.0	0
Tribe												
Yao*	160	18.8	4.4	76.9	0.0	100	146	32.2	0.7	67.1	0.0	100
Chewa	110	28.2	3.6	68.2	0.0	100	73	30.1	9.6	58.9	1.4	100
Lomwe	80	42.5	5.0	51.3	1.3	100	94	47.9	4.3	47.9	0.0	100
Other	3	0.0	33.3	66.7	0.0	100	2	50.0	0.0	50.0	0.0	100
Missing	5	40.0	0.0	60.0	0.0	100	0	0.0	0.0	0.0	0.0	0
Total	358	27.1	4.5	68.2	0.0	99.72	315	36.5	3.8	59.4	0.3	100.01

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

Annex 28

Boys do not remain faithful to their girlfriends for long

Characteristics	Baseline						End-line					
	N	Disagree %	Not sure %	Agree %	No response %	Total %	N	Disagree %	Not sure %	Agree %	No response %	Total %
Sex												
Female*	177	11.3	5.7	82.5	0.6	100	168	23.2	2.4	74.4	0.0	100
Male	181	16.0	3.9	80.1	0.0	100	147	17.0	1.4	81.6	0.0	100
Type of Respondent												
FCoC	34	26.5	2.9	70.6	0.0	100	27	18.5	0.0	81.5	0.0	100
CoC*	324	12.4	4.9	82.4	0.3	100	288	20.5	2.1	77.4	0.0	100
Religion												
Muslim*	175	14.9	5.1	80.0	0.0	100	171	22.2	0.6	77.2	0.0	100
Christianity	178	11.8	4.5	83.2	0.6	100	144	18.1	3.5	78.5	0.0	100
Missing	5	40.0	0.0	60.0	0.0	100	0	0.0	0.0	0.0	0.0	0
Age												
<15*	122	13.1	7.4	78.7	0.8	100	91	26.4	2.2	71.4	0.0	100
15-19	209	12.4	3.4	84.2	0.0	100	179	17.9	1.1	81.0	0.0	100
20-24	18	22.2	5.6	72.2	0.0	100	34	14.7	5.9	79.4	0.0	100
>24	9	33.3	0.0	66.7	0.0	100	11	27.3	0.0	72.7	0.0	100
Education												
Primary*	259	13.1	5.0	81.5	0.4	100	212	22.2	1.4	76.4	0.0	100
Secondary	53	17.0	5.7	77.4	0.0	100	40	25.0	2.5	72.5	0.0	100
Vocational training	0	0.0	0.0	0.0	0.0	0	1	100.0	0.0	0.0	0.0	100
Not currently in school	46	13.0	2.2	84.8	0.0	100	62	11.3	3.2	85.5	0.0	100
Marital status												
Single*	319	12.9	4.7	82.1	0.3	100	240	20.0	1.3	78.8	0.0	100
Have partner but not live together	16	6.3	12.5	81.3	0.0	100	56	23.2	3.6	73.2	0.0	100
Married	22	31.8	0.0	68.2	0.0	100	18	16.7	0.0	83.3	0.0	100
Widowed	1	100.0	0.0	0.0	0.0	100	0	0.0	0.0	0.0	0.0	0
Tribe												
Yao*	160	15.6	5.0	79.4	0.0	100	146	24.7	1.4	74.0	0.0	100
Chewa	110	12.7	3.6	83.6	0.0	100	73	17.8	2.7	79.5	0.0	100
Lomwe	80	10.0	5.0	83.8	1.3	100	94	16.0	2.1	81.9	0.0	100
Other	3	0.0	33.3	66.7	0.0	100	2	0.0	0.0	100.0	0.0	100
Missing	5	40.0	0.0	60.0	0.0	100	0	0.0	0.0	0.0	0.0	0
Total*	358	13.7	4.8	81.3	0.3	100	315	20.3	1.9	77.8	0.0	100

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

Annex 29

It is the girl's responsibility to prevent pregnancy

Characteristics	Baseline						End-line					
	N	Disagree %	Not sure %	Agree %	No response %	Total %	N	Disagree %	Not sure %	Agree %	No response %	Total %
Sex												
Female	177	9.6	0.6	89.3	0.6	100	168	9.6	0	90.4	0	100
Male	181	8.8	1.1	90.1	0	100	147	6.1	0.7	93.2	0	100
Type of respondent												
FCoC	34	14.7	2.9	82.4	0	100	27	11.1	0	88.9	0	100
CoC	324	8.6	0.6	90.4	0.3	100	288	7.7	0.3	92	0	100
Religion												
Muslim	175	12	0	88	0	100	171	9.4	0.6	90.1	0	100
Christianity	178	5.6	1.7	92.1	0.6	100	144	6.3	0	93.7	0	100
Missing	5	40	0	60	0	100	0	0	0	0	0	0
Age												
<15	122	13.1	1.6	84.4	0.8	100	91	15.6	0	84.4	0	100
15-19	209	6.2	0	93.8	0	100	179	3.9	0.6	95.5	0	100
20-24	18	5.6	5.6	88.9	0	100	34	8.8	0	91.2	0	100
>24	9	33.3	0	66.7	0	100	11	9.1	0	90.3	0	100
Education												
Primary	259	9.3	0.8	89.6	0.4	100	212	0	0	100	0	100
Secondary	53	5.7	1.9	92.5	0	100	40	10.3	0	89.7	0	100
Vocational training	0	0	0	0	0	0	1	0	0	100	0	100
Not currently in school	46	13	0	87	0	100	62	4.8	0	95.2	0	100
Marital status												
Single	319	9.1	0.9	89.7	0.3	100	240	7.9	0	92.1	0	100
Have partner but not live together	16	0	0	100	0	100	56	10.7	1.8	87.5	0	100
Married	22	18.2	0	81.8	0	100	19	0	0	100	0	100
Widowed	1	0	0	100	0	100	0	0	0	0	0	0
Tribe												
Yao	160	11.9	0	88.1	0	100	146	10.3	0.7	89	0	100
Chewa	110	8.2	1.8	90	0	100	73	8.3	0	91.7	0	100
Lomwe	80	3.8	1.3	93.8	1.3	100	94	3.2	0	96.8	0	0
Other	3	0	0	100	0	100	2	50	0	50	0	0
Missing	5	40	0	60	0	100	0	0	0	0	0	0
Total	358	9.2	0.8	89.7	0.3	100	315	8	0.3	91.7	0	100

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

Annex 30

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

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	65	7.3	27.7	100	168	60.6	4.2	35.2	100
Male	181	49.2	8.8	42	100	147	55.8	7.5	36.7	100
Type of respondent										
FCoC	34	79.4	14.7	5.9	100	27	74.1	3.7	22.2	100
CoC	324	54.6	7.4	38	100	288	56.8	6	37.2	100
Religion										
Muslim	175	55.4	8	36.6	100	171	56	5.4	38.7	100
Christianity	178	59	6.7	34.3	100	144	60.8	6.3	32.9	100
Missing	5	40	60	0	100	0	0	0	0	0
Age										
<15	122	60	4.8	35.2	100	91	52.8	7.9	39.3	100
15-19	209	53.4	9.2	37.4	100	179	58.4	5.1	36.5	100
20-24	18	66.7	11.1	22.2	100	34	70.6	5.9	23.5	100
>24	9	77.8	22.2	0	100	11	63.6	0	34.4	100
Education										
Primary	259	51.4	6.9	41.7	100	212	55	5.7	39.2	100
Secondary	53	81.1	7.5	11.3	100	40	77.5	5	17.5	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	60.9	15.2	23.9	100	62	58.1	6.5	35.5	100
Marital status										
Single	319	56.4	7.2	36.4	100	240	56.5	6.3	37.1	100
Have partner but not live together	16	43.8	12.5	43.8	100	56	62.5	5.4	32.1	100
Married*	22	72.7	18.2	9.1	100	19	68.4	0	31.6	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	56.3	9.4	34.4	100	146	57.6	6.3	36.1	100
Chewa	110	50	3.6	46.4	100	73	58.3	4.2	37.5	100
Lomwe	80	67.5	8.8	23.8	100	94	58.5	6.4	35.1	100
Other	3	100	0	0	100	2	100	0	0	100
Missing	5	40	60	0	100	0	0	0	0	0
Total	358	57	8.1	34.9	100	315	58.3	5.8	35.6	100

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

Annex 31

Girls like it when boys comment on the shapes of their bodies

Characteristics	Baseline						End-line					
	N	Disagree %	Not sure %	Agree %	No response %	Total %	N	Disagree %	Not sure %	Agree %	No response %	Total %
Sex												
Female	177	24.9	5.1	69.5	0.6	100	168	21.4	3	75.6	0	100
Male	181	8.3	3.9	87.8	0	100	147	6.1	0.7	93.2	0	100
Type of respondent												
FCoC	34	17.6	11.8	70.6	0	100	27	7.4	0	92.6	0	100
CoC	324	16.4	3.7	79.6	0.3	100	288	14.9	2.1	83	0	100
Religion												
Muslim	175	12	3.4	84.6	0	100	171	12.9	1.2	86	0	100
Christianity	178	20.8	5.6	73	0.6	100	144	16.1	2.8	81.1	0	100
Missing	5	20	0	80	0	100	0	0	0	0	0	0
Age												
<15	122	21.6	3.2	74.4	0.8	100	91	25.3	2.2	72.5	0	100
15-19	209	15	3.9	81.1	0	100	179	11.2	1.7	87.2	0	100
20-24	18	0	16.7	83.3	0	100	34	2.9	2.9	94.1	0	100
>24	9	11.1	11.1	77.8	0	100	11	9.1	0	90.9	0	100
Education												
Primary	259	17.4	3.1	79.2	0.4	100	212	3.1	3.1	93.8	0	100
Secondary	53	20.8	3.8	75.5	0	100	40	6.9	0	93.1	0	100
Vocational training	0	0	0	0	0	0	1	0	0	100	0	100
Not currently in school	46	6.5	13	80.4	0	100	62	4.8	1.6	93.5	0	100
Marital status												
Single	319	17.2	4.1	78.4	0.3	100	240	17.1	2.1	80.8	0	100
Have partner but not live together	16	12.5	6.3	81.3	0	100	56	7.1	0	92.9	0	100
Married	22	4.5	9.1	86.4	0	100	19	0	5.6	94.4	0	100
Widowed	1	100	0	0		100	0	0	0	0	0	0
Tribe												
Yao	160	10	3.1	86.9	0	100	146	15.1	1.4	83.6	0	100
Chewa	110	24.5	1.8	73.6	0	100	73	13.7	4.1	82.2	0	100
Lomwe	80	18.8	11.3	68.8	1.3	100	94	13.8	1.1	85.1	0	100
Other	3	0	0	100	0	100	2	0	0	100	0	100
Missing	5	20	0	80	0	100	0	0	0	0	0	0
Total	358	16.5	4.5	78.8	0.3	100	315	14.3	1.9	83.8	0	100

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

Annex 32

I think homosexual people have equal rights and should be treated with respect

Characteristics	Baseline					End-line					
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	No response %	Total %
Sex											
Female*	177	79.1	16.4	4.5	100	168	60.7	26.7	8.3	4.1	100
Male	181	78.5	18.8	2.8	100	147	80.9	14.2	2.04	2.7	100
Type of respondent											
CoC	34	88.2	11.8	0	100	27	85.1	7.4	3.7	3.7	100
Participant*	324	77.8	18.2	4	100	288	68.7	22.2	5.5	3.4	100
Religion											100
Muslim	178	73.7	21.1	5.1	100	171	66	24.5	6.4	2.9	100
Christianity*	175	83.1	14.6	2.2	100	144	75	16.67	4.17	4.17	100
Missing	5	100	0	0	100	0	0	0	0	0	0
Age											
<15*	122	80.8	15.2	4	100	91	60.4	28.5	7.6	3.3	100
15-19*	209	76.7	19.4	3.9	100	179	72	20	3.9	3.9	100
20-24	18	88.9	11.1	0	100	34	85.2	8.8	5.8	NA	100
>24	9	77.8	22.2	0	100	11	72.7	9	9	9	100
Education											
Primary*	259	79.2	17.8	3.1	100	212	67.9	24	4.7	3.3	100
Secondary	53	77.4	17	5.7	100	40	65	20	7.5	7.5	100
Not currently in school	46	78.3	17.4	4.3	100	62	80.6	11.2	6.4	1.6	100
Vocational training	0	0	0	0	0	1	100	0	0	0	100
Marital status											
Single*	319	77.1	19.1	3.8	100	240	69.1	22.5	4.5	3.7	100
Have partner but not live together	16	93.8	6.3	0	100	56	69.6	19.6	8.9	1.7	100
Live as a couple	0	0	0	0	0	1	100	0	0	0	100
Married	22	95.5	0	4.5	100	18	83.3	5.5	5.5	5.5	100
Widowed	1	0	100	0	100	0	0	0	0	0	0
Tribe											
Yao	160	73.8	21.9	4.4	100	146	67.1	23.9	6.8	2	100
Chewa	110	80.9	17.3	1.8	100	73	68.4	23.2	5.4	2.7	100
Lomwe	80	85	12.7	5	100	94	75.5	14.8	3.1	6.3	100
Other	3	66.7	33.3	0	100	2	100	0	0	0	100
Missing	5	100	0	0	100	0	0	0	0	0	0
Total*	358	78.8%	17.6%	3.6%	100	315	70.2%	21.0%	5.4%	3.5%	100

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

Annex 33

I can identify safety problems for girls in my community

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Female	177	11.9	85.9	2.3	100	168	8.9	89.3	1.8	100
Male	181	12.7	81.2	6.1	100	147	10.2	77.6	12.2	100
Type of respondent										
FCoC	34	2.9	94.1	2.9	100	27	0	96.3	3.7	100
CoC	324	13.3	82.4	4.3	100	288	10.4	82.6	6.9	100
Religion										
Muslim	175	12.6	83.4	4	100	171	8.8	84.2	7	100
Christianity	178	12.4	83.7	3.9	100	144	10.5	83.2	6.3	100
Missing	5	0	80	20	100	0	0	0	0	0
Age										
<15	122	19.2	77.6	3.2	100	91	16.5	72.5	11	100
15-19	209	9.2	85.9	4.9	100	179	7.8	86.6	5.6	100
20-24	18	5.6	94.4	0	100	34	2.9	94.1	2.9	100
>24	9	0	88.9	11.1	100	11	0	100	0	100
Education										
Primary	259	14.3	81.1	4.6	100	212	3.1	87.5	9.4	100
Secondary	53	3.8	94.3	1.9	100	40	3.4	93.1	3.4	100
Vocational training	0	0	0	0	0	1	0	100	0	100
Not currently in school	46	10.9	84.8	4.3	100	62	3.2	90.3	6.5	100
Marital status										
Single	319	12.9	83.4	3.8	100	240	10.4	83.3	6.3	100
Have partner but not live together	16	6.3	87.5	6.3	100	56	7.1	82.1	10.7	100
Married	22	9.1	81.9	9.1	100	19	5.6	94.4	0	100
Widowed	1	0	100	0	100	0	0	0	0	0
Tribe										
Yao	160	11.9	83.1	5	100	146	8.2	84.2	7.5	100
Chewa	110	14.5	83.6	1.8	100	73	13.7	82.2	4.1	100
Lomwe	80	10	86.3	3.8	100	94	8.5	84	7.4	100
Other	3	33.3	33.3	33.3	100	2	0	100	0	100
Missing	5	0	80	20	100	0	0	0	0	0
Total	358	12.3	83.5	4.2	100	315	9.5	83.8	6.7	100

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

Annex 34

I know ways to keep myself safe from violence

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Female	177	6.2	91	2.8	100	168	7.1	92.9	0	100
Male	181	6.6	91.2	2.2	100	147	2.7	95.9	1.4	100
Type of respondent										
FCoC	34	2.9	88.2	8.8	100	27	3.7	96.3	0	100
CoC	324	6.8	91.4	9.9	100	288	15.2	94.1	0.7	100
Religion										
Muslim	175	6.3	91.4	2.3	100	171	4.7	95.3	0	100
Christianity	178	6.7	91	2.2	100	144	5.6	93	1.4	100
Missing	5	0	80	20	100	0	0	0	0	0
Age										
<15	122	11.2	88	0.8	100	91	6.6	91.2	2.2	100
15-19*	209	3.9	92.7	3.4	100	179	4.5	95.5	0	100
20-24	18	5.6	94.4	0	100	34	5.9	94.1	0	100
>24	9	0	88.9	11.1	100	11	0	100	0	100
Education										
Primary	259	6.9	91.1	1.9	100	212	6.3	93.8	0	100
Secondary	53	3.8	94.3	1.9	100	40	6.9	93.1	0	100
Vocational training	0	0	0	0	0	1	0	100	0	100
Not currently in school	46	6.5	87	6.5	100	62	6.5	87	6.5	100
Marital status										
Single	319	6.6	91.5	1.9	100	240	5.8	93.3	0.8	100
Have partner but not live together	16	0	100	0	100	56	0	100	0	100
Married	22	9.1	77.3	13.6	100	19	11.1	88.9	0	100
Widowed	1	0	100	0	100	0	0	0	0	0
Tribe										
Yao*	160	6.9	90.6	2.5	100	146	2.1	97.9	0	100
Chewa	110	6.4	91.8	1.8	100	73	4.1	94.5	1.4	100
Lomwe	80	6.3	91.3	2.5	100	94	9.6	89.4	1.1	100
Other	3	0	100	0	100	2	50	50	0	100
Missing	5	0	80	20	100	0	0	0	0	0
Total	358	6.4	91.1	2.5	100	315	5.1	94.3	0.6	100

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

Annex 35

I think girls are safe in the community

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Female	177	16.4	77.4	6.2	100	168	11.3	83.9	4.8	100
Male	181	24.9	66.3	8.8	100	147	21.1	70.7	8.2	100
Type of respondent										
FCoC	34	32.4	52.9	14.7	100	27	11.1	81.5	7.4	100
CoC	324	19.4	73.8	6.8	100	288	16.3	77.4	6.3	100
Religion										
Muslim	175	18.3	75.4	6.3	100	171	15.8	76.6	7.6	100
Christianity	178	23.6	69.1	7.3	100	144	16.1	73	4.9	100
Missing	5	0	40	60	100	0	0	0	0	0
Age										
<15	122	14.4	80	5.6	100	91	11	82.4	6.6	100
15-19	209	22.3	69.4	8.3	100	179	18.4	74.9	6.7	100
20-24	18	44.4	50	5.6	100	34	17.6	79.4	2.9	100
>24	9	22.2	55.6	22.2	100	11	9.1	81.8	9.1	100
Education										
Primary	259	17	77.6	5.4	100	212	18.8	68.8	12.5	100
Secondary	53	34	52.8	13.2	100	40	17.2	75.9	6.9	100
Vocational training	0	0	0	0	0	1	0	100	0	100
Not currently in school	46	26.1	60.9	13	100	62	17.7	72.6	9.7	100
Marital status										
Single	319	18	74.3	6.9	100	240	13.8	80.8	5.4	100
Have partner but not live together	16	31.3	56.3	12.5	100	56	26.8	66.1	7.1	100
Married	22	40.9	50	9.1	100	19	11.1	72.2	16.7	100
Widowed	1	0	100	100	100	0	0	0	0	0
Tribe										
Yao	160	21.9	72.5	5.6	100	146	14.4	72.1	7.5	100
Chewa	110	19.1	76.4	4.5	100	73	13.7	83.6	2.7	100
Lomwe	80	22.5	66.3	11.3	100	94	20.2	72.3	7.4	100
Other	3	0	66.7	33.3	100	2	0	100	0	100
Missing	5	0	40	60	100	0	0	0	0	0
Total	358	20.7	71.8	7.5	100	315	15.9	77.8	6.3	100

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

Annex 36

I think that boys should not use violence in their relationship with others

Characteristics	Baseline					End-line				
	N	No %	Yes %	Not sure %	Total %	N	No %	Yes %	Not sure %	Total %
Sex										
Male	181	7.7	91.7	0.6	100	147	2.7	96.6	0.7	100
Type of respondent										
FCoC	18	0	100	0	100	12	0	100	0	100
CoC	163	8.6	90.8	0.6	100	135	3	96.3	0.7	100
Religion										
Muslim	175	11	87.9	1.1	100	80	2.5	97.5	0	100
Christianity	178	4.6	95.4	0	100	67	3	95.5	1.5	100
Missing	3	0	100	0	100	0	0	0	0	0
Age										
<15	122	7.3	90.9	1.8	100	91	5.4	91.9	2.7	100
15-19	209	8.8	91.2	0	100	179	2.3	97.7	0	100
20-24	18	0	100	0	100	34	0	100	0	100
>24	9	0	100	0	100	11	0	100	0	100
Education										
Primary	259	8.9	90.4	0.7	100	104	3.85	95.19	0.96	100
Secondary	53	8.7	91.3	0	100	14	0	100	0	100
Vocational training	0	0	0	0	0	0	0	0	0	0
Not currently in school	23	0	100	0	100	29	0	100	0	100
Marital status										
Single	157	8.9	90.4	0.6	100	113	3.5	95.6	0.9	100
Have partner but not live together	11	0	100	0	100	27	0	100	0	100
Married	13	0	100	0	100	7	0	100	0	100
Tribe										
Yao	82	11	89	0	100	68	2.9	97.1	0	100
Chewa	55	3.6	94.5	1.8	100	34	2.9	97.1	0	100
Lomwe	39	7.7	92.3	0	100	45	2.2	95.6	2.2	100
Other	2	0	100	0	100	0	0	0	0	0
Missing	3	0	100	0	100	0	0	0	0	0
Total	181	7.7	91.7	0.6	100	147	2.7	96.6	0.7	100

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

Annex 37

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

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	65	4	31.1	100	168	64.7	1.2	34.1	100
Male	181	75.7	1.7	22.7	100	147	80.1	0	19.9	100
Type of religion										
FCoC	34	88.2	5.9	5.9	100	27	85.2	0	14.8	100
CoC	324	68.5	2.5	29	100	288	70.6	0.7	28.7	100
Religion										
Muslim*	175	66.9	2.9	30.3	100	171	67.1	0	32.9	100
Christianity	178	74.2	2.2	23.6	100	144	77.5	1.4	21.1	100
Missing	5	60	20	20	100	0	0	0	0	0
Age										
<15	122	64	0.8	35.2	100	91	63.3	0	36.7	100
15-19	209	71.4	3.4	25.2	100	179	71.9	1.1	27	100
20-24	18	94.4	5.6	0	100	34	88.2	0	11.8	100
>24	9	88.9	11.1	0	100	11	90.9	0	9.1	100
Education										
Primary	259	64.5	2.7	32.8	100	212	75	0	25	100
Secondary	53	94.3	0	5.7	100	40	96.6	0	3.4	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	76.1	6.5	17.4	100	62	85.5	0	14.5	100
Marital status										
Single	319	69.3	1.9	28.8	100	240	69.3	0.8	29.8	100
Have partner but not live together*	16	62.5	12.5	25	100	56	76.8	0	23.2	100
Married	22	90.9	9.1	0	100	19	88.9	0	11.1	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	68.1	3.1	28.8	100	146	66.9	0	33.1	100
Chewa	110	66.4	3.6	30	100	73	68.5	1.4	30.1	100
Lomwe	80	80	0	20	100	94	82.8	1.1	16.1	100
Other	3	100	0	0	100	2	50	0	50	100
Missing	5	60	20	20	100	0	0	0	0	0
Total	358	70.4	2.8	26.8	100	315	71.4	0.6	27.3	100

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

Annex 38

Girls wearing less clothing provoke boys

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	11.9	1.7	86.4	100	168	10.7	0.6	88.7	100
Male	181	13.8	2.8	83.4	100	147	19	1.4	79.6	100
Type of respondent										
FCoC	34	32.4	2.9	64.7	100	27	25.9	0	74.1	100
CoC	324	10.8	2.2	87	100	288	13.5	1	85.4	100
Religion										
Muslim	175	11.4	2.3	86.3	100	171	14	0.6	85.4	100
Christianity	178	14.6	2.2	83.1	100	144	15.4	1.4	83.2	100
Missing	5	0	0	100	100	0	0	0	0	0
Age										
<15	122	8.8	0	91.2	100	91	15.4	1.1	83.5	100
15-19	209	13.6	3.4	83	100	179	12.8	1.1	86	100
20-24	18	27.8	5.6	66.7	100	34	17.6	0	82.4	100
>24	9	22.2	0	77.8	100	11	27.3	0	72.7	100
Education										
Primary	259	9.7	0.8	89.6	100	212	6.3	0	93.8	100
Secondary	53	24.5	3.8	71.7	100	40	27.6	0	72.4	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	17.4	8.7	73.9	100	62	16.1	0	83.9	100
Marital status										
Single	319	11	2.5	86.5	100	240	11.7	1.3	87.1	100
Have partner but not live together	16	18.8	0	81.3	100	56	26.8	0	73.2	100
Married	22	31.8	0	68.2	100	19	16.7	0	83.3	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	10.6	2.5	86.9	100	146	14.4	1.4	84.2	100
Chewa	110	15.5	0	84.5	100	73	16.4	0	83.6	100
Lomwe	80	13.8	5	81.3	100	94	13.8	1.1	85.1	100
Other	3	33.3	0	66.7	100	2	0	0	100	100
Missing	5	0	0	100	100	0	0	0	0	0
Total	358	12.8	2.2	84.9	100	315	14.6	1	84.4	100

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

Annex 39

If a girl is unfaithful, it is alright for her husband to beat her

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	48.6	3.4	48	100	168	58.9	1.8	39.3	100
Male	181	65.2	1.1	33.7	100	147	75.5	0	24.5	100
Type of Respondent										
FCoC	34	91.2	2.9	5.9	100	27	92.6	3.7	3.7	100
CoC*	324	53.4	2.2	44.4	100	288	64.2	0.7	35.1	100
Religion										
Muslim	175	54.9	1.7	43.4	100	171	62	1.2	36.8	100
Christian*	178	59	2.2	38.8	100	144	72.7	0.7	26.6	100
Missing	5	60	20	20	100	0	0	0	0	0
Age										
<15*	122	40.8	3.2	56	100	91	56	0	44	100
15-19	209	62.1	1.5	36.4	100	179	66.5	1.7	31.8	100
20-24	18	94.4	0	5.6	100	34	85	0	14.7	100
>24	9	88.9	11.1	0	100	11	100	0	0	100
Education										
Primary*	259	48.6	2.3	49	100	212	65.6	0	34.4	100
Secondary	53	84.9	0	5.5	100	40	96.6	3.4	0	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school	46	71.7	4.3	23.9	100	62	80.6	1.6	17.7	100
Marital status										
Single	319	54.9	1.9	43.3	100	240	62.5	0.8	36.7	100
Have partner but not live together	16	62.5	0	37.5	100	56	78.6	0	21.4	100
Married	22	81.8	9.1	9.1	100	19	83.3	5.6	11.1	100
Widowed	1	100	0	0	100	0	0	0	0	0
Tribe										
Yao	160	55.6	1.9	42.5	100	146	60.3	0.7	39	100
Chewa*	110	50	2.7	47.3	100	73	68.5	0	31.5	100
Lomwe	80	70	1.3	28.8	100	94	75.5	2.1	22.3	100
Other	3	33.3	0	66.7	100	2	50	0	50	100
Missing	5	60	20	20	100	0	0	0	0	0
Total*	358	57	2.2	40.8	100	315	66.7	1	32.4	100

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

Annex 40

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

Characteristics	Baseline						End-line					
	N	Disagree %	Not sure %	Agree %	No response %	Total %	N	Disagree %	Not sure %	Agree %	No response %	Total %
Sex												
Female	177	53.7	5.1	40.7	0.6	100	168	57.7	3.6	38.7	0	100
Male	181	61.3	7.2	31.5	0	100	147	66	2.7	31.3	0	100
Type of Respondent												
FCoC	34	76.5	8.8	14.7	0	100	27	88.9	0	11.1	0	100
CoC	324	55.6	5.9	38.3	0.3	100	288	59	3.5	37.5	0	100
Religion												
Muslim	175	56	6.9	37.1	0	100	171	62	4.1	33.9	0	100
Christianity	178	58.4	5.6	35.4	0.6	100	144	61.5	2.1	36.4	0	100
Missing	5	80	0	20	0	100	0	0	0	0		
Age												
<15	122	52.8	5.6	40.8	0.8	100	91	58.2	2.2	39.6	0	100
15-19	209	57.3	6.3	36.4	0	100	179	58.1	3.9	38	0	100
20-24	18	88.9	11.1	0	0	100	34	82.4	2.9	14.7	0	100
>24	9	66.7	0	33.3	0	100	11	81.8	0	18.2	0	100
Education												
Primary	259	52.9	5.8	40.9	0.4	100	212	59.4	6.3	34.4	0	100
Secondary	53	71.7	5.7	22.6	0	100	40	93.1	0	6.9	0	100
Vocational training	0	0	0	0	0	0	1	100	0	0	0	100
Not currently in school	46	67.4	8.7	23.9	0	100	62	75.8	3.2	21	0	100
Marital status												
Single	319	56.1	6.6	37	0.3	100	240	57.9	4.2	37.9	0	100
Have partner but not live together	16	68.8	0	31.3	0	100	56	71.4	0	28.6	0	100
Married	22	68.2	4.5	27.3	0	100	19	77.8	0	22.2	0	100
Widowed	1	100	0	0	0	100	0	0	0	0	0	0
Tribe												
Yao	160	55.6	5.6	38.8	0	100	146	61.6	2.7	35.6	0	100
Chewa	110	58.2	4.5	37.3	0	100	73	58.9	4.1	37	0	100
Lomwe	80	60	10	28.8	1.3	100	94	62.8	3.2	34	0	100
Other	3	33.3	0	66.7	0	100	2	100	0	0	0	100
Missing	5	80	0	20	0	100	0	0	0	0		
Total	358	57.5	6.1	36	0.3	61.6	315	3.2	0	35.2	0	100

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

Characteristics	Baseline					End-line				
	N	Disagree %	Not sure %	Agree %	Total %	N	Disagree %	Not sure %	Agree %	Total %
Sex										
Female	177	45.8	1.7	52.5	100	168	49.4	0.6	50	100
Male	181	39.8	3.3	56.9	100	147	45.6	0	54.4	100
Type of Respondent										
FCoC	34	79.4	11.8	8.8	100	27	81.5	0	18.5	100
CoC	324	38.9	1.5	59.6	100	288	44.4	0.3	55.2	100
Religion										
Muslim	175	41.7	1.1	57.1	100	171	44.4	0	55.6	100
Christianity	178	43.8	2.8	53.4	100	144	51.7	0.7	47.6	100
Missing	5	40	40	20	100	0	0	0	0	0
Age										
<15	122	32	1.6	66.4	100	91	39.6	0	60.4	100
15-19	209	46.1	1.5	52.4	100	179	46.9	0.6	52.5	100
20-24	18	72.2	5.6	22.2	100	34	64.7	0	35.3	100
>24	9	55.6	33.3	11.1	100	11	72.7	0	27.3	100
Education										
Primary	259	34.4	1.5	64.1	100	212	43.8	0	56.3	100
Secondary	53	69.8	0	30.2	100	40	86.2	0	13.8	100
Vocational training	0	0	0	0	0	1	0	0	100	100
Not currently in school*	46	58.7	10.9	30.4	100	62	62.9	0	37.1	100
Marital status										
Single	319	41.1	1.3	57.7	100	240	42.9	0	57.1	100
Have partner but not live together	16	43.8	6.3	50	100	56	62.5	1.8	35.7	100
Married	22	63.6	18.2	18.2	100	19	66.7	0	33.3	100
Widowed	1	100	0	0	100	0	0	0	0	0.0.0
Tribe										
Yao	160	43.1	1.3	55.6	100	146	41.8	0	58.2	100
Chewa	110	37.3	2.7	60	100	73	43.8	0	56.2	100
Lomwe	80	50	2.5	47.5	100	94	59.6	1.1	39.4	100
Other	3	33.1	0	66.7	100	2	50	0	50	100
Missing	5	40	40	20	100	0	0	0	0	0
Total*	358	42.7	2.5	54.7	100	315	47.6.0	0.3	52.1	100

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

Annex 42

How often would you say that you experienced: I talk about gender equality and girl's rights with girls around my age

Characteristics	Baseline						End-line					
	N	Never %	Sometimes %	Always %	No response %	Total %	N	Never %	Sometimes %	Always %	No response %	Total %
Sex												
Female	177	6.8	53.1	40.1	0	100	168	10.7	47.6	41.1	0.6	100
Male	181	26	47	27.1	0	100	147	21.1	49.7	29.3	0	100
Type of Respondent												
FCoC	34	2.9	29.4	67.6	0	100	27	3.7	37	59.3	0	100
CoC	324	17.9	52.2	29.9	0	100	288	16.7	49.7	33.3	0.3	100
Religion												
Muslim	175	14.9	53.1	32	0	100	171	19.3	40.4	40.4	0	100
Christianity	178	18.5	48.3	33.1	0	100	144	11.2	58	30.1	0.7	100
Missing	5	0	0	100	0	100	0	0	0	0	0	0
Age												
<15	122	23	50.8	26.2	0	100	91	28.6	38.5	31.9	1.1	100
15-19	209	14.4	51.2	34.4	0	100	179	12.3	54.7	33	0	100
20-24	18	5.6	50	44.4	0	100	34	2.9	47.1	50	0	100
>24	9	0	11.1	88.9	0	100	11	0	36.4	63.6	0	100
Education												
Primary	259	20.1	51.4	28.6	0	100	212	19.8	50	29.7	0.5	100
Secondary	53	1.9	49.1	49.1	0	100	40	0	52.5	47.5	0	100
Vocational training	0	0	0	0	0	0	1	0	100	0	0	100
Not currently in school	46	13	43.5	43.5	0	100	62	11.3	40.3	48.4	0	100
Marital Status												
Single	319	17.6	50.8	31.7	0	100	240	19.2	47.5	32.9	0.4	100
Have partner but not live together	16	12.5	56.3	31.3	0	100	56	3.6	55.4	41.1	0	100
Married	22	4.5	36.4	59.1	0	100	19	5.3	42.1	52.6	0	100
Widowed	1	0	0	100	0	100	0	0	0	0	0	0
Tribe												
Yao	160	16.9	46.3	36.9	0	100	146	19.2	40.4	40.4	0	100
Chewa	110	16.4	56.4	27.3	0	100	73	12.3	61.6	24.7	0	100
Lomwe	80	17.5	50	32.5	0	100	94	12.8	51.1	36.2	0	100
Other	3	0	100	0	0	100	2	0	50	50	0	100
Missing	5	0	0	100	0	100	0	0	0	0	0	0
Total	358	16.5	50	33.5	0	100	315	15.6	48.6	35.6	0.3	100

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

Annex 43

How often would you say that you experienced: I talk about gender equality and girl's rights with boys around my age

Characteristics	Baseline						End-line					
	N	Never %	Sometimes %	Always %	No response %	Total %	N	Never %	Sometimes %	Always %	No response %	Total %
Sex												
Female*	177	32.2	42.9	24.3	0.6	100	168	17.9	42.3	39.3	0.6	100
Male*	181	7.7	44.8	47.5	0	100	147	5.4	25.2	69.4	0	100
Type of Respondent												
FCoC	34	5.9	35.3	58.8	0	100	27	7.4	18.5	74.1	0	100
CoC*	324	21.3	44.8	33.6	0	100	288	12.5	35.8	51.4	0.3	100
Religion												
Muslim*	175	21.7	40.6	37.7	0	100	171	13.5	30.4	56.1	0	100
Christian*	178	18	47.8	33.7	0.6	100	144	10.4	38.9	50	0.3	100
Missing	5	20	20	60	0	100	0	0	0	0	0	100
Age												
<15	122	31.1	43.4	24.6	0.8	100	91	23.1	36.3	39.6	1.1	100
15-19*	209	14.8	45	40.2	0	100	179	8.4	35.2	56.4	0	100
20-24	18	5.6	44.4	50	0	100	34	5.9	26.5	17.3	0	100
>24	9	11.1	22.2	66.7	0	100	11	0	27.3	72.7	0	100
Education												
Primary*	259	24.7	43.6	31.3	0.4	100	212	14.2	33	52.4	0.4	100
Secondary	53	7.5	34	58.5	0	100	40	2.5	42.5	55	0	100
Vocational training	0	0	0	0	0	0	1	0	100	0	0	100
Not currently in school*	46	6.5	56.5	37	0	100	62	11.3	32.3	56.5	0	100
Marital status												
Single*	319	21.3	44.2	34.2	0.3	100	240	14.2	34.2	51.2	0.4	100
Have partner but not live together	16	6.3	56.3	37.5	0	100	56	7.1	32.1	60.7	0	100
Married	22	9.1	31.8	59.1	0	100	19	0	42.1	57.9	0	100
Widowed	1	0	0	100	0	100	0	0	0	0	0	0
Tribe												
Yao*	160	20.6	38.8	40.6	0	100	146	15.1	29.5	55.5	0	100
Chewa*	110	25.5	45.5	29.1	0	100	73	9.6	41.1	47.9	1.4	100
Lomwe	80	11.3	51.2	36.3	0	100	94	9.6	36.2	54.3	0	100
Other	3	0	100	0	0	100	2	0	50	50	0	100
Missing	5	20	20	60	0	100	0	0	0	0	0	0
Total*	358	19.8	43.9	36.0	0.3	100	315	12.1	34.3	53.3	0.3	100

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

Annex 44

How often would you say that you experienced: I take part in discussions about gender equality and girl's rights with adult men

Characteristics	Baseline						End-line					
	N	Never %	Sometimes %	Always %	No response %	Total %	N	Never %	Sometimes %	Always %	No response %	Total %
Sex												
Female*	177	71.2	18.6	10.2	0	100	168	48.2	24.4	26.2	1.2	100
Male*	181	61.3	25.4	13.3	0	100	147	40.8	43.5	15.6	0	100
Type of respondent												
FCoC	34	32.4	47.1	20.6	0	100	27	18.5	40.7	40.7	0	100
CoC*	324	69.8	19.4	10.8	0	100	288	47.2	32.6	19.4	0.7	100
Religion												
Muslim*	175	65.1	21.2	13.7	0	100	171	40.4	36.8	22.2	0.6	100
Christian*	178	68.5	21.9	9.6	0	100	144	50	29.2	20.1	0.7	100
Missing	5	20	60	20	0	100	0	0	0	0	0	0
Age												
<15*	122	80.3	12.3	7.4	0	100	91	54.9	26.4	17.6	1.1	100
15-19*	209	61.7	25.8	12.4	0	100	179	46.4	33	20.1	0.6	100
20-24	18	44.4	44.4	11.1	0	100	34	20.6	50	29.4	0	100
>24	9	22.2	22.2	55.6	0	100	11	9.1	45.5	45.5	0	100
Education												
Primary*	259	74.9	16.6	8.5	0	100	212	50.5	30.2	18.4	0.9	100
Secondary	53	39.6	34	26.4	0	100	40	32.5	37.5	30	0	100
Vocational training	0	0	0	0	0	0	1	0	100	0	0	100
Not currently in school	46	47.8	39.1	13	0	100	62	33.9	40.3	25.8	0	100
Marital status												
Single*	319	68.7	20.7	10.7	0	100	240	47.1	31.7	20.4	0.8	100
Have partner but not live together	16	68.8	18.8	12.5	0	100	56	39.3	37.5	23.2	0	100
Married	22	31.8	45.5	22.7	0	100	19	31.6	42.1	26.3	0	100
Widowed	1	0	0	100	0	100	0	0	0	0	0	0
Tribe												
Yao*	160	63.7	21.3	15	0	100	146	39.7	36.3	24	0	100
Chewa*	110	78.2	12.7	9.1	0	100	73	54.8	24.7	17.8	2.7	100
Lomwe	80	57.5	33.8	8.8	0	100	94	44.7	36.2	19.1	0	100
Other	3	66.7	33.3	0	0	100	2	50	50	50	0	100
Missing	5	20	60	20	0	100	0	0	0	0	0	0
Total*	358	66.2	22.1	11.7	0	100	315	44.8	33.3	21.3	0.6	100

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

Annex 45

How often would you say that you experienced: I take part in discussions about gender equality and girl's rights with adult women

Characteristics	Baseline						End-line					
	N	Never %	Sometimes %	Always %	No response %	Total %	N	Never %	Sometimes %	Always %	No response %	Total %
Sex												
Female*	177	41.8	34.5	23.7	0	100	168	27.4	33.9	37.5	1.2	100
Male	181	59.1	23.8	17.1	0	100	147	54.4	32	13.6	0	100
Type of Respondent												
FCoC	34	28.8	64.7	26.5	0	100	27	7.4	59.3	33.3	0	100
CoC*	324	54.9	25.3	19.8	0	100	288	43.1	30.6	25.7	0.7	100
Religion												
Muslim	175	46.3	29.7	24	0	100	171	38	32.7	12.1	0	100
Christian*	178	56.2	27.5	16.3	0	100	144	42.4	33.3	22.9	1.4	100
Missing	5	0	60	40	0	100	0	0	0	0	0	100
Age												
<15*	122	64.8	20.5	14.8	0	100	91	58.2	12.1	27.5	2.2	100
15-19	209	47.8	29.7	22.5	0	100	179	39.1	38	22.9	0	100
20-24	18	11.1	77.8	11.1	0	100	34	5.9	55.9	38.2	0	100
>24	9	0	33.3	66.7	0	100	11	9.1	54.5	36.4	0	100
Education												
Primary*	259	60.6	21.6	17.8	0	100	212	48.1	25.9	9.8	0.5	100
Secondary	53	26.4	43.4	30.2	0	100	40	25	42.5	32.5	0	100
Vocational training	0	0	0	0	0	0	1	0	100	0	0	100
Not currently in school	46	21.7	54.3	23.9	0	100	62	22.6	50	27.4	0	100
Marital status												
Single*	319	52.7	27.9	19.4	0	100	240	43.3	30	25.8	0.8	100
Have partner but not live together	16	56.3	25	18.8	0	100	56	35.7	33.9	30.4	0	100
Married	22	18.2	50	31.8	0	100	19	10.5	68.4	21.1	0	100
Widowed	1	0	0	100	0	100	0	0	0	0	0	0
Tribe												
Yao	160	43.8	29.4	26.9	0	100	146	37.7	30.8	31.5	0	100
Chewa*	110	63.6	20.9	15.5	0	100	73	45.2	28.8	23.3	2.7	100
Lomwe	80	47.5	38.8	13.8	0	100	94	40.4	39.4	20.2	0	100
Other	3	100	0	0	0	100	2	0	50	50	0	100
Missing	5	0	60	40	0	100	0	0	0	0	0	0
Total*	358	50.6	29.1	20.3	0	100	315	40	33	26.3	0.6	100

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

Annex 46

I see myself as someone who sets new trends at school or in the community on gender equality and girls' rights.

Characteristics	End-line				
	N	Disagree %	Not sure %	Agree %	Total %
Sex					
Female	167	6	1.8	92.2	100
Male	146	2.1	3.4	94.5	100
Age					
<15	91	9.9	0	90.1	100
15-19	178	1.7	4.5	93.8	100
20-24	34	2.9	0	97.1	100
>24	10	0	0	100	100
Religion					
Muslim	170	4.1	2.4	93.5	100
Christian	142	3.5	2.8	93.7	100
Others	1	100	0	0	100
Type of respondent					
FCoC	25	0	0	100	100
CoC	288	4.5	2.6	92.7	100
Current education level					
Primary	211	5.2	3.3	91.5	100
Secondary	40	2.5	0	97.5	100
Vocational training	1	0	0	100	100
Not currently in school	61	1.6	1.6	96.7	100
Marital status					
Single	239	5	2.9	92.1	100
Have a partner but not living together	56	1.8	1.8	96.4	100
Married	18	0	0	100	100
Tribe					
Yao	146	4.8	2.1	93.2	100
Chewa	73	5.5	4.1	90.4	100
Lomwe	92	2.2	2.2	95.7	100
Other	2	0.0	0.0	100.0	100
Missing	5	0.0	0.0	0.0	0
Total	313	4.2	2.6	93.3	100

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

Annex 47

I know how to mentor new champions of Change

Characteristics	End-line				
	N	Disagree %	Not sure %	Agree %	Total %
Sex					
Female	167	11.4	13.8	74.9	100
Male	146	5.5	13.7	80.8	100
Age					
<15	91	17	14.3	68.1	100
15-19	178	5.6	14.5	79.8	100
20-24	34	2.9	8.8	88.2	100
>24	10	0	10	90	100
Religion					
Muslim	170	8.2	15.9	75.9	100
Christian	142	8.5	11.3	80.3	100
Others	1	100	0	0	100
Type of respondent					
FCoC	25	0	0	100	100
CoC	288	9.4	14.9	75.7	100
Current education level					
Primary	211	10	15.6	74.4	100
Secondary	40	2.5	7.5	90	100
Vocational training	1	0	0	100	100
Not currently in school	61	8.2	11.5	80.3	100
Marital status					
Single	239	10.9	12.6	76.6	100
Have a partner but not living together	56	1.8	16.1	82.1	100
Married	18	0	22.2	77.8	100
Tribe					
Yao	146	10.3	13.7	76.0	100
Chewa	73	9.6	17.8	72.6	100
Lomwe	92	5.4	10.9	83.7	100
Other	2	0.0	0.0	100.0	100
Total	313	8.6	13.7	77.6	100

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

Characteristics	End-line				
	N	Disagree %	Not sure %	Agree %	Total %
Sex					
Female	167	20.4	12.6	67.1	100
Male	146	10.3	17.1	72.6*	100
Age					
<15	91	26.4	14.3	59.3	100
15-19	178	13.5	18	68.5	100
20-24	34	2.9	2.9	94.1	100
>24	10	0	0	100	100
Religion					
Muslim	170	16.5	13.5	70	100
Christian	142	14.1	16.2	69.7	100
Others	1	100	0	0	100
Type of respondent					
FCoC	25	0	0	100	100
CoC	288	17	16	67	100
Current education level					
Primary	211	20.9	16.1	63	100
Secondary	40	2.5	12.5	85	100
Vocational training	1	0	0	100	100
Not currently in school	61	6.6	11.5	82	100
Marital status					
Single	239	18.4	14.6	66.9	100
Have a partner but not living together	56	7.1	17.9	75	100
Married	18	5.6	5.6	88.9	100
Tribe					
Yao	146	17.1	13.0	69.9	100
Chewa	73	16.4	16.4	67.1	100
Lomwe	92	13.0	16.3	70.7	100
Other	2	0.0	0.0	100.0	100
Total	313	15.7	14.7	69.6	100

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

Annex 49

Over the past one-year, joint activities between boys and girls about gender equality and girls' rights have gone well

Characteristics	End-line				
	N	Disagree %	Not sure %	Agree %	Total %
Sex					
Female	167	13.8	8.4	77.8	100
Male	146	4.8	10.3	84.9*	100
Age					
<15	91	13.2	6.6	80.2	100
15-19	178	7.9	11.2	80.9	100
20-24	34	5.9	8.8	85.3	100
>24	10	20	0	80	100
Religion					
Muslim	170	11.2	8.2	80.6	100
Christian	142	7.7	10.6	81.7	100
Others	1	0	0	100	100
Type of respondent					
FCoC	25	8	8	84	100
CoC	288	9.7	9.4	80.9	100
Current education level					
Primary	211	7.6	8.5	83.9	100
Secondary	40	15	10	75	100
Vocational training	1	0	0	100	100
Not currently in school	1	13.1	11.5	75.4	100
Marital status					
Single	239	8.4	9.2	82.4	100
Have a partner but not living together	56	12.5	10.7	76.8	100
Married	18	16.7	5.6	77.8	100
Tribe					
Yao	146	12.3	8.2	79.5	100
Chewa	73	6.9	9.6	83.6	100
Lomwe	92	7.6	8.7	83.7	100
Other	2	0.0	100.0	0.0	100
Total	313	9.6	9.3	81.2	100

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

